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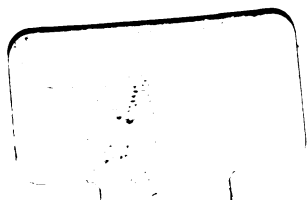
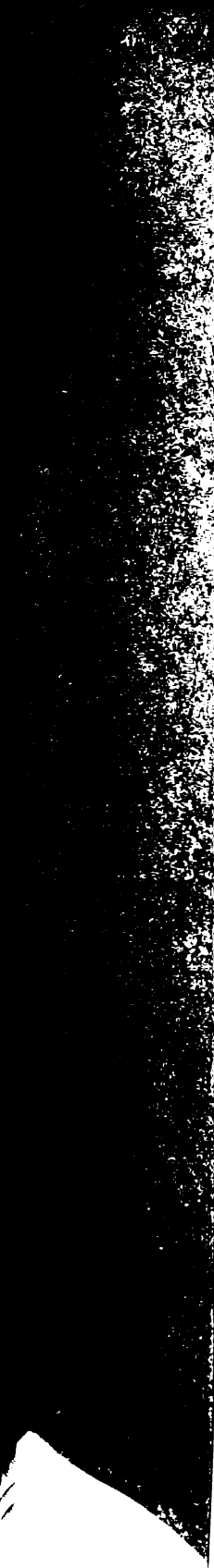


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SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 47

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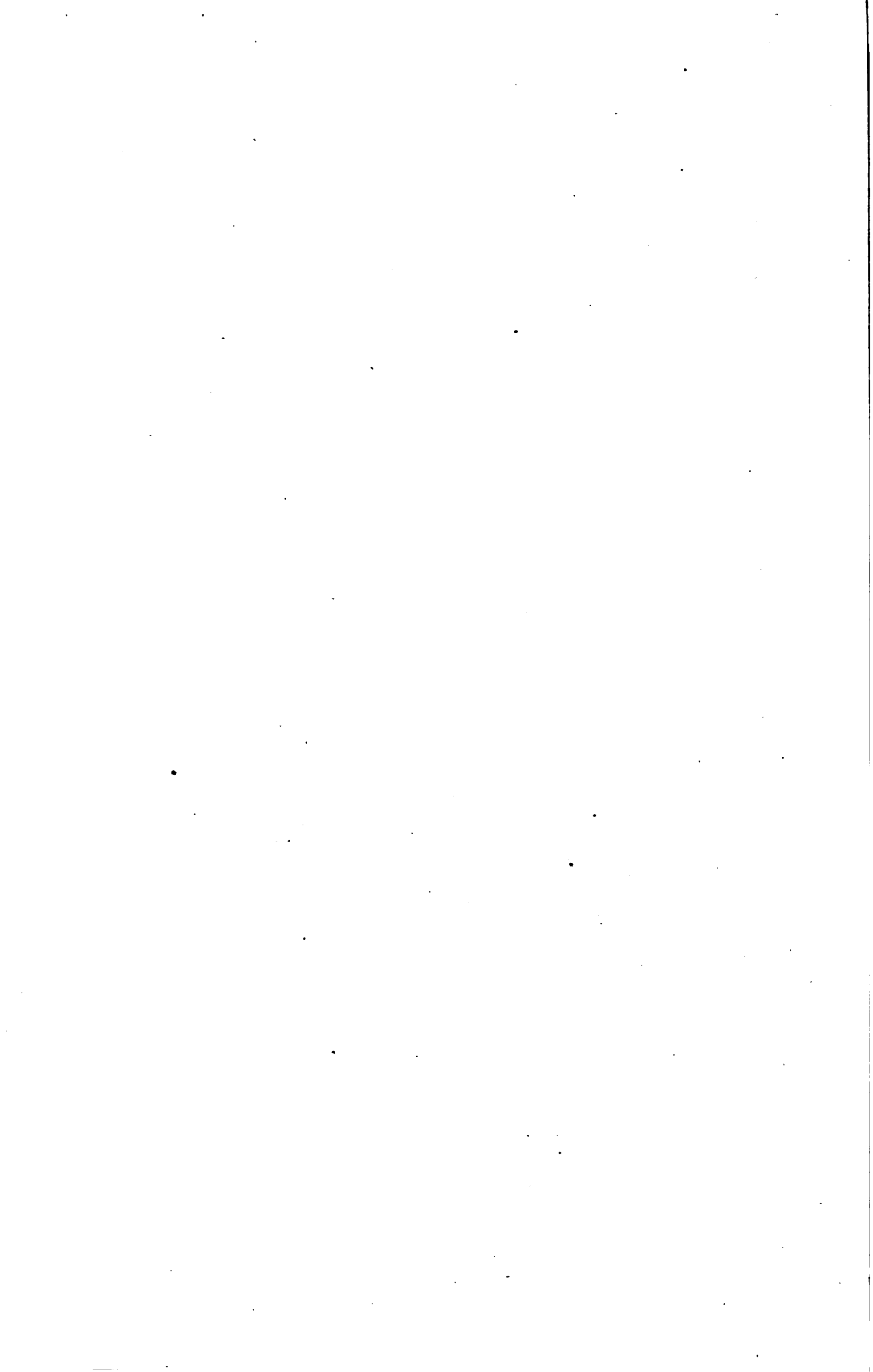
SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., April 21, 1909.

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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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

INTRODUCTION

The Biloxi material contained in this bulletin, along with a vast amount of similar character, was left in an unfinished condition by the untimely death of the Rev. James Owen Dorsey, by whom the most of it was collected. The care and thoroughness of Mr. Dorsey's work have rendered that of his scientific editor comparatively trifling. He had already incorporated into his Biloxi dictionary all of the separate words and phrases, and had added all of the words in the first twenty or thirty pages of text. The texts were already provided with interlinear and connected translations and notes. Had Mr. Dorsey's plan for publication been carried out it would have been necessary merely to finish extracting words from the texts and to add a few corrections to the notes accompanying them. The present method of arranging dictionaries of Indian tribes, however, has rendered it necessary to bring together Mr. Dorsey's cards under various stems, and to convert the English-Biloxi part into a directory for finding the stem under which any given word is listed. This rearrangement and the historical account of the Biloxi are nearly everything in this material to which the scientific editor can lay claim.

The following list of Biloxi phonetics is substantially the same as that given by Mr. Dorsey himself in his vice-presidential address on Biloxi before Section H of the American Association for the Advancement of Science, at Madison, Wisconsin, August, 1893. Since that time, however, the usage of students of Indian languages regarding the application of certain signs has changed, and in addition it has seemed advisable to make changes in some of the other signs.

a as in *father*.

â as in *final* (Dorsey's *ä*).

ã as *aw* in *law*.

- ă as *a* in *cat* (Dorsey's *ä*).
 b occurs only once, in a proper name.
 c as *sh* in *she*.
 d rarely used (see *t* and *ʈ*).
 dʈ as *d* followed by a barely audible *dʰ* sound approximating the Sanskrit *ddh*.
 dj as *j* in *judge*.
 e as in *they*; *ē*, the same lengthened.
 ẽ 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*).
 ʁ a sound heard at the end of certain syllables; barely audible and nearer *h* than *x* (*kh*)^a—Dorsey's *γ*.
 ʁ a medial sound, between *g* and *k* (Dorsey's *ʔ*).
 l occurs only in two modern names.
 m as in *me*.
 n as in *no*.
 ŋ 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*.
 ɸ a medial sound, between *b* and *p* (Dorsey's *d*).
 r occurs in one proper name.
 s as in *so*.
 t as in *to*.
 ʈ a medial *t*, between *d* and *t* (Dorsey's *ʔ*).
 tʃ as *tch* in *catch*.
 tʃ a *t* followed by a slightly audible *th* (as in *thin*, the surd of *dʈ*).
 u as in *rule*; *ū*, the same lengthened.
 û as *oo* in *foot* (Dorsey's *ü*).
 ũ as *u* in *but* (Dorsey's *ü*).
 ɥ 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 \tilde{r} 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 ^a 'hi ^a '	ni	ta ^a 'hi ^a '	toho'
Male to male	xihe'-kañko'	si ^a 'x-kañko'	ni'-takta'	ta ^a 'hi ^a '-takta'	toho'-takta'
Male to female	xihe-tki	si ^a -tki	ni'-tki	ta ^a 'hi ^a '-tki'	toho'-tki
Female to male	xaha- \tilde{r} e	si ^a -dak \tilde{r} e'	ni-ta \tilde{r} e'	ta ^a 'hi ^a '-ta \tilde{r} e'	toho- \tilde{r} e'
Female to female ..	xihe-tki	si ^a -tki	ni- \tilde{r} tki'	ta ^a 'hi ^a '-tki'	toho- \tilde{r} tki'

	Make it!	Carry it!		Make it!	Carry it!
<i>Singular.</i>			<i>Plural.</i>		
To a child	o ^a 'ni'	ki	To children	o ^a tu'	kitu'
Male to male	o ^a -ta \tilde{r} a'	ki-kañko'	Male to males	o ^a -tkañko'	ki'-takañko'
Male to female	o ^a -tki'	ki- \tilde{r} tki'	Male to females	o ^a -tüt \tilde{r} ki'	ki'-ta \tilde{r} tüt \tilde{r} ki'
Female to male	o ^a -ta \tilde{r} e'	ki-ta \tilde{r} e'	Female to males	o ^a -ta \tilde{r} ate'	ki'ta \tilde{r} tüte'
Female to female ..	o ^a -tki'	ki- \tilde{r} tki'	Female to females ..	o ^a -ta \tilde{r} tki'	ki'-ta \tilde{r} tütki'

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 Qeğiha); *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. \pm is placed before syllables sometimes added to and sometimes omitted from a word immediately preceding. A grave accent

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

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

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

JOHN R. SWANTON.

HISTORICAL SKETCHES OF THE BILOXI AND OFO

By JOHN R. SWANTON

THE BILOXI

The name of this tribe, as first suggested by Mr. Mooney, is evidently a corruption of that by which they call themselves, "Ta'něks aⁿ'ya," or "Ta'něks aⁿ'ya'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 Bayogoula called 'Bilocchy.'"^b The *t* was probably pronounced very lightly. Regarding the signification of Ta'něks aⁿ'ya Dorsey says, "Taněks is apparently related to *tāni*, 'to be in advance of another,' and *taⁿ'niki*, 'first.' The second word, *aⁿ'ya'di*, means 'people.' The whole name, therefore, may be translated, First People. This reminds us of the name by which the Winnebago Indians call themselves, 'Hotcañgara,' First Speech, in which *tcañga* is a variant of a word signifying 'first.'"^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 Mactobi. 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, 1898.

^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 *Anokahy*.

^c *Proceedings of the American Association for the Advancement of Science*, XXX, 267-268, 1898. The interpretation of Hotcañgara, however, is probably erroneous.

^d Margry, *c.p. 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 $6\frac{1}{2}$ leagues from the mouth of the river, and says of it:

This village is abandoned, the nation having been destroyed two years ago by sickness. Two leagues below this village one begins to find many deserted spots quite near each other on both banks of the river. The savages report that this nation was formerly quite numerous. It did not appear to me that there had been in this village more than from thirty to forty cabins, built long, and the roofs, as we make ours, covered with the bark of trees. They were all of one story of about eight feet in height, made of mud. Only three remain; the others are burned. The village was surrounded by palings eight feet in height, of about eighteen inches in diameter. There still remain three square watch-towers (*guérites*) measuring ten feet on each face; they are raised to a height of eight feet on posts; the sides made of mud mixed with grass, of a thickness of eight inches, well covered. There were many loopholes through which to shoot their arrows. It appeared to me that there had been a watch-tower at each angle, and one midway of the curtains (*au milieu des courtines*); it was sufficiently strong to defend them against enemies that have only arrows.^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 Mactobi 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 Mactobi, 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 Pascagoulas and the Billoxis never inter their chief when he is dead, but they have his body dried in the fire and smoke so that they make of it a veritable skeleton. After having reduced it to this condition they carry it to the temple (for they have one as well as the Natchez) and put it in the place occupied by its predecessor, which they take from the place which it occupied to place it with the bodies of their other chiefs in the interior of the temple, where they are all ranged in succession on their feet like statues. With regard to the one last dead, it is exposed at the entrance of the temple on a kind of altar or table made of canes and covered with a very fine mat worked very neatly in red and yellow squares (*quarreaux*) with the skin of these same canes. The body of the chief is exposed in the middle of this table upright on its feet, supported behind by a long pole painted red, the end of which passes above his head and to which he is fastened at the middle of the body by a creeper. In one hand he holds a war club or a little ax, in the other a pipe, and above his head is fastened, at the end of the pole which supports him, the most famous of all the calumets which have been presented to him during his life. It may be added that this table is scarcely elevated from the earth half a foot, but it is at least six feet wide and ten long.

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

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

The Biloxi appear to have had an unusual facility for escaping observation, for, although they must have been a fair-sized tribe in his day, Du Pratz omits them entirely from his systematic review of Louisiana tribes. The only mention he makes of them is incidentally in connection with the post of Biloxi, when he remarks that there "was formerly a little nation of this name."^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 Boeuf 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 of 20 warriors; and a little lower down, on the opposite side, there is a village of Biloxi Indians containing 30 warriors.—Hutchins, *Hist. Narr. La.*, p. 45.

^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, Chaquesauma, 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, 1881.

^d *Jésuit 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, 1873.

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 Muskhogean 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 Claiborne, *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 à 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' YETOPT', OR THE RABBIT AND THE FRENCHMAN

- Tcĕtkana' Towedi' tĕnaxi' ata'mini akitsi' aŋo' utcutu'. Tcĕtkana'
Rabbit Frenchman his friend to work he helped potato they
(person) him planted.
a'ŋo pa'n'hiⁿ du'ti oxpa'. Eka'haⁿ kiya' ye'ki kitcutu'. "Tudiya"
potato vine ate devoured. And then again corn they planted
again.
ka' ndu'ti xya', hĕ'di Tcĕtkanadi'. Aye'kiyaⁿ tudiyaⁿ kĕ dutitcu'
(ob. sign) I eat it," said Rabbit the (sub.). Corn root dug pulled up
tca'yĕ. Ka'wak ka'nĕ-ni' ĕtuxa'. "Ani'-kyā-oⁿni[-k]nkākĕtu'," ĕ'di
entirely. What (ob.) he did not they say. "Water dig make ob. let us dig," said
find it (i. e., a well) sign
- 5 Towe' ya'ndi. Tcĕtkana' kâ'haⁿni. Ani'-kyā-oⁿni kĕdi xyo.
Frenchman the (sub.). Rabbit did not Well he dig must
man desire it. alone (?)
"Ani' kiya' ayiⁿni' dande'," [hĕ'di Towedi']. "Kakoⁿhiwo!"
"Water again you drink shall," [said Frenchman (sub.)]. "It makes no
not difference!
Ayu'yaⁿ nka'kaⁿtcki' kĕ nkaⁿnde xa na'," hĕ'di Tcĕtkanadi'.
Dew I lick off I am used to it said Rabbit (sub.).
- Sûⁿnitoⁿni'-kōⁿha'-a'ya'-oⁿni usta'x kane'di, a'ni-kyā'hoⁿ ye'hikaⁿ.
Tar [— A tar baby] person made he stood it up there, well close to.
Tcĕtkana'a xok-yaⁿ yĕskaⁿni dusi' uxne'di. Eyaⁿ hi ha' kikiⁿno'.
Rabbit cane tin bucket took was coming. There he then he spoke to
him.
- 10 Kawake'ni. "Tĕna'xĕ, kode'hi? Yakxi'di?" hĕ'di Tcĕtkana' Tca'kik
He said "O friend, what is the Are you said Rabbit. Hand
nothing. matter? angry?" (ob.)
oⁿ'-ha kte'di. Atspaⁿ'hi kte' kaⁿ. "Saⁿhiⁿ kiya' nkoⁿ 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'ŋikiⁿxnda'!" heoⁿde'. "Inⁿnaxta' xo" hĕ'di. Naxtĕ' kaⁿ atspaⁿ'hi.
Let me go!" he was "I kick you will," he said. He kicked when he stuck to it.
saying that. if it
"Saⁿhiⁿyaⁿ kiya' nkoⁿ iⁿnaxta' 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. Eka'haⁿ ko po'tcka na'ŋki. 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 dūⁿkūⁿckĕ. Dūⁿkūⁿckĕ haⁿ, iⁿpi 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' iⁿsihi'xti ma'ŋki ĕ'di. Ekaⁿ
he was scolding him. Then brier patch he was much afraid of he
as he lay said. Then
"Asoⁿ ayiⁿsihi'xti ko', asoⁿ iⁿnoⁿda'hi na," [ĕ'di Towedi'].
"Brier you fear greatly as, brier I throw you" [said Frenchman (sub.)].
Tcĕtkanadi', "Atci'!" ĕ'di. "Asoⁿ kĕ'hiya na," ĕ'di [Towedi'].
Rabbit, (sub.) "Oh no!" said. "Brier I send you" said [Frenchman
again (?) into (sub.)].
"Asoⁿ nkiⁿsihi'xti," ĕ'di Tcĕtkanadi'. "Ayiⁿsihi'xti ko', asoⁿ
"Brier I fear greatly," said Rabbit (sub.). "You fear it as, brier
greatly
- 20 kĕhiⁿya' xo'," ĕ'-haⁿ, Tcĕtkana' du'si. "Asoⁿwaⁿ iⁿŋkanatĕĕ',"
I send you (contin. sign), said and, Rabbit he took. "Into the brier I throw you,"
into gent sign),
[ĕ'di Towedi']. Dĕ' taho'. Ha'xahĕ dĕ'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 oxpa*, "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 yeskasaⁿ dusi uⁿnedi*), 21 (*dē taho*).

5. *Ani kyā oⁿi 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. *n^hkakaⁿtcki kē*. If *kē* be part of the word, it is from *akaⁿtckiⁿkē*, in which event, *akaⁿtckiⁿkē*=*akaⁿtci*; but if it be a distinct word the meaning is a mystery.

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

11. *oⁿ-ha*. *Ha* here may not be a distinct word, in which case it may form a word with the preceding syllable.

12. *Yaⁿkⁱⁿanda*, see *iⁿki*.

16. *Asoⁿ poska iⁿsihiⁿti maⁿki 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 n^hiⁿsihiⁿti," ēdi Tcētkanadi*, "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, 1898.

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

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

2. THE RABBIT AND THE BEAR

Tcētkana' O'ŋi' kī'tēna'xtu xa'. Tcētkana' O'ŋi'-k', "Heya'-hi'-ta',"
 Rabbit Bear they had been friends to each other. Rabbit Bear "There reach thou"
 (ob. case) (m. to m.)

kī've-ha' kīde'di. "Aso' ta'xti nkatī' na'" ē-ha' kīde'di. E'ya'
 said when went home. "Brier very I dwell in ." Said when went home. There
 (and) patch large (and)

kī'di-ha' kīduni' da tcaktca'ke ha'maki. O'ŋi ya' e'ya' hi' aso'
 got when young gath- he hung up a lot. Bear the there arrived brier
 home (and) canes-ered (and) moving one(?) patch

ta' i'da'hi hande'-t xya'. Aso' poski'ŋki xē na'ŋki Tcē'tkanadi'.
 large was seeking it (an archaic ending). Brier round and little he was sitting Rabbit the (sub.)
 patch (See Note.)

5 E'kiha' tāptowe'di Tcē'tkanadi'. Ekika' O'ŋi yandi' i'skē'-ha'
 And then made a popping Rabbit the (sub.) And then Bear the (sub.) was when
 or pattering noise with his feet (=where-upon) scared (and)
 (See Note.)

yahe'ya' dē si'hi'x-ka' Tcē'tkanadi' "Hi+ha', tēnaxi', aya'nde
 to a distance went stopped when Rabbit the (sub.) "Oh! or Halloo! O friend, that was
 and stood you

ka' ē'tiki'yo'ni wo'? Ndoku' xaha'-ta'" hē'di Tcē'tkanadi'.
 when did I do that way ? Come from sit down" (m. said that Rabbit the (sub.)
 to you that place to me to m.)

Kīduni'-ya' ku -ka' duti' oxpa': Tcētkana' ko' so' sa duti': Tcētkana'
 Young canes gave when he ate swallowed Rabbit one (only) ate: Rabbit
 to him all: (See Note.)

soⁿ'sa akū'skūsi'ñki na'x-kaⁿ, On'ti ya'ndi o'xpa. "Nka'kiyasi
 one biting off little pieces, stood when Bear the (sub.) swallowed all. "I liked it
 (only) one at a time (or minc-
 (See Note.) ing) (See Note.)

10 xana' yahe' ko," On'ti-yandi' he'di. He-haⁿ'tc kide'di. "Eyaⁿ'
 always, this (See Note.), Bear the said that. Said when went home. "There
 or (sub.) that (See Note.)
 usually

hiⁿ-ta', Tcētkana' ki'ye-haⁿ' kide'di. "Ha'me taⁿ' on'ni nkati na'," "Eyaⁿ'
 reach thou," Rabbit said to when went home. "Bent tree large made I dwell in."
 (m. to m.) him (and)
 (See Note.)

ē - haⁿ' kide'-kaⁿ Tcētkanadi' ti'-wo de'di. Ha'me taⁿ' oⁿ
 Said when went when Rabbit the (sub.) another departed. Bent tree large made
 (and) home house
 (=abroad)

iⁿda'hi ande'-txye. Ayaⁿ' xotka' uxē' na'ñki, xyihē' na'ñki
 was hunting it in the (archaic ending). Tree hollow was sitting in, was growling
 past

[On'ti ya'ndi]. Tcētkanadi' koxta', yahe'yaⁿ kide' xe'hē. On'ti yaⁿ,
 Bear the (sub.). Rabbit the (sub.) ran from to a distance went sat down. Bear,
 danger, home-ward

15 "He'+ha<, tēna'xē-di', aya'nde kaⁿ'ē'tikiⁿ'yo'ni wo' Ndoku' xaha-ta'," "Ndoku'
 "Halloo, O friend, that was when did I do that ? Come from sit down,"
 you to you that place (m. to m.),
 to me

hē'di On'ti-ya'ndi. Ka'wa ni'+ki na'x kaⁿ ē'tikē ya'nde na'. Axo'g
 said Bear the (sub.). What not having stood when he was still (or Young
 that (See Note.) there now)

duni' da de'di On'ti ya'ndi. Ekaⁿhaⁿ' akidi' si'psiwe'di duti' ha'nde.
 canes to went Bear the (sub.). And then small black bugs that he went eating.
 gather stay in decayed logs, (See Note.)
 "Bessie bugs"

A'nde a'oⁿ dē' haⁿ axo'g kīduni' tcī'na yi'ñki da. E'yaⁿ kīdi'.
 A long went when young canes a few small gathered. There returned
 time (and) (ones)
 [When he had been gone a long time] (See Note) (See Note)

Tcētkana' kītcu'di, mi'xyi de'di (On'ti ya'ndi). "Ū," kiyē' 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 dē' haⁿ iñknē' [On'ti ya'ndi]. "Inaye'yaⁿ," he'kaⁿ
 again turned back went when vomited Bear the (sub.). "This what you eat said when
 (and) with (?)

Tcētkana'di, "Aduti' ētike' ko ndu'xni xa' na," ē'di Tcētkana'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' kō'hē
 Said when "You you fed me I like it so well (etc) like this (etc) sure
 it enough

naⁿ'ni, ni'kaⁿ ēti'kiyañkoⁿ'ni xyexyo'," On'ti ya'ndi he'di-ha'tca'
 it has been when you treat me that way why?" Bear the (sub.) said that when
 so (etc) (=as)

te'yē tē Tcētkana'-kaⁿ. "Ina-yaⁿ kōk xahē'nī-k te'i'yē kī ima'ñki
 to kill wish- Rabbit the (ob.). "Sun moves not when I kill (and) lay you
 him ed. you down (etc)

25 xyo'," ē'di On'ti ya'ndi. He kaⁿ' ya'ndi-yaⁿ tixtixyē' na'ñki
 I," said Bear the (sub.). Said when heart was beating as he sat
 that

Tcētkana'di. Ayaⁿ' xotka' akī'pūpsūki'. Ekihaⁿ' te'yē tē Tcētkana'-
 Rabbit the (sub.). Tree hollow he headed off Rab- Then to kill wish- Rabbit
 bit (in it). him ed

kaⁿ, unatci'ktēi-dī hakū'nūki, xotkayaⁿ' hakū'nūki. Hakū'nūki ha'tca'
 the (ob.) then dodged about got out of hollow tree got out of. Get out of when

asoⁿ' poska' dē xē'hē-ha'tca' bakxi'di [Tcētkanadi']. Tcētkana'
 brier patch (cv.) went sat down when got angry [Rabbit the (sub.). Rabbit

hakxi'di ha'tca', "I'yi'da'hi yuke'di ko' ayande'-yuwa'yaⁿ nda'-hi
 got angry when "They are hunting you when toward the place where (See
 you are

30 hani', [he'di Tcēt'kanadi']. Eoⁿ'ni-di' tcu'ñki tcētka-k' no'xē
 Note), said that Rabbit the (sub.). For that reason dog rabbit the (ob.) they
 yuke'di-xyaⁿ o'ñi-k' ha'ne o-tu'xa. Ēkaⁿ' Tcēt'kana' 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. *kittenaxtu* (*tēnaxi*).
3. *tcactcake* (*tcak*). In "*O'ñi yaⁿ*," etc., *yaⁿ* may be the nominative sign, instead of that of motion.
4. *poskiñki*, pronounced *poskiⁿ+ki* (*poska+yiñki*).
5. *ĩskē-haⁿ*, pronounced *ĩskē<haⁿ*.
8. *soⁿsa* in two places, pronounced, *soⁿ+sa*.
9. *akūskūsiñki* (from *akūskūšē+yiñki*), pronounced *akūskūsiⁿ+ki*.
9. *Nkakiyasi xana yahe ko*. *Nkakiyasi* (*kiyasi*). The author thinks that *ko* can not be translated by any single English word, and that it probably modifies *yahe*.
10. *Eyaⁿ hiⁿta*, pronounced *Eyaⁿ hiⁿta+*.
16. *Kawa niñki*, being pronounced *Ka'wa ni+ki*, conveys the idea, "you are here now, but I have nothing for you."
17. *duti hande*, pronounced *duti+ha'nde*. *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. *iyañkakuyaⁿ* (*yaku*).
23. *ētkiyañkoⁿni* (*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' dandē*. *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

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

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

yaⁿxkiduwa^l" Ina ē^{tiki}he^{di} ē^{tuxa}. Akⁱduwaxi^l kida^l oⁿni^l
 untie me!" Sun said that to him they say. Going to one side- was going back
 Tcē^tkana^l. Pā^{si} haⁿ in^{ka}n^l ko p^sdehi^l ko uk^sa^lki Tcē^tkana^l[-di].
 Rabbit. Stooped and cord (the ob.) knife the cut it Rabbit.
 head

Ina^l kuwo^l dedi^l ē^{tuxa}. Tcē^tkana^l asoⁿti^lwaⁿnihiya^l hiⁿ ad^atetka^l,
 Sun up above went they say. Rabbit between the shoulders hair was scorched,
 Ina^l ē^tukoⁿni. Taⁿhiⁿ kide^{di} Tcē^tkana^l. "A^tcitci^l+! kⁿkuⁿ,
 Sun did that way. Ran went home Rabbit. "Ouch! O grand-mother

25 yaⁿḡkataxnixti^l, ē^{di} ē^{tuxa} Tcē^tkana^l[-di^l]. "Kode^lhaⁿ, nyiⁿḡkado^ldi
 I am burned severely," said they say Rabbit. "Alas! my grandson

de^l a^taxnixti^l, ē^{di} ē^{tuxa} Tcē^tkana^l kⁿkuⁿ ko. Ebe^ldaⁿ.
 this is burned severely," said 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 *Ēdi*, "Behold," or, "Once upon a time."

1. *ti xyapka* (= *ati xyapka*). Perhaps the initial *a* was omitted because the preceding word, *kinoⁿpa*, ended in *a*. *Kihandoⁿ*, i. e., *kⁿi hanⁿe oⁿ*.

8. *yaⁿakitoⁿni oⁿknē*. The Sun had passed there long before the arrival of the Rabbit. Had he just passed, the Rabbit might have said, "*yaⁿ akitoⁿni knē*."

9. *xēheḡkē*, an unusual contraction of *xēhehūḡkē* (*xēhe*).

11. *nyāⁿni (iyaⁿ)*.

15. *Ēdi*, *Ina ko dusi* [*oⁿxa*] *ētuxa*. First dictated without "*oⁿxa*." The author thinks that it should read, "*dusi oⁿ knē*," as the capture of the Sun occurred only a short time before the Rabbit reached the trap. "*Dusi oⁿxa*" would imply that he had been caught long before.

15. *Taⁿhiⁿxti kide*, etc. The frequent omission of connecting words will be noticed. Expressed in full, the sentences read, *Taⁿhiⁿxti^l kide ētuxa^l*; *Hē^lyaⁿ kē^ldi-haⁿ kⁿkuⁿyaⁿ kⁿti^lki ētuxa^l*.

21. *Akiduwaxi kida oⁿni Tcē^tkana*. The last word should be *Tcē^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

Tənaxi', akūtxyi' na'tcka nko' de'hiñkiyě'. Tənaxi', 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

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

uⁿna'xě na'ũñkihi'. Ni'stūti tko'hě ya'ñkukūtiki' na'ũñkihi'.
I hear it I hope (or wish). Correct very, altogether you tell it to me I hope (or, wish).

5 Akūtxyi' ukxa'ni hu'yaxkiyě' na'ũñkihi'. Nya'yiⁿ naxě' naũñkihi.
Letter very soon you send it hither I hope (or, wish). I ask you a question I wish.

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. *dehiñkiyē* (*dē*).
2. *Yaxkitcadqha* (*kītea*); *iñkteatuni* (*kītea*); *yindoⁿha* may be from *doⁿhi*.
3. *-yaⁿ* may refer to objects at a remote place.
4. *yañkukūtiki* (*kūtī*); *huyaxkiyē* (*hu*); *nyayīⁿ naxē* (*hayīⁿ*).
6. *hiⁿyandihiⁿ* (*yīhi*).

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

Hiñksoⁿ'tkaka', akūtxyi' ayoⁿ noⁿ'd ndoⁿhi'. Kītsaⁿ'yatu',
 O younger brother (m. sp.) letter you made it to-day I saw it. O ye Americans,
 nyi'doⁿ-daha' kikna'ni. Yata'mitu' kikinē'pixti' nkint-hē' ētañkoⁿ.
 I see you (all) perhaps. You work for your- I like it (*sic*) I too I do so.
 selves

Soⁿ'pxoⁿ'ni uñkteu' dē'di pixti'hiñkē'. Aye'ki ũñkteu'di; aṭo' po'teka
 Wheat I sowed it I did very well. Corn I planted; Irish potatoes

ũñkteu'di; ũñkteiⁿ' sayi' ũñkteu'di; awi'ska tu'doⁿ'ni' ũñkteu'di;
 I planted; onions I planted; turnips I planted;

5 ta'tka yiñka' ũñkteu'di; panaxti' pixti'hiñkē'. Nkti'yaⁿ nkoⁿ'ni
 peas small I planted; all I did very well. My house I made
 [= beans]

pixti' xye'ni, yaⁿ'xkiha'taxni'. Kci'xka ohi' iñkta', wa'k soⁿ'sa
 very good, but it was burned for me. Hog ten I have, cow one

iñkta', a'kikūnē' topa' iñkta', ma' soⁿ'sa iñkta'. Hiñksoⁿ'tkaka',
 I have, geese four I have, turkey one I have. O younger brother,

naxa'xa nyu'kūtiki. Ka'wa nkyē'hoⁿtuni' naxo' nkaⁿ'yasa'xtu
 now I have told it to you. What we knew not heretofore we were Indians

hi'. Tci'waxti' ndoⁿxt oⁿ'. Ku'timañkdē' kihi'yehoⁿhi'yē ētukē'
 when Great trouble we have seen (in the past). Being up above he taught you (sing.) because

10 ka'hena'n iyšoⁿ'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. *kikinēpiati*, rather, *ĩnkikinēpiati*, "I like it for you; I like what you do or have" (*pi*).

3. *uñktcudi* (*tcu*).

8. *nyukūtiki* (*kūtī*).

8. *nkyēhoⁿtuni* (*yehoⁿ*); *nkaⁿyasaxtu* (*sahī*).

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

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

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

Pûdēdna'	Xyi'nixkana'	kī'tēna'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',"	Pûdēdna'	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]	Pûdēdna',	"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'.		Xē'xnañk-ta',"	ē' ha ⁿ , o'kūk de'di,	
"I have nothing at all as I sit.		Be sitting" (male),	said it when to fish went	
5 ma ⁿ tu'hu	du'xtaxta ⁿ na de'di.	O' atca'xti	kī'di, o' huwe'di. O'	
leather vine	jerking now and then to straighten it	Fish many were killed	he carried fish on his back (?)	he cooked. Fish
hûwe'	de'-hēd-ha ⁿ ,	mū'sûda'	yī'ñki tcu'di.	Tcu' ha ⁿ kûstû'ki
cooked	that finished when	dish	small filled.	Filled when set it down before him
Pûdēdna ka ⁿ .	Duti' Pûdēdna',	mūsûda' xa'pkaxti	kdu'x-ni.	"Ta<,"
Ancient of Brants	the (ob.).	Ate	Ancient of Brants	dish very flat he could not eat.
ē' ha ⁿ ,	nati ⁿ tata'	ha'nde.	Xe'naxkana' pa o'xpa o' hûwe'.	Noise made by hitting with his bill
said when it	raising his head often to swallow	he was.	Ancient of Otters himself (only)	swal- lowed fish cooked.

"Iyi'xoⁿ wo'," Pûdēdna' kiyē'ndi. "Aⁿhaⁿ, nki'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 kiyo'wo utco' oⁿni 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 kiyo'xpa kide'di. Pûdē'd-na kide' haⁿ, "Wite'di ko
 when he (Otter) ate it up for rapidly. Ancient of Brants started when, "To-morrow when
 him home

eyaⁿhiⁿ-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

Xē'xnañk-ta'," ē' haⁿ, o'kûk de'di, maⁿtu'hu du'xtaxtaⁿna 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 kī'di, o' huwe'di. O' hūwe' de'-hēd-haⁿ mûsûda' yī'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. Pteoⁿ-yaⁿ kuwē'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 Ancient of he let it drip often licked it Ancient of Otters the Again
 eat. Brants up (sub.)

o'xpa Pûdēdna'di o' hūwe'-yaⁿ. "Iyi'xoⁿ wo'," kiyē'di. "Aⁿhaⁿ,
 swal- Ancient of fish cooked the. "Have you enough (?) he said to "Yes,
 lowed Brants the (sub.) him.

nki'yandi'pi na'." "Kē! hi'yandi'pi hi'usaⁿ. Ė'ṭikiyañkoⁿ xkudi'
 I am satisfied "Nonsense! you are how possi- You treated me so I came back
 satisfied ble? (strong denial) hither

- 20 naxo'," kiyē' haⁿ tēna'x ksā'. 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 *xyinixka* or *wanaxka*, "an otter of the present day."

4. *okûk dedi* (o and kûk). *Duxtaxtaⁿna* (*xtaⁿ*): see *duxtaⁿ dedi*. *O atca'xti*, "many fish were killed;" but [o] *atcayē*, "to kill all of another's [fish]."

6. *de-hēd-haⁿ*, "in full," *de hēdaⁿ 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. *Hi'yandi'pi hi'usaⁿ*; *hi'usaⁿ* expresses the idea of a positive denial, the very opposite of a previous assertion. Compare the *Ŗegiha axtaⁿ* (followed by *ta*, *tadaⁿ*, or *taba*).

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

11. *kiyoɔpa* (*ɔɔpa*, see 8).

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

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

17. *kduɣ-ni*, negative of *duti* (7). *Dutcətcehi*, pronounced *dutcətce* + *hi*.

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

TRANSLATION

Once upon a time the Ancient of Brants and the Ancient of Otters were living as friends. One day the Ancient of Otters said to the Ancient of Brants, "Come to see me to-morrow," and departed. When the Ancient of Brants reached the abode of the Ancient of Otters, the latter being exclaimed, "Halloo! I have nothing at all to give you to eat! Sit down!" Then the Ancient of Otters went fishing, using a "leather vine," which he jerked now and then in order to straighten it. Many fish were caught, and when he reached home he cooked them. When the fish were done, the Ancient of Otters put some into a very flat dish, from which the Ancient of Brants could not eat. So the Ancient of Brants hit his bill against the dish ("Tq!"), 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 ewitē'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 kanē eyaⁿhi Ska'kana.
 got there long ago the pond went when had gone home reached Ancient of
 Opossums.
- Etike' xoⁿni ekekaⁿk kūtcko Skakana'di. Kūtcko ha'nde ha'nē
 He did that all the and then lay in wait Ancient of Opos- Lying in wait he was he found
 time for him sums the (sub.) for him him
- Atuka'. Kika'dētu haⁿ, "Tci'dike andede' ewitē'xti kine'tu ko'
 Raccoon. They talked together when "Which of the two very early in they get up if
 the morning
- 5 hayo'ha dē adudi'." "Ŋki'yaⁿ nkanaⁿpini' xana'," Atuka' he'di.
 pond that he goes around it. "I sleep I do not till day indeed," Raccoon said that.
 [-I do not sleep till day]
- Skakana' he', "Ŋkind-hē' ŋki'yaⁿ nkanaⁿpini' xana'," he'di. Ē
 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'dē: Atuka'na kidē'di hiⁿ Skakana' hē kidē'di. Kidē' haⁿ
 when they went Ancient of went home when Ancient of too went home. Went when
 Raccoons Opossums home
- kī'di haⁿ ayu-xo'tka taho' yaⁿ nē-kde'. Ina' kuhi'xti kī'nē haⁿ
 reached when hollow tree lying down he was sleeping Sun very high he arose when
 home so long.
- dē'x-nē. Atuka' ki'tāni oⁿ yohi-yaⁿ apē'ni, xoⁿniyo'hiyaⁿ de
 was going. Raccoon he first long pond the went crawfish the that
 before around it
- 10 oxpa'. Kidē'x-ne yaoⁿ. Ska'kana'di naxē' ne'di. Ind-he' yaoⁿni:
 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 xoⁿniyo'hi-
 [Song of the Opossum]. Raccoon the (sub.) met him. Raccoon the (sub.) crawfish
- yaⁿ o'xpa. "Ŋka'dit o'di' xkida' o'ni ŋkiyaⁿ te haⁿ," Atuka' he'di.
 the he "I have been eating I was going I am sleepy," Raccoon said that.
 swallowed. so long home (in the past)
- "Ŋkind-hē' ŋka'dit o'di' ŋki'yaⁿti'-xti xkida' o'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.)
- yē'tepi wa'di. E'keoⁿnidi kītē' noⁿdē' kīkē' kīnē' de' oⁿ kanē'di
 tells a lie always. Since then hits it throws it although he gets has gone already
 away up
- 15 yē'tepi wa'di Ska'kana'di. Etu'xa.
 he tells a always Ancient of Opos- They say.
 lie sums the (sub.)

NOTES

1. *ewitē'xti eyaⁿ ŋkihi' ŋkuhi'* would be "I thought that I would get there very early in the morning."

2. *adu haⁿ*, stem *du*; *ēti'kaxoⁿwa* would be "you do that all the time, do no other way but that;" *ctikaye'dayaⁿ*, "you say that all the time."

4. *tēdiki' andē'yaŋka'* would be "which one of them (way off, not seen);" *tcuwa' ha'dē'yaⁿ*, "which one (if seen)."

8. *tahó' nè-kde'*, would be "he lay down so long;" *xená'x sahí'xyě*, "he was standing so long," or *sí'hi'w nèkde'*, "he was standing so long."

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

9. *apěni=adu'di* (stem *du*).

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

TRANSLATION

The Ancient of Opossums thought that he would reach a certain pond very early in the morning [and catch the crawfish that might be found on the shore]; but some one else had reached there first and had gone round the pond and then had started home long before the Ancient of Opossums had arrived there. This unknown person acted thus regularly every day. So at length the Ancient of Opossums lay in wait for him. At length he found the person, who proved to be the Ancient of Raccoons. They conversed together, and they agreed to see which one could rise the sooner in the morning and go round the pond. The Raccoon said, "I rise very early. I never sleep till daylight comes." The Opossum made a similar assertion, and then they parted, each going to his home. The Opossum lay down in a hollow tree and slept there a long time. He arose when the sun was very high and was going to the pond; but the Raccoon had already been there ahead of him and had gone round the pond, devouring all the crawfish. The Raccoon sang as he was returning home. The Opossum stood listening, and then he sang thus: "*Hí'na kí'-yu wūs-sé-dí.*" 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

Támo'tchkana'di *Mani'-k* *akde'di-daha'* *handě' o'n'dě*; *tcí'díkě* *ní'ki*
The Ancient of Wild- Wild Tur- he crept (pl. ob.) he was in the past what the not
cats (sub.) key (ob.) up on matter

[—in vain]

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

[—Ancient of Turkey
gobblers]

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

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

5 kîdu'wě Tûmo'tckana. "Pixti'" hedi' Ma' i'tcina'di. I'xt-hě' utci'
untied it for him Ancient of Wild-cats. "Very good," he said that Ancient of Turkey gobblers (sub.) They too they lie in it
do'n'xtu hi kiyě-'daha' Ma' i'tcina'di. Ado'pi yuke' yañka'
they see how it is he said to them Ancient of Turkey gobblers (sub.) Young they are the (ob.)
[-The young ones.]

ko'x-ni yukě'di kikě' ẽ'tiko'-daha' ant-kde' so'sa' utoho' dũkũtckě'
they were unwilling though he treated them so was till one lay in it he tied it

pa'hi'n' yañka' a'ntatc-ko'ye de'ye dẽ' kũdẽ'ni. "So'n'sa detike',"
bag the (ob.) he placed it cross-wise (with the end toward him) sent it then off (?) did not go. "One that is the reason,"

e'di Tûmo'tckana'di. "Wi'xkaxti ẽ'tike. Kiyow'wo utoho' hi'," kiye
he said Ancient of Wild-cats (sub.). "Very light that is the reason. Another (More?) lie in it let(?)," he said to

10 ka'n, utoho' kiyow'wo pa'hi'-ya'n' dũkũtckě'. Axe' a'nũ-dẽ kĩdẽ'di
when lay in it kiyow'wo another bag the he tied. Shoulder he laid it on went home

Tûmo'tckana'di. He'ya'n kĩ'di in'pi. In'pi ha'n, "Ko'ni', ka'wa
Ancient of Wild Cats (sub.). There he got laid it down. Laid it when, "O mother, what

ñkaki'x kĩ'di kama'ñkiya'. Idu'wě idon'hi ya'nda na'," he'di.
I carried on I have kama'ñkiya'. Beware beware you you be lest," he said that.
my back come home. you untie look at it

Ėha'n' kũpa'hani. Kũpa'hani ka'n ko'niya'n, "Ka'wakehi' ha'ndeha'n,"
And he disappeared. He disappeared when his mother, "What is that, anyhow?"
then

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. Ėka'n' Tûmo'tckana'di ta'hi'n' ma'ñki
"Four I hold help!" she said that And then Ancient of Wild-cats (sub.) was running

na'xě ha'n e'ya'n kĩ'di. Sũpsũpi hu'x mañki': pa' nati' po'teki
he heard when there he reached Black here and there he was coming head for round
heard again.

yĩ'ñki hu'x mañki' e'ya'n kĩ'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'n'ka'n. Kiyě' ka'n ue'di.
Tur-the he killed. To cook it he told her his mother the (ob.) He told when she cooked it.

20 U'e de'-hẽd[a'n] ka'n ti'n'hi'nyoki'-ya'n' u'wa hi' kiyě'di. "A'ny'a
Cooked that finished when a room at the side to enter he told her. "Persons
it

tahi'xti in'hi'n dande'," kiyě'di ko'ni'-ya'n'ka'n. Ėka'n' u'we ha'n'
very many they come will," he told her his mother the (ob.). And then she entered when

do'di dũkũtckě'—Ndu'x-ni hi' yũhi' ẽ'tikě nixki' do'di dũkũtckě'. Te
throat she tied it I am not to eat it she for that because throat she tied it. Dead
thought reason

on' nañki'. Tûmo'tckana'di i't-pa' ka'n Ma huwe' duti' kũko'hě ne'di.
she sitting. Ancient of Wildcats (sub.) he him- when Turkey cooked he ate he was making a noise by walking back and forth.
was [—he was alone]

Ko'ni' naxě'na'ñki hi'yũhi' kũkohě' tu'wa kĩ'di nẽ'di, adẽtcko' nẽdi',
His mother was hearing as he thought made a back and forth he was he was contin-
she sat noise, etc. walking talking uously

25 tcinasě' nẽ de'-hẽd-ha'n' "Xkidě'di na'," ẽ hi'n, kũko'x ẽ hi'n'
he was con- that fin- when "I am going home ." he when made a said when
rattling (some- uous- ly
thing) ly

kiya' kipa'nahi kiyo'wo kiya' kide' ko'ko'x ẽ hi'n' i'n'txaheni ẽ'ʔikẽnẽn
again turned around another again went home a noise, etc. said when he alone was doing it

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

“Koⁿi’, tcindaho’-pa ma’ñki na’,” kiyē’di. “Aka’naki datca-di’,”
 “O mother hip bone alone lies .” he told her. “Come out gnaw on it,”
 (male to female)

kiyë'di. Kawake'ni e'taxkiye' kaⁿ dupa'xi. Dupa'x kaⁿ te oⁿ
 he said to her. Nothing when he opened the door. He opened the door when dead was

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

NOTES

1. *taxdɛkɔ miki* "What is the matter" or "what result?" "there

is none"=Ogiha, 'aⁿ *çiñge*, e^an *çiñge*, "in vain, to no purpose."

2. *Ma intcina*, "the Ancient of Turkey gobblers;" *intci* < *intcya*, "an old man;" *-ma* "the Ancient one" or eponym used in the myths.

in forming the name of each mythical character, as *Toëtk-na*, "the

Ancient of Rabbits;" *Tûmotckana*, "the Ancient of Wildcats;" *Pûdê-nâ*, "the Ancient of Brants" etc.: and *hâ* "he too" is a "the Ancient

of Turkey gobblers." *Hi*, used to modify other verbs when they occur

before verbs of saying or thinking: *ind-hě utoho doⁿhi hi paⁿhiⁿ-ka*
king king (2, 3); *doⁿtu hi hiⁿ d^aba* (6); *utoho hi* (9); *ya hi* (10); *yaⁿ*

NOTES

1. *teidikē niki*, "What is the matter," or "what result;" "there is none" = *Cegiha*, 'an *eiñge*, e'an *eiñge*, "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 *Toetka-na*, "the Ancient of Rabbits;" *Tumotckana*, "the Ancient of Wildcats;" *Paded-na*, "the Ancient of Brants," etc.; *ind-hě*, "he too," i. e., "the Ancient of Turkey gobblers." *Hi*, used to modify other verbs when they occur before verbs of saying or thinking: *ind-hě utoho doⁿhi hi paⁿhiⁿ-ka kiya kiye* (2, 3); *doⁿxtu hi kiyě-daha* (6); *utoho hi* (9); *ua hi* (19); *uwa hi* (20); *ndux-ni hi* (22); *naxēnaŋki hi* (24); et passim.

4. *de-hěd-haⁿ*, in full, *de hědaⁿ 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. *koṣ-ni=kâhaⁿni. ant-kde*, in full, *ande* or *hande* and *kde* "he continued doing so until —."

8. *antato-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* = *uⁿniyaⁿ*, "his mother;" *nkakix kidi* from *kix kidi* (<*ki*, *haⁿ*, *kidi* ?); *ḡamaṅkiya*, 1st sing. archaic for *ṅkiⁿpi* (<*iⁿpi*).

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

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

14. *so^{na}-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. *Sûpsûpi eyaⁿ kidi*. 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. *nşdi nşdi' nş*. These indicate that the Wild-cat 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 MAÑKDĈĖ MADE PEOPLE

Ku'ti ma'ñkdĈĖ aⁿya' oⁿ'ni, aⁿya' soⁿ'sa-k oⁿ'ni, Aⁿ'ya sa'hi. Yaⁿx
The One Above people made person one (ob.) made Indian. He was
ne'di aⁿxti'-k oⁿ ha' i'noⁿ'pa'ye yaⁿ kde'-naⁿ'pi. Aduti'-k kikoⁿ'-
sleeping woman (ob.) made then caused to be slept till day. Food (ob.) to make
with him

daha' da'nde de'di. Ka'wat iyo'x-ne de oⁿ'ka, aⁿ'ya wodi, "Tci'dike
for them (fut. sign) he went. What was standing after he had another person "Why
up straight gone (sub.)

idu'xtuni' kanĖ. E'k iduxtu' hi kaⁿ ĕtikoⁿ'kanedi' ŋikihi' na."
you have not eaten it already. The for you to (sign of be- he has made it I think ."
aforesaid eat it inten- cause
ob. (?) tion ?)

5 Ėkaⁿ' ue'di aⁿxti'-yandi. Ėkaⁿ' du'xtu. Du'ti de' hĕd-haⁿ' ma'x-kaⁿ
And she woman the (sub.). And they then they when
then cooked it ate it. Ished two sat
ki'di. Aduti'-k kikoⁿ'-daha' da'nde ha' ki'di xe'ni kaⁿ aduti' de'hedaⁿ
he came Food (ob.) to make for them (fut. sign) then became but when food that finished
back back

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

ĕtike'tu nixki'," ĕ haⁿ'tca de'di. De oⁿ'-yandi', a'kidixyoⁿ' kidi'ya,
it is so because," he when (in he went. When he had gone letter he he sent it
said anger) a long time made back
it

ki'dikyī' daha' xe'ni, Aⁿ'ya' sahi-yaⁿ' kidū's-ni, Kĩtsaⁿ'yadi dusi',
he sent it back to but Indian the did not take American the he took
them it from him (sub.) it

10 akidi'xya du'sioⁿ'ni e'keoⁿ'nidi' Kĩtsaⁿ'ya a'kidixyoⁿ' iⁿspĕ'xtitu.
letter he took it therefore American to write they know very
well how to do it.

Ekehaⁿ' a'ni ksĕ'pixti' nax-kaⁿ' hanĕtu'. Kĩtsaⁿ'ya-yaⁿ' ta'naki utoho'
And then water very clear sit- when they found American the first lay in it
ting (or ob.) it.

oⁿ'ni. Ėkaⁿ' To'we-yaⁿ' a'kiyaⁿ toho'; e'kĕd-xyiⁿ' Aⁿ'ya-sa'hi-yaⁿ' hĕ'
in the And French- the next he lay; afterward Indian the too
past. then man

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

oⁿ'ni, kasaⁿ'ni: a'ni-ya'ndi xwitka'xti kaⁿ kasaⁿ'ni oⁿ'ni. Hĕkaⁿ'
in the he was not water the (sub.) very muddy as he was not in the And then
past white: white past.

15 aⁿ'ya tohi' oⁿ de'heda' ata'mini-pa' akĩta' anda-he' kiki' haⁿ
person blue made that finished to work only to attend he con- too (?) he when
[- negro] to it tinued thought (or and)
for him

ptco 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	dĩkohě'. 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.	Etu' xa. They regu- 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*, *aⁿxti-k*, *aduti-k*, etc.

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

2. *ha* = *haⁿ*, then (and); *k* = *kaⁿ*, objective sign.

3. *Kawat*; *t*, a contraction of *-di*, denoting the subject. *Ek iduatu hi*, etc.; *Ek*, probably from *e*, the aforesaid, and *-k*, the sign of the object; *hi* probably expresses the thought or intention of *Kuti mañkdě* as alleged by the "other person."

4. *kaně*, *kanedi*, "already," a sign of completed action.

8. *akiděxyoⁿ*, rather *akuděxyi oⁿ* (*kdě*).

8. *kidiya*, archaic form of *kidiye*; cf. *kidikiyi-daha*.

12-13. *toho* used instead of *utoho*; *ekěd-xyiⁿ* = *ekěd-xyaⁿ*.

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

TRANSLATION

Kuti mañkdě, The One Above, made people: He made one person, an Indian. While the Indian was sleeping, Kuti mañkdě made a woman, whom he placed with the Indian, and the latter slept till day. Kuti mañkdě 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 mañkdě 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 mañkdě 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 mañkdə̃ 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 tcayi'xti a'nde oⁿxa. Na'we naⁿi 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-towē wite'-yaⁿ tōūma'naⁿ dē' nahadi' nate'daⁿyē. Ekaⁿ o'
 he filled to morn- the the next he boat he filled half And fish
 the top 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.)
- kikē' tca'hayē idu'ti pi' hena'ni. Aⁿya nīkita'yaⁿ de'x tca'yūxki'yēxti
 or you kill you eat good every time People my now you have
 them [-should have.] killed all for me
- 5 na," ki'yē kaⁿ kīdē. Eyaⁿ kī'di haⁿ, "Ani' ndoⁿ'ni nīka'nda hi'
 " said to when went There reached when "Water I see not I continue (sign of
 him home. home thought,
 etc.
 =ought)
- yi'hi xīdi' ē'tiyañkoⁿ'ni nixki'," ē' haⁿ ama'wo de oⁿxa. Ama'wo-k
 he chief he did that to me because," said when another went in the Another (ob.)
 thought it land the remote land
 past.
- iⁿ'hiⁿ, ati'-k iⁿ'hiⁿ aⁿxti' aⁿ'hiⁿ nax-kaⁿ, a'kūdūksa'yē doⁿ'hi ne'di,
 he house (ob.) he woman crying sat the peeping through a he was std. look-
 reached reached (ob.) crack ing at her
- ti' kūdūksa'yē doⁿ'hi ne'di. Ekaⁿhaⁿ "Dupa'xi-di'," kiyē' 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
- tcīdīkē' nī'kixti. "Ka'tcīdīkte' hoⁿ'na nīkande' na," hē haⁿ, kūdūksa'
 how not at all "Ant just like I am," said when crack
 [=altogether in vain.] that
- 10 yīñkixti' u'wē haⁿ, "Tcī'dīkē iyaⁿ'hiⁿ hi' ina'ñki wo," kiyēdi. Ekaⁿ
 very small he when "Why you cry (see you sit ?)" said to her. And
 went in (note)
- e'kekaⁿ, "Ka'wa xīdi' ko'hīdi hu' haⁿ tīdupi', aⁿyadi' tca'yē.
 then "Some- strange far up comes when alights people tca'yē.
 thing above them all.
- Pīsi'de ko' nīkind-hē' tēya'ñka da'nde," kiyē'di kaⁿ, "Tca'k tīdu'wi
 To-night when me too he kill me will," she said when "Where he alights
 to him
- xa wo'," ki'yē 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
- aⁿxti' yaⁿ kīde'di. E'yaⁿ a'hi tox ma'ñki. Ekaⁿ tīdupi' ka'wa
 woman the started back. She reached there he was reclining. And then alighted (or some-
 with him came to thing
 the ground)
- 15 xiya'- yaⁿ, ka'wa xī' nitoⁿ'xti naskī'xti. Ekaⁿ tē'yē. Nixu'xwi
 bad the some- myste- very large very tall. And then he killed Ear
 (cunning) thing rious it.
- soⁿ'sa kīdakxo'pi, ptecoⁿ'-yaⁿ kī'dakxo'pi : ē'tīkoⁿ' ha' kīde'di. Kīde' 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.)

ewitš'xti E'xka po'tckana' ha'né ewitš'xti. Nixu'xwi isaⁿhiⁿ'xa ma'x-
 very early Buzzard short old one found very early in the morning. Ear on one side lying

kaⁿ ha'né. Hind-hé ha'né haⁿ' nixuxw yaⁿ dakxo'pi, yo a'wo dakxo'pi.
 (ob.) he found it. He too found when ear the cut it off flesh another cut it off. [piece]

Ekehaⁿ Hē'xkanadi' aⁿya' tca'yé ha'nde haⁿ' he'yaⁿ- k te'yé hē'di.
 And then the Ancient of people killed them all he was (or continued) when that one (ob.) he killed that.
 Buzzards

20 "Inta'-nikixti'." Aⁿya'xi ti'- yaⁿ e'yaⁿ kiha'hiⁿ. Aⁿya' te'yé,
 "I was the first" (?). Chief house the he carried it there Man he killed for him.

hē'di. Ēkaⁿ xiy oⁿ te. Dutca' de' hē'd- haⁿ sa'in'pixti' ku'hiyaⁿ
 he said that. And then chief make wanted. Washed that finished when white and up high clear

axēhe' kana', ku'hiyaⁿ haxe'yetu kana'ŋki. Te'yé 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 distance)

iⁿda'hiyetu kaⁿ' iⁿhiⁿ. Ēkaⁿ pteoⁿ- yaⁿ nixu'xwi- yaⁿ yahe'yaⁿ
 they sent for him when he reached there. And then his nose the ear the these

e'yaⁿ a'hi, aⁿya xi'- yaⁿ kītcu' de'di. Ekehaⁿ, "Ē'tu na'ŋkdēdi
 he brought thither chief the he threw them down before him. And then "Is this st. one

25 aⁿya'xi'di wo', "ē haⁿ'du'si pe'ti- kaⁿ pa' wewe'yé. Ē'tike haⁿ'
 chief " Said when took fire into head he stuck it And then
 it hold of partly in.

a'yīk'ŋātcē'-k idē'- k taho' kiya'. Ekehaⁿ xyixyi'he a'nde
 he threw at when fell when fell to again. And then he was making a sort of blowing noise
 random (?) the ground(?)

oⁿ'di. E'keya oⁿ'nidi' pa'- yaⁿ yū'ko. E'keoⁿ'nidi' a'yaxi'- yandi
 in the That is why head the is naked (bald). Therefore chief the (sub.)
 past.

aⁿxti'- yaⁿ' i'nt- kaⁿ ku oⁿ'ni. Ku' kaⁿ yi'ŋkoⁿ a'nde oⁿ'ni.
 woman the him (ob.) gave to him past. him Gave to when he was marrying her in the past.

Ēkaⁿ aⁿxti'-ya'ndi, "Ŋku'ma' ŋka'da," kiyē'- di. Ēkaⁿ de ko'x-ni
 And then woman the (sub.) "We bathe we go" she said to him. And to go he refused then

30 hande'- yaⁿ a'kuwē dē' tē ha'nde de' ko de'di. Ēkaⁿ ani' yi'ŋki
 he con- when to take him wish- she was this And water small
 tinued (?) (?) along ing

nax-kaⁿ' eyiⁿ'hiⁿ. Ekehaⁿ, "Uma'ki-di'," ki'yé haⁿ' ē'xtiyaⁿ xēna'ŋki.
 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-tē'," kiyē'di, ko'x-ni kaⁿ, tca'ki'- k oⁿ' ani' ikaⁿ'hiⁿ
 "Go and bathe" she said she refused when hand (ob.), using water she dipped up
 (female to male) to him

a'tcu de'di. A'tcu de' kaⁿ ani' nitoⁿ'xti- kaⁿ' wē dē'di. Ēkaⁿ
 threw it on him. Threw it on when water very large into enter- ing he went. And then

aⁿxti' wahē' kīdē'di. Kī'de oⁿ'xa.
 woman she cried aloud (?). Went in the remote
 out home past.

NOTES

1. *toayixti*. Before *xti*, *š* becomes *z*, as in *naskē*, *naskē'-xti*; *i'spē*, *i'spē'-xti*, etc.

3. *oya*, according to the Biloxi archaic for *odi* (sic); rather for *o yaⁿ* (J. O. D.).

5-6. *ani* *niwki*. 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. *amarwo*, i. e., *ama arwo*.

9. *hoⁿna*, archaic for *eke*.

10. *teidi^kē iyaⁿhiⁿ hi inaⁿki wo*, given as meaning, "Why do you sit there crying?" So, *Teidi^kē ayiⁿkayihⁱ hi inaⁿki wo*, "Why do you sit there laughing?" As *inaⁿki* is the 2d sing. of the classifier (denoting continuous action) instead of *wəhe*, "to sit," the exact force of *hi* before this classifier is not plain.

12. *teak tēduwi wa wo*, archaic for *teak tēduwi aya*.

17. *Eeka potckana*, "the Ancient of Black-headed Buzzards," identical with *Hēkanadi* in 37, 7.

18. *Hind-hē* instead of *ind-hē*; so, *haxeyetu* (22) for *axeyetu*. *Nixuwō yaⁿ*, in full, *nixuwōi yaⁿ*, as in 23.

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

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

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

25. *peti-kaⁿ*, "into or out of the fire."

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

33. *ani nitoⁿxti- 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 necklace	was	because	therefore	he has hair.	People		

tca-uxe/-k	dasi'	yukpě'-	ya ^a	adu' a'nde	o'nidi'	yukpě'	kâde'xyě.
finger nails	(ob.) strung	leg	the	was wrapping around	because	leg	striped or spotted.
A ^a ya'	tcî'dikō ⁿ	te'tu	hi	ni'kixti	ta ^a hi'-xti	ka ⁿ	Tcu'ñki a'kûtita ⁿ 'tu
People	how to do	they kill it	in or- der to	not at all	he ran so fast	as	Dog they set him on it
5 ka ⁿ	no'xě	a'tckaxti	kîde'	dusi'	te'yě.	Mañik	te' ka ⁿ aduti'-k
when	he ran	very short	with force	took it	killed it.	Wild Turkey	dead when (or as) food (ob.)
kîko ⁿ 'tu'	a ^a ya'di,	Tcu'ñki	kîko ⁿ 'tu.'	Aduti'	pi'xti-k	duti' a'nda	
hey made it for him	people the (sub.)	Dog	they made it for him.	Food	very (ob.) good	be eating it	
hi'	kiye'tu	xe'ni	adu'ti	hena'nixti	mañki'.	Ekeka ⁿ ,	"Aduti'
that he	they said should to him	but	food	all kinds	were there.	And then	"Food
kô-da'nixti	ndu'ti	nka'nda	he' "	he'di	Tcu'ñki.	Ekeha ⁿ	
infe- superfluous rior, (- what is left)	I eat it	I continue	shall" (?)	said that	Dog.	And then	
sûn'niho ⁿ 'ni'	ne	ka ⁿ	du'si	mantk de'	xěhě	du'ti ha'nde	o ⁿ 'ni.
mush	sit- ting	(ob.)	he took	he went aside	sat down	was eating it	in the past.
10 Eke'di	aduti'-k	kûda'ni-k	du'ti	xya'.	Etu'	xa.	
That is why	food (ob.)	not the (ob.) best	he eats	habit- ually.	They say it	regu- larly.	

NOTES

2. *ûⁿnqahoⁿni*, "the tuft of hair on the breast of a turkey gobbler."

4. *ta^ahi-xti*, for *ta^ahiⁿ-xti*.

6. *aduti pixti-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. Ēka' snihi'-xti ka' Sīsoti'-di
 The Ancient of Ants (sub.) house was making. And cold very when Katydid (sub.)
 Yosaha' i'noⁿ-pa' eyaⁿhi. Ti' utcu'wē tē ha'nde ka', Ka'tcidikte'
 Locust he too arrived there. House to borrow wished continued when Ant
 kyaⁿhi-daha': "Aminⁿhiⁿ-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 kayoⁿni." Ēka' wo'xakitu ha' tca'tu oⁿni, snihi'xti ka'.
 house (ob.) you do not And they became and they died very cold as.
 make." ashamed
 5 E'keoⁿnidi' anaⁿ dixyiⁿ tcatu' xa. Etu' xa. Eke'-dixyiⁿ amin'
 Therefore winter when they die regu- They regu- That is why warm
 [=every winter] larly. say it larly. weather
 dixyiⁿ kiya' a'kuwetu' xa. Etu' xa. E'ke oⁿnidi' amiⁿ dixyiⁿ
 when again they come out regu- They regu- Therefore warm when
 larly. say it larly. weather
 yaoⁿ pa a'kitatu' xa. Etu' xa.
 singing only they follow regu- They regu-
 it larly. say it larly.

NOTES

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

2. *Yosaha*, used where we should expect some such form as *Yosahena*, the Ancient of Locusts, as *yosaha-di*, is a locust; but as *yosahari* 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

- Aⁿtckahoⁿna' tando'-yaⁿ Paxēxkana' yiñka'ti. E'ke-ha'nde-kaⁿ
 The Ancient of Crows her younger The Ancient of she married At length
 brother [Chicken-] hawks him.
 tēdi yiñka'ti. E'keoⁿnidi' ka' Aⁿtcka-na' a'tcodoⁿ-ta' ha'nde oⁿni'
 he her husband. Therefore the Ancient she was mourning for him in the
 died of Crows past
 Paxēxkana'. Ekeoⁿnidi' hane' dixyiⁿ wahē dusi' dē oⁿni. Etu
 the Ancient Therefore it finds when cries out catches has gone (?). They
 [Chicken-] hawks. one it
 xa'. Eke' xya ka' hane' dixyiⁿ awa'he yu'ke xya'. Etu' xa.
 regularly. So regularly as it finds when they are crying out as regu- They regu-
 larly. one they move larly. say it larly.

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 *suⁿtkaka*, "his younger brother." *Paw^uakana* is represented as a female in this myth. *Eke-hande-kaⁿ*, "at length," from *eke*, "so;" *hande*, idea of continuance; *kaⁿ*, "when;" *tēdi*, instead of *tēdi*; *yiⁿkati=yiⁿkatiyaⁿ*.

2. *Eke-oⁿi kaⁿ* seems to be identical with *eke oⁿi-di*; *atcodon-ta hande oⁿi* (sic)—perhaps *aⁿtcodon-ta* is another form of *aⁿtcodon*, "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 yiⁿŋki kso'woⁿ na'ŋki haⁿ, soⁿsa' Aⁿtckaho^{na}
 Person old the (sub.) son she raised she sat and one Ancient of Crows
 them

ku' haⁿ awo'-yaⁿ Adu'ska-na ku'. Yiⁿŋkadoⁿ'tu. Ekekaⁿ' wax a'de
 gave and other the Ancient of gave. They married. And so hunting they went
 Wood-rats

aⁿya^{to}'-yaⁿ. Ade' oⁿidi' soⁿsa' nasūki' o' dixyiⁿ' awo'-yaⁿ ko'
 man the. They went as one squirrel killed other the (sub.)

aⁿsūna'-k o' dixyiⁿ', e'tike kiⁿ'hiⁿ haⁿ' nasūki' Aⁿtckaho^{na}'na
 duck (ob.) killed thus they arrived when squirrel Ancient of Crows

5 *ku' haⁿ, awo'-yaⁿ a'ndehaⁿ ko' aⁿsūna'-k ku'. Ekaⁿ' nasūk' a'dusūdu'ye*
 gave and other the duck (ob.) gave. And squirrel she was singeing
ha'nde oⁿdi', psnūnū'nta awa'hiye. Ekehaⁿ' Adu'skana' a'pūdūxka'
 off the hair (see midnight she got it And then Ancient of industrious
 onde', 15) cooked. Wood-rats

wa'di aⁿsūna' du'sta'staⁿ'hiⁿ de-hē'd-haⁿ uē' awa'hiyē'. Aⁿya' xo'hi-
 very duck picked feathers that finished stewed got it done. Person old
 often and fast when it

yaⁿ aku'd-ha de'-hēd-haⁿ' yaⁿ' hamax kaⁿ Aⁿtckahoⁿ' 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'hiŋkē ni'. Kine' ha duxtu-te'."
 midnight at finished and "I have finished . Arise and eat ye" (female
 cooking cooking to males)

10 *kiyē'-daha' aⁿya xo'hi. Ekekaⁿ' aⁿya xo'hi-yaⁿ, "Ŋkadutē'daⁿ ni'!*
 she said to person old. And then person old the, "I have finished
 them eating

Ŋkixoⁿ'pi ni<," ẽ haⁿ' kiya' yaⁿ'ni. Eķekaⁿ' Aⁿ'tckana'di
I have had plenty " said and again slept. And then Ancient of Crows

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

Aⁿ'tckana'di 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'kītūpẽ' ne kīdẽ', na'wan-dixyiⁿ' yaⁿ'x ne kde'-pūsi'; kiya' tẽũmana
was (stood) carrying all day was till night again long ago (?)

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

doⁿ'xtu-tẽ'. Pūsi' adadi' yuķẽ' ko yihi'xtitu haⁿ'ni. Ŋkint ko'
look ye (female to males). Night gather at they who the most might have (?) I (sub.)

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

doⁿ'xtu-tẽ'," ẽ' kaⁿ kohi' aditu' kaⁿ, tẽina' psohẽ' tẽutẽũ'k ma'x
look ye" said when up-stairs they climbed when very few corner piled here (ob.) lay and there

kaⁿ, "U+! ẽdidiⁿ' uti' ẽ'tīķẽ," ẽ' haⁿ, daⁿ' du'ti de'-hẽd-haⁿ' eķekaⁿ'
when "O! (See Note.) " said and took ate that finished when and then

20 Adu'skana hẽ', "Na'wi ada'di yuķẽ'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 yaŋktẽ'dīķẽ ni'ki ni'. E'tũxkiķẽ. Kuhadi'
night when I gather I am of little or no account. It makes no difference. Up-stairs

doⁿ'xtu-te'," ẽ' kaⁿ Aduskana'. Aditu' kaⁿ, Hidẽ'de nedi'! u'ti-yaⁿ
look ye" (female to males) said when Wood-rat. They climbed up when, They were falling continually mast the

a'yix wa'di. Eķekaⁿ' xo'hi-yaⁿ ahiskẽ' wa' daⁿ' duti' de- hẽd- 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

tẽĩpu'xi ado'pĩxti ktcĩⁿ'hiⁿyẽ'. Eķoⁿ haⁿ' Aⁿ'tckahoⁿ'na' ko tẽi'to'hũ
blanket very new she covered [wood-rat]. Did when Ancient of Crows blue cover that

25 tẽũ'paⁿ kaⁿ' ktcĩⁿ'hiⁿyẽ Aⁿ'tckahoⁿ'na. Eķehaⁿ' iŋkana'ŋk-wadẽ'
decayed (ob.) she covered [Ancient of Crows] Ancient of Crows. And then sunrise toward

udu'nahi de'di. Eķehaⁿ' ayitũ't sũpi' a'xẽhe yaoⁿ' na'ŋki. Eķehaⁿ'
turned went. And then stump black sat on sang sat. And then

akĩdi' xaxa'hi du'si haⁿ aⁿ'tcka tũkpẽ' oⁿdi', "A+!-a+!" e' haⁿ'tca de'di.
insect rough here took and crow she changed "Caw! caw!" said awhile went.
and there into it

E'ķe oⁿ'nidi' oⁿhoⁿ' ẽ'tīķihe'tu xa'. Etu' xa. E'ķed-xyiⁿ' Adu'skana'
Therefore crying they say that always. they regu-say it larly. After that Wood-rat

ko tẽĩpu'xi ktcĩⁿ'hiⁿt kaⁿ' adu'ska tũkpẽ' haⁿ isa'-k uwẽ' oⁿ'nidi'
blanket she covered when wood-rat changed into it and thicket (ob.) went be-
her into into cause

30 e'ķe oⁿ'nidi' hiⁿ oⁿ'xti xya'. Etu' xa.
therefore hair is very always. They regularly say it

NOTES

1. *ksowo*ⁿ (*ksapi*); *aⁿya xohi*, "old person," in this myth and elsewhere, "an old woman."

2. *Yĩnkadoⁿtu*. 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; *aⁿyafo-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; *psĩnĩnĩnta* (*psi*).

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

10. *Nĩkadutĩdaⁿ* = *nĩkaduti*, *edaⁿ* (*ti*).

12. *akitĩpe*, not "to carry on the back" (*kĩ'di*) nor "to lay on the shoulder" (*anũ dẽ*), but to carry, either on the shoulder or in a wagon, etc.

15. *pũsĩd-xyĩⁿ*, contracted from *pũsi dixyiⁿ*, during the night.

17. *nĩki ni*, pronounced *ni+kĩ ni*, the last vowel with considerable emphasis.

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

22. *Hidĩde nedi*. *Hidĩde* (*idĩ*), 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. *ayĩx* < *ayihĩ* or *yihĩ*; *ahĩskẽ*, to be unable to get one's fill; hence, to wish to keep all for himself, to be greedy.

24. *tcĩⁿtohiⁿ*, used here for *tohi*, "blue;" *tcĩⁿ* may be compared with *ktciⁿ* in *ktciⁿhiⁿyẽ* "to cover."

25. *ĩnkananĩk-wadẽ* (*ina*, "sun;" *akanaki* or *akanĩki*, and *wadẽ*).

26. *ayitĩt* (*tudi*).

29. *ktciⁿhiⁿt* (*tcĩⁿ*).

TRANSLATION

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

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

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

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

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

15. AMA KĪDUNAHĪ, OR THE WORLD TURNED OVER

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

a^{n'}xⁱ so^{n'}sa a^{n'}tatka' no^{n'}pa'yē daⁿ aya^{n'}-k a^{n'}o'wē nañk o^{n'}ni.
woman one child she took two finished (?) tree (ob.) she lodged in it sat in the past.
Na'x kide' ani-ya^{n'} xē'pi kaⁿ tci'dikē de' tī'dupi' hi ni'ki nax
Sat till water the went down when how to go to alight none sat
ka^{n'} Ē'xka-na'skē-na' kaⁿ "Tīdu'wi-yañka-te," kiyē' kaⁿ, "e'ke
when Ancient of Red-headed Buzzards when "Help me to get down" she said to when "so
(female to male), him

5 ko' a^{n'}tatka' so^{n'}sa iku' hi ni," kiyē'di. Kiyē' kaⁿ tīdu'wiyē
if child one I will give to you" she said to him. She said when he helped her
(female speaking) to get down

xe'ni kaⁿ aⁿtatka'-yaⁿ ku'ni oⁿ'ni etu' xa. Kūdēska' 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' kīduspe' na'ñk oⁿ'nidi' si'ndi-
 grasped with sat in the past tail alone sank in the sat in the past, tall
 their claws because water

pa'di soⁿsoⁿ'ti yuke' xya etu' xa. Oma'yi-na' ē'tikē nañk
 only why all sharp at the ends they are always they regularly. Ancient of Yellow- was there sat
 say hammers

oⁿ'ni, e'ke 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 the ends. Large red- too was there cloud (ob.)
 past the ends. 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 the ends. Ivory-billed was there
 his claws 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. *Kīdunahia*, probably contracted (judging from the *x*) before *ka*ⁿ, from *kīdunahihi*, "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. *Ēka-naskē-na kaⁿ*, perhaps we should insert *eyaⁿhi*, "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. *Kūdēska*. "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, *psⁿ'ti* 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, "*Kē-tē-tē-tē-tē-tē-tē-tē*." 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

Aⁿya xohi-di' aⁿya' tcaxti' kaⁿ tcí'díkoⁿ de' tetu' hi ni'ki. Ēka'
Old woman (sub.) people she killed when how to do it that they kill can (?) not. Then
very many her

Tc'etkanadi' aⁿya' xo'hi tūkpě' heyaⁿhi. Aⁿya xo'hi-yaⁿ te'yě,
Ancient of Rabbits, old woman he changed he reached Old woman the he killed
(sub.) into one there.

pa'-k uksa'ki haⁿ ko' psūki'-k xěhe'yě haⁿ isa'-yañk ustū'ki
head he cut off and gourd cut in when he set it in and thicket the (ob.) he stood
(ob.) two it up (?)

haⁿde haⁿ tē'x maⁿx kaⁿ ane' yuke' haⁿ pa ni'ki ma'x kaⁿ
he was (or, and dead she lay when found they were and head wanting she lay when
continued) (her)

5 aⁿne. Tc'etkana'di i'ndi ni'ki kiya'xtu hi' yi'hi wahě' na'ñki.
found Ancient of Rabbits, he not they think that he thought he cried he sat.
(her.) the (sub.) about him out

Aⁿya' xohi' kye'hoⁿtuni'-di ē'tike haⁿde haⁿ, "Ē'de ande'dě doⁿ
Old woman they did not know as (did) so (?) she was (?) and, "This one

oⁿ' na'ni xyo', "ē haⁿ, "Te'yě xyě 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'ktci'ktci-de' u'tūpi kane' yaⁿ kaⁿ kūdūksa' 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 natchě' 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 mahě' dē'di, aⁿya'oto' tū'kpě haⁿ mahě'
gourd cut in the he took and crying out went man changed and crying
two out

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

Aⁿya'xi-yaⁿ ku' kaⁿ aⁿxti pī' dīko'hixti nax kaⁿ aⁿyaxi'-yandi
Chief the gave to when woman good sure enough sitting when chief the (sub.)
him

aⁿxti'-yaⁿka' Tc'etkana'k ku' kaⁿ yiñkoⁿ na'ñk oⁿni'. E'ke oⁿnidi'
woman the (ob.) Ancient of (ob.) gave when he sat married. Therefore
Rabbits to him

aⁿya'di kīkě' doⁿ-daha' dixyiⁿ mahě' haⁿde oⁿ yandi' aⁿya'di
man though he sees them when crying out continues man

15 kīkě' doⁿ-daha' dixyiⁿ wahě' de xa'. Ekehaⁿ tūpto'we de xa'.
though he sees them when crying out he regu- And then making patter- he regu-
goes larly. ing sounds with goes larly. the feet

Etu' xa.
They say regularly.

NOTES

1. *tcidikoⁿ*, 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 ustiki 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. *kixaxtu* (*yih*).

6. *etike 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. *Teyè xyè na*, "let us kill her;" analogous to *kùtiki xyè na*, "let us tell it;" *aku xyè na*, "let us feed him;" *atamèni xyè na*, "let us work," etc.; *hapsùktu* (*psùk*).

9. *noⁿ dède*, probably intended for *noⁿ dè'di*.

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

13. *yin^koⁿ nañk 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

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

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

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

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

Pĕskana'	ku ⁿ ku ⁿ 'ya ⁿ -di	axi'kiyĕ,	iṅkane'yĕ	ha'nde	o ⁿ di'.
Ancient of Tiny Frogs	grandmother (sub.)	shut him up to make him mysterious	caused him to vomit	[she] was	in the past(?)

Iⁿtohe'da'yĕ haⁿ' a'kuwĕ haⁿ' i'ṅkana'ṅki uwa'dĕ udunahi' yaoⁿ' nīx
 She finished [mak- when took him and sunrise toward she turned sang walked
 ing him brave ?] along

ne'. Eḱekaⁿ' Taⁿtoⁿ'na' kī'di kaⁿ', "Itū'ksi^k dĕ' dusi' doⁿhoⁿ-tĕ',"
 moved. And then Ancient of came when "Your sister's this grasp look at him" (fe-
 Panthers there son him male to male)

kiyĕ' kaⁿ' iⁿdo wa'di, ayaⁿ' adīx de' kuhi'xtiyaⁿ' iⁿ'hiⁿ dusa' uxtaho'
 said to when brave very tree he went very high here reached tore he fell
 [him] [him] climbed there it

5 haⁿ' e'yaⁿhi'. Pĕskana' kī'dus kaⁿ' du'si haⁿ' ayaⁿ' iⁿdūko' kaⁿ'
 and arrived Ancient of took hold when grasped and tree he whipped when
 there. Tiny Frogs of him against him

yatka' xoxo'ki po'toka de oⁿ'ni. Eḱekaⁿ' kiya' de'di. Eḱekaⁿ'
 jaw broken here short went in the And then again went. And then
 and there (-round) past.

kiya' yaoⁿ' nīx nĕ' kaⁿ' Oⁿ'tī' kiya' kī'di kaⁿ', "Itū'ksi^ki' idu'si
 again singing was when Bear again came when "Your sister's you seize
 walking him

doⁿ'hi haⁿ' da-tĕ'," kī'yĕ kaⁿ' ayaⁿ' adĕ'di du'kūka'pi teudĕ' a'nde
 look at him and go" (female said to when tree limbs pulled off threw he was
 to male) [him] them down

haⁿ' u du'si Pĕskana'. Eḱekaⁿ' du'si ayiⁿdūko' kaⁿ' siⁿdi tu'di
 and com-grasped Ancient of grasped whipped him when tail [at the]
 ing him Tiny Frogs. him against the tree root

10 psū'ki de oⁿ'ni. Eḱekaⁿ' iⁿtepe' yuḱe' naha' a'de. Ketca'na yaoⁿ'
 broke it he in the And then laughing they after they went. Again singing
 off went past. at him were

nīx nĕ' kaⁿ' Yanasa' kiya' kī'di. Eḱekaⁿ' ehe'dūxkiyĕ', "Itū'ksi
 was when Buffalo again came there. And then she said the same "Your sister's
 walking thing to him son

dĕ' idu'si doⁿ'hi haⁿ' da-tĕ'," kiyĕ kaⁿ' extihiⁿ' saⁿ'haⁿ' wa' ayaⁿ'
 this you look at and go thou" (fe- said to when that very strong very tree
 grasp him him male to male) (him) one

iⁿ'tūtcu' tca'yĕ a'nde naha' u du'si Pĕskana'ka. Eḱekaⁿ' du'si haⁿ'
 he pulled used it up was after com-seized Ancient of Tiny And then seized and
 up by the (?) ing him Frogs (obj.). him

ayaⁿ' iⁿdūko' kaⁿ' tiⁿska' kso haⁿ' toⁿ'xka' dĕ' kaⁿ' iⁿtepe' yuḱe' naha'
 tree whipped when back of broken and hump- went when laughed they after
 him against it the neck backed at him were

15 kiya' a'de. Eḱekaⁿ' kiya' yaoⁿ' nīx nĕ' kaⁿ', Ita' kiya' kī'di' kaⁿ'
 again they. And then again singing was walking when Deer again came when
 went. there

ehě, "Itûksi' dē idu'si doⁿ-tē," ki'yē kaⁿ pītce' tīdupi' 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. Ekekaⁿ ayaⁿ iⁿdūko' kaⁿ pūtcoⁿ xoxo'ki haⁿ
 after com- seized And then tree whipped him when nose broken here and
 ing him. against and there

e'keoⁿni pūtcoⁿ yiñk sti'. Ekekaⁿ Pēskana', "Ha'awitka' dē
 therefore nose small very. And then Ancient of "Under the leaves here
 Tiny Frogs

naⁿñki da'nde na', Enaⁿx kiķē' ita' kīnoxwoⁿ yaⁿ iⁿhiⁿ yaⁿxa
 I sit will (see Note.) deer chase him arrive nearly
 (see Note.)

20 iⁿñkūdūta' da'nde na', ki'yē haⁿ, ekehaⁿ, "Pēs! pēs! ñkedi'
 I urge you on will said to and and then "(cry of the Tiny Frog) I say it
 [him]

ko, tciwa'ya-ta', ki'yē haⁿ eyaⁿhiⁿ dīko'he ko, "Pēs! pēs! pēs!
 when do your best" said to and arrived there just when "(cry of the Tiny Frog)
 (male to male) [him]

ñka' dande' na. E'ke ko', tci'nahiⁿ-ta', tci'waxtiya-ta', ki'yē oⁿni.
 I say will So (?) when go fast do your best" said to in the
 it (male to male) [him] past.

Etu' xa. E'keoⁿnidi' Pēskana' ohoⁿ hande' dixyiⁿ ita' kīnoxwoⁿ
 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. *Pēskana*. The *pēska* 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, "*Pēs-pēs-pēs!*" It is called also "*apēska*." It differs from the bullfrog, common frog, and tree frog.

1. *axikiyē* (*xi*, "mysterious," "superhuman," and the causative ending *kiyē*), given as meaning "to shut one up in a house, give him an emetic and diet him." Had the mother acted instead of the grandmother, *axiye* would have been used; *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); *Iⁿtohedayē*, given as meaning, "to finish," but as *edaⁿ* and *hedaⁿ* mean finished, and -*yē* is a causative ending, may not *iⁿto* be "brave" (compare *indo*, *iⁿdoxti*, *iⁿtoxti*, "to be brave")?

2. *iñkananñki*, i. e., *ina akananñki*, "sun comes forth;" *uwadē* = *wade* (*wa*).

2, 3, *nīx ne*, to be compared with *adix de*, line 4, *nīx* being from *ni*, and *adix* 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. *kīdi*, used instead of *eyaⁿhi* or *iⁿhiⁿ* (?).

3. *Itūksik* = *iⁿitūksiki* in line 7, etc.; *dusi* used instead of *idusi* as in line 7; *oⁿ*, in *doⁿhoⁿ-tē*, 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. *kukhiṭiyaṃ*: compare *kohi*, *kūhi*; *dusa dusadi*; *uxtaḥo*; see *taho toho*; *si*.

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

8. *adēdi*, *adēti* = *ayaṃ adēti*; *tcudē* = *tcu dēdi*; *u* = *hu-di*.

9. *ayiṇḍūko*, contracted from *ayaṃ*, *iṇ*-, instrumental or locative sign, "place where," and *dukodi*.

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

13. *iṇtūtcu tcayē* may be *iṇḍuticu tcaye ḍuticu*.

14. *kso*: see *kṣa*.

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

18. *Haawitka*, contracted from *haarvi*, "leaves," and *itka*, "under, within;" *nañki* intended perhaps for *uṇaṇki*, "I sit;" *enaṃ kīkē*, contracted from *e nañki kīkē*, 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;" *kīnowwoṃ* (= *kīnowwe oṃ*) *nowe* or *nowwe*; *yaṃ* shows that a remote place is referred to, "the place where they chase the deer."

20. *iṇkādātāṃ* (*ḍutāṃ*).

21. *tcivaya-ta*, from *tcivaye*.

20-22. "*Pēs! pēs!—tcivaya-ta*," and "*Pēs! pēs! pēs!—tcivastiya-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. *tcīnahiṇ-ta*, *tcīnahiṭi de—tcivastiya-ta*, *tcivastiye*, *tcivaye*.

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

24. *aṃyaadi* = *aṃyadi*; *waadi* = *wadi*; *haarvi* = *hapī* and *arivyaṃ*.

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' siⁿto' 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' dixyiⁿ' êtiķe' kwia'hanixti ande'
 did not listen to when speech they said to him when[-ever] so he would not think was
 at all [-they spoke to him] of such things

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

xa. Eke' nika', "Na'wi ne'ya ani' nita' hu ha' kiduspe'yē
usually. So since, "Some of these days water great be com- and to cause to
ing sink in it

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

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

wo', *yi'hi ha' a'tetu ka' ayo'hi ye'hiya' taŋkiya' a'kuwē da' o', "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 ki'dūspēyū'nke-daha', *yi'hi. Ani'-k do'hi ne'di. Ekeka' ani'-*
this is the it sinks us" he Water (ob.) looking [he] And then water
way thought. at stood.

ya' hu o'ni. Ekeka' tē'dike de' mant ada' hi ni'ixti ne'di. Ekeka'
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' kidūspe'-daha'. Kuki'hi'nixti ka' xoxo'hi ya'ndi i'ndaha'de*
now it sank them. Did not get home when old people the (sub.) to hunt, they
(sic) at all (sing.) went

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

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

E'ya' ki'hi' ha' "Ani'-k wahetu' yeke', *e' yuke' naha' ayo'hi-k*
There reached when "Water (ob.) they went must saying they afterward lake (ob.)
home into have" it were

sahi'xti wa'tatu kike' kudo' xto'ni'xti ha' a'ya xo'hi ka' akuwē ha'
very long they though they could not see and old woman (ob.) carrying and
time watched it [them] at all her along

15 *ayo'hi ye'hiya' a'hi'ntu ha' ya'o' hi' kiyē'tu ka' ya'o' nax ka' 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 ha' i'ŋkihi do'hi' amax ka'. "Yao'
middle they com- they were standing and laughing they were looking when. "Sing
ing forth

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

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

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, *kino'tu* (noⁿ); in this case, *kino'tu-daha*, "they had the care of them," might have been used.

4. *Eke nika'*, "as it was so," or, "since he acted so."

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

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

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

12. *Ani hu oⁿde taho kipanaw kanē*; 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 xtoⁿixti*, used instead of *kudoⁿxtu-daha-nixti*, "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*, *saⁿhaⁿhayedī*, etc.).

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

Another ending of this account is:

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

TRANSLATION

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

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

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

19. THE BUFFALO: A FRAGMENT OF A MYTH

- | | | | | | | |
|---------------|---------|------------|-------|----------------|-----------------|--------------------------|
| Ku'ti ma'ñkdë | Yínisa' | ayiñk-ta' | ti | tcu' | ha ⁿ | a ⁿ ya'-sahi' |
| The One Above | Buffalo | his animal | house | put them in it | and | Indian |
- iⁿda'hiyë-daha' ma'x kide' e'yaⁿ in'hiⁿ, in^{to}ho' ma'ñki haⁿ
 he sent for them he sat till there they arrived sunset he reclined and
 iⁿda'hiyë-daha' ma'x kide' ko a'de oⁿdi' eyiⁿhiⁿ. Ekekaⁿ ti'
 he sent for them he sat till now they in the past they arrived And then house
 (the door) (?) went there.
- dë ne' kaⁿ dupa'xi kidoⁿhiye'-daha'. Ekekaⁿ Yí'nisadi' ti'
 there stood (ob.) he opened showed it to them. And then Buffalo (sub.) house
 [the door]
- 5 dë'x-towe na'x kaⁿ doⁿhi' yuke' de'- hëd- haⁿ kiya' kûdûske'yë.
 full of them, sat when they were look- that finished and again shut the door.
 or filled it ing at
- Tik kiyo'wo në dupa'xi. Ekekaⁿ e'yaⁿ ko' On'ti dë'x-towe
 House another std. he opened And then there when (?) Bear full of them,
 (ob.) [the door]. or filled it
- na' doⁿhi yuke' ehë'daⁿ kûdûske'yë. Kiyo'wo në dupa'xi e
 they were looking at so far and shut the door. Another std. he opened that
 no farther (?) [or, that finished] [the door]
- ko' Ita' dë'x-towe na'ñki. Ekekaⁿ doⁿhi' yuke' de'- hëd- haⁿ
 when Deer full of them it sat. And then they were looking at that finished when
 (?) or fill it
- kiya' kûdûske'yë. Ekehaⁿ ti'wo ne'yaⁿ dupa'xi ka'wa ni'ki.
 again shut the door. And then another the std. he opened [the what [was] not
 house door]
- 10 "Ku'hi- k adoⁿxu-ta'," kiyë'-daha' kaⁿ ku'hiya'ñ-k adoⁿxu
 "Upward ob. (?) look ye" (male to he said to them when upward ob. (?) they looked
 males)
- kaⁿ aⁿya' nitaⁿxti to^x ma'ñki ka'wa ka'toho'ni, ani' tçetce'hi
 when person very large was lying what he was not lying on water was dripping
 off of him
- ma'ñki. Doⁿhi amaⁿx kaⁿ wîdwide' kaⁿ e'uka'de i'de yuke' kaⁿ
 was lying. They were looking while it lightened because they just went falling about when
 at him (See Note,)
- iⁿtcépë'-daha' ande'. Ekehaⁿ duxtuxtaⁿ a'ko de'yë-daha' haⁿ
 he laughing at them he was. And then he pulled them out out he sent them and
 [one after another?]
- ti'wo ne'yaⁿ- kaⁿ dupa'x kaⁿ doxpë'di yihi'xti ne' kaⁿ,
 another the std. (ob.) he opened [the when clothing (sub.) a great quan- stood when
 house door] tity
- 15 "Tçina' ayo'yuxtu' ko daⁿtu-ta," kiyë'-daha' kaⁿ, in'ske wa'
 "As much you (pl.) desire as take ye" (male to he said to them when greedy very
 males)
- yihi'xti daⁿ ka'hi haⁿ tike' wa' kaⁿ doxpë' tcu de' yuke'
 a great took they were when heavy very as clothing they threw they were
 quantity returning down
- kiⁿhoⁿxa. E'keoⁿnidi' aⁿya'-sahi' ka'wa kike' doⁿhiⁿ dixyiⁿ
 they came back Therefore, Indians, what soever they see it whenever
 in the past.
- ahiⁿskëtaⁿ yuke' xa. Etu' xa. E'keoⁿni kaⁿ Yínisa' ti
 covetous they are usually. They say it usually. Therefore, Buffalo house

- tci' nañki' dande' oⁿ'ni xye'ni siⁿ'to' yandi ksi'x wa'di dupa'x
 they [sit] in future sign past sign but boy the (sub.) bad very opened [the
 the [= were going to] door]
 20 kaⁿ akuwe' adē' oⁿ'ni. E'keoⁿ'nidi' ayo'ka yuke' xa. Oⁿ'ti yaⁿ
 when they got out they in the past. Therefore, swamp they are usually. Bear the
 went
 hē' ti tci' nañk oⁿ'ni xyē'ni ehē'dekoⁿ akuwe'yē. Ita' yaⁿ
 too house they sit in (past sign) but just so he did he turned them Deer the
 out.
 ehē'dekoⁿ akuwe'yē. Siⁿ'to'-di ksi'hu wa'di ē'tikoⁿ'tu oⁿ'xa'.
 just so he did he turned them out. Boy (sub.) bad very they did so regularly
 in the past.
 Ekekaⁿ ka'hena'ni ayo'ka yuke' xa. Ētu xa'.
 And then (or so many things swamp they are usually. They say usually.
 Because so)

NOTES

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

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

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

3. *eyiⁿhiⁿ* = *éyaⁿ iⁿhiⁿ*.

4-5. *Yinisadi ti dēx-towe naⁿ kaⁿ*, etc. *Yinisadi* is subject of *dēx-towe*, "the Buffaloes filled the house," *naⁿ* 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 *karwa 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. *iⁿtcpē-daha ande*, *Kuti mañkdē* was laughing at their terror; *duxtuⁿxtaⁿ ako deyē*, "to pull them out of it;" *duxtaⁿ ako deyē* also means "to pull him out of it," and *duxtuⁿxtaⁿ* seems to be frequentative (as if *dux-du-xtaⁿ*, instead of *duxtaⁿxtaⁿ*), from *duxtaⁿ* (see *xtaⁿ*).

14. *dorpe-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 *yih-i-xti*.

16. *kahi*, 3d pl. of *kudi*; *kiⁿhoⁿxa*, contracted from *kiⁿhiⁿ oⁿxa*.

17. *doⁿhiⁿ* (*doⁿ*); *ahiⁿskētaⁿ* (= *ahiskē*), "to be greedy, covetous."

19. *ksiⁿx* < *ksiⁿhu* of 22; *ti tci 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

Aⁿxti-di' pa'-tci^tcu^ki' de'-hēd-haⁿ awodē'-k iⁿ'daskoⁿ nañki'. E'ke
 Woman(sub.) head that fin- when sunshine(ob.) with her she sat. So
 [=to wash the head] ished back to it

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 (?).

tūtce'di ko tañkixti', e haⁿ ki'titi'ki a'xa haⁿ Tcoñktcona' eyaⁿ-diⁿ
 touches her if his full sister," said and in a row they and Ancient of Fish- he was the
 one stood hawks (?) one

ta'nik'i'xti eyaⁿhiⁿ apu'xi kaⁿ wahēdi'. Ekekaⁿ Kota'pkana'di ki'ya
the first arrived there felt her when she squaled. And then the Ancient of Marsh Hawks again

5 eyaⁿhiⁿ apu'xi. Ekekaⁿ wahēdi. Paxē'xkana he' eyaⁿhiⁿ apu'xi.
reached there felt her. And then she squaled. Ancient of Red-tailed Hawks (?) too arrived there felt her.

Kūdē'ska da-ha'yi-na hē' eyaⁿhiⁿ apu'x kaⁿ wahē'. "Tehinye' te ni'ki
The Ancient of Blue Darters too reached there felt her when she squaled. "We kill you wish not

xye'ni hē'tinyoⁿ nyukē'di na', "ē' 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]

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

Wax-ni' yuke' haⁿ kiⁿhiⁿ ya'oⁿ-daha'. Ekekaⁿ Yīnisa'di ayih'i'xti
They were hunting and to return shesang for them. And then Buffalo very many

10 kiⁿhiⁿ. Atoka'di kiⁿhiⁿ ko "Itaⁿni ne' a'wixtupi' xtu'wiyū'ñkitu-te'."
they came. Close they came when "Mortar that turned over or turn it over (upside
upside down on me"
(female to males).

Ekekaⁿ awixtu'witu haⁿ Yīnisa' kitē' tca'yē. Tca'yētu kaⁿ ki'ñkiñke
And then they turned it and Buffalo shot at killed them. They killed when half

a'dē, a'tcū yuke'di. Ekekaⁿ, "Ńkint-ko' Yīnisa' ndu'x-ni ha ni',
de- they were "barbe- And then "I (sub.) Buffalo I eat not idea
parted [jerked meat]? cuing" of
(pl.) [duration]

e kaⁿ, "kūdēska' nasūki' yahe' pa ndu'ti xya'." Ekekaⁿ kūdēsk
said when "bird squirrel these only I eat usually And then bird
or habit-
ually."

kiyo' a'dē kaⁿ, ekehaⁿ 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 on went sign) out of
for her

15 max kaⁿ Kūdēska' tcūt-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, ekekaⁿ poda'dē eyaⁿhiⁿ, aⁿya' intētcya' inoⁿpa' eyaⁿhiⁿ. Itaⁿ
when and then owl came there man old man with him came there. Mortar
ku'hiyētu kaⁿ aⁿxti de' e'yaⁿ xēhē' pa'x kūdēxyoⁿ na'ñki. Ekekaⁿ
they raised it when woman this there sat bag striped mak- sat. And then
ing

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

"Iñkowa' inda'hi o'tu ni'," e haⁿt kikē', "Tcī'dikē yoⁿ o'tu ko' ñkind-
"Themselves hunting they " said although "How you they as we
it shoot make shoot

20 hē'd yaⁿxkikoⁿ-daha', kiyē' yuke' kīde', "E'keko', Añks-oⁿtu-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'ñksi soⁿsa oⁿtu. Ekekaⁿ "A'ñksi soⁿsa ē'tikē,
said to them when arrow one they And then "Arrow one if so
made.

tcī'dikē de' tca'hiyetu' na'ni xa', kiyē'-daha' kaⁿ, "E'tax kikē'! xkīte'
how now you kill them can it be said to them when "It makes no I shoot
all possible?" difference at

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

awixtu'wiyēya'ñktu-te'," hē'di xyē'ni kaⁿ itaⁿ kūku'hini' yuke' 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'tcīne haⁿ int-kaⁿ iñko'wa yukē' kīde' du'si
 then too they when shot missed and that (ob.) they were depending on her took
 (sic) (?) came (sic) [one]

dedi' Yīnisa' intciya'. Aⁿ-he' kaⁿ anahiⁿ-k adu'yē dē'di. Eḱekaⁿ
 de- Buffalo old man. With horn (ob.) hair (ob.) wrapped departed. And then
 parted it around

"Tcidikē'di ka'wa nīkē' yaⁿkaⁿ naxētū' kīka'," ē haⁿ ya'oⁿni.
 "How what I say when they hear I wonder" said and she sang.
 [she]

Eḱekaⁿ 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' kā'wa de'
 Ancient of Red- (ob.) he called to. Ancient of Red- (ob.) heard and again a little (See
 tailed Hawks (?) tailed Hawks (?) farther Note)

30 kiyo'-daha' awo' yuke'-yaⁿ, "Ta'ñkīd 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 ha'tca' ka'de. Heyaⁿ kiⁿx kaⁿ kūpa'hani oⁿ kanē
 and they were call- ing to one an- other they went home There got when she had already disappeared past of
 nē

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

haⁿ, kū'dēsk dūkūtckē' peti-yaⁿ i'ñkī'natcē amixyē' hadedi'. A'ni
 and bird tied fire the threw it into they passed went on Water
 rapidly.

na'taxti'-yaⁿ ande'. Eḱekaⁿ Kūdēska' daha'yi-na-di' ta'nikixti'
 very middle the she was. And then Ancient of Blue Darters (sub.) the first
 de'heyaⁿhiⁿ haⁿ anahiⁿ-k tcīna'ni kīdu'wē haⁿ kī'di. Kī'di kaⁿ
 he reached there and hair (ob.) some he untied and came back. Came when

35 Paxē'xka-na'-di kiya' de'di. Eyaⁿhiⁿ kiya' na'tcka 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. Eḱekaⁿ Kota'pka-na' kiya' de' yandi' kiñki'ñkē kīdu'wē
 and came And then Ancient of Marsh again went when one half he untied for her
 back. Hawks

haⁿ kī'di kaⁿ Tcoñktco-na' kiya' de ya'ndi panaⁿ duwē' ha'tca' dusi^x
 and came when Ancient of Fish- again went when all untied after so took
 back hawks (?) long a hold of
 delay (?) her

ku'di diⁿ a'ni ye'hi kī'di haⁿ duteāpi' taho'. Po'xwē taho' haⁿ,
 was re- water edge of came and dropped her she fell. Made a splash- ing she and
 turning back in water water fell

"To-hoⁿ-k" ē kaⁿ a'ya' yandi' kīkīdoⁿhi axēhē' ha'maki.
 cry of the yellow- said when person the (sub.) looking at one they were sitting.
 eyed duck another

40 Eḱekaⁿ, "Nto'wa ahi-te'," kiyē'-daha'. Eḱekaⁿ eyiⁿhiⁿ, a'ni-ye'hi-
 And then "This way come ye" said to them. And then reached there water edge
 (female to males)

kaⁿ iⁿhiⁿ a'xaxa. Eḱekaⁿ yatcoⁿ-daha'. Tcoñktcona' ta'nikixti'
 (ob.) they reached and And then she named them. Ancient of Fish- he first
 were standing. hawks (?)

yatcoⁿ. "A'ya'di Tcoñktcona'hiye' e ya'tc-iyō' 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'. Eḱekaⁿ o'di tca'hayē idu'ti a'sūna' yahe' yaⁿ tca'have'di
 And then fish you kill you eat duck this (ob.) you kill all
 (fem.)

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

- 45 Kota'pkana' he'da'xkiyedi'. Paxë'xkana ko', "Paxë'xkana' a'ya'adi
 Ancient of Marsh she said the same Ancient of Red- Ancient of Red- people
 Hawks thing to him. tailed Hawks (?) tailed Hawks (?)
 ẽ ya'tciyoⁿ-t-k aya'nde haⁿ a'ya' hamaⁿ dũksë'tu ko tčë'tka
 that they name when you con- when people ground they clean when rabbit
 you tinue up [clear it]
 kikë' kokta' tčũ'mũx kikë' a'dë kokta' ẽ'tikëtu' ko tča'hayë idu'ti
 whether run out rats, mice or (?) catch run out they do so when you kill all you eat
 (?) fire
 kikë' yanda' hi ni', kiyë' oⁿni. E'keoⁿni kaⁿ nawũndë' uksi' hande'
 though you shall be she was saying Therefore to-day smoky it [forest]
 [at any so (fem.) it to him. is
 rate?]
 dixyiⁿ e'kande' xya. Etu' xa. Kũdë'ska daha'yi-na ko', "Kũdë'ska
 whenever so he is usually. They usu- Ancient of Blue Darters (ob.?) "Bird
 say it ally..
- 50 mi'ska kikë' tča'hayë idu'ti ya'nda hi ni'. Kũdë'ska daha'yi-na'
 small though you kill all you eat you shall con- Ancient of Blue Darters
 (?) tinue (fem.)
 e' haⁿ yatc-iyon^t kaⁿ yanda' hi ni', e' ni a'ya'adi." E'ke oⁿni
 say when they name you when you shall con- (fem.) say (fem.) people." So she
 tinue (fem.) did
 kaⁿ Tahañkona' yatcoⁿ-daha' oⁿni'. E'keoⁿni kaⁿ ẽ'tike ya'tci yu'ke
 when the Summer Duck she named them in the Therefore so name they are
 past.
 xya'. E'tu xa'.
 usually. They usually.
 say it

NOTES

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

3. *Tčonktcona*, "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 *paxëska* and the *tčonktcona*."

5. *Paxëxkana*. The *paxëska* "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 *paxëska* in the dictionary]?

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

7. *petuxte-ya* (*peti*, "fire;" *uxte*, "to make a fire;" *ya*, "the").

10. *awixtupi atuwixyĩñkitu-te*. The use of *awixtupi* here seems unnecessary. *awixtunwitu* instead of *awixtunwixëtu* (see line 14).

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

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

14. *kiyo adē*; but *kiyo* in *kiyo-daha* (line 30) is from *kiiyohi*.
14. *ekēhaⁿ* 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 tēūt-kana*, the Ancient of Red Birds. Nothing in the text gives a clue 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 *pōdi* or swamp owl.
16. *aⁿya iⁿtēitēya*, peculiar for two reasons: 1, the use of *aⁿya* "man, person," before "old man," which appears unnecessary; 2, the use of *iⁿtēitēya*, a frequentative of *iⁿtēya*, as if several old men were there.
17. *pax kūdēyoⁿ nañki*, in full, *pahi kūdēyi oⁿ nañki*.
18. *ayihixitihayētu*, you (pl.) have so much of it (*yihī*). Compare Kansa and Osage *hū*; *Qegihā ahigi*.
19. *haⁿt*, probably *haⁿtea*, idea of duration (continuance or delay).
- 19-20. *ñkind-hēd*, "us too," or, "for us too;" *tañkid*, in line 30.
20. *kiiyē yukē kide*; line 25. *iñkōwa yukē kide*. In each case *kide* indicates duration; "for some time," or "until."
20. *añks-oⁿtu-te < añksoⁿni* (*añks, oⁿ*).
22. *tēdīkē . . . nani xa*, "how can it be possible?" *Nani* or *naⁿni*, when preceded by a pronoun ending in *-xitihiⁿ*, expresses strong improbability; and in this case a similar idea is conveyed. *xa* here, "can," seemingly unnecessary after *nani*.
22. *etax kike*, "it makes no difference!" = *etaxkike*.
23. *ēti*, "here." See *ēti*, "this." Compare *de*, "this; that; here;" etc. *ahīⁿ* = *ahi*, 3d pl. of *hu*.
24. *awiatunwiyēyañktu-te*, used where analogy would require *awiatunwiyāñktu-te*, as the objective fragment pronoun *yañke* or *yañk* supersedes *-yē*; *kūkuhini*, neg. of *kūhiyē*; *de-hēd*: perhaps *hēd* = *hē*, "too."
25. Perhaps *wyēni*, "but," should be supplied between *kide* and *dui dedi*.
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 naxē*, 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. *kikiyohoⁿ*, contracted from *kikiyohi oⁿ* (*yohi*).

31. *kiⁿx=kiⁿhiⁿ* before a *k*-sound; *kanē*, past form of *nē*, the standing or moving ob. [in the past;] *kūḍēsk dākūtckē* may be the *kūḍēska tōūt-kana* of line 15.

32. *amiayē hadedī*’, used because they were going rapidly. Had they been walking at an ordinary gait, *miayē a’de* (3d pl. of *miayē dedī*) 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 Iike-sabē gens of the Omaha tribe.

37-38. *dusiā kudi*, perhaps contracted from *dusi haⁿ kudi*.

39. *aⁿya*, “the four Hawk persons.”

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

46. *hamaⁿ=hama, ama*.

46-47. *tcētkā kīkē—tcāmūw kīkē* “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 *Pawéwka*, 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 *tahañkōna*.

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

hêd- haⁿ u'dasi' haⁿ nûpû'ni nîx nê'di.
finished when strung them and were around was walking.
his neck

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

Iⁿ'su-na' hiⁿwa'+yě,
Teeth

5 A'nîxa'nîxyě."
He plays at intervals
as he goes along."

Ē'tîkehê' nîx nê'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'," hêdi.
"What (ob.) you say you continue ." And then "Nothing (masc.) he said
[you are] that.

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

kîto'he tâni'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'nîxa'nîxyě!"
He plays at intervals
as he goes along."

Ē'tîkehê' nîx nê' naha', "Ē'xtixti'k dē'di wo'," ayi'hi
Saying so was walking subse- "A very long dis- he went wo'," he thought
quently tance

haⁿ kē'tôuma'na iⁿ'su' kiⁿ'hiⁿ-aoⁿ'-daha' nîx nê'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'yañkě'-daha' ya'ndi
they were they came in So (?) when "This one he killed us the one who
coming sight. (sub.)

na'ni xyo'," ē haⁿ dūkūtekē' hiⁿpi' iⁿ'su'-yaⁿ kiya' kiha'nētu' haⁿ,
must be" said and tied him laid him teeth the again they found for him and
down

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

teč'tkasaⁿ ne' tu'di-yaⁿ iⁿ/dutckē'x ka'hi haⁿ yaⁿxkitē'-soⁿ/sa-tō
 with bark std. root the by dig it up when they bring it and they hit me once
 peeled off

20 ka' (or ko) ūnkte' soⁿ/sa xo'," ē kaⁿ dutckē' a'dē. Aⁿya'
 when (when) I die once will," said when to dig it up they went. Person
 tūtcoⁿ soⁿ/wa wata'yē ētīkē' yuke' kaⁿ ekekaⁿ wa'ta naⁿ/ki.
 eye on one side caused to so they were when and then watching he sat.
 watch

Ekekaⁿ wa'ta naⁿ/x kaⁿ "Yaⁿxkidu'wē haⁿ ayaⁿ teč'tka maⁿ/ki,
 And then watching he sat when "Untie me and tree dead lies
 e'kīke kse' haⁿku haⁿ yaⁿxkitē' tēyaⁿkē haⁿ yaⁿkiⁿ/hiⁿ/totaⁿ-.
 break it bring it hither and hit me kill me and you be so brave on
 account of me

nīkaⁿ/kito'x-maⁿnk-ta', e'keyaⁿkoⁿ-ūnkte'x-maⁿnk-ta'," ki'yē 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 "Yaⁿxkidu'wē" haⁿ anisti' kidu'wē haⁿ ayaⁿ teč'tka' kse'
 "Untie me" when sure enough he untied and tree with to break it
 bark off

tē haⁿde kaⁿ ama' tūpē-k' u'wē Kūska'kana'di. Ekekaⁿ
 wished continued when ground hole (ob.) went in Ancient of Opossums. And then
 [was]

Ayiⁿ/hiⁿ yaⁿdi kiⁿ/hiⁿ haⁿ kiya' naxa'xa kē'tu ama'-yaⁿ.
 Wolf the (sub.) came and again just now they dug ground the.

Eke' yuke' kaⁿ maⁿ/tkaⁿ hu' haka'naki. Ekehaⁿ kinaⁿ/hi tēu'ti
 So they were when elsewhere was came out. And then painted red
 coming himself

u'xne heyaⁿ/hi. Ekehaⁿ, "Ka'wa-k oⁿ/k ētīke yayukē'di
 he was he reached. And then "What (ob.) doing when so you (pl.) are
 coming there.

30 wo'," kiye'daha' kaⁿtca', "Kūckana'di te'hiyaⁿkē'-daha' haⁿ
 "I," said to them when [for some time] "Ancient of Opos- he killed us and
 sums (sub.)

ē'ti-k u'wē kaⁿ ē'taⁿkoⁿ nyukē'di na'," ē'tu kaⁿ, "Ōku'wē
 there (ob.) went in as [be- we do that we are they when "I go in
 cause] (masc.) said

ndu'si nīkaⁿ/kana'x kaⁿ te'yētu-ta'," kiya' he'yaⁿ kidē. [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 mīkoⁿ/ni a'xē a'tcu kinaⁿ/hi yo'ki na'ti si'
 came out and hoe [on his] put painted different[-ly] all over yellow
 shoulder himself

hu'di. Ekehaⁿ eyaⁿ/hiⁿ haⁿ, "Ka'wa-k iyon' ya'yuke'di wo',"
 was com- And then reached there when "What (ob.) you do you (pl.) are ?"
 ing.

35 ē kaⁿ, "Kūckana' te'-yaⁿka-daha' haⁿ ē'ti-k u'wē kaⁿ
 said when, "Ancient of he killed us and there (ob.) went in because
 Opossums

ē'taⁿkoⁿ nyu'ke," e'tu kaⁿ, "Ōku'wē ndu'si akanaⁿ/ki kē
 we do that we are" they said when "I go in I catch him come out

ko' te'hiyetu' hi na'," ē haⁿ u'wē de'di. Ekehaⁿ "Ē'xtixti'
 when you all must kill him" said and went in departed. And then "A very long dis-
 tance

nīkiⁿ/hiⁿ wo'," ayiⁿ/hi haⁿ, "Ōkiⁿ/ndi na'. Ōkiⁿ/ndi nīkoⁿ/ni
 I have come he thought and "I (sub.) I (sub.) I did it
 (masc.)

naxo'+," kiye' de' kaⁿ, siⁿ/ndi-yaⁿ akaⁿ/naki ne' kaⁿ siⁿ/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. Ekeoⁿ/nidi' siⁿ/ndi haho'-
 the they pulled they slipped the Therefore tail bone
 for him skin off

txa ētu' xa.
 only they say usually.

NOTES

1. *Kuckayokana*, given as *Kuskakanadi* in line 26; *Kuckanadi* in line 30; and *Kuckana* 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+yē* is unintelligible; no reason can be suggested for the connection of *anixanixyē* with the preceding words of the song; *anixanixyē*, frequentative of *anixyē*, to play [at one place or time].

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

8. *ñkēx ñkande na: ñkēx<ñke* (*e*), by a law of euphony, *e* before *ñ* becomes *ēx*, 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. *kiⁿhiⁿ-aoⁿ-daha*, "to sing about him or her." See *yaoⁿni*, "to sing."

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

17. *tcidike tiki*, "any sort;" Čegiha *'aⁿ ctectē*; *nta* used instead of *ñkte*, "I die" (see line 20).

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

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

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

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

21. *so^awa*, evidently from *so^asa*, "one," and *wa* or *wayaⁿ*, "toward, on that side." *watayē* or *waṭayē*?

23-24. *yañkiⁿhiⁿtotaⁿ-ñkakitoṣ-mañk-ta*, from *iⁿhiⁿtotaⁿ* *kitoṣ-mañki*, "he (A) is so brave over [or, on account of] him (B) as he (B) is lying down;" *iⁿhiⁿtotaⁿ* (<*iⁿto*), "to be brave:" compare *iⁿtoxti*, *iⁿdoxti*, "to be very brave."

40. *dukiⁿwtu* (<*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+!
I^asu-na hi^awa+yē!
Anīxanīxyē.

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

Meanwhile the latter walked along singing:

Xaye pixti+! Xaye pixti+!
Hi^awa+yē! Hi^awa+yē!
Anīxanīxyē!

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

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

22. THE WOLF THAT BECAME A MAN

A^aya'di wa'x- ni yuke' ha^a uxtë' yuke' ha^a tao'. E'ya^a kin'hi^a yuke'
 Person hunting walk- they and making they and shot a There they were arriving
 ing were a fire were deer.

diyⁱni^a Ayi'hi^adi' tuka'nitu' tũ'kpë eya^ahi^a. Ekeka^a tuka'nituya^a
 when Wolf (sub.) their uncle changed into reached And then their uncle
 there.

wo' yihi' ha^a "Tuka'ni ko' e'ya^a na'x ka^a nyido^ahi^a ñkahi' ññkihi' na."
 that [they] and "Uncle the there sits as we see you we were [we] thought,
 thought (sub.?) coming

he'tu ka^a, "Ñki'ñksu wa'di ka'wa-k yo' ma'ñki na'ni ññkihi'
 they when "I want fresh meat very what (ob.) you shot lies perhaps I
 said [bad] thought

5 utoho'hinyë'-daha' nku'x ne'di," e'di. Ekeha^a petuxtë' wata'yë
 I followed your (pl.) trail I have been said he. And then camp causing him
 coming to watch

wax a'de. Tuka'nituya^a yi'hi ha^a wax a'de on' tao' ki^ax ka^a
 he went Their uncle thought and went hunting still on shota came when
 hunting the way deer back

ahin'ske' wa' a'nde ta dũxkë' a'nde de'hëd-ha^a a'yukûni' ti sa'hiyë
 greedy very he was deer he was slaying that fin- when roasted it all it was
 over raw

ti ha'-i-txa' du'ti ha'nde ka^a, "Kâ'l tuka'ni kâ ta' a'yukûni' ti
 all it was bloody he was eating when, "Oh! uncle oht deer roasted all
 over

sa'hiyë du'ti ha'nde. Tuka'ni ko' ha-i'-txa ha'nde ko' kũdo^aho^ani
 raw he is eating. Uncle (sub.) bloody it is the he does not see
 [when?
 as?]

10 ha'nũ^a, kiyë'tu ka^a "E'ëde tefku'yixti'," hë'di. E'ike' ha'nda
 perhaps they said when "This way very sweet" he said So he should
 to [him] that be

hi' kiye' ha^a kiya' waxa' a'de. Ekeha^a ita' kiyo'wo o ki'x ka^a
 that said 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 tcūpaⁿ
 greedy very again flaying stood. So he was when blanket old
 in'xkiyadu'yě a'nde kaⁿ ətikě' ta duxkě' ne' kaⁿ si'ndiyaⁿ
 he wrapped around he was when so deer flaying it stood when tall the
 himself

kīha'nētu. "Xo + xo, tuka'ni ko si'ndi oⁿni wo," kiyě'tu kaⁿ
 they found for "Oh! uncle (sub.) tall uses ?" they said to when
 him.

- 15 "Xo'xoxo'xo," ət de'di. Ekehaⁿ Ayihiⁿ iⁿtcyo'xti de'di.
 "Oh! Oh!" he said went. And then Wolf very aged man went.
 E'keoⁿnidi' a'ya' wax ni' yukě' oxtētu' dixyiⁿ a'tcka wohě'
 Therefore men hunting walk they are they make whenever close barking
 a fire

a'nde xya', etu' xa. Ẽ'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. *ūñkiki*, sing. for pl.; so *yih*i (line 6), "he thought" for "they thought."
4. *ñkĩksu* (*ĩks*), "to crave or want fresh meat;" *yo* (*o*); *utoho-hinyě-dqha* (*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. *tcikuyixti* (*tcikyě xti*); *handa hi* (*hande, hi*), euphonic change.
12. *tcana* = *tcūmana*.
15. *iⁿtcyoxti* (*iⁿtc*), pronounced *iⁿtcyo + xti*, "a very old man."
16. *oxtētu*, "they make a fire," i. e., they camp; *atcka wohě ande xya*, "there is usually a barking close by;" *ande*, being in the singular, can not refer to a number of wolves; *Ẽ'xa* (*xa*), to stop doing anything.

TRANSLATION

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

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

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

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

23. THE RED-WINGED BLACKBIRD

A^{na}ya' xohi' axka' tcu yihixti' nax ka' Ita' no^{na}pa' eyi^{na}'hi^{na}.
Person ancient persim- put be- very many eat when Deer two reached
mons fore fire to dry there.

"Tci'dike-yo^{na}'nidi' ayihixti' haye wo'." Ekeka^{na}', "A^{na}sudi' tci^{na}'xti ka^{na}'
"How do you do that you have so many ?" And then "Pine very fat (ob.)
ñku'tcutca'ti ûnkpatco^{na}' ûnkpa^{na}' ha^{na} ûnkta^{na}'hi^{na}' nde' a'xka ne'ya^{na}'
I split it my nose I stick it in and I run I go persim- the std.
mon

ñki^{na}'hi^{na}'yo' ka^{na} i'de ka^{na} ñku'kidadi' di^{na} e'ta^{na}ñko^{na}'xti ni'," e' ha^{na}
I butt against when they because I gather I do just so (fem.) said and

5 so^{na}'sa kuku'-daha' ta'-ya^{na}. Ekeka^{na}', "Pi' tiko'hixti na'" du'ti
one she gave to each deer the. And then "Good sure enough (masc.) ate
of them

do^{na}'hi ha^{na}', "Ñki^{na}'xtu he' e'ta^{na}ñko^{na}' ndu'xtu hi na'," e' ha^{na} a^{na}sudi'
saw and "We too we do so we must eat" said and pine
u'tcutca'ti ha^{na}' pûtco^{na}' pa^{na}' ha^{na} ta^{na}'hi^{na} de' ha^{na} hi^{na}'yo' ka^{na} ndoku'
split and nose stuck in and ran went and butted when back
against it hither

ktaho' tē ma'ñki. Ekeka^{na}' a^{na}ya' xohi' i^{na}kxihi' ha^{na}nde naha'
he fell dead lay. And then old woman laughing at she was a while
[them]

adûkso^{na}'ho^{na} axka' tcu-k pēhē' nē' yao^{na}' ne' ka^{na} Yihin'di kin'hi^{na}
covered it up persim- which pound- stood singing stood when Wolf (sub.) came
mon she had dried

10 ha^{na}', "Ka'ka yē hine'di wo'," ki'yētu ka^{na}', "Ya'ma^{na} na'," ēdi
and "What are you saying ?" they said when "Nothing (masc.) she
as you stand to her said

A^{na}ya' xo'hi-ya^{na}. Kiya' a'dē ha^{na}' kitohe' a'max ka^{na}' kiya' tēuma'na
Old woman the. Again they and hiding from they when again a second time
went her stood

yao^{na}' ne' ka^{na}, naxē' ama'ñki naha' kiya' ki^{na}'hi^{na} ha^{na}', "Ka'wa-k
singing she when listening they stood a while again came and "What (ob.)
stood

iyē' hine'di wo'," ki'yētu ka^{na}', "Ya'ma^{na} na'," e' hande' kiķē', "Kak
were you saying ?" they said when "Nothing (masc.) she she was though "What
as you stood to her said

tohe' hayē' ayi'ne ha'tca' yeke' na," ki'yē' yuke' naha' i^{na}da'he ta'-ya^{na}
you hide you stand must (masc.) said to they a while seeking deer the
(masc.) were

15 ha'ne du'si ha'dē. Ekeka^{na}' a^{na}ya' xo'hi ya'ndi a^{na}hi^{na}' nax ka^{na}'
found took they went. And then old woman the (sub.) weeping eat when

Kûtcin'ckana' *eyin'hi^a* *haⁿ*, "Ka'k *ayoⁿ-k* *yaⁿhi* *ina'ñki* *wo^o*,"
 Ancient of Red- winged Blackbirds came there and "What you when you cry you sit ?"
kiyē'tu *kaⁿ*, "Ta-k' *ya'ñka-kyaⁿhi* *a'de* *niⁱ*," *ēⁱ* *kaⁿ*, "E'ke *koⁱ*
 they said when "Deer (ob.) they took from me they went (fem.) she when "Lo! if
 to her
ñkakyaⁿhi^a *ñkiⁿx* *kaⁿ* *i'duti* *hi* *naⁱ*," *ēⁱ* *haⁿ* *a'dē*. *Ekehaⁿ*
 we take it from we when you shall eat it said and they went. And then
 [them] come (masc.)
akūde'diyē *a'da* *oⁿni*. *Ekehaⁿ* *a'tckaxti'yē* *haⁿ* *niyē'tu*, "Tiⁿwētu"
 creeping up on they were And then [they] got very close and they flew up, They made a
 [the wolves] going. close up, whirling sound
 20 *niyē'tu* *ya'ndi*. *Ekekaⁿ* *ta'-yaⁿ* *i'ñki* *kixyoxtuⁱ* *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* *kikiⁿx^{tu}* *haⁿ* *e'keoⁿnidiⁱ* *Kû'tcin'cka'adi*
 And then deer the took there brought it and therefore Red-winged (sub.)
 back to her Blackbird
Yihiⁿ-k *kiⁿsiⁿhiyēⁱ* *oⁿnidiⁱ* *e'keoⁿnidiⁱ* *niye'tu* *xyiⁿ* *natiⁱ* *tiⁿweⁱ*
 Wolf (ob.) they made [them] as therefore they fly up when only [entire] whirling
 cowards
a'de *xyaⁱ*, *etuⁱ* *xaⁱ*.
 they regularly, they usually.
 go say

NOTES

1. *Aⁿya xohi* 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. *Tēdike-yoⁿnidi*, probably from *tcēdikoⁿni* (*tcēdīkē*, *oⁿni*), "how did he do that?"

3. *ñkutcutcati* (*tcati*).

3. *ñkpatcoⁿ* (*ptcoⁿ*); *ñkpaⁿ*, 1st sing. of *paⁿ*; *ñkiⁿhiⁿyo*, 1st sing. of *hiⁿyo* (line 7).

4. *ñkukidadi* (*da*).

9. *adūksⁿhoⁿ* (*adūksē*, *oⁿ*, *hoⁿ*).

9. *Yihiⁿdi*, the *Ayihⁿdi* of myth 22, 2; *kaka* for *kawa-kaⁿ* (line 10); *yē* for *iyē* (*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. *hadē* for *adē* (*de*).

19. *akūdediyē*, given as *kdēdyē* in 1892.

20. *kixyoxtu* (*koxta*).

21. *kikiⁿx^{tu}* (*ki*). *Kûtcin'cka'adi* used instead of *Kûtcin'ckanadi*.

TRANSLATION

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

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

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

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

24. A GHOST STORY

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

ayihixti' i' ē'tikē yuke' ka' do'ho'-daha' ne'di. A'ya' t̥i'ko'hē
 very much he drank so they were doing when was looking at them stood. Man real
 ya'ndi. Ekeha' "De ya'xkiyo'xpa tē yuḱē'di ha'nū," yi'hi
 the (sub.) And then "Here they drink up for me wish they are perhaps" he thought
 [or This]

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

hi' yihi' ayine' yeke' na," kiyē'tu Anatei' ya'. Kiye' ha'
 that thinking you stand must be they said to Ghost the. Said to him and
 [ing] (masc). him

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

25. A FOX STORY

Toxka' di	nětkohi'	i'dě'	xěhe'yě	ha 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 (sub.)
i ⁿ ske'yě	ka ⁿ	ko ^k ta'	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 say	usu- ally.	Therefore [from this past act]	toxka	that	they name him.	Therefore [on ac- count of this past act]	
toxka'-di	nětkohi'	-k	i'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 usu- ally	the people	they say it ally.			

NOTES

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

2. *Kawa kikě*, "whatsoever," followed by a negative, means "nothing at all" (*Ėgiha*, *edadaⁿ ctewaⁿ—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 (*ko^kta* or *ko^kta*) 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 *tozka*. 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'yē
Child they abandoned. Ancient of Crows found them boat put them in it taking all

kide'di. Eyaⁿ' ki'di haⁿ' na'wī-k xēhe' 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 seat- again tered were

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

de'yē: tīdupi' a'ya' pī' tiko'hixti ne'di. Ekekaⁿ', "Nñind-hē'
she sent he alighted man good exceedingly he stood. And then "I too
[him]

yandu'si ko'wohe deya'ñka-tē', kiyē'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'yē kaⁿ', tīdupi haⁿ' a'xti' pī' tiko'hixti. Ekehaⁿ'
upward sent her when she alighted and woman good exceedingly. And then

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

Ekehaⁿ' toxpē' tēupaⁿ' ne kaⁿ daⁿ ko'wohe de'yē. Ekekaⁿ'
And then clothing decayed there (ob.) took upward sent it. And then
was

toxpē' 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 oⁿnidi' kūkid-oⁿni-xti kaⁿ ku'x na'ñki oⁿni ko', "Tēy'dike
Therefore she had not re- when was returning (i. e. was when "Why
turned home at all then on the way)

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

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

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

"Ūnkti'-yaⁿ nkyéshoⁿ ni é'tiké na'nki ní," hě' kaⁿ, "Iti'-yaⁿ é'ti,
 "My house the I did not so I sit," said when "Your the this
 know it (fem.) that house is it
 ní," kiyé' kaⁿ, inské' nati'. Iⁿské' 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)
 ha' yék-su' da' ha' ni utcu'dé ha' naba'ti' nax'ti'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)
 duksé' de'-héd-haⁿ, tca'k dutca' dé'-héd-haⁿ, ti'-yaⁿ a'puxi,
 swept that fin- when hands washed that fin- when house the felt
 ished ished
 doⁿhi. Ekehaⁿ tca'k kúde'ni na'nki, ka'wa pastú'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 o'ni. Ekekaⁿ, "Ayaⁿ toho'
 Mole her close to when plowing was going And then "Log
 foot along
 tcúpaⁿ nañki' na'xkiyaⁿ," e'héxa. Ekehaⁿ kiya' apstú'ki na'x kaⁿ
 decayed I am not that" stopped And then again sewing sat when
 right there.

25 Mo'moxka'di e'yaⁿhiⁿ, yoⁿwé' adu' ha'nde kaⁿ, "Axi'yehi nañki'
 Humming-bird come there making a going was when "Blossom I am
 (sub.) humming around
 na'xkiyaⁿ," kité'tu kaⁿ nati' yoⁿwé' dé'x kúpa'hani. E'yan ki'di
 not that" she hit at when making a -went disappeared. There reached
 him humming home
 haⁿ, "Ani'sti na'! A'xti' pí' tiko'hixti na'nki na'" é' kaⁿ,
 and "Sure enough (it is) Woman good exceedingly sits" said it when
 (when) [male]
 indaxtu'. Ekehaⁿ, "Oⁿd-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, tcidíké' ha ni," é'tu kaⁿ, "Tcítca'pixti ní!
 going there reach how would ?" they when "Too slippery ní!
 home home it be said (fem.)

30 Toho' ní," édi' Aⁿtcakhoⁿna. Ekekaⁿ, "Itani' tci'x kide' e'yaⁿ
 Fall said it Ancient of Crows. And then "Mortars lay them all there
 (fem.) along
 ki'di xyaⁿ akini' kide' e'yaⁿ kidi' dixyiⁿ, tcidíké' ha ni," é'tu
 reach when walk on go there reach when how would ?" they
 home home home it be said
 kaⁿ, "Haⁿa'! é'xtihiⁿ inahiⁿtixti ní. Inahiⁿ-k tohó'-k a'dúkta
 when, "Oh no! how could is too apt to (fem.) It turn when she when [might]
 that be? rock [might] fall crush her
 ní," Ekekaⁿ "Aⁿya'di tci' kide' de e'yaⁿ ki'di dixyaⁿ, ekekaⁿ
 (fem.) And then "Men lay them all this there reach if and then
 along home
 akini' kide' e'yaⁿ kidi' dixyiⁿ, tcidíké' ha ni," é'tu kaⁿ, Aⁿtcakana'
 walk on go there reach if how would it ?" they when Ancient of
 home home be said Crows

35 de' kake'ni. Aⁿhiⁿ na'nki de'-héd-haⁿ aⁿxti' topi'-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 aⁿhiⁿ na'nki de'-héd-haⁿ ita'mino'yé. Ita'mino'yé de'-héd-haⁿ
 and was crying that fin- when she dressed She dressed that fin- when
 (when) her. her. ished ished
 anahiⁿ-yaⁿ kida'katcké' de'-héd-haⁿ, tando'-yaⁿ ita'mino'yé de'-héd-
 hair the tied it for her that fin- when her the she dressed him that fin-
 ished brother ished
 haⁿ, e'ke haⁿtca kúdutaⁿ-daha'. "Aya'yiki' ma'nki ko, saⁿhaⁿxti'yé
 when so after some she sent them off. "Your kindred lie if very hard
 delay (?) [there]

astu-tě," kiyě'-daha'. Ekeka' a'dě. Akini' ha'dě. Tuka'nitu-ya"
 step ye on" she said to them. And then they walking they Their mother's the
 (female to male and female) went. on went. brother

40 ma'x ka' a'si sa'ha'xti'yě a'dě. Ino'ni ya'ndi ya'hi ye'hiya' tox
 lying when step- very hard they Her elder the (sub.) bed close to was
 ping-in went. sister

ma'x ka', "Ati' kűdě'xyi do'ha'-ya' ǝ'ti ma'ñkide ha'," ǝ' ha' pitce'
 lying when "House spotted saw it (?) the this the this recl. ob. ?" said and leaping
 one

a's-ka' tüpo' ka' pitce' ya'hi-ya' adi' dě xěhe'. A'ya'xidi' yĩñka'ditu
 stepped burst when leaped bed the climb-went sat Chief they married
 when on ing down. her to him

ka' iñktca'hi xěhe' o'ni'. Wax a'dě. Ekeka' a'xti'-ya' he' a'tatka'
 when next to her he was sitting. Hunt- they And then woman the too child
 ing went.

du'si da' o' ha' wa'xi yĩñki' ha'aksi'hi ha'nde ha' kiya' kipo'nahi.
 took was go- and shoe small she forgot and was and again turned back.
 ing left

45 Eya' ki'di ha' waxi' yĩñki dusi'. Kiya' da o' ka', I'su'-kětco'na
 There re- and shoe small took. Again was go- when Ancient One with
 turned ing Crooked Teeth

ǝ'k xě na'ñki ha', "Nda'o hu' ha' si'ñho' du'ti ha'tca'," kiyě'
 there was sitting and "This way come and mush eat a while" said to
 her

ka', e'ya'hi' dute'pa' dusi' a'pád o' ha' tca ki'ya de'di. Ekeka'
 when went there dipped it up took wrapped it and sub- again de- And then
 with the hand up sequently parted.

kiya' tćuma'na tá'niya' kiya' xě na'ñki'. Ekeha' kiya' tćumana',
 again a second ahead of again was sitting. And then again a second time
 time her

"Nda'o hu' ha' si'ñho' du'ti ha'tca'," kiya' kiyě' ka', "Si'ñho' ni'
 "Hither come and mush eat a while" again said to when "Mush
 her

50 ndu'ti tě' ǝ'tikě' ñkande' na'xkiya'," ǝ' ka', "Tama'nk tci'ñcti
 I eat wish so I am not that one" said when "Deer brisket very fat
 ndu'ti hi' ǝ'tikě' nda' o'ni ni'" ǝ' ka', "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. eat it

ko' ñki'ndi ni'" ǝ' ha' a'su o'xti'-k tá'niya' de'kiyě. Ekeka'
 the I am (fem.) said and large brier (ob.) ahead sent for her. And then
 patch

a'nde o'di' aka'naki ni'x ne' ka' a'su toho'ni kiya' de'kiyě ka'
 was going along came out of was walk- when bamboo brier again sent for when
 it ing (vine) her

a'nde o'di' aka'naki ni'x ne' ka' ama' kűdotc o'ni de'kiyě ka'
 was going along came out of was walk- when ground muddy made sent for her when
 it ing

55 a'nde o'di' aka'naki na'nteke ha' noxpě' na'x ka' I'su'-kětco'na
 was going along came out of nearly and got mired sat when Ancient One with
 it Crooked Teeth

eya'hi' te'yě ha' a'hi-ya'ñk kűdu'si ha' hi'a'hi ha' waxi' yĩñki-
 came there killed and skin the (ob.) took from and made it and shoe small
 her her grow on her-
 self

ya' du'si ha' de'di. Ekeha' o'xte-ya' eya'hi'. A'tatka'-ya'
 the took and went. And then camp the she reached Child the
 there.

du'si ha', "Itű'ksiki pīs tě'xti a'nde ha xa'ni," kiyě' ha', "Du'si
 took and "Your sister's to has a is (?) (fem. said to and, "Take it
 child suck strong desire speaking)" him

haku-tě'" kiyě' ka' du'si e'ya' kiki'x ka' psi'ye tě ka' psi' tě
 bring it said to when he took there he when to she when to it
 hither" him it it brought suckle wish- ed suck wish- ed
 there for her

60 *ni'ki'*. *Ekeha'n'* *wahě'xti*. *Ekeka'n'*, "E'de *hě'da'n* de *xki'di ka'n'*
not And then it screamed And then "That far (?) now I have when
exceedingly. come back

*kuyañkye'ho'n*ni *na'ñki ha'n'tca ha'*," *ě* *ha'n* *kite'di*. *Ekeka'n'*
you do not know me ?" said and she hit at And then
she it.

tuka'niya'n *du'si ha'n'* *a'ni ye'hi da' o'ni'*, *ya'o'n da' o'ni'*.
its mother's took it and water edge was going singing was going.

Ekeka'n' *ěxtixti'* *yañka'* *a'ni tá'wě nañkě'di*. *Eke' na'ñke o'ndi'*.
And then very far when water making was sitting So [she] was sitting
(?) a slap- in the dis- there.
ping sound tance.

E'ya'n *ki'di*. *Ekeka'n'* *a'ntatka'-ya'n* *kudi*. *Ekeka'n'* *psi'yě a'nde de'*
There she And then child the he gave And then suckling she was that
came back to her.
[to land].

65 *hě'tu ka'n'* *du'si kide'di*. *E'ya'n* *ki'di ka'n'* *a'ntatka' a'diya'n dusi'*
they when he took went There reached when child the father took i
finished home.

yeho'n' *ha'n*, "Psi' *xyu'hu hi'usa'n*," "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

ñka'nt ka'n'tca na'" *e' hande' kike'*, "Tca'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 ha'nt ka'n*, "A'xti' *a'nde ko' kú' te ni'ki' ě'di na'*,"
said Say- a while when, "Woman that the to be wishes not said (male
that. ing it com- ing back sp.)

ě ka'n "O'xtě *ta'n'xti ha'n* *i'xyo'n'xti awa'hi du'ti ha'n wa'x ada*
he when "Making a very and making haste cook it eat and hunt-
said fire large ing go

70 *hi'*," *ě'tu ka'n'* *awahi' ne' ka'n* *uxta'x ka'n* *awo' ne'ya'n* *uxta'ki*.
let," they when cooking stood when [he] when that other one he pushed
said [she] pushed her.

Ė'tikě *yuke' ha'n* *uxta'ki pe'ti de'yě da'xuni'yětu*. *Ekeha'n'*
Sodoing they were and pushing her fire sending they burnt her. And then
her [into it]

inda'hi a'de a'ntatka' o'ni'ya'n. *E'ya'n* *i'n'hi'n* *na'ntekě ha'n' aya'n'*
to seek they child his mother. There arrived nearly and tree
her went

tcúpa'n' *tú'kpě ne' ka'n* *a'xti'-ya'n* *tando'-ya'n* *ani' ye'hi-ya'n* *i'n'hi'n*
decayed changed stood when woman the her the water edge the reached
into brother

ha'n' yao'n' *ne' ka'n* *e'ya'n* *ki'di a'xti'-ya'n*. *Ekeka'n'* *a'ntatka'-ya'n*
and singing stood when there reached woman the. And then child the
again

75 *ku' ha'n* *anahi'n'* *kídon'hi ně ha'n* *tcakí-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

tcakí-k' *i'ñkiyo'ho'n*. *Ekeka'n'* *eya'hi'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'ya'n* *ki'n'x ka'n* *apěhě' a'nde ha'n' tando'-ya'n*
And then they took There reached when pounding she was and her the
her home. [corn?] younger brother

a'tci ha'n, "Ka'n'xo *ti' - ya'n* *dě' ha'n* *atcta'n'* *utcu'wí ku-tě'*,"
she and "Grandfather house the go and sieve borrow it be coming
asked him back" (fe-
male to male)

- kiyé' kaⁿ de ko'x-ni. "Ayi'ndi dē'd-kī," kiyé' kaⁿ de o'n'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 kane' -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.
- Ētikoⁿ' kane' kaⁿ do'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," kiyé' kaⁿ, "Ētike' nakihi,"
 she was when "Panther skin it is" said to when, "It is so I do not
 said think"
- ē kaⁿ, "Ka'xo', ka'wa a'hi." "Tūmo'tek a'hi da'nde xyaⁿ,"
 said when, "Grandfather, what skin." "Wildcat skin it is"
- 85 kiyé' kaⁿ, "Ētike' nakihi," ē haⁿ, "Ka'wa a'hi ko' ya'ñkūtiki'
 he said when, "It is so I do not said and "What skin the you tell me
 to her think she
- ko ta'mañk teiⁿ'cti nyi'ku hi ni'," kiyé' kaⁿ, "Tañk awo' a'hi
 if deer brisket very fat I give to will "she said when "Sister other skin
 you (fem.) to him
- da'nde xyaⁿ," kiyé' kaⁿ "Ētike' ha ni' ñkedi' nixki'," e'
 it was he said when "So it is (fem.) I said because" she
 said
- haⁿ'tca' taⁿ'hiⁿ'x kide'. Eyaⁿ' ki'di haⁿ' tama'ñki-yaⁿ daⁿ' taⁿ'hiⁿ'
 and subse- running went home. There reached and deer brisket the took running
 quently
- de e'yaⁿ a'hi. Kitcu' haⁿ taⁿ'hiⁿ'x kide'. E'yaⁿ ki'di haⁿ'
 went there she took She put it and running went home. There reached and
 it. him down for 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 taho' haⁿ,
 back fell and
- "Taoⁿ" ekē' dixyaⁿ. Eke' dixyiⁿ' siⁿ'to' ta'yaⁿ kosa'yi te'
 cry of the she when. She dixyiⁿ' when boy her minnow face
 "squealer became became so
 duck" so
- saⁿ tū'kpē. E'keoⁿ'nidi' ētike' xya, Taha'ñkona'di ētike oⁿ'ni.
 white changed into. That is why it is so now The "squealer is so.
 into. (?) duck" (sub.)

NOTES

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

1. *Aⁿtkahoⁿ'na*, "the Ancient of Crows," a female; *tcu* never refers to a single object, hence it is unnecessary to add *-dāha*; *kodēyē kidedi*, "to take them all home" (*-dāha* 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 mañki*, "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. *kidakatchë*, archaic for *kidukitchë*.

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

40. *inoⁿi 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; *yīñkaditu*, from *yīñka*, 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-kētona*, perhaps *Iⁿsu-kēto-ōⁿ-na*, from *iⁿsudi*, "teeth;" *kētei*, "crooked" (*kētei*, "bent like a fishhook"); *ōⁿi*, "to use or have;" and *-na*, a termination for names of archaic or mythical personages.

47. *apād* (*po*).

48. *xë* refers to Crooked Teeth.

50, etc. *naⁿakiya*; 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. *pīs tēxti*; and 59, *psiye, psi*: the first is from *pīs=psi*.

63. *nañkēdi*, i. e., the Pretty Woman, who was still alive.

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

68. *Aⁿxti ande*, etc. The reply of the wife's brother.

69. *Owtë*, 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 briers [vines], which she placed in advance of Pretty Woman. The latter spent some time in passing these bamboo briers, 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

Aⁿya' wūki'xti wax ni' ha'nde haⁿ. sika-k' aṭo'pixti ha'ně, daⁿ'x
Person worthless hunt- walk- was and deer-skin very fresh found, took it
ing ing up

kidě' ne'di. Ekehaⁿ eyaⁿ'x kī'di yaⁿ'xa ko, "Ŋko' haⁿ ŋko'di ŋka
going moved. And then there reached almost when, "I shot and I shot it I say
home (?) home home at it

ni', " yihí' nix ne' kaⁿ Ita' kǐdixi'yētu', aⁿxti haⁿ kǐdixi'yētu'.
will, " he going moved when Deer they caught up woman they caught up
thought (?) with him.

Ekehaⁿ a'hi-yaⁿ kitel' yuke'di, iⁿx'tuta'tu haⁿ, "Yaⁿxku'-daha-tē,"
And then skin the did not they were, it was theirs and, "Give it [back] to us"
give it up
(females to male)

5 e' yuke' kaⁿ, "E'ke ko', nyiku'-daha' ko', yaⁿyiñkaxtu' hi hi'daⁿ,"
 say- they when, "So if, I give it back to if, you (pl.) marry will ?"
 were you me

e' ka ⁿ , said he	"I'nda'!" "Well!"	hetu' ka ⁿ , they said that	ku'-daha'. he gave it to them.	Ekeha ⁿ , And then	akuwi'x taking him with them	ka'dë, they went home.
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"A^{ny}a'xi-yaⁿ' na'xə kaⁿtca'," he' haⁿtca' a'de oⁿnidi'. 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 aduksé' ne' kaⁿ ma'nta de'yé wahé'
stood (ob.) reached when box covering it stood (ob.) out of the sent it entering
way (pl.)

a'dé. E'yaⁿ in'x kaⁿ ahoⁿyé, aⁿya' xi-yaⁿ a'hi-yaⁿ ku'di. Ekekaⁿ
they There reached when caused a chief the skin the gave to And then
went. [put] on him, him.

- 10 ya'ñki-yaⁿ akuwé' dē, "Amaⁿ tupé't kaⁿ aka'naki ko', ya'ñki-yaⁿ
female the taking him went, "Ground this hole (ob.) she gets out when, female the
from

pítcé'di ko ayind-hé' pítca hi'," kiyé'di xye'ni, pítce'ni ha'nde kaⁿ
leaps when you too leap will," said to him but, leaping not was when
awo'd akyaⁿhi. A'de oⁿ ni ha'nde kaⁿ aⁿya'di o'tu.
another took her from him. They had gone walking he was when persons they
shotat him.

O'tu yaⁿxa kiya' k'í'de oⁿ e'yaⁿ k'í'di. Ekekaⁿ a'hi-yaⁿ
They almost again he had gone there arrived And then skin the
shot him back.

kiyo'wo ku' haⁿ "Aksûp-ta'! kiya' de'," é'tu kaⁿ de'
another gave to and "Look sharp! again she they when went
him goes," said

- 15 kíké' iñkowa' ksi'hi ha'nde kaⁿ o'tu kêtca'na. Eke' kíké'
though he himself not was when they shotat him
thinking

kûte'ni, kêtca'na k'í'de'di. Eyaⁿ k'í'di kaⁿ, kêtca'na a'hi-yaⁿ
he did not again he went There arrived when, again skin the
die, back.

ku' kaⁿ kêtca'na dē. Kêtca'na iñkowa' ksi'hi ha'nde kaⁿ
gave when again went. Again he himself not thinking was when
to him

kêtca'na o'tu. Ekekaⁿ kiya' k'í'de. E'yaⁿ k'í'di xye'ni kaⁿ
again they And then again went There arrived but when
shotat him. back.

aⁿya'-xi ya'ndi, "Kiya' idé' ite' tîko'he naⁿni xyo'," kiyé' 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' k'ídu'si haⁿ k'íde'di, tca'k hu oⁿni 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]

k'íde'di. Eyaⁿ k'í'di haⁿ ta'-o wa'adi tci'dik'ixti kaⁿ wata' yuke'
he went There reached and killed very how he could (ob.?) watch- ing they
home. deer do it were

haⁿ k'íha'né ta-xi' yaⁿkaⁿ kiyo'tu. Ekekaⁿ eyaⁿhiⁿ du'si haⁿ
and they found mystery the (ob.) They shot at it for him. And then he reached he took and
it for him deer

tca'k hu oⁿni ko' eyaⁿ kiya' de'di. De oⁿnidi' eyaⁿhiⁿ kaⁿ,
whence he had come there again he went. Going he was he reached when
there

"K'í'di oⁿni na'," é'di aⁿya-xi' ya'ndi. Ekekaⁿ ta-pa'-k. kiya'
"She came long ago (male) said chief the (sub.) And then deer head (ob.) again
home

- 25 oⁿ de'-héd-haⁿ ku' k'ídu'si haⁿ kiya' k'íde'di. Eyaⁿ k'í'di 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 oⁿni. E'ke oⁿni hetu' xa. E'ke kaⁿ
that (ob.) using killing deer was in the So in the they usually. That is why
past say

ta-pa'-k oⁿ ta-o yuke' oⁿxa' aⁿya' sahi-di' tci'mana' yañka' etu'
deer head using killing they usually, in Indians (sub.) a long time ago they
(ob.) deer were the past say

xa. Eke' edi' ta tē' topa' yaⁿxaⁿ te' tîko'hé etu xa'.
usually. That is why deer dies four when dies sure enough they usually.
[times] say

NOTES

1. *daⁿx*, i. e., *daⁿ haⁿ*, before *kidē*; so *eyaⁿx* (2) for *eyaⁿhiⁿ* before *kidē*.

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. *yaⁿyīñkaxtu*, -*tu*, pl. ending; *x*, a sign of contraction before -*tu*, therefore the verb stem must have been either *yīñkahaⁿ* or *yīñkahi*, rather than *yīñka'doⁿi* or *yīñka'toⁿi* (*yīñkati* + *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 naxē 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 *xapi*: (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 *tupēt* (10) used instead of *tupe* (in 7); *aduksē* = *atūksē*; *wahē* (compare, *wōš* and *wa*), "they go down into [a hole in the ground or under water]."

9. *ahoⁿyē* (*ahi*, *oⁿ*, -*yē*).

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

14. *Aksūp-ta* (*aksūpi*), "to be on the alert, look sharp." Compare the Čegihā *sabē*; imperative, *saba'-ga*!

20. *Ta xidi*, a magic deer.

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

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

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

TRANSLATION

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

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

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

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

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

28. TUHE, THE THUNDER BEING

- Tuhe' tukani' yandi' Tuhe' tī'tka de'yē, axi'kiyē ha'nde kaⁿ
 Thunder being his mother's the (sub.) Thunder being into the sent him treating him was when
 being brother (sub.) being house (= "doctoring")
- axi'kiye' haⁿ tixyi' ke de'di. Ekekaⁿ yīŋkoⁿ a'nde i'kaⁿhiⁿ
 treating him and medicine to dig went. And then his wife was to dip up
 water
- dē ne' haⁿ na'suki-k ha'ne haⁿ "Nasuki' yande' yaⁿxkiyo'tu-te'," ^(female to males)
 was going and squirrel (ob.) found and "Squirrel that shoot at it for me" (female to males)
- e' ha'nde kaⁿ, "Tc'īdīkē de' ŋko' hi ni'ki na;" e' hande' ^(masc.)
 saying she was when "How this I shoot can not" saying was
 it
- 5 kikē, "Itcitca' atu'wē ha'nde ni'" e' ha'nde kaⁿ, "Tc'īdīkē
 though "Brush (under- lodged in it it is" saying was when "How
 growth) (fem.) it
- ŋkoⁿ de' ŋko' hi ni'ki na'" e' ha'nde kaⁿ, ta'ŋki yandi' ^(masc.)
 I do this I shoot can not" saying was when his sister the (sub.)
 (masc.) it
- aŋksa'wi-k akū'dūksa'yē kū' kaⁿ kū'dūksa'yē o'k taho' kaⁿ
 arrow (ob.) pushing it through a crack to him when through a crack he shot it, it fell when
 when
- ta'ŋkiyaⁿ eyaⁿhiⁿ, tcaoxē' kīda de', pa'naxti'kiyē yihi' xe'ni
 his sister arrived there claws picked up went she got all from it she but
 thought
- kaⁿ tca'oxē i'ŋk sti' ne' kaⁿ a'ksix kane' kaⁿ e'-yaⁿ
 when claw small very stood (ob. or when) she forgot the past (ob. or when) that
 (ob. or when) and left it (ob.)
- 10 kīdu'si haⁿ iⁿxkīdu'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 ihē' ma'ŋki. Ma'x kī'di yīŋka'di.
 fire-place close to she lay and grunting the recl. [As she was] he came her husband.
 ob. reclining home
- Ekekaⁿ, "Itū'ksīki' axiya'kī-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' tē'hēd-kaⁿ ētike' ma'ŋki ni'" ē'di. Ekekaⁿ,
 scratched me in that fin- when so I recline (fem.) she said. And then
 many places ished
- "Yaka'naki yande' xa di' iŋkē' nixki' aka'naki a'nde-haⁿtca-ta'," ^(male to male 1st time)
 "You got out you are in the past so because to get out be continue"
 (male to male 1st time)
- 15 kī'yē haⁿ, "A'ŋksi da' ku hi'" kī'yē kaⁿ de'di. Ekehaⁿ
 said to him and "Arrow gather come in order back to (?) him when went. And then
- a'ŋksi da' kī'di. Ekekaⁿ, "Ētike' niki'" kiyē' kaⁿ, "a'ŋksi
 arrow gath- reached home. And then "Such not," said to when "arrow
 ered
- kūdēxyi'," kīya' kiyē' kaⁿ kīya' de'di. In'yē oⁿ haⁿ de'di
 spotted again said to when again went. Food made and went
 him
- xēhe'yē haⁿ ni ha'nde. Aŋksi' iⁿdahi ni ha'nde kaⁿ,
 put it down and walking was. Arrow seeking walking was when
 Tcētkana'di iⁿyē-yaⁿ ha'ne du'ti na'ŋki. Ekekaⁿ e'yaⁿ kī'di.
 Ancient of food the found eating the sitting one. And then there came
 Rabbits back.
- 20 "Ka'wak iyoⁿ ini' ya'nde wo'." kīye' kaⁿ, "Tuka'nidi' a'ŋksi
 "What you do you walk you are (?) said to when "My mother's arrow
 brother
- kūdēxyi' ē' kaⁿ ētike' ū'ni' ŋka'nde na'" hē' kaⁿ, Tcētkanadi',
 spotted said when so I walk I am (masc.) that said when Ancient of Rabbits
 (=as)
- "To'hu sūp'ka' pūpē' topa'yē ku-ta'" kiyē' kaⁿ, pūpē'. E'yaⁿ
 "Black rattan vine cut through in four be returning" said to when he cut it through. There
 often pieces [with]—(male him to male 1st time),

kí'di kaⁿ xa'nina'ndiye kaⁿ de' kaⁿ ndës-xidi' diⁿ akikino'xwë
 came when he [Rabbit] rolled when went when rattlesnakes the ran after one
 back them over (sub.) another
 kaⁿ añksi-k küdë'xyi yihi'xti kaⁿ pûpë' de' dükütckë' topa'yë haⁿ
 when arrow (ob.) spotted a great when he cut there tied four pieces and
 many through often (?)

25 kí'x kide'di. Eyaⁿ kí'di kaⁿ añks oⁿ na'ñki haⁿ, ma hiⁿ, kiya' kiyë'
 [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'në hiⁿ kida'
 when turkey to seek was in the past (?) Turkey the found feather gathered
 for [uncle]

te'- hëd- haⁿ e'yaⁿ kikihiⁿ dixyaⁿ, "Ëtike' niki'. Ma'
 that finished when there took home to him when, "Such not. Turkey
 saⁿ hiⁿ," kiya' kiyë' kaⁿ, këtca'na kiya' dë. Ma' saⁿ iⁿdahi
 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'titya' -di
 was when edge of lake was going when man old man (sub.)
 along

30 aⁿsûna' kañkoⁿ na'ñki. Ekekaⁿ tcuñk-ta' yandi aⁿsûna'
 duck trapping he sat. And then dog his the (sub.) duck
 dũkta'x kaⁿ ani' na'ta- yaⁿ a'de ta'aⁿt kaⁿ, "He-he+ha'<!
 scared them when water middle the they went they sat when "Oh!
 off

ka'wa- diⁿ ë'tku hu'oⁿ haⁿ aⁿsûna' yaⁿxkidũkta'x kaⁿ, "ë' haⁿ,
 who (sub.) here is coming and duck scares off for me ? ", said and
 "Te'hinyi iⁿno'dë-k do-ta' "ë' kaⁿ de oⁿni di'. Atcka'yë kaⁿ,
 "I kill you I throw you when See it!", said when he was going He [Tuhe] got when
 away (male to male 1st time) along. close

"Ka'k iyoⁿ ini' ya'nde wo' " kiyë' 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 ë' kaⁿ, ët'ikë nka'nde na' "ë' kaⁿ, "E'yaⁿ xki'di nka'dud
 feather said when so I am (masc.) said when, "There I get home I eat

ë'd kaⁿ Ayaⁿ-toho' xa'ninando'- yaⁿ ñiki'x kaⁿ nyintko' te'-
 finish when Log-they-roll the I reach there when I whip you that
 hëdaⁿ ko, ma saⁿ yate' yuka' xo' kiyë' haⁿ a'kuwë de'di.
 finished when turkey white all about they be will (pro- said to and taking him went.
 (everywhere) vided)

Eyaⁿhiⁿ asu' to'hî-k pûpë' topa'yë dũko' de o'di'. Sa'hiⁿyaⁿ
 Reached there bamboo brier (ob.) cut it four pieces whipped him he was going Other side
 through often along.

kiⁿhiⁿ haⁿ kiyo'wo aⁿo'pî- k oⁿ kiya' dũko' de o'di'. Sa'hiⁿyaⁿ
 he reached and another new (ob.) using again whipping he was going Other side
 there (with him) along.

40 kí'di ët'ikoⁿdi' topa'yë haⁿ iⁿ'kix kide' kaⁿ xë' nañki' 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'ñki yaⁿ amaki' ade' wahë' kaⁿ sâde' nax kaⁿ
 and dog the trailing they went yelping when whistling he sat when
 something

tcu'ñki yaⁿ kiⁿhiⁿ haⁿ aka'tc' te'hëdaⁿ a'-i- yaⁿ tcaki'yëtu
 dog the reached there and licked him finished that blood the they took it all
 off [clean] for him

haⁿtca' kode'yë-daha' de'di diⁿ A'ya' iⁿ'titya' ti'- yaⁿ iⁿhiⁿ
 after some he took them all he went man old man house the he
 time along reached

kaⁿ tcu'ñki e'yaⁿ ade' yaⁿ iⁿ'tcitya- k' du'si te'yëtu. Ekehaⁿ
 hen dog there they went old man (ob.) seized they killed him. And then
 ["without stopping"]

- 45 A^aya' 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.) ing
 [old woman] her
 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 tē'ŋki yaⁿ kode'yē duti'
 a great many (ob.) he knocked [they] fell when ate dog the he collected eating
 them them
- ha'nde o'di'. E'daⁿ haⁿ kīde' ne' kaⁿ ta'ŋki ya'ndi te oⁿ'ni yihi'
 he was in the past. (?) He fin- and going stood when his sister the (sub.) dead he was she
 ished home thought
 haⁿ utoho'yē hu^x nē'. Ekekaⁿ ma sa' tē'ŋki no'xētu kaⁿ ta'ŋki-
 and following his she was And then turkey white dog they chased when his sister
 trail 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 ēyaⁿ'hi. Hiⁿ kīda' tē'-hēd-haⁿ eyaⁿ kīkī'x kaⁿ
 to catch fell when he reached there. Feathers picked that fin- when them (ob.) he carried when
 ished home to
 him
 tuka'ni- ya'kaⁿ, "Īta' kaⁿ," kiya' kiye' kaⁿ a'nde o'di'. 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 kīda' tē'-hēdaⁿ e'yaⁿ kīkīhiⁿ dixyaⁿ, "Ētike' 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 Īta' saⁿ i'da'hi ni ha'nde kaⁿ Īta' 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' Īta'
 found and, "What you do you you are ?" said to when "My mother's Deer
 him walk brother (sub.)
 saⁿ ikaⁿ ya'ŋke' kaⁿ ē'tike ŋka'nde na'," kiyē' kaⁿ, "Ŋkīŋka' dūs-ta'.
 white sinew said to me as so I am (masc.), him said to when "My sinews, take (male
 to male, 1st
 time).
 Ekehaⁿ aⁿsaⁿ'kudi- k duka' ya'xkunoⁿda-ta'," kiyē' kaⁿ ekoⁿ'ni.
 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' Īta ni' iki'yūhi diⁿ ētikiyoⁿ' kaⁿ kaya'nde
 And then "Just you die that they wish because "they" do when you are
 for you to you
 na. Ku'-ite'ni he'eyaⁿ ya'ki'di idoⁿ'hi hi na'," kiyē' kaⁿ
 You do not die to the same you reach they see you shall said to him when
 place home (masc.),
 (masc.)
- 60 kī'de oⁿ'nidi'. E'yaⁿ kī'di kaⁿ, "Kū'dēska yi'ŋki i'da'hi ku-ta'.
 he was going There he reached when, "Bird young to seek it becoming
 homeward. home back (male
 to male, 1st
 time).
 Aⁿta-tka' inixyi' hi na'," kiyē' kaⁿ de'di. Eyaⁿ'hiⁿ kaⁿ Kū'dēska
 Child to play shall said to when went. Reached when Bird
 roughly (masc.), him there
 with it
 yi'ŋki dusi' yaⁿ'xa ha'nde kaⁿ xo'hi ya'ndi kī'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'dēsk yi'ŋki' aⁿtatka' i'nixyi hi', ē' kaⁿ ētike'
 "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, ŋkī'ndi diⁿ tā'niki taⁿ'yaⁿ xkī'di
 I am said when, "Well! I (sub.) first village I come
 (masc.), back from

ndoⁿ'x kaⁿ'tca', "é haⁿ ko'x tiⁿ'pka' kaⁿ daⁿ' haⁿ'tca de'di. Ekehaⁿ'
I see waiti" said and poke-berries (ob.) took a and sube-
lot in quently
her claws

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

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

yuké' kaⁿ ta'ñkiyaⁿ ko aⁿ'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', "Aⁿ'tatka' tca'naska ha', "é kaⁿ,
Eagle the There reached and, "Child how large ?, said when,
(sub.) home

"Xé'hé na', "é kaⁿ, "Eke ko, a'ka ande'dediⁿ' aduté' xa ni," é'
"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, 'kú'désk yin'ki, ayé'x
and give it and "There you get (fut.) sit-thest. one if 'Bird young you said
to him home when ting

yayuⁿke' yaⁿ te' a'nde na', "é 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' é'tikiyoⁿ' yu'kédi' ni kaⁿ ku'-ite'ni.
you die that they wish be- they do to they are because you do not
for you cause you die.

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

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

é' 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 they
it on [child] another Up

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' saⁿ'hiⁿ'yaⁿ ha'hi haⁿ na'oⁿ'de'yé. "Na'oⁿ'de'yé da-ta', "
water large on the other took him and set the grass "To set the grass go" (male to
side thither afire. afire 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 going

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

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

85 du'wé iⁿ'kí'natcé, uka'ñki du'xtaⁿ hu'. A'ni ye'hi-kaⁿ iⁿ'hiⁿ' 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' iⁿ'kí'natcé, kiya'
he cut it again went. Loop made that finished and again threw it again

uka'ñki, kiya' du'xtaⁿ hu'. A'ni ye'hi-kaⁿ iⁿ'hiⁿ' dixyaⁿ' ukxa'ki
it lodged or again pulling it it was Water edge of (ob.) it came when he cut it
caught on coming. to

kiya' de. Pükxyi' oⁿ tēhē'daⁿ haⁿ kiya' iⁿki'natōē kiya' uka'ñki,
again went. Loop made finished that and again threw it again it lodged or
caught on it

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

90 Pükxyi' oⁿ tē-hē'daⁿ haⁿ kiya' iⁿki'natōē kustaⁿhiⁿni kaⁿ iñki'x
Loop made that finished and again threw it could not reach when he left
to it him and

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

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

ētikē'xtihīⁿ," ē haⁿ niⁿx ne' kaⁿ, "Ñki'ndi ñkoⁿ dixyaⁿ ayi'ni
such a one is that," said and was walking when, "I (sub.) I do it if you get well

pi'hena'ni." "Tēdi'yañkoⁿ kaⁿ ñki'ni pi'hēdi ko e'kiyañkoⁿ-taⁿ,"
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, "Ūñkti'-dik iyaⁿ-taⁿ," ki'yē kaⁿ, "Tē'dikē
said to him when "My house (ob.) you sleep" (male said to him when, "How
to male, 1st time)

dē' ñka'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. Ekehaⁿ
when tongue very long when took hold of it climb-ing he went. And then

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

he'eyaⁿhiⁿ haⁿ, "He+! nē'tka ma'ñki ha' xaⁿ," ē' haⁿtc kītē' hant
there she ar-rived and, "O yes! right here he lies ? said when she hit was
on [the tree]

100 kīde' naⁿp kaⁿ kiya' kūpa'hāni. Ekehaⁿ 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 Pūkpūka'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'dini ētikē'xtihīⁿ," ē haⁿ niⁿx ne' kaⁿ,
when "O pshaw! bird ugly such a one as that," said and was walking when

"Ñki'ndi ñkoⁿ dixyaⁿ ayi'ni pi'hena'ni." "Tēdi'yañkoⁿ kaⁿ
"I (sub.) I do it if you get well could." "You do anything for me if

ñki'ni pi'hēdi ko e'kiyañkoⁿ-taⁿ," ki'yē kaⁿ, "Ūñkti'-dik iyaⁿ-taⁿ,"
I get well can if do so for me" (male to said to when, "My house (ob.) you sleep"
male, 1st time) him (male to male, first time)

105 ki'yē kaⁿ, "Tē'dikē dē' ñka'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. Ekehaⁿ ku'hiyaⁿ adi'
when tongue very long when took hold climb- went. And then up there climbed
of it ing

to^xma'x kaⁿ Aⁿya xo'hiyaⁿ hu'x nañkē'di. E'ke he'eyaⁿhiⁿ haⁿ,
he was lying when, Old woman was coming in the Well there she ar-rived
distance.

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

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

- 110 Pûspûs-k' nîx ne' kaⁿ Po'dadi ohoⁿ hande kaⁿ, "Sê'hiye! Podi'
 Getting when he was when Swamp was hooting when, "O pahaw! Swamp
 dark walking Owl Owl
 kûdîni' ê'îkê'xtihi!" ê' haⁿtca, "Nkî'ndi nkô' dixyaⁿ ayi'ni
 ugly such a one as that!" said when (?) "I (sub.) I do it if you get well
 pi'hena'ni." "Tcîdi'yañko' kaⁿ nkî'ni pi'hêdi ko e'kiya'ñkoⁿ-ta',"
 could." "You do anything if I get well can if do so for me" (male to
 for me male, first time)
 ki'yê kaⁿ, "Ûñkti'-dîk iyaⁿ-ta'," kiyê' kaⁿ, "Tcî'dikê dê' nîka'di
 said to when, "My house (ob.) you sleep" [at] said to when, "How this I climb
 him (male to male, first time) him
 na'ni wo'," ê' kaⁿ txoki' xêhêx xêheyê so'sa' nati' a'xêhe'yê
 can ? "said when toad stools steps put cv. ob-jects on one just set it on
 (barely)
 115 na'x kaⁿ, "Te' ko nati' a'xêhe'hañkê na'ñki na'," ê' kaⁿ, apûdi' de'di.
 it was when "This (ob.) barely I have stuck it on (masc.) said when he went.
 sitting stepped over it
 Eya'hiⁿ tox ma'ñki. Tcûma'na bu'x nañkê'di A'ya xo'hi. E'ke
 He arrived there he was reclining. Again she was coming in the distance Old woman. Well
 e'ya'hiⁿ haⁿ, "E'de nê'tka ma'ñki ya xaⁿ," ê' haⁿ "Nka'di haⁿ
 arrived and, "Right here he lies said and "I climb and
 there
 ûñkpa'ni toho' ko du's-tu-tê'," tcuñk-ta'yaⁿ kiyê'-daha' haⁿ,
 I knock him he falls when you (pl.) catch him" dog his she said it to them and,
 (female to males)
 "Nkî'ndini', ê' ha'nt kîkê' ayi'ñktuni'," ê' ha'ntca' 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 axêhe'yê na'ñki-k a'si natcûpi' ama'-yaⁿ de'x taho'. Ekekaⁿ
 stuck on sitting (ob.) stepped on foot ground the going fell. And then
 slipped (distant)
 tcuñk-ta' yan-di du's-tu i'nt-kaⁿ. "Nkî'ndi ni'! Nkî'ndi ni'!" e'
 dog her the (sub.) they seized her. "It is I! It is I!" said
 her
 hande' kîkê', ki'ñktuni'xti. De' anaⁿ'pi haⁿ i'ñktu kaⁿ tcu'ñki
 continued though they did not let Then daylight and they released when dog
 her go at all. her
 kîte' hande' naha' kûpa'hani. Ekekaⁿ tî'dupi haⁿ kê'tcûma'na
 she hit continued a while disappeared. And then alighted and a second time
 at (=was)
 de' kîde'-psi. Ka'wa kîkê' kawakê'ni ni'x ne haⁿ a'ma tupê'
 going till night. What at all said nothing walk- ing he and ground hole
 moved
 125 ne' kaⁿ ha'nê haⁿ uwê' de to'x ma'x kaⁿ ekekaⁿ tcûma'na
 stood (ob.) found it and going in went was lying down when and then again
 (?) or when
 hu'x nañkê'di. E'ya'hiⁿ haⁿ, "E'de nê'tka ma'ñki ha xaⁿ,"
 she was coming in the She reached there and "Here right he lies,"
 distance. here
 ê' haⁿ e'ya'hiⁿ akûdi' kaⁿ wûdwûdê' kaⁿ yahe'ya'kaⁿ de'x
 said and reached she peeped when it lightened when away off she
 there down into it went
 taho'. Ê'îkê' ne' kîde'-na'pi'. Ekekaⁿ tcûma'na kûpa'hani.
 fell. She doing moved till day. And then again she disappeared.
 that
 Ekekaⁿ aka'naki haⁿ nîx ne' kaⁿ kîde'-kûtûta'xêhe' kaⁿ tîdupi'
 And then he got out and he was when till noon when a ford
 walking
 130 ne' kaⁿ ha'nê. Ayaⁿ ne' kaⁿ a'di de' ku'hiyaⁿ xê'x na'x
 stood (ob.) he found it. Tree stood (ob.) climb- ing went up above sitting he was
 (st.)

kaⁿ aⁿxti'-di^a iⁿkaⁿ a[']hi a[']maki. E'ke a[']ni-yaⁿ i[']hiⁿ a[']ni akûdi'tu
when woman (sub.) to dip they were coming. Well water the reached water they peeped
water down into

kaⁿ, tûnatci'-yaⁿnk kîdoⁿ'hi haⁿ', "A[']ya['] pi[']x[']ti na[']n[']ki ni[']," è'
when shadow the (ob.) they saw it and, "Man very good sits (fem.) said
for him (fem.)

haⁿ, uwè' de dusi' wiyûhi', a[']wi-yaⁿ pa' da['] aka[']naki. Ètikè'
and went in de- she that, she leaves the only took came out. So
parted caught thought up

ha[']maki de' snickitè'xtitu' kaⁿ, doⁿ-daha' na[']n[']ki naha' a[']tûtèku'-daha'.
they were this they were very when he them he sat a while he spit on them.
cold saw

135 Èkèkaⁿ ku[']hiyaⁿ a[']do[']x[']tu kaⁿ e[']yaⁿ xè' na[']x kaⁿ, "Tîdupi'
And then upward they looked when there sitting he sat when, "Get down
hi+1" kiyè' yuke'. De[']x tîdu kaⁿ, akuw[']x ka[']dè tîtat[']u'-yaⁿ
! " they were saying Then he got when they took they their the
to him. down him along went house

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

"È[']tîke ko ndu[']x[']-ni xa na[']," è' kaⁿ ta[']x uwedi' kiya' kû'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 tē'-hèdaⁿ haⁿ ekekaⁿ, "Ko[']ni'
when that (ob.) eating he was that finished and and then, "Mother
140 kûpi'nixti ni[']," è haⁿ, xam naske' ko uno[']dè haⁿ a[']tûk tûko[']yè
is so bad (fem.) said and, box long (ob.) they laid and locked him in
him in it

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

na[']n[']ki haⁿ po['] na[']n[']ki. "Dudu'ta xyu[']hu," è
she sat and smelling she sat. "Food smells strong," say-
ing

na[']x kaⁿ, yo[']dao[']ni, "Duduta[']x kaⁿ iduti' ina[']n[']ki
she sat when her daughters, "Food must be (?) if you eat you sit
ô[']n[']kihi' ni[']," kiyè' yuke' kaⁿ, "A[']to[']pi xyu[']hu," è'
I think (fem.) saying to her they were when, "Fresh smells strong," said

145 kaⁿ, "A[']to[']pix kaⁿ, idu[']ti ina[']n[']ki ô[']n[']kihi' ni[']," kiyè' yuke'
when "Fresh must be (?) if you are eating I think (fem.) they were saying
[sitting]

kaⁿ, "Tci'dikûna', xa[']pxotka'-yaⁿ du[']x[']taⁿ aku[']-kaⁿ," è' kaⁿ,
when "Old but small box empty the pull it bring it hither" said when
(see Note.) (female speaking),

du[']x[']taⁿ ma[']n[']ki. E[']yaⁿ ki[']x['] kaⁿ dupûdè' kaⁿ, a[']hi ne[']di. Èkèkaⁿ,
pulling it the recl. There arrived when opened it when empty it stood. And then
one.

"Awo' ne[']yaⁿ xa[']," kiyè' kaⁿ kiya' duxta['], ma[']n[']ki. E[']yaⁿ
"Other that std. bring(?)" said to when again pulling it the recl. There
one.

ki[']x['] kaⁿ dupûdè' kaⁿ a[']hi ne[']di. Èkèkaⁿ, "Kiyo[']wo ne[']yaⁿ xa['],"
arrived when opened it when empty it stood. And then, "Other that std. bring it" one (f)

150 è' kaⁿ kiya' duxta['] ma[']n[']ki. E[']yaⁿ ki[']x['] kaⁿ dupûdè' kaⁿ a[']hi
said when again pulling it the recl. one. There arrived when opened it when empty
ne[']di. Èkèkaⁿ "Xa[']m na[']ske['] ya[']," è' kaⁿ eya[']hiⁿ. Duxta[']
it stood. And then "Box long the," said when arrived Pulled it
there.

kaⁿ, "Ko[']ni', tîkè[']xti na[']," è[']tu ko', è'kaⁿ, "In[']xkaⁿ na[']," è'
when, "O mother very heavy (masc.) they when then, "Let it alone!" said

haⁿ'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'. Ekê'x kîne haⁿ, "Yahêdi' ha ni', nîkêdi'
 far off when she she fell. She got up and, "This is the way I said it
 went back (fem.)

155 nixki'," ê' haⁿ, "Tî'hiⁿyo'kî-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' yuke' kaⁿ, "Tcî'dîkûna' i'tahaⁿ'ni'yaⁿ," kiyê'-daha' kaⁿ,
 making they were when, "O Teidîkûna your sister's husband," she said to them when,
 a fire (sic)

"kû'deski yî'îki ne'yaⁿ daⁿ'x ku kaⁿ nîka'duwa'xka ni'," ê'
 "bird small that one take be com- when let me swallow them (?) said
 hold of ing back whole and

kaⁿ, "Kûdê'ska yî'îki yînda'hi ya'ku kaⁿ ko'nîdi a'duwa'xka
 when, "Bird small you seek you be com- when mother she swallow it
 ing back (sub.) whole

hi, ê'di na," ê' haⁿ, kîde' kaⁿ de' tē ne' kaⁿ, "Kûdê'ska
 that she said " said and [Teidîkûna] when to go wished stood when, "Bird
 it (masc.) went home

160 yî'îki idaⁿ' te' ko ku'hixti ada' dande' kaⁿ i'daha'x ku-tê',"
 small you take wish when very high they go will when you let them be return-
 alone ing" (females to males)

kiyê'tu kaⁿ de'di xyēni kûdê'ska yî'îki-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'îki ku-tê'," kiyê'tu kaⁿ
 higher they went. Higher went when "Let it go be returning" they said to when
 (female to male), him

dê'di xye'ni dūs tē dixyaⁿ ku'hi ê'îke' de o'di'. Ku'hixti
 went but to catch wished when higher so he was going. Very high
 it

nê' kaⁿ, "Tcî'dîkûna', de' doⁿ'x-kaⁿ tcî'dîkê yuke. Kuhi'xti-yaⁿ
 stood when, "O Teidîkûna, go to see how they are. Very high the
 165 naⁿ na'ni xyaⁿ" kiyê' kaⁿ Tcî'dîkûna', eyaⁿ'hiⁿ kaⁿ, kuhixti'yaⁿ
 reclin- might be" said to when Teidîkûna reached when very high
 ing him there

kane kaⁿ, doⁿ'hi haⁿ kiyo'hi: "Ko'ni'," ê' kaⁿ, pêt du'si
 what was (ob.) he saw it and called to her: "O mother," said when fire she took
 std. in the past

eyaⁿ'hiⁿ haⁿ ayaⁿ' ade'yê. Ekekaⁿ' yaoⁿ' ne' kaⁿ xohi'xti
 reached when tree set it afire. And then singing he stood when a great rain
 there

kî'di kaⁿ xo'hi -yaⁿ kokta' kîde' kaⁿ pe'ti-yaⁿ sū'p kaⁿ
 came when old woman the ran went back when fire the black when
 back

tîdu'pi haⁿ kîde'di. Eyaⁿ' kî'di kaⁿ, "Tcî'dîkûna', e'wa de' haⁿ
 he came and went home. There reached when, "O Teidîkûna, yonder go and
 down home

170 ya'tahaⁿ'ni kiyê'-daha'-kaⁿ, ta^{hi}n' kîdeya'îkoⁿ-daha hi ni," ê ka'tca',
 thy sister's hus- say to them running let us get ahead of one " said when (?)
 band (female to male-etc) another (fem.),

kê'tca'na de'di. De' tē ne' kaⁿ, "Heyaⁿ' a'yî'hiⁿ ko ama' tûpê'-kaⁿ
 again he he Go wished stood when, "There you reach when ground hole (ob.)
 went.

yunoⁿ'de te' diⁿ ê'îkê' hē nedi ni," kiyê'tu kaⁿ, "Ide'yî'îki ko
 to throw you wishes as so saying she they said when, "You get there when
 into it (?) that stands (fem.) to him ahead

pîtcê'hayê' ama' tûpê' yatku'hi ko émaⁿ'hiⁿ ko uxta'xk utoho-tê'"
 you jump over ground hole you reach when she gets when push her make her fall
 it the other just there and in" (females to male)
 side

kiyê'tu kaⁿ'tca de'di. Eyaⁿ'hiⁿ kaⁿ, "N+du<," ê' ha'tca' dēx kînkê
 they said when he he got when, "Let us go," said when to go pretend-
 to him (?) went there ing

- 175 nedi'<. "Ko', yi'skitu' ha xa'", ð ně' naha' de'di. De'di
she stood. "Oh yes! You are all scared eh?" saying she stood a while went. Went
di' ama' tūpē' pītcō' atkyu'hi sa'hi' ya' de' si'x ka' a'ya'
when ground hole leaped he reached other side this stood when old
(?)
- xo'hi- ya' ē'ma' kī'di ka' uxta'xk ka' uto'ho ha' kōkohe'
woman the just there came when he pushed when she fell in and making rat-
again her tling sounds
- dē'x kūpa'hāni. Ekeka' kīde'di. Ekeka' Tci'dikūna' a'hi' nañki'
she she disappeared. And then he went And then Tci'dikūna crying sat
went back.
- e'- hēd- ha', Ko'ni' u'kañka'yi ku'kidatce'yē te'- hēd- ha'
that finished when His mother her vine he tied them together that finished when
for her
- 180 de'yē de' ha' o'ni'-ya' uka'ñki aka'naki. Ekeka' a'kuwē kīde'di.
he sent went and mother the she caught she came And then he took her home.
it out.
- E'ya' kī'di ha' kōtca'na i'da'hiyē. "Īta' pa'wehi ñko' ka'
There reached and again she sent him "Deer conjuring to I make when
home for (Tuhe). him it
- taotu' hi ni'," ð' ka'tca' Tci'dikūna' tca'na i'da'hi eya'hi'.
they shoot must deer (iem.) said when (?) Tci'dikūna again to seek him went
thither.
- Ekeka', "Ta' a'yiñkta'ya' iya'nox tēdi ē'tike he' ha'nde ni',"
And then "Deer her pet one to chase she so saying that she is
you wishes (iem. See Note)
- kiyē' ha', "ako'hi i'na ni'," kiyē' ha', a'ya' dūk-o'-ya' ustūki
said to and, "yard do not stand said to and man doll stand it
him in it," him up
- 185 ha' kīto'hē ně ka' ta'-ya' tēu'uxti eya'hi' ha' a'ya' dūk-o'-ya'
and hiding stand when deer the very old arrived and man doll the
there
- pxwē no'dē hande ka' kītē' o'-k taho'. Ekeka' kīde'di. Eya'
gores it throwing was when shot hit when fell. And then went home. There
it down at him him
- kī'di ha' kē'tcūma'na i'da'hiyē. "Īta' ka' ñko' kūnē
reached and again she sent him "Deer trap I have made it
home (for Tuhe).
- a'de do'nxtu ni'," kiyē' ka', Tci'dikūna' tca'na eya'hi' kiyē'di.
let them go to see it," said to when Tci'dikūna again reached said it to
him there him (Tuhe).
- Ekeka', "Añkadaki yi'ñki na' dandē ka' tūtca'ya ni," kiyē' tē'hētu
And then, "String small stand will when do not touch it," saying it they
(=be) to him finished
- 190 ka' de'di xye'ni "Añkadaka enaski' yi'ñki-ya' ka'wa'ko' na'ni
when he went but "String of that size small the what it do can
(ob. seen)
- wo'," ð ha' tūtōē' ka' dūkūtckē' nax ka' Tci'dikūna' tca'na
?," said when touched it when it tied him sat when Tci'dikūna again
[with his foot]
- eya'hi'. Dūkūtckē' na'x ka' do'hi ha', "Ko'ni', ko'ni',
arrived there. Tied sat when saw him and, "O mother! O mother
- uka'x kana'ñki no+!" ð' ka' a'sē'p poxka' so'o'ni'
it caught the one that has no+!" said when aledge-hammer kettle
him been sitting (said in calling)!"
- pe'ti yahe'yē ha' kī' dē'di. Eya'hi' ha' oxtē' ani' axi'hiyē
fire she took together and carrying went. She reached and made a water made it boil
together on her back there fire
- 195 ha'tca' tē'yē tē' a'sē'wi-ya' du'si ha', "Ka'wa iksixtu'
at length to kill him wished ax the took and "What you are crazy
xūde'dike ni'," ð' ha', "Tcane', iktē'tu-k itē'-so'nsa-tu pi'hēdi
that way " said and, "Where is it you are when you once pl. ought (?)
(female sp.) (fem.) hit die ending.

- ha',," kiyé' ne' kaⁿ, "Ūŋkpaya'," é' kaⁿ, "E'ni kihi',"
 ? " said to him stood when, "My head," said he when, "Not it I think,"
 é' haⁿ, "Tcane' ikte'tu-k ité'-soⁿsa-tu pi'hédi ha'," kiyé' ne' kaⁿ,
 said and, "Where is it you are when you once pl. piought (?) ?" said to stood when,
 she hit die end-ing him
- "Ūŋkpaya'," e' kaⁿ "E'ni kihi'," é' kaⁿ, "Inkspo'niya'," é' kaⁿ,
 "My head," said when he "Not it I think," said when, "[On] my ankle," said when,
 he she he
- 200 "Heha ni' ŋkedi' nixki'," é haⁿ kite' tē haⁿde haⁿ dekiŋke'
 "That is it (fem.) I said it because," said and to hit she was and motioning
 she and him wished
- yī'x nē haⁿ de'yē kaⁿ pītōé' kaⁿ aŋkada' yīŋki-yaⁿ k'īdūksū'ki
 stood and she sent when he jumped when string little the she cut it in two
 it for him
- haⁿ a'se'wi yaŋka' akyaⁿhi haⁿ i'nt-kaⁿ kite' te'yē haⁿ soⁿ axihi'
 and ax the (ob.) he took from her and her he hit killed and kettle boiling
 her
- ne'yaⁿ-kaⁿ xwūhe' unaski'ki haⁿ, "Tē'dīkūna', kiyoxte' nax kaⁿ
 that stand- (ob.) he put her pressed her and, "O Tē'dīkūna' make a fire sitting when
 ing one in down in it for
- wa'x kaⁿ du'ti haⁿ kida-ta'," kiyé' haⁿtc kide'di. Ekekaⁿ Tē'dīkūna'
 cooked when eat it and go home" (male said at length he went And then Tē'dīkūna'
 to male, 1st to him home.
 time)
- 205 pa wahi' haⁿde. E'ke he'yaⁿ kī'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' yuķé' kaⁿ anisti' e'yaⁿ
 Again she come will (fem.) saying to they were when sure there
 back him enough
- kī'di. E'yaⁿ kī'di kaⁿ yo'daoⁿ soⁿsa' pa' kidoⁿhi na'ŋki haⁿ tūpē'
 she came There she when her daughters one head looked at sat and hole
 back. reached for her
 home
- ne'yaⁿ ako'hiye na'x kaⁿ soⁿsa' mas a'dasaⁿyē nē' kaⁿ tūpē'-yaⁿ
 that cleaned away sat when one iron heating it stood when hole the
 (remote) the hair
- ako'hiyē é'daⁿ haⁿ tca'ki-k iŋki'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 tūpē'-yaⁿ usiⁿhiⁿyē kite'tu kaⁿ a'ta' haⁿde e'ke oⁿni te' tūko'hē.
 hole the stuck it in they hit it when she was throwing therefore died really.
 her head back
- Ekekaⁿ yīŋka'ti yuķé'di. E'ke yuķé' 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 ekehaⁿ ind-hē' aŋksiyoⁿ tē'hēd-haⁿ a'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 i'hiⁿ. Yaoⁿ naⁿx 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 éda'tu' kaⁿ usiⁿhiⁿ de'di. Ekekaⁿ,
 came lay when they continued they when standing went. And then,
 back, and down packing things finished in the "boat" in
- 215 "Ŋkiyaoⁿ naxe' xa ko' tēnahiⁿ xa dande' niⁿ kaⁿ ŋkiyaoⁿ 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 ahead for me (fem.) him finished
 said to they
- kaⁿ dedi'. Ekehaⁿ i'yē de'kiya kide' tca' kaⁿ tēu'ŋki kiya' de'yē,
 when he went. And then food he sent it till all was when dog again he sent
 ahead gone off
- 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 it. (=had not reached the other shore)

de'yě. E'yaⁿ diⁿ tɔuxti yaⁿ aka'nak na'nteke haⁿ du'si na'yí.
 he sent That one (sub.) went so fast he came out nearly and caught swallow it.
 off. (-reached the other side)

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

yaⁿ kīte' kīdē' kaⁿ pūkxyi' uxwěhē' saⁿhi'yaⁿ aka'naki.
 the 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' o'ni. Ta'ŋki yandi' hu'x ne'di.
 And then his mother's house the he was going. His sister the (sub.) was coming swallow (close at hand).
 brother

Hux ne' kaⁿ aŋksi' akitě' kīdē' tā'niyaⁿ tī'dup kaⁿ dusi'.
 Was coming when arrow he shot it forcibly first it alighted when she took (close at hand) it.

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

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

tě kaⁿ, "Ksa'ya na'. Ŋkindi'ŋkta na'," ẽ' kaⁿ ta'ŋki-yaⁿ
 wished when, "Do not break it. It is mine said when his sister the
 ha'ně. Kině'pi wa'adi. Dusi' wahě' 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," kiyě' kaⁿ, "Ŋka'oⁿ tē ŋkan'de ni," ẽ' kaⁿ,
 wish you are (?), said to her when, "I make wish I am said when,
 hominy (fem.) she

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

- 230 ẽ kaⁿ, "A'ni axi'hiyě ko' ek unoⁿda-di," kiyě' kaⁿtc kīdē'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'hiyētu te' ko ndao' kudi'," kiyě' kaⁿ kīdē'di. Eyaⁿ kī'di
 "They kill you wish when hither be coming he said when went home. There she got
 back," to her home

haⁿ a'ni axi'hi'yě yaoⁿ ne'di. Yaoⁿ nē kaⁿ, "Kâ, 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 naoⁿt-kaⁿ tando'ya kīdi' dande', kiyě'tu kaⁿtca haⁿ na,"
 fish (sub.) to-day her brother have will, they told her must have (masc.)
 come home

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

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

uxwě'hēŋkě a'kaⁿ tēti' kika'," ẽdi'. E' ha'nde haⁿ a'tatka'-yaⁿ
 I put it in suppose it die I wonder if," she said. Saying it was and child the

uxwěhe'yě. Ekekaⁿ te'yě tē haⁿ akuwě' ada' o'ni, 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 o'ni. 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'woⁿni'-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'yě isi'nti mak-o'ni' Ē'xka-na'skana'-diⁿ. (See variant, p. 96).
 behind sent it for a the recl. made Long-necked Buzzard, (sub.).
 him tall ob. it the Ancient one

Ekehaⁿ kině'pi wa'adi. A'ya' tci'tci' kīdē' eyaⁿ kī'di kaⁿ akīni'
 And then she was very. People they lay down there reached when walking home on [them]
 glad all along

kide'. "Eya' k'i'di hi'," kiyē' ha' teitci'tu ka' akini'-daha'
went "There [you] must," said to and they lay down when walked on them
home. get home him all along

kide' eya' kidi' Eya' k'i'di ka' pū's-ka' a'ya' dēx tca'yē ha'
went there reached There reached when night when people there he killed and
home home home

na'o'-ya'ka' ku'hi de' tē ne' ha' Kto'n'hi ya'o' a'tc-ka'
daylight when upward to go wish- stood and Frog to sing he when
ed asked

245 "Ŋki'spēni." Ekeka', "Aktada'kana'-di ŋkint-ko' ŋke' na'ni,"
"I do not know how." And then, "Ancient of Toads (sub.) I (sub.) I say it can,"

ē ka', "Aye' pihe'di ko, ē'x ndo'," kiyē' ka' ya'o' ka',
said when "You say it can if to say let me sent to when sang when,
it see him,

e'ya' ē' ka', "E na'," ē ha', "Pī'tciŋkē'di ko, iŋksponi'
he (?) said when, "That .," is it (masc.) said and, "I jump when my ankle
it (masc.)

dusi-di' ta'ŋki-ya' kiyē'di xye'ni, pītce' ka' dūs tē' duteūp dē'
grasp it' (male his sister the he said to her but he when to wished she he
to female) her jumped grasp it missed went

ka', "Ŋkint-ko' ē'tike' ŋka'nt kike' ta tci'n'tu ko' tci'n-ya'ŋk xkida'
when, "I (sub.) just so I am it mat- deer they are when fat the (ob.) I gather
ters not fat it

250 e'ya' i'ŋkiha'hi hi ni'," kiyē' ka' de o'ni. E'ke o'ni ka'
there I will carry it to you she said when he went. Therefore
(fem.) to him

"Ta-tci'n'-daha'yi na" kiyē'tu yu'ke xya' kūdē ska'-ka'. Eke o'ni ka'
"She always gathers deer ." they call they always bird (ob.) Therefore
fat are

Aktada'kana' oho' ha'nde dixya', "Xo'hi xya'," etu' xa. "Ani'
Ancient of Toads he is crying out when, "Rain, they always. "Water
say

ayi' tē'-xti ko oho' ē'tikehe' a'nda-ta'," kiyē' ha'tca de' o'ni
you you very if be crying out in that manner' (male said to him at length he went
drink wish to male, 1st time),

ka' kxo'honi-xti' dixya' Aktada'kana' oho' hande' dixya', "Xo'hi
when not rain very when Ancient of Toads is crying out when, "Rain,
usually).

255 xya'," etu' xa.
they always
say

(Variant of lines 239-240)

15 Hē'xka-na'ske-na'di maxa'wo'ni' tohe'yē daswa' de'yē, i'sindi'
The Ancient of Long spade hid it behind sent it resembling
(-necked) Buzzards (sub.) a tail

nē o'ni di', Tuhē' tohē'kiyē' nē o'ni di'. Eke' o'ni' sind-o'
that he made Thunder hiding it from stand- he Therefore tail uses
it being him made it.

a'nde xya' etu' xa. E'ke o'nidi' sint ptca'x o'tu' maxa'wo'ni'
he is always they always Therefore tail flat they spade
say (or, made it
usually).

i'sind-o'ni di' etu' xa. Eke'di si'ndi ptcaxitu' etu' xa.
out of it made they always. So tail they are flat they always.
a tail say

NOTES

There is more of this myth, but Betsy had forgotten it.

1. *tika* (*ti* + *ika*).

3. *ya'akiyotu* (*o*); *ŋko* (*o*).

8. *kida*, in full *kɪdadi*; *ŋnk* (pronounced *in* + *k*) = *yin̄ki*; *akstx* = *akshi*.

10. *iⁿakidusasa* (sa).

16. *añksi kùdëxyi*; 27-28. *Ma saⁿ hiⁿ*; 52. *Īta kaⁿ*; and 53-54. *Īta saⁿ ikaⁿ*. In each case some verb must be supplied, either "I desire," or "fetch."

28. et passim. *këtcana 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; *dūktax kaⁿ* (*dūktahi*, *kaⁿ*).

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

33. *iⁿnoⁿdë-k* (*noⁿdë*, *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 ëd=ñkaduti* (*ti*)+*ëd* (*ëdaⁿ*).

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. *ñkix* (*hi*). 38. *dūko* (*tkoⁿ*).

40. *iⁿkiw kide*, act of the Old Man; *xë* refers to the Thunder being.

41. *sāde*, act of the Thunder being.

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

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

78. *dedi* (said of the eaglet). 80. *uxëheyë* (*xëhe*). 81. *taⁿ=nitani=nitaⁿyaⁿ*. 82. *ant=ande*, refers to the Thunder being. 83. *süp=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. *pûspûs*: see *psi*, night.

93. *ë*, refers to the Sapsucker; 95. *kiyë* (the Thunder being); the second *kiyë* refers to the Sapsucker; 96. *ë* (the Thunder being); *kinawiyë*, "the act of the bird;" 97. *dusi*, "the act of the Thunder being."

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

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

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

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

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

141. *max* 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, *Atopix kaⁿ* in line 145, instead of *Atopi kaⁿ*. Compare *iⁿhiⁿx kaⁿ*, "when it had to come;" *tahiyaⁿ iⁿhiⁿx ko*, "when his time to die must come."

146. *Tədidikūna*, 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 (*momozka*).

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 naskex yaⁿ*, the verb "fetch" may be supplied as in 17; 27-28; 52; 53-54.

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

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

160. *iⁿdəhax ku-tə*, contracted from *iⁿ-dəha haⁿ ku-tə*, "let them alone and be returning."

165. *maⁿ* for *maⁿki* (?).

170. *kiyə-dəha-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, *Tədidikūna*, to say something to *Tuhe*, who is only one person, though *dəha* has a plural reference.

171-173. Warning given to *Tuhe* by the daughters of the Old Woman.

173. *əmaⁿhiⁿ* (= *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 ukaⁿkayi*, "his-mother her-vine, devil's shoestrings," the goat's rue (*Tephrosa virginiana*).

180. *ukaⁿki*, "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. *uⁿkpayā*, archaic for *uⁿkpayāⁿ*; so *iⁿkspōniya* for *iⁿkspōniyaⁿ* (199).

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

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

205. *kidi* refers to *Tuhe*.

213. *Niwod-xapi*, "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. Ṭuhe 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 Ṭuhe.

225-226. *naxaw ksě tē kaⁿ*, "when she was about to break it." See *de tē ne kaⁿ* (159, 171).

232. *O-pa-naske-hoⁿna*, a name given to Ṭuhe's sister.

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

237. *akwə ada oⁿni*, "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 Ṭuhe's sister, because she put her uncle's child in the kettle of boiling water. Was this Buzzard related to Ṭuhe's uncle? Or to Ṭuhe's uncle's wife?

241. *Aⁿya tēitci akini kide*. A similar incident is found in the myth of the Humming-bird (page 73, lines 28-34).

252, etc. *ohoⁿ hande dixyaⁿ*, "*Xohi xya*," *etu xa*. Ṭuhe 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 Ṭuhe, 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 Ṭuhe, "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 Ṭuhe's sister pushed an arrow through a crack in the wall of the house, and Ṭuhe 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 Ṭuhe 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 Tuhe. "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 Tuhe: "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 Tuhe. "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, Tuhe'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 Tuhe. "Well, my youngest child is always hungry," said the Eagle, as she handed this young one to Tuhe. "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 Tuhe 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 "*T̄u?*" "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 Tuhe 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 Tuhe. "You must first sleep in my house," said the Swamp Owl. "How can I climb thither?" replied Tuhe. Then the Swamp Owl made some steps of toadstools, one of which he barely stuck on the tree, and against which he warned Tuhe, 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 Tuhe 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 Tuhe 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 Tuhe 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.

"Tcǐdīkūna," 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. "Tcǐdīkūna, 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 Tcǐdīkūna 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 Tcǐdīkūna, go and see how they are. He may be up very high." Then Tcǐdīkūna 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 Tcǐdīkūna, go yonder and invite your brother-in-law to run a race with me." So Tcǐdīkūna 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 Tcǐdīkūna sat a while

by the hole in the ground, weeping over his mother's disaster. Checking his tears, he tied together several vines of the "devil's shoestrings," lowered them into the hole to his mother, who climbed the vines and reached the surface of the earth again. Her son took her home, and when they reached there she sent him again after Ṭuhe. "When I conjure a deer to him, he must shoot it," said the Old Woman. But her daughters warned Ṭuhe again: "She is saying that because she wishes her pet deer to chase you. Do not stand in the yard." So he took a doll shaped like a man, stood it up in the yard, and hid himself. Not long after the very aged deer arrived there, rushed on the man doll, gored it, and was about to throw it down when Ṭuhe shot him, wounded him, and made him fall to the ground. And then Ṭuhe went back. When he reached home, the Old Woman sent to him again. "I have made a deer trap. Let him go and see it," said she. So Tcǐdīkūna 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 Tcǐdīkūna came again to the place. When he saw that Ṭuhe had been caught, he called out, "O mother! O mother! halloo! he has been caught!" Then the Old Woman caught up her sledge hammer, kettle, and some fire, and went to the place. She made a fire, and put some water in the kettle to boil, and then as she wished to kill him she seized the ax, and said, "You are very foolish to act in that manner [?]." "Where ought one to hit you in order to kill you outright at one blow?" "On my head," said Ṭuhe. "I do not think that that is it. Where ought one to hit you in order to kill you outright at one blow?" repeated she. "On my head," said he. "I think that that is not the place," replied the Old Woman. "On my ankle," said he. "I think that that is the place," said she, and as she was wishing to hit him, she raised her arm to give the blow, but when she struck at him he leaped aside, and the weapon descended on the little string and cut it in two without hurting Ṭuhe, who snatched the ax from her, hit her with it, and killed her [as he thought]. He put the body into the kettle of boiling water, pressing it down into the kettle. "O Tcǐdīkūna," said Ṭuhe, "sit here and keep up the fire in order to boil your mother's body, and when it is cooked, eat it and depart home." After saying this Ṭuhe went home, leaving Tcǐdīkūna there alone, crying aloud.

Well, when Ṭuhe reached home the two young women said, "You thought that you had killed her, but she will return." And not long after they had spoken, their mother returned. Then one of her daughters sat by her to examine her head. There was a hole in the top of the Old Woman's head, and the daughter cleaned the hair away from the hole. The other daughter was heating an iron rod, and when the first daughter had cleaned the hair away from the hole in her

mother's head, she waved her hand toward her sister, who carried the hot iron to her, thrust it into the hole in the head, causing the Old Woman to throw her head back several times before she really died. The death of the Old Woman having removed the sole obstacle, the two young women became the wives of Tuhe.

After they had been married for some time, Tuhe 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. Tuhe 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 Tuhe 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 Tuhe began to shoot his arrows ahead of the alligator, but when an arrow alighted on the ground, the alligator stopped swimming. At last Tuhe [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 Tuhe 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 Tuhe 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-

ha'tca de'di. Eyaⁿhiⁿ ɛxti'yaⁿ kaⁿ siⁿx ne' kaⁿ aⁿxti diⁿ, "Aⁿya'di
when(or, went. Reached there far off at was stand- when woman (sub.), "Person
a while) there (?) ing
ne' kiyé'tu kida-té'. Yaⁿsixti ni'." Eyaⁿhiⁿ haⁿ, "Aⁿxti' nañké'di
that speak to [to]go home. He smells very strong (fem.), Reached there and, "Woman that distant
sitting one

5 ya'kida hi', é'di na'. Iyaⁿsixti', 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'tcuma'na eyaⁿhiⁿ. Kiya' ki'yé
said and was standing. Was stand- when again reached there. Again said to
he, ing him
kaⁿ, "Aⁿxti' nañké'di ya'kida hi', é'di na'. Iyaⁿsixti' 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'tikéx ũne'." é' haⁿ
said to when "Yes, I go home I stood but that way I stand" said and
him "Yes, he
siⁿx ne' kaⁿ ké'tcuma'na kiyo'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 mother
toi'dike yaqu', kiyé' kaⁿ, "Aⁿxti' diⁿ, I'yaⁿsixti' yañké-tu kaⁿ
is the rea- you have said to when, "Woman (sub.), 'You smell so they said as
son why been com- him strong" about me
ing back"
xku'di na', é' kaⁿ, kuⁿkuⁿ ya'ndi in'tcpé 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
you hear it at all to him him cine dig
de oⁿ ki'di haⁿ ti'x uwé' té'héd-haⁿ i'küne'yé té'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
means of it

15 kúduⁿ haⁿ, "Tca'k iné' yaku'ni ko kiyá' he'yaⁿ-kaⁿ siⁿx ne haⁿ
urged him on and, "Where you 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 fin- when, "What they say if, 'Just fish stewed
back," him ished to you
ndud é'da' ũku'di na', a-té'," kiyé' haⁿ, "Yata'na ku-té'," kiyé'
I have finished I have been saythou" said to and, "Soon be coming said to
eating coming back (masc.), him back," him

kaⁿ de'di. Eyaⁿhiⁿ haⁿ tca'na siⁿx ne' kaⁿ aⁿxti' ya'ndi, "Aⁿya'di
when he went. Reached there and again was stand- when woman the (sub.), "Person
ing
ne' kiyé'tu, ku-té! ũki'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, "Aⁿxti' nañké'di é'yaⁿ iyiⁿhiⁿ 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 éda' ũkudi 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'tcuma'na i'da'h eyaⁿhiⁿ haⁿ, "Aⁿxti' nañké'di é'yaⁿ iyiⁿhiⁿ kaⁿ
again to seek him reached there and, "Woman that distant there you go when
sitting one
iyi'tá'nixyi hi', é'di na'," kiyé' kaⁿ, ka'wake'ni siⁿx ne'di. É kaⁿtca
she play with will she " said to when he said nothing was standing. And then (?)
you says (masc.), him

- ké'tcúma'na iⁿ'dah hu' kaⁿ ko' kide'di. Eyaⁿ ki'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 ki'koⁿ nedi, ya'hiyaⁿ hē' yi'ñk sti kikoⁿ
 his grand- the (sub.) bedstead making stood bedstead too small very making
 mother for him for him
- te'-hēd-haⁿ ati' hiyo'ki-yaⁿ ustū'ki. Ustū'ki haⁿ ekekaⁿ Xyini'xkana'
 that fin- when other room the she set it up. She set it and and then Ancient of Otters
 fished when up
- atohō' kaⁿ oⁿ'da'hi adúkse' te'-hēdaⁿ kaⁿ ma'x kaⁿ ekekaⁿ ku'kuⁿyaⁿ
 laid on it when bear skin she spread that fin- when he was when and then his grand-
 over him ished recl. mother
- ko' pe'tuxtē ye'hikaⁿ xēx naⁿ'x kaⁿ aⁿxti'd sūnāwi' hu'x nañkē'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, "Aⁿya'di ande' yaⁿ xaⁿ," ē' kaⁿ, Aⁿya xo'hi
 Well reached there and, "Person stays the (that) where?" said when, Old woman
- 30 ya'ndi, "Aⁿya'di kīkē' ndo'x-ni na'ñki ni'," ē' kaⁿ, "Aⁿya'di e'd
 the (sub.), "Person soever I see not I sit", said when, "Person here
 (fem.) she
- ande' yaⁿ ni'," ē' kaⁿ, "Ūx! siⁿ't kū'dini ha'," ē' kaⁿ, "E'yaⁿ ni,"
 stays the "said when "Pshaw! boy ugly ?", said when "That (fem.)
 (fem.), she
- ē' kaⁿ, "O' huwē' duti' xēhē' a'nde oⁿ'di' tca'ke ko' dutca'ni
 said when "Fish stewed eating sitting was hand (ob.) not washed
 she
- to'x mañki' ūñkihi' ni," ē' kaⁿ eyaⁿ'hiⁿ. Ti' sūnāhe' uwe' haⁿ
 he is reclining I think (fem.) she said when arrived there. Just rattling she en-
 tered
- "Ewaxti' toho-tē," kiyē' 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' dē'x toho' haⁿ sūnāwi'
 that in she and ground the (ob.) she fell on. Ground there she fell and rattling
 thought" thought
- toho' a'nde oⁿ'di' kīne' haⁿ, "Psūde' ūñkwū'xiki nita'ni xūde'dikē
 she was falling about she got and, "This night I am ashamed great that way
 up (fem. sp.)
- ni'," ē' haⁿ'tca', "Na'wi yaⁿdoⁿ'xtupi'tuni' kīkē' ūna'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 wūxi'kiyē 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 a'ya'
 upward had gone as up above is always. Therefore people
 doⁿxpi'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. *əxtik* (*əxti*, -kaⁿ, "at, there").

6. *kētōmana* (*kīya*, *te*).

8. *wkīdad* (*de*).

11. *yañke-tu*, pl. of *yañke* (e); 13. *hinyě* (e).
 13. *ku-inaxanixti* (*ku-*, *ni*, negative signs; *inaxa*=*inaxě*, 2d singular of *naxě*; *xiti*, "very, at all"); *tix*=*tixyi*.
 14. *ikūneyě* (*kne*).
 17. *ndud*=*nduti* (*ti*).
 25. *yiñk*, pronounced here *yiñ+k*; 28. *aⁿxtid*=*aⁿxti diⁿ(i)*.
 28, 33, 35. *sūndwi* (= *sūna*).
 31. *siⁿt*=*siⁿto*; 36. *kīne* (*ně*).
 36. *xūdedikě*, "that way" (female speaking): see page 93, line 196. Exact sense is not clear; *yaⁿdoⁿxtpituni*, archaic form of *yaⁿdoⁿxptuni* from *doⁿxptuni* (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

Nahin ^{te} '	a ^u 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 ashamed	and	night	when	he
kûpa'hani	on'ni.	E'keon'nidi ⁿ '	ko'wohi'k	nañki'	xya,	etu'	xa.			
disappeared	in the past.	Therefore	up above	he sits	al- ways	they al- say ways.				
E'keon'nidi ⁿ '	sûpi'	nañki	xya'.	Tcidi ^{ke} '-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'hani	on'ni.	Eked ⁿ	pûsi'	dixya ⁿ '		
alone	and	night	when	he disap- peared	in the past.	Therefore	night	when		
5 uda'ti	nañki	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 nē' kaⁿ Ape'nyikya'-hayina' dupa'x kaⁿ akuwē'
 Lice house were lying when Ancient of Goldfinches opened the when they came
 [in] door out
- haⁿ int-k a'xi di' ē'tikē ha'nde kaⁿ a'diyaⁿ kī'di kyaⁿ'hi ha'nde
 and him (ob.) they so he was when his father came scolding he was
 swarmed on him
- di' ē'daⁿ haⁿ' ane' yaⁿ kīda de' tca'kiyē haⁿ' kyaⁿ'hi ha'nde di'
 finished and lice the picked that cleaned him and scolding him he was
 [of]
- ē'daⁿ haⁿ' "Ti ne'yaⁿ ya'da na'," kiyē' ha'nde di' ē'daⁿ haⁿ' de'
 finished and "House that dis- beware lest," saying to was finished and that
 tant one you (pl.) go [them] [way]
- 5 kīkē' kē'tcūmaⁿ a'dē. Ti ne'yaⁿ dupa'x kaⁿ kūtška' akuwē'
 though again they went. House that dis- opened when fleas they came
 tant one the door out
- int-k a'xi di' a'dūkūtčūpaⁿ ti sū'pi ha'nde kaⁿ a'diyaⁿ kīdi'.
 him (ob.) they swarmed they were very house black was when his father came
 on thick on him home.
- E'daⁿ haⁿ' tca'kiyē ha'nde tē'-hēd-haⁿ' kyaⁿ'hi ha'nde di' hēd-haⁿ,
 Finished and cleaned him was that finished when scolding he was finished and
 of all him
- "Ti' ne'yaⁿ ya'da na'," kiyē' ha'nde di' ē'daⁿ haⁿ' de' kīkē'
 "House that dis- beware you lest," saying to he was finished and that though
 tant one (pl.) go [them] [way]
- kē'tcūmaⁿ a'dē. Ti' ne'yaⁿ dupa'x kaⁿ Yūnisa' akuwē' a'dē kaⁿ
 again they went. House that dis- he opened when Buffalo they came they when
 tant one the door out went
- 10 kītē' yūkē o'di' yī'ñk sti-k yūkuwē' du'si, tī'tka de'yē, kūtške'yē
 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'ke yūke' kaⁿ axtu' ya'ndi kī'di haⁿ' akxi' haⁿ iⁿ'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'yē-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. E'kekaⁿ Ape'nixka'-hayina' a'ni yaⁿ-k iⁿ'hiⁿ ne'
 making ar- hesat. And then Ancient of Goldfinches water the (ob.) reached it stood
 rows
- kaⁿ Tē'dikūna' iⁿ'kaⁿ'x hu^x ne' kaⁿ, "Ka'wa-k iya'yukuⁿi ha
 when Tē'dikūna to dip water coming stood when, "What (ob.) did you roast when
- 15 yu'," kiye' kaⁿ, "To'xka pi'," ē' kaⁿ kīte' te'yē. A'hi yaⁿ
 you were said to when, "Gray fox liver," said when hit him killed him. Skin the
 coming," him
- kīdu'si haⁿ hi'ya'hi haⁿ ikaⁿ'hiⁿ de'di. Deyāⁿ'hiⁿ haⁿ, "Kūⁿ'kūⁿ,
 took from and put the skin and to dip water went. Reached there and, "Ograndmother,
 him on himself

- ɬox-pi' a'yukûni' ya'xa'n," ɛ' ka'n, "E'wa-k xêhe'hañkê' nañki' na',"
 fox liver that was roasted where? said when, "There I have set it,
 he
- ɛ' ka'n dusi' duti' de o'xpa ha'n, "A'ya'di mañki' ko ka'wa'ko'n
 said when he took it ate it that swallowed and, "People recl. (sub.) what to do
 tẽ' añksiyo'n' ha'maki wo'," ɛ' ka'n, "Ñkeha'. De'hi'naxê-dàha'
 wish making arrows they are ?," said when, "I do not know. Ask them
- 20 do'-tẽ'," kiye' ka'n de he'ya'hi'n ha'n, "Ka'wak iyo'n' te añksiyo'n'
 see" (female said to when reached the same and "What (ob.) you do wish making ar-
 to male), him place rows
- ya'maki wo'," ɛ' ka'n, "Ka'wa ñko'n ta' hi wo'. Si'to' no'pa'
 you are ?," said when, "What we do wish will ? Boy two
 ksi'xtu wa' ka'n tca'hañke te' ñka'maki na'," ɛ' ka'n ta'hi'n'x
 they are very as we kill [them] wish ñka'maki na'," said when running
 crazy when (masc.)
- kide'di. Eya'n' k'i'di ka'n, "Ku'ku'n', kiya' ñkika'hi'n'(x) xku' dande',"
 went home. There got when "O grand- again I dip water I will be coming back,"
 home mother,
- ɛ' ha'n de'di. Ani'-ya'n i'hi'n' ha'n Tci'dikûna'-k kiya' kine'yê ha'n
 said and went. Water the reached and Tci'dikûna (ob.) again he caused and
 him to get up
 (=alive)
- 25 a'hi-ya'n du'xpi ha'n kiy, a'kue'yê ha'n ika'n'hi'n -x ku' ka'n
 skin the pulled off and again put on him and dipped water and gave when
 to him
- kide' ka'n ind-hê kide'di. Eya'n' k'i'di ha'n "Ñkaxtu'-ya'n
 went home when he too went home. There reached and "Our father
 [Goldfinch] [Tci'dikûna]
- tca'yin'ke-dàha' te ha'n añksiyo'n' na'ñki na," ɛ' ha'n, "Ñki'n'xtu
 to kill us wishes and making arrows sits " said and "We
 (masc.),
- hê' a'ñksi ñko'tu' hi na'," ɛ' ha'n ka'x-ko'nicka da'n'x ki'n'hi'n
 too arrow we make must " said and hornet nests took and brought
 (masc.),
- ha'n tca'ktca'ke ha'n añksiyo'n' ha' maki. Ekeka'n' kité'tu ka'n'
 and hung them up and making arrows they were. And then they [the when
 father, etc.]
 shot
- 30 i'xtu hê' kité'tu ho'de'. Añksi-ya'n' atca' ha'n ka'x-konicka'
 they too they were shooting. Arrow[s] the they gave and hornet nests
 (boys) out
- dũ'kxoxo'ki ha'tca' ani-ya'ñk u'wahe'tu ka'n a'ya dẽ'x tca
 knocked to pieces when (?) water the (ob.) they went into when people there all died
 ka'n' kiya'kuwetu' ha'n' axtu' -ya'n i'da'he yuke' ka'n Kûdëska'
 when they came out again and their father the seeking him they were when Bird
- tẽu'tkanadi ta'niñki a'diya'n ha'ne ha'n duxta'n' a'nde o'di'.
 Ancient of red first his father found and pulling him was in the past.
 ones
- Aya'n' xotka' usi'n'hi'yê ha'n' eya'n' k'i'di ha'n, "Kûdo'n'x-ni,"
 Tree hollow he stood him in and there reached home and, "I have not seen him,"
- 35 ɛ' ka'n Tcinaha'yina'di ha'ne: "Tũne' na! Tũne' na!" ɛ' ka'n
 said when Ancient of Wrens found him: "Here he ! Here he ! " said when
 stands
- Ape'nixka-ha'yina' ta'hi'n' ma'ñki. Eya'n'hi'n ha'n duxta'n' a'ko
 Ancient of Goldfinches running recl. Reached there and pulled him outside
- de'yê ha'n utcatĩ ha'n i'mañki' ha'nde te' -hêd- ha'n'
 sent him and split him open and bething in was that finished when
 the blood
- Kûdëska' Atcũ'tkana'-ka'n uto hi' kiye'di xye'ni ko'ha'ni ka'n
 Ancient of Red birds (ob.) lie in it must said to him but he refused when
 tca'ki-k on i'ka'n'hi'n a'tcu de' ka'n kokta' a'nde o'n'ni di'n'
 hand (ob.) with dipped up threw it on when [Red bird] was in the
 [blood] him running off past as

40 kutcu'x-ni was not red	xya' usually	etu' xa. they usually. say	Ekeha' And then	Ape'nixka'-hayina' Ancient of Goldfinches	ko (sub.)	adi-ya'ñk father the (ob.)
i ^a ma'ñki bathing in his blood	ha'nde was	o ^a ni in the past	di' be- cause	teti'xti very red	xya', usually,	etu' xa. they usually. say

NOTES

The Goldfinch, who was the elder brother, made his brother, the Red bird, disobey their father.

1. *Apenyikya-hayina* = *Apenixka-hayina* (13); *axi*, "to swarm on one," as lice, flies, fleas, or as maggots on a carcass.

3. *kida* = *kidadi* (*da*).

4. *yada na*, for *iyada na* (*de*).

9. *Yūnisa* = *Yūnisa* = *Yanasa*.

10. *yiñk*, pronounced, *yiñ+k*.

11. *axtu* (*adi*); *akxi* (*kxi*).

14. *i^aka^ax hu^x ne ka^a* (from *ka^ahi*, *hu*, *ne*).

14. *iyayukuni* (*yākūni* = Winnebago *šoku^a*); *yu*, 2d sing. (?) of *u* or *hu*; *pi*, pronounced with emphasis (*pi*<).

16. *ika^ahi^a* = *i^aka^ahi^a* (*ka^ahi*). See 25.

19. *Dehi^anaxš-dāha* = *hayi^anaxš-dāha*, "to question them."

22-23. *ta^ahi^ax kidedi* = *ta^ahi^a ha^a kidedi*.

23. *ñkika^ahi^a*, 1st sing. of *ika^ahi^a* (16).

25. *ika^ahi^a-x ku* = *ika^ahi^a ha^a ku*; *ñkaxtu-ya^a*, pl. of *ñkadiya^a*, 1st sing. of *adiya^a*.

28. *da^ax ki^ahi^a* = *da^a ha^a ki^a hi^a*.

32. *kuyakuxetu* (*kiya*, *akuxetu 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, Tcǐdīkūna, 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 Tcǐdīkūna, replaced it on the body of the latter, and restored him to life. He dipped up some water, which he gave to Tcǐdīkūna, 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

Aⁿ'ya siⁿ'hiⁿ ne a'yěhûⁿ'ni, do you know the standing man?
 Man stand the std. you know

Aⁿ'ya xe'hě na'ñki a'yěhûⁿ'ni, do you know the sitting man?
 Man sit the sitting you know

Aⁿ'ya ɬox mañki' a'yěhûⁿ'ni, do you know the reclining man?
 Man the recl. one you know

Aⁿ'ya ni' hine' a'yěhûⁿ'ni, do you know the walking man?
 Man walk the walk- ing one you know

5 Aⁿ'ya taⁿ'hiⁿ yande' a'yěhûⁿ'ni, do you know the running man?
 Man run the run- ning ob. you know

Aⁿ'ya noⁿ'pa' xa'xa ha'maki nkihûⁿ'ni, I know the two standing men.
 Man two std. (du.) collective I know sign

Aⁿ'ya noⁿ'pa' xěhe' ha'maki nkihûⁿ'ni, I know the two sitting men.
 Man two sit coll. sign I know

Aⁿ'ya noⁿ'pa' tci ha'maki nkihûⁿ'ni, I know the two reclining men.
 Man two the two coll. sign I know recl.

Aⁿ'ya noⁿ'pa' ni ha'maki nkihûⁿ'ni, I know the two walking men.
 Man two the two walking I know

10 Aⁿ'ya noⁿ'pa' ni'ni ama'ñki nkihûⁿ'ni, I know the two walking men.
 Man two the two the (pl. and du.) I know walk

Aⁿ'ya noⁿ'pa' taⁿ'hiⁿ ha'maki nkihûⁿ'ni, I know the two running men.
 Man two run coll. sign I know

Aⁿ'ya xa'xaxa ha'maki a'yěhûⁿ'ni, do you know [all] the standing men?
 Man they std. coll. sign you know (pl.)

Aⁿ'ya a'xěhe ha'maki a'yěhûⁿ'ni, do you know [all] the sitting men?
 Man they sit coll. sign you know (pl.)

Aⁿ'ya tci'di ama'ñki a'yěhûⁿ'ni, do know you [all] the reclining men?
 Man they (pl.) the (du. and pl.) you know recline

15 Aⁿ'ya ha'kinini' ama'ñki a'yěhûⁿ'ni, do you know [all] the walking men?
 Man they (pl.) the (du. and pl.) you know walk

Aⁿ'ya ha'taⁿ'hiⁿ ama'ñki a'yěhûⁿ'ni, do you know [all] the running men?
 Man they (pl.) the (du. and pl.) you know run

Ti ně' ko saⁿ' xě (woman sp.), the house is white.
 House the ob. sign white std.

Ti ně' ko saⁿ' xyěxo' (man sp.), the house is white.
 House the ob. sign white std.

Ti nē' ko saⁿ na', that is a white house (man sp.).
House the ob. white
std. sign

Ti nē' ko saⁿ ni', that is a white house (woman sp.).
House the ob. white
std. sign

Ti nē' ko sa^{n'} naxo', that house has been white [in the past, not now].
House the ob. white
std. sign

Ati' sa^{n'} nēya^{n'}, the house is white [if not seen by the one addressed].
House white

5 Aya^{n'} si^{n'}hiⁿ nē' ko tē'di, the standing tree is dead.
Tree stands the std. ob. is dead

Aya^{n'} si^{n'}hiⁿ nē' ko tēdi' xē (woman sp.), the standing tree
Tree stands the std. ob. is dead
is dead.

Aya^{n'} toho' tē'di, the fallen tree is dead.
Tree reclines is dead

Itoho' ko nitani' xē (woman sp.), the log is large.
Log the large

Ti' noⁿpa' xa'xa ma'ñki ko tēti' xē (woman sp.), the two stand-
House two they two the (du. ob. red
stand and pl.)
ing houses are red.

10 Hati' ki'naxadi' mañki' ko sa^{n'} xē (woman sp.), the scattered
Houses the scattered the (du. ob. white
and pl.)
houses are white.

Aya^{n'} noⁿpa' a'mañki' ko tē'di, the two standing trees are dead.
Tree two the (du. ob. dead
and pl.)

Aya^{n'} noⁿpa' xa'xa mañki' ko tē'di, the two standing trees are
Tree two they two the (du. ob. dead
stand and pl.)
dead.

Aya^{n'} ki'naxadi' mañki' ko tē'di, the scattered trees are dead.
Tree the scattered the (du. ob. dead
and pl.)

Aya^{n'} poska' mañki' ko tē'di, the (cv.) group of trees is dead.
Tree circular the (du. ob. dead
and pl.)

15 Teyē' 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

Tube' naxe' yihi', he thought that he heard it thunder.
It thun- he heard he
dered thought

Aⁿta'tka' 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 nē' ko süpi' xē, (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' xě (woman sp.), the reclining horse
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'hi' ko kdě'xi, the running horse is spotted.
Horse run ob. spotted

5 Toho'xk ta'hi' ko kdě'xi xě (woman sp.), the running horse is spotted.
Horse run ob. spotted [is]

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

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

Toho'xk no'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'pa' ta'hi' ama'ñki ko (or, ta'hi' ha'maki) kdě'xi xě
Horse two 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' 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'hi' a'mañki' ko kdě'xi xě (woman sp.), the running
Horse they run the (du. and ob. spotted
pl.)
horses are [all] spotted.

A²sē'p siⁿ'hiⁿ ne' ko iñkta', the standing (or leaning) ax is mine.
 Ax stand the ob. mine

A²sē'p hama' toho' ma'ñki ko kta', the ax lying on the ground is his.
 Ax ground lies the recl. ob. [is] his

A²sē'p su'di na'ñki ko ita', the ax-head is yours.
 Ax head the part ob. [is] yours

A²sē'p noⁿ'pa' ama'ñki ko kta', the two standing axes are his.
 Ax two the (du. and ob. [are] his
 pl.)

5 A²sē'p noⁿ'pa' hama' tci'di ama'ñki ko iñkta', the two axes
 Ax two ground they recline the (du. and pl.) ? [are] mine

lying on the ground are mine.

A²sē'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.

A²sē'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.

A²sē'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.

A²sē'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 toho' 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 oⁿ'ni', 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'}hi^{n'} ne' ko tcak-si^{n'}hi^{n'}-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-ha^{n'}, where is the sitting man?
Man sit - ting one where sitting ?

A^{n'}ya' to^x 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'}hi^{n'}-ha'nde-da^{n'}, *given as meaning*, where is the running man? *but it may mean*, where is the man running?
Man where run - ning ?

Ti' ko tca'ka^{n'}-nedi', where is the (standing) house?
House the where the standing

10 Ti' no^{n'}pa' 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'ka^{n'}-nedi', where is the tree?
Tree the where the standing

Ha'-i^{n'}toho' ko tca'ka^{n'}-mañki', where is the log?
Log the where the recl.

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

15 Toho'xk a'hi^{n'}a'tsi pi'hedi'di^{n'}, he ought to sell a (or, the) horse.
Horse to sell ought

Aya^{n'} no^{n'}pa' ko tca'k-hamaki', where are the two trees?
Tree two the where the collection

Ha'-i^{n'}toho' no^{n'}pa' ko tca'k-hamaki', where are the two logs?
Log two the where the collection

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

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

20 Yañkeye' pi'hedi'di^{n'}, he ought to saw.
Saw [he] ought

A^{n'}se'wi aya'yi^{n'} tanini' heda^{n'}, have you finished using the ax?
Ax you use it complete action (sign of)

A^{n'}se'wi ya^{n'} xa^{n'} ko tca'ka^{n'}-mañki', where is the ax [lying]?
Ax the where the recl.ob.

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

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

25 Yañkeye'yo^{n'}ni' ya^{n'} xa^{n'} ko tca'ka^{n'}-mañki', where is the saw [lying]?
Saw the where the recl.ob.

Yaduxta' 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 tcina'ni yuke'di, how many horses are there?
 Horse the how many they are (?)

5 Ati' tcina'ni, how many houses are there?
 House how many

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

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

Hiⁿ'hiye'hûⁿni', I do not know you.

Kuyañkyë'hûⁿni', don't you know me?

10 Ya'ñkyëhûⁿ pi'hedi'diⁿ, he ought to know me

Tcina'n yuke' nkyë'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 nkyë'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' nkyë'hoⁿni, I do not know how many horses
 Horse how many they are (?) I do not know
 there are.

Ayaⁿ' tcina'ni nkyë'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' eti'ke na' Ba'yūs-yaⁿ', there are as
 Lecompte house how the (compara-
 many many tive sign) Bunkie

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

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

Yaduxtaⁿ taⁿhiⁿ natkahi' ndosaⁿhiⁿyaⁿ 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 natkahi' êwûsaⁿhiⁿyaⁿ 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 Hakê'tu i'yaⁿ, what do they call over yonder? Ans., Lamo'ri ê'tu,
How do they over call it 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.
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. parison made)
as this one.

Taⁿ yi'ñkiyaⁿ ê'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 nkyê'ho'ni, I do not know how deep it is.
How deep how far I do not know

Skûti' yahêdi', it is this deep.
How deep it is this

15 Skûti' nedî' ko uki'kiñge, it is half as deep.
How deep the std. ob. half

Skûti'-xtcitikê' ko ê'tikê', it is as deep as that water.
Just that deep the sign of comparison

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

Tcehe'daⁿ hêtu', 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.

Tēdi'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 ța dande', he will die to-
Die may To-morrow when die will
morrow.

Nķade'ti 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.

Kūxwi' ne'di, is there any coffee? Watchku'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

Kūxwi' 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

Te'h^hye'-daha' dande', I will kill you (pl.).

Tohoxka' iñkikta' dande', I will hit your horse.
Horse I hit for you will

I'ñkidu'si dande', I will shake hands with thee [you].
I hold your will

Tca'k i'ñkidu'si te ni'ki, I do not wish to shake hands with thee [you].
Hand I hold your wish none

5 M+! do'xpě kûdëni', Why! what an ugly garment! (female speaking,
Oh! garment ugly
(fem.)
used in praise of fine clothing).

M+! ka'pi xyě', Oh! how pretty (female speaking, means, *how ugly!*)

Akütxyi' idu'si ko' ayind-hě' akütxyi' huyaⁿxkiya', when you get
Letter you re- when you too letter send it to me
ceive it
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 when I made finished past
reached it sign
there
already made or done it.

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

Ayi'hiⁿ yañka' nde' kně, I went when (=after) you arrived.
You arrived when I went
(reached there)

Ayihⁱ'nt nde' kně, I went at the moment that you arrived.
Just as you I went
arrived

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

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

Wahu' xohi' idě' 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?

Kûxwi' oⁿ, she makes coffee.
Coffee she makes

Max in'ti-yaⁿ paspa'hoⁿ hande, she is frying hen eggs.
 Hen egg [she] fries still

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

to-morrow.

To'hana'kaⁿ aⁿya hauti' ndoⁿhi, I saw a sick man yesterday.
 Yesterday man he sick I saw [him]

To'hana'kaⁿ aⁿya tcko'ki ndoⁿhi, I saw a lame man yesterday.
 Yesterday man he lame I saw [him] [ndoⁿhoⁿ, emphasizes it as a past act]

5 Siⁿto' kadoⁿni' idoⁿhi, did you see the blind boy?
 Boy he sees not did you see [him]?

Saⁿki' ka'naxēni' ndoⁿni, I did not see the deaf girl.
 Girl hears not I did not see [her]

No'wûdē aⁿxti kade'ni ndoⁿxtu, we saw a dumb woman to-day.
 To-day woman spoke not we saw [her]

Aⁿya' siⁿhiⁿ ne'yaⁿ nkyēhoⁿni, I know that standing man.
 Man stands that std. I know [him]
 one

Aⁿya' xē'he na'ñkiyaⁿ nkyēhoⁿni, I know that sitting man.
 Man sits that st. one I know [him]

10 Aⁿya' to^x ma'ñkiyaⁿ nkyēhoⁿni, I know that reclining man.
 Man reclines that recl. I know [him]
 one

Aⁿya' ni'ni ne'yaⁿ nkyēhoⁿni, I know that walking man.
 Man walks that I know [him]
 walking one

Aⁿya' taⁿhiⁿ aⁿde'yaⁿ nkyēhoⁿni, I know that running man.
 Man runs that run- I know [him]
 ning one

Aⁿya' siⁿhiⁿ ne'denē nkyēhoⁿni, I know this standing man.
 Man stands this std. I know [him]
 one

Aⁿya' xē'he na'ñkidē nkyēhoⁿni, I know this sitting man.
 Man sits this st. one I know [him]

15 Aⁿya' to^x ma'ñdē nkyēhoⁿni, I know this reclining man.
 Man reclines this I know [him]
 recl. one

Aⁿya' ni'ni ne'dē nkyēhoⁿni, I know this walking man.
 Man walks this I know [him]
 walking one

Aⁿya' taⁿhiⁿ aⁿde'dē nkyēhoⁿni, I know this running man.
 Man runs this run- I know [him]
 ning one

Aduhi' ndosaⁿhiⁿ toho^xka' siⁿhiⁿ ne'di ndoⁿhi', I see the horse stand-
 Fence on this side horse stands the std. I see
 of it one
 [stand-ing]

ing on this side of the fence.

Yaduxtaⁿ taⁿhiⁿ nūtkohi' ndosaⁿhiⁿ aⁿyadi' siⁿhiⁿ nē ndoⁿhi', I see the
 Wagon runs road on this side of man stands the I see
 std.

man standing on this side of the railroad.

20 Kūdūpi' ndosaⁿhiⁿ siⁿto' ni nē' ndoⁿhi', I see the boy walking on
 Ditch on this side boy walks the I see
 of it walking one

this side of the ditch.

Aya^{n'} dükxapka' aya'i^{n'}de' ndosa^{n'}hi^{n'} 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.

Kādūpi' sa^{n'}hi^{n'}ya^{n'} kūdēska' o'di, shoot at the bird on the other side
 Ditch on the other side of bird shoot
 it!

of the ditch!

Yaduxta^{n'} ta^{n'}hi^{n'} nūtkohi' ndosa^{n'}hi^{n'}ya^{n'} a'ya' si^{n'}hi^{n'} 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' sa^{n'}hi^{n'}ya^{n'} si^{n'}to' yao^{n'}ni ně i'naxē, do you hear the boy who
 Fence on the other side of boy sings the do you
 (std.) hear?

[stands and] sings on the other side of the fence?

5 A'ya' no^{n'}pa' ama'ñkidē ka'do^{n'}xtuni', these two (std., st., recl., walk-
 Man two these (std., st., recl., etc.) they do not see

ing or running) men are blind.

Si^{n'}to' no^{n'}pa' yuke' ka'naxtuni', those two boys are deaf.
 Boy two they are they do not hear
 there

A^{n'}xti' yuke'dē apstū'ki yi^{n'}spī'xtitu, these women [all] sew very well.
 Woman these ani- mate sew they do it very well
 objects

Sañki' yuke' akūtxyi' uka'de yi^{n'}spī'xtitu, those girls can [all] read
 Girl they are letter, book read they do it very well
 there

well.

Ta^{n'}hi^{n'} de' xa (woman sp.), he can run away [if he desires].
 Run go can

10 Ta^{n'}hi^{n'} xa (woman sp.), he can run [but he will not run now].
 Run can

Akūtxyi' nko^{n'} xana' (man sp.), I can write [if I wish].

Akūtxyi' nko^{n'} xa (woman sp.), I can write [if I wish].
 Letter I make can

Akūtxyi' nku^{n'}ka'de xana' (man sp.), I can read [if I wish].
 Letter (book) I read can

Ūñkta^{n'}hi^{n'} xana' (man sp.), I can run [if I wish].
 I run can

15 Ūñkta^{n'}hi^{n'} 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'ñkdē ka'duseni', this (recl.) dog will not bite.
 Dog this recl. does not bite habitually

Aduhi' ndosa^{n'}hi^{n'} waka' ně a'pxuye'di, this cow on this side of the
 Fence on this side of cow the gores habitually
 fence pokes (is used to goring).

Aduhi' e'usa^{n'}hi^{n'} waka' ne'ya^{n'} 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' yatcē, what is its name?
 What name

5 Ka'wakē'hi yatci' kika', I wonder what his name is.
 What name I wonder

Ka'wakē'hi yatci', what is his name?
 What name

Ha'yadi' kawa'kēhi yatci', what is the man's name?
 Man what his name

Ka'wak ē'tikē, what is that?
 What that is

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

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

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

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

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

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

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

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

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

Tēk a'yaxti', are you a "Tek" woman? Are you a female
 Here are you a woman
 autochthon?

Tē'k a'yaxtitu', are you (pl.) "Tek" women? (women that are
 Are you women?
 autochthons).

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

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

Tanē'ks a'yaxti', 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 iñkta', this (recl.) knife is mine.
 Knife this recl. ob. [is] mine

Psde'hi ma'ñkiyaⁿ iñkta'ni, that (recl.) knife is not mine.
 Knife that recl. ob. [is] not mine

Psde'hi noⁿ'pa' ma'ñkdě indi'ta, 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' nkade'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'ñkuka'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' iñkta', 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 ndoⁿdaha', I saw two or three horses.
 Horse two three or I saw them
 (an. objects)

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

Aⁿse'wi noⁿpa' ma'ñkdē 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'ñkacūtēdūⁿ iⁿspe'wa ne'di, my right eye pains.
 My eye right it pains

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

Ū'ñkacūtēdūⁿ ēnaⁿpa' 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

I'nixu'xwi kskani'wa [or ka'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 females), I have a father.
 My father he reclines

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

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

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

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

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

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

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

Taⁿndo noxti' e' mañki', she has an elder brother.
 Her brother elder he reclines

20 Tcu'ñki iñkta', my dog.
 Dog my

Tcu'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'ñkidë 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'lë-ta', this is Charlie's dog.

Dog this Charles-his

Tcu'ñki ne Djim-ta', this is Jim's dog.

Dog this Jim his

A^{se}'pi ne ka'ta, whose ax is this?

Ax this whose?

A^{se}'pi ne iñkta', this ax is mine, this is my ax.

Ax this mine

20 Psde'hi ne ka'ta, whose knife is this?

Knife this whose?

Psde'hi ne iñkta', this is my knife.

Knife this mine

Akue' na'ñki ka'ta, whose hat is this (hanging up)?

Hat the hang- whose?
ing ob.

Akue' na'ñki kta', this is his hat (hanging up).

Hat the hang- his
ing ob.

Tohoxka' tei'diki a'nde ita', which is your horse?

Horse which moves your

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

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

Siⁿto' toho'xk kta' kisinė', he stole Bankston Johnson's ("Boy's") horse.
Boy horse his he stole it from him

Toho'xk ayita' i'kisinė, did he steal your horse?
Horse your did he steal it from you?

5 Toho'xk i'ñkititu' yaⁿ' xkisině'tu-da^ha', they stole our horses.
Horse our they stole them from us

Toho'xk ayi'ta-da'oⁿ i'kisinėtu', 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 teyaⁿ'xkiyě, he killed my dog.
Dog he killed my

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

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

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

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

Djim tcu'ñki kta te'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'dûksa'di, did you cut your foot with a knife?
 Your foot did you cut
 it with a
 knife?

Ayi'si i'dûktca'di, did you cut your foot with an ax?
 Your foot did you cut it
 with an ax?

I'si dûksa'di, he cut his foot with a knife.
 His he cut it with
 foot a knife

I'si dûktca'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 tē'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
 Your throats dry
 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

Ptçaskûⁿi' ndu'ti na'ñki, I am (sitting) eating bread.
 Bread I eat the st.

20 Ptçaskûⁿi' i'duti na'ñki, you are (sitting) eating bread.
 Bread you eat the st.

Ptçaskûⁿi' du'ti na'ñki, he is (sitting) eating bread.
 Bread he eats the st.

Ptçaskûⁿi' du'ti ha'maki, they are (sitting) eating bread.
 Bread they [sit] eating

Ptçaskûⁿi' i'duti aya'maki, ye are (sitting) eating bread.
 Bread you (pl.) [sit] eating

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

Bread we [sit] eating

Iñksiyo' ndu'ti nañk nkoⁿ, 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.

Nkĩnkxihi' ne'di, I am laughing (as I stand).

I laugh the std.

Nkĩnkxihi' na'ñki, I am laughing (as I sit).

I laugh the st.

Nkĩnkxihi' oⁿ, I was laughing.

I laugh past sign

Siⁿto' tũdē' dande', 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' nitani', or, Ti' nitaⁿ'xti, the house is large.

House large House very large

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

House small very

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

Hat very large for him

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

Hat very large for you

Akue' ya'nk'initaⁿ'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' k'initaⁿ'xti, the coat is too large for him.

Coat too large for him

Xo'hi, it rains [now].

To'hanak xo'hi, it rained yesterday.

Yesterday it rained

25 Wite'di ko xo'hi dande', 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 dandě, 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' 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' 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'ntca, 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' i²xtu' 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'ntca' hanaⁿ, he was there [but has gone elsewhere].
 There he moved but sign of un-
 certainty (?)

E'wa yuķě'di ha'ntca' hanaⁿ, they were there [but have gone else-
 There they moved but sign of un-
 certainty (?)
 where].

Ewande' pa' nitani' xyě (masc.), his head is large.
That one head large

Ewande' pa' yiñki' xyě (masc.), her head is small.
That one head small

Ūñkapa' nēdi' xě (fem.), my head aches.
My head aches

Ayipa' ko' nedi', does your head ache?
Your head the aches

5 E'we yuke' pa nitata'ni xyěxo' (masc.), their heads are large.
They head each is large indeed.

A'yipatu' nitata'ni xyě (masc.), your heads are large.
Your heads each is large

Ayipatu' miska' xyě, or, Ayipatu' yiñki' xyě (masc.), your heads are small.
Your heads small Your heads small

Ūñka'patu' nitata'ni xyě (masc.), our heads are large.
Our heads each is large

Anahi' sūpi' xyě (masc.), his hair is black.
His hair black

Anahi' asa' xyě (masc.), her hair is white.
Her hair white

10 A'yinahi' saⁿsasaⁿsaⁿ, your hair is gray.
Your hair gray (iron gray?)

Ūñka'nahi' tēti' xyě (masc.), my hair is red.
My hair red

Anaxtu' naskě', their hair is long.
Their hair long

A'yinaxtu' tūtu'xka (±na'), your (pl.) hair is short.
Your (pl.) hair short

Ūñka'naxtu' tūtu'xka (±na'), our hair is short.
Our hair short

15 Hiptcū' ha-idi' (±na'), your nose is bleeding.
Your nose bleeds

Ti saⁿ noⁿpa' ama'ñki ko ka'wa tūpe'ta ti', whose are those
House white two the (du. and pl.) ob. whose house
two white houses?

Toho'xk kděckūdēdēta' da'ni yuke' yaⁿ xaⁿ; where are those three
Horse striped three they move where are [they]?
striped horses?

Yañka'wati' kiķe' nkata'mīni, I am sick, yet I work.
I am sick yet I work

Yaⁿxkte'di kiķe' ayiⁿt kūnyikte'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 nku'dunahi, I face[d] the door.
Door the I face(d) it

Nyu'dunahi', I face[d] you.

Ki'tcūe'hiⁿya dande', I will lend it to you. (<ki'tcūeyě')

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 ya' 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

Yahêde' 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 hûⁿ'yë xo', what is she saying?
 What (?)

Toho'xka aye'ki du'ti nê', 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.

Nkoⁿ'ni', I make it by command.

Nkoⁿ'ni na', I make it [of my own accord].

20 Ndedi', I go [by command]. Nde'di na', I go [of my own accord].

Nde'di xyë', I went [against the will of another].

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

E'yaⁿ nde'di haⁿûⁿ, 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' nedi', what is he or she doing?
 What do the std.

Ayá'ki tci'díkě', what kin are you two?
You are kin what?

Kihá'ki tci'díkě yukě'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'díkě' kaděni', why does it not burn?
Why burns not

Ėtukě' kűdotci', because it is wet.
Because wet

10 Ėtűxkikě' adě', nevertheless (or, notwithstanding) it burns.
Nevertheless burns

Ně pi'hiñkě ha'nŭⁿ, perhaps (or, I think that) I am making it correctly.
That I make it well perhaps

Ně' pi'hiñkě 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 yiⁿspű'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

Ůñkűdűxpě' yusatxa', my clothing is dusty.
My clothing dust all over

20 Aye'wi yi'ñki uwě dě'di, he went in [at] a window, to go in at a window.

Aye'wi uwě dě'di, to enter by a door, to go in at a door.

Tci'díkě' hu'wě, how did you [sic] go in?

Yihi' a'kűtitu'yě', shut your mouth, bring your lips together!

Ihi' a'kűtituya', tell him to shut his mouth.

25 Tci'díkě yihi' ka'kűtitu'hayeni', why don't you shut your mouth?

Nkoⁿ ñka'nde, I am making (doing) it now (still).

Ayē'k ita' waxka', your corn is soft.
Corn thy soft

Ayē'k ñkita' waxka', my corn is soft.
Corn my soft

Ayē'k ñkita' kūwa'xkani', my corn is not soft.
Corn my is not soft

Tūwi' ita' u'yē, your pail or bucket leaks.

5 Tūwi' ñkita' u'yē, my pail or bucket leaks. [These two sentences have also a vulgar meaning.]

Doxpē' itka' xahē'yē, to put a bottle, etc., inside a coat.

Doxpē' itka' xo^hhe'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.

Akūtxyi' 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'ñki iñkta' te'xkiyē, he killed my dog.
Dog my he killed it for me

Teu'ñki iñkta' te'hiya'xkiyē, you killed my dog.
Dog my you killed it for me

Teu'ñki iñkta' te'xkiyētu', they killed my dog. (Dog my they-killed-for-me).

Teu'ñki iñkta' te'hiya'xkiyētu', you (pl.) killed my dog.

Teu'ñki ta' te'kiyē, he killed his (another's) dog.

20 Teu'ñki ta' te'kihayē, you killed his dog.

Teu'ñki ta' te'haxkiyē, I killed his dog.

Teu'ñki ta' te'kiyētu, they killed his dog.

Teu'ñki ita' tehi'kiyē, he killed your dog. (Dog thy he-killed-for-thee).

Teu'ñki ita' tehi'ñkiyē, I killed your dog.

25 Teu'ñki ita' tehi'kiyētu', they killed your dog.

Teu'ñki ita' tehi'ñkiyētu', we killed your dog.

Asoⁿwaⁿ kde'yē-k ta'ho, he threw it into the briers.

Asoⁿwaⁿ kde'hiñkē-k ta'ho, I threw it into the briers.

Ū'ñkākhiha'iki tci'dikē, what kin are we [to each other, or to one another]?

30 I'kiha'iki tci'dikē, what kin are you [to each other, or to one another]?

Iñkyaⁿhi-daha' dande', I will scold you (pl.).

Ani' knedi', in the water (=ani itkayaⁿ).

Ti' knedi', in the house (=ti itkayaⁿ).

Ta²yaⁿ knedi', in the town (=ta²yaⁿ itkayaⁿ).

Ayaⁿ' kñedi', in the tree (=ayaⁿ itkayaⁿ).

Pe'ti kñedi', in the fire (=peti itkayaⁿ).

Aⁿ'xu kñedi', in the rock (=aⁿxu itkayaⁿ).

Hama' ani'-txa, the earth is full of water.

- 5 Ayaⁿ' ani'-txa, the wood is full of water.

Pe'titi' yusi dɛ'towe, the fireplace is full of ashes.

Pe'titi' yusa-txa', the fireplace is full of ashes.

Kûxwi' dɛ'towe, it is full of coffee.

Paⁿhiⁿ' soⁿ'pxi dɛ'towe, the bag or sack is full of flour.

- 10 Paⁿhiⁿ' soⁿ'pxi txa', the bag or sack is full of flour.

Aⁿ'ya' kyahe'yaⁿ, the same man (kiya' he'yaⁿ?).

Tohoxka' kyahe'yaⁿ, the same horse.

Ati' kyahe'yaⁿ, the same house.

Ayaⁿ' kyahe'yaⁿ, the same tree.

- 15 Iñkowa' kipûde'hiñkě, I joined them myself.

Ayiⁿ'su' kû'gûksuyě'di, you gnashed your teeth.

Ñkîⁿ'su' kû'gûksûñkě'di, I gnashed my teeth.

Iⁿ'su' kû'gûksě'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 matû'ñkde, 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 haⁿ' mata'-ade, they hit him and got away from him.

- 25 Yakte'tu haⁿ' ma'ta-ya'de, you (pl.) hit him and got away from him.

Axkte'tu haⁿ' ma'tañka'de, we hit him and got away from him.

Iⁿ'x kde', to loose him and let him go.

Iyiⁿ'x kde'di, you loosed him and let him go.

Ñkîⁿ'x kde'di, I loosed him and let him go.

- 30 Iⁿ'xtu kde', they loosed him and let him go.

I'ñki haⁿ mata'-de, to loose him and get away from him.

Ima'ñgiyaⁿ pû'de, your dress is open.

I'doxpe naskě' pû'de, your shirt, etc., is open.

Tcadi', it is [nearly] used up.

- 35 Tca' țiko'he, it is all or entirely expended.

Tca'yañkitu', they have exterminated us.

Tca'yidi na'ntekě, they have nearly killed you all.

Tca'yañkě na'ntekě, they have nearly exterminated us.

- Eyaⁿ ñk̄ihīⁿ na'ntek̄ě, I nearly got there.
Tca'yetu na'ntek̄ě, they have killed nearly all of them.
Tca'hañke-daha' na'ntek̄ě, I killed nearly all of them.
Tca'hayě-daha' na'ntek̄ě, you killed nearly all of them.
5 Tca'yě-daha' na'ntek̄ě, he killed nearly all of them.
Tca'hañk̄etu'-daha' na'ntek̄ě, we killed nearly all of them.
Tca'hayētu'-daha' na'ntek̄ě, you (pl.) killed nearly all of them.
Tca'kikitu'-daha' na'ntek̄ě, they killed nearly all on each side [as the
Kilkenny cats of notoriety].
Tca'yañki'kitu na'ntek̄ě, we came near killing one another, or each
other.
10 Tca'hiki'tu na'ntek̄ě, you (pl.) came near killing each other, or one
another.
Akütxyi' oⁿ a'tca, his or her pencil is all gone (expended).
Akütxyi' oⁿ iya'tca, your pencil is all gone (worn away).
Akütxyi' oⁿ ñka'tca, my pencil is all gone.
Toho'xk ataⁿtu, they sit on horses.
15 Snickite' iya'mihoⁿ, you have fever and ague.
Snickite' ñka'mihoⁿ, I have fever and ague.
İsi' na'ti su', his feet are [entirely] bare.
Ayisi' na'ti su', thy feet are [entirely] bare.
İñksi' na'ti su', my feet are [entirely] bare.
20 Isitu' na'ti su', their feet are [entirely] bare.
Ite' na'ntek̄ě, you came near dying.
Ita'hi yaⁿxa, you are almost dead.
Pxu'k̄iⁿxki' na'ntek̄ě, I came near sticking myself with it.
Pxu'ixk̄ě na'ntek̄ě, he came near sticking himself.
25 Pxu'yixk̄ě na'ntek̄ě, you came near sticking yourself.
Pxu'ixk̄etu' na'ntek̄ě, they came near sticking themselves.
A'pan a'xk̄idū'sni, I could not (or, did not) take it all for (or, from) him.
A'pan a'xk̄idū'stuni', we did (or, could) not take it all from (or, for) him.
Pa'naⁿ ndaⁿni, I did (or, could) not take it all.
30 Pana'hiñke nde'ni, I did not carry it all.
Pana'hayě kide'ni, you did not carry it all.
Pana'hayě ku'yude'ni, you did not carry it all.
Panaⁿ kûtca'yētuni', they did not kill them all.
Panaⁿ kûtca'hañkeni', I did not kill them all.
35 Kûxwi' iya'maⁿ, you have no coffee.
Kûxwi' ya'ñkiya'maⁿ, I have no coffee.

Kûxwi' ya'maⁿtu, they have no coffee.

Kûxwi' ya'ñkya'maⁿtu, we have no coffee.

Nëpi'yë pastûki', to sew it correctly.

Nëpi'hayë ipa'stûki, did you (or, can you) sew it correctly?

5 Nëpi'hañkë ûñkpa'stûki, I [can] sew it correctly.

Nëpi'yë pastûktu', they sew correctly.

Iⁿ'tuhe'di kaⁿtca', wait till he is ready! (said when one is angry).

Ñkⁱ'tuhe'di kaⁿtca', I will get ready after a while (said when angry).

Ayiⁿ'tuhe'daⁿ daⁿnde, are you getting ready?

10 Iⁿ'tuhe'daⁿ dande', he will get ready after a while.

Ñkⁱ'tuhe'daⁿ dande', I will get ready after a while.

Iⁿ'tuhe'detu dande', they will get ready after a while.

Haoⁿ'oⁿ' kanë', she cooked it (the hominy).

Haoⁿtu' kanë', they cooked (the hominy).

15 Haya'oⁿtu' kanë', did you (pl.) cook (the hominy)?

Püsi' haⁿ ktu' tutcûⁿ' o'ti, the cat's eyes shine when it is dark.

Ptçaskûⁿ ohi'xti, he wants bread badly, but in vain.

Uduxpë' ayohi'xti, you want clothing badly, but in vain.

Tohoxka' ñkⁱohi'xti, I want a horse badly, but in vain.

20 Axisa'x ñkⁱohi'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 kiⁿ'di, what is that which you brought home [on your back]?

Ka'wa ki'x kiⁿ'di, what is that which he brought home [on his back]?

Idu'wë 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!

Ë'tikⁱa na', do not say it!

Ë'tikiyoⁿ' na', do not do it!

35 A'yiⁿ na', do not drink it!

I'taⁿ'hiⁿ na', do not run!

Ya'dë na', do not talk!

- Yaⁿ'hiⁿ na', do not cry (warning)!
- Ḳaⁿhaⁿni', do not cry (no warning).
- Ki'pūkta na'ñki, he is sitting by him or her.
- Iki'pūkta na'ñki, you are sitting by him or her.
- 5 Ñki'pūkta na'ñki, I am sitting by him or her.
- Yañki'pūkta ina'ñki, you are sitting by me.
- Nyiki'pūkta na'ñki, I am sitting by you.
- Daⁿ' haⁿ ṭe'ye daⁿ haⁿ' ue'di, he killed it, took it, and stewed it.
- Ṭe'yě haⁿ ue'di, he killed and stewed it.
- 10 Kûdûpi' ñkutoho' nu+, help! I have fallen into a ditch!
- Ñkanti'xti nu+, help! I am very ill!
- Na'ti ṭiko'he iku'di, you have made a present for nothing.
- Na'ti ṭiko'he nyiku'di, I have made you a present for nothing (or, in vain).
- E'yaⁿ ñkihiⁿ' na'ñki naha' nde'di, I reached there, sat a while, and went on.
- 15 E'yaⁿ ayihiⁿ' na'ñki naha' ide'di, you reached there, sat a while, and went on.
- E'yaⁿ iⁿhiⁿ' na'ñki naha' de'di, he reached there, sat a while, and went on.
- U'a hi' axkiye'di, I told her to stew it (<ue'di).
- Ṭe'yě hi' axkiye'di, I told him to kill it.
- Oⁿ hi' axkiye'di, I told him to make it.
- 20 Ėṭikoⁿ hi' ñkihi', I think that he ought to do it.
- Ėṭuxkayoⁿ'ni hi' ñkihi', I think that you ought not to do it.
- U'a hi' ñkihi', I think that she ought to stew it.
- Yu'a hi' ñkihi', I think that you ought to stew it.
- Akûdixyi' oⁿ hi' ñkihi', I think that he ought to write a letter.
- 25 Ayaⁿ' tcu'di hi' ñkihi', I think that he ought to put wood on the fire.
- Ayaⁿ' i'tcudi hi' ñkihi', I think that you ought to put wood on the fire.
- Ti' yuwa hi' ñkihi', I think that you ought to go into the house.
- I'da hi' ñkihi', I think that you ought to go.
- Naxě' na'ñki hi' ñkihi', I think that he ought to be listening.
- 30 Du'wa hi' ñkihi', I think that he ought to untie it (duwe).
- I'duwa hi' ñkihi', I think that you ought to untie it.
- Da'uxi hi' ñkihi', I think that he ought to bite it off.
- Dau'xitu hi' ñkihi', I think that they ought to bite it off.
- Ėṭike'koⁿ ñko'yihi, I want him to make it.
- 35 Ėṭike'koⁿ hayo'yihi, did you want him to make it?

Ē'tiķe'koⁿ o'yihī, he wanted him to make it.

Duwē' n̄ko'yihī, I wanted him to untie it.

I'duwē n̄ko'yihī, I wanted you to untie it.

Nduwē' o'yihī, he wanted me to untie it.

5 Nduwē' hayo'yihī, did you want me to untie it?

Duwē' hayo'yihī, do you want him to untie it?

Ya'niksiyoⁿ iⁿni n̄ko'yihī, I wish that he would smoke.

Ē'tiķoⁿ na'ūn̄kihi', I wish that he would do it [but he will not].

Dau'xitu hi' na'ūn̄kihi', I wish that they would bite it off.

10 Da'uxituni' na'ūn̄kihi', I wish that they would not bite it off (or, that they had not bitten it off).

Da'uxini' na'ūn̄kihi', I wish that he had not bitten it off.

Du'tini' na'ūn̄kihi', I wish that he had not eaten it.

Da'deni' na'ūn̄kihi', I wish that he had not chewed it.

Kiⁿni na'ūn̄kihi', I wish that he had not drunk it.

15 Ē'taxkoⁿni na'ūn̄kihi', I wish that he had not made it.

Ē'tiķoⁿ na'ūn̄kihi', I wish that he had not made it.

Ē'tiķiyoⁿ na'ūn̄kihi', I wish that you had made it.

Ē'tiķiyoⁿni na'ūn̄kihi', I wish that you had not made it.

A'kidadini' na'ūn̄kihi', I wish that he had not counted.

20 De'ni na'ūn̄kihi', I wish that he had not gone.

Ya'niksiyoⁿ kiⁿni na'ūn̄kihi', I wish that he had not smoked.

Ya'niksiyoⁿ iⁿni na'ūn̄kihi', I wish that he had smoked.

Ē'tiķe'koⁿ hi' a'xkiye'di, I told him to make it.

I'siⁿhiⁿ hi' nye'di, I told you to stand up.

25 N̄ku'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.

Ē'tax n̄koⁿni hi' yūhi', he thought that I ought not to do it.

Ayaⁿ 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].

N̄ka'u hi ne'di i'yūhi, did you think that I was stewing [it]?

Ti' n̄kawē iyūhi, did you think that I entered the house?

Ti' n̄ku'wa hi' iyūhi, did you think that I ought to go into the house?

Ida' dande' n̄kihi', I thought that you were going.

35 Nda hi' iyūhi, did you think that I ought to go?

Nda' dande' iyūhi, did you think that I was going?

Naxē' na'n̄ki n̄kihi', I thought that he was listening.

- Kûna'xëni na'ñki ñkhi', I thought that he was not listening.
 Kûna'xëni ñkhi', I thought that he did not hear it.
 Duwë' ñkhi', I thought that he might have untied it.
 I'duwë ñkhi', 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'niksiyoⁿ iⁿni ñko'yihî, I wish that he would smoke.
 Ê'tañkoⁿ ne de'-hedaⁿ, I finished making that (or, tēhedaⁿ).
- 15 Kë'tikë nedi' hedaⁿ, I finished making something like that.
 Aduti' né' oⁿ de' hēd-haⁿ', when he had finished eating.
 Yaoⁿ né' oⁿ de' hēd-haⁿ', when he had finished singing.
 Ani' iⁿni' ne' oⁿ de' hēd-haⁿ', when he had finished drinking water.
 Yaⁿ né' oⁿ de' hēd-haⁿ', when he had finished sleeping.
- 20 Ñka'duti ne' oⁿ de' hēd-haⁿ', when I had finished eating.
 Aya'duti ne' oⁿ de' hēd-haⁿ', when you had finished eating.
 Ñka'duti hedaⁿni', I have not finished eating.
 Aya'duti hedaⁿni', 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'tike 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' ñkhi', I think that you ought not to sneak off.
 I'de oⁿ kane' iⁿhiⁿ, he came after you had gone.
- 30 De oⁿkane' ñkhiⁿ', I came after he had gone.
 Ñkiⁿhiⁿ' nde oⁿ'ka, I had come and gone.
 Ayihîⁿ i'de oⁿ'ka, you had come and gone.
 Iⁿhiⁿ' de oⁿ'ka, he had come and gone.
 Ki'ye oⁿ kane ayihîⁿ', he had told it before you came.
- 35 Utoho' naⁿni xo', he might fall in again.
 Utoho' naxo', he did fall in (act seen).
 Utoho' kane', he fell in (act unseen, trace or sign of act seen).

Aya'tamini pa' aya'kita' dande', you will attend to (be behind) work only.

Ŋka'tamini' pa ŋka'kita' dande', I will attend to work alone.

Xkide' pi'hena'ni, I should have gone home, but I did not.

Yakide' 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.

Ŋkon' pi'hena'ni, I should have made it, but I did not.

Ndu'x-ni pi'hena'ni, I should not have eaten it, but I did.

10 Kdu'x-ni pi'hena'ni, he should not have eaten it, but he did.

Ki'ni pi'hena'ni, he should not have drunk it, but he did.

Ŋki'ni pi'hena'ni, I should not have drunk it, but I did.

Si'to' teu'ŋki tcaha'xkiya' dande', I will kill "Boy's" dog for him.

Si'to' teu'ŋki ta'yaⁿ tca'haŋka' dande', I will kill "Boy's" dog (Si'to, "Boy," was a name for Bankston Johnson).

15 Iya'kûdûksa'yaŋka na', beware lest you peep at me!

Ka'kûdûksa'hinyëni', I did not peep at you.

Tci'dîkë iyaⁿhi' hi' ina'ŋki wo', why do you sit there crying?

Tci'dîkë ayiŋkxi'hi hi' ina'ŋki wo', why do you sit there laughing?

Tci'dîkë aya'oⁿ hi' ina'ŋki wo', why do you sit there singing?

20 Teuŋk iŋkta' ŋka'kuwë nde'di, I took my dog thither.

Ë'tu na'ŋkdë, is this sitting one the one?

Ë'tu ma'ŋkdë, is this reclining one the one?

Ë'tu ne'dë, is this standing one the one?

E na'ŋki, that (sitting one) is the one.

25 E ma'ŋki, 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' kûdo'tci-kaⁿ, into the mud.

Pe'ti-kaⁿ a'kana'ŋkiyë, to take it out of the fire.

Pe'ti-kaⁿ utoho' a'kanaŋkiyë, to take out of the fire what fell into it.

Waka' â'di, the cow gored (or "hooked") him.

Waka' yiâ'di, did the cow gore you?

35 Waka' yaŋkâ'di, the cow gored me.

Waka' i'yiâ na', beware lest the cow gore you!

Tel'dikē "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, akūdūtaⁿ'ni].

Tcūñk aya'kūtitaⁿ'ni, did you set the dog on him?

Tcūñk ñka'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 Iⁿ'pûdahi' de'di, to go with him to protect him.

Ñkiⁿ'pûdahi nde'di, I go (or went) with him to protect him.

Nyiⁿ'pûdahi nde'di, I went with you to protect you.

Yañkiⁿ'pûdahi ide'di, you went with me to protect me.

Ewüdē' aⁿse'pi ně du'si haⁿ'u, go over there, take that ax, and bring it back!

15 Aⁿse'pi du'si haⁿ'u, 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'ku oⁿ'ni, were you coming home with the ax [some time ago]?

20 Aⁿse'pi ndu'si ñka'ku 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 haⁿ'u, he went and brought it, him, her (preceded by name of object).

I'de haⁿ' yaⁿ'u, you went and brought it, etc.

Nde' haⁿ ñkaⁿ'u, I went and brought it.

25 De' haⁿ kiki'x-daha', he went and brought it for them.

De' haⁿ aku'-daha', he went and brought them

A'de haⁿ kiⁿtu'-daha', they went to bring them.

Aya'de haⁿ i'kiⁿtu'-daha', you (pl.) went to bring them.

Ñka'de haⁿ ñka'kiⁿtu'-daha', we went to bring them.

30 De' haⁿ kihaⁿ'u, go to get it for him.

I'de haⁿ yaⁿkiⁿ'u, did you go to get it for him?

Nde' haⁿ axkiⁿ'u I went to get it for him.

Tohoxka' iⁿ'da de'di, he went for a horse.

Tohoxka' iⁿda-daha' de'di, he went for horses.

Ŋkita ŋkinda' hi xki'di, I have brought mine back.

Ta-haⁿ' iⁿda' hi de'di, he went to see his own. [-haⁿ=kaⁿ, obj. sign.]

Yita-haⁿ' ayiⁿda hi ide'di, did you go to seek your own?

5 Ŋkita-haⁿ' ŋkiⁿda nde'di, I went to seek my own.

Tatu-haⁿ' iⁿda'h a'de, they went to seek their own.

Yi'tatu-haⁿ' ayiⁿdah aya'de, you (pl.) went to seek your own.

Ŋki'tatu-haⁿ' ŋkiⁿdah ŋka'de, we went to seek our own.

Ta'-daha-haⁿ' iⁿdah-daha' de'di, he went to seek them, his own
[horses, etc.].

10 Yita'-daha-haⁿ' ayiⁿda'-daha' ide'di, did you go to seek them, your
own?

Ŋkita'-daha-haⁿ' ŋkiⁿda'-daha' nde'di, I went to seek them, my own.

Aⁿtatka' ŋkita' akuwē' yaⁿxkikiⁿ'hiⁿ, they took my child there (not
quite here, but nearly here).

Ide' haⁿ e'hedaⁿ ayi'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 ŋkiⁿ'hiⁿ, I started and went that far [on the way].

E'hedaⁿ iⁿ'hiⁿ kiya' ku', he went that far and was coming back again.

E'hedaⁿ ayi'hiⁿ kiya' yaⁿku', you went that far and were coming back
again.

E'hedaⁿ ŋki'hiⁿ kiya' xku, I went that far and was coming back again.

E'hedaⁿ iⁿxtu' kiya' ka'hi, they went that far and were coming back
again.

20 E'hedaⁿ ayiⁿxtu' kiya' yaⁿka'hi, you (pl.) went that far and were coming
back again.

E'hedaⁿ ŋkiⁿxtu' kiya' xka'hi, we went that far and were coming back
again.

A'de haⁿ e' haⁿ iⁿxtu', 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' ayi'hiⁿ, you continued going till you reached
there.

25 Nde oⁿ' de haⁿ' eyaⁿ' ŋkiⁿ'hiⁿ, I continued going till I reached there.

A'de oⁿ' de haⁿ' e'yaⁿ iⁿxtu, they continued going till they reached
there.

Aya'de oⁿ' de haⁿ' e'yaⁿ ayiⁿxtu, you (pl.) continued going, etc.

Ŋka'de oⁿ' de haⁿ' e'yaⁿ ŋkiⁿxtu, we continued going till we got there.

Hu' oⁿ de' haⁿ iⁿhiⁿ', contracted to hu' oⁿ de'hiⁿhiⁿ', he continued
coming a long distance till he reached here.

Ayu' oⁿ de'h-ayiⁿ/hiⁿ, you continued coming, etc.

Nku' oⁿ de'h ñkiⁿ/hiⁿ, I continued coming, etc.

A'hu oⁿ de'h-ëdiⁿ/hiⁿ, they continued coming, etc.

Aya'hu oⁿ de'h-ëd ayiⁿ/hiⁿ, you (pl.) continued coming, etc.

5 Nka'hu oⁿ de'hëd ñkiⁿ/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.

Kütüta'yë ko'wade'yë, he stood it on end and moved it farther.

Ku'hik siⁿ/hiⁿx ne kaⁿ ma'nte de'yë, it was standing high when he moved it away.

10 Ku'hik naⁿx kaⁿ ma'nte de'yë, it was sitting high (as a hat on a table) when he moved it away.

Ku'hik maⁿx kaⁿ ma'nte de'yë, it was lying or reclining high when he moved it off.

Ato' miska' dûkse' ko'wa teu, to move small potatoes farther [on the floor]. Dûkse' ko'wa teu' might be said of flour, grain, bullets, etc.

Ato' miska' kûda' ma'nt kû de'yë, he picked up the small potatoes and moved them away (or, aside).

Kök xēhe'tuni', they did not sit farther off.

15 Ta'nëks a'ya' ade' tēma'naxti ñkyehoⁿ te', I wish to know the Biloxi talk of the very ancient time.

Yû'ñkî ksa'wiyë, he or she raised a daughter.

Yi'ñkî ksawi'hayë, you raised a son.

Yi'ñkî ksa'wûñkë, I raised a son.

Aduti' ustaⁿ/hiⁿñkiya' dande', I will make the food reach (be enough for) you [too].

20 Ūñktca'k atuti', my hand is (was) burnt.

Sni wa' kaⁿ ūñktca'ke nē'xti, my hands hurt much because it is so cold.

Tca'ktu nē'xti, their hands hurt considerably.

Ūñktca'ke de'xtë, my hand is numb ("asleep").

Īsi' sī'di dūhoⁿni', to have the hand, foot, etc., asleep or numb.

25 Ñka'kitüpe' wa' ñka'nde, I am carrying something on the shoulder all the time.

Ñka'duti wa' ñka'nde, I am ever eating.

Kxyaⁿ/hi wa' a'nde, he is ever scolding.

Ata'mîni wa' kandeni', he is not always working.

Aya'tamîni wa' kaya'ndeni', you are not always working.

30 Ñka'tamîni wa' ñka'ndeni', I am not always working.

Ti ta'wiyaⁿ nda' dande', I am going on top of the house.

Ku'hadi nda' dande', I am going up stairs (lit., up above).

Ite'dikē ni'ki, you are of little or no account.

Te'dikē 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'kiduspe, only your feet went under the water.

Üñksi' pa yaⁿxkiduspe, 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' ayoⁿ na'ni xyo', you must have done it.

Iⁿxtu' oⁿ'tu na'ni xyo', they must have done it.

Ayiⁿxtu' ayoⁿ'tu na'ni xyo', you (pl.) must have done it.

Te'yē xyē na', let us kill her.

Te'yēni' xyē na', let us not kill her.

20 Kû'tiki xyē na', let us tell it.

Kû'tikini' xyē na', let us not tell it.

Aku' xyē na', let us feed him.

A'kitüpe' xyē na', let us carry (them?) on our shoulders.

Ata'mini xyē na', let us work.

25 Nkⁱ'txa nka'kitüpe' nkade'di, I went carrying it on my shoulder,
with no companion (or assistance).

Ayiⁿ'txa aya'kitüpe' aya'dedi, you alone went carrying it on your
shoulder.

Iⁿ'txa a'kitüpe' ade'di, he alone went carrying it on his shoulder.

E'yaⁿ nka'de xyē, let us go thither.

Ti'-k ha'psûktu', they surrounded the house.

30 Ti'-k nka'psûktu', we surrounded the house.

I'nyide'yiñke, I got away from you.

Yande'yiñke, he got away from me.

Nyakuwa' 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 xyē na', let us wrestle.

Tu'he ha'nde na', it is thundering indeed.

Ḫo'hi dande' yeke' na, it must be going to rain.

Wahu' dande' yeke' na, it must be going to snow.

Wahu' xoxo'hi dande' yeke' na, it must be going to hail.

Xuxwěxti' dande' yeke' na, it must be going to blow very hard.

- 5 Nau' kûpî'nixti' dande' yeke' na, there must be going to be bad weather.

Taⁿyaⁿ kîda' dande', yeke' na, he must be about to return to town.

E'yaⁿ nda' dande' yeke' na, I must be going thither [because I have been ordered to go].

Nda' dande' oⁿyaⁿ, I was going some time ago (I was about to go then).

Nda' dande' haⁿtca nde'ni nîka'nde, I was going but I have not yet gone (said if I have work to do there).

- 10 Sa'hiye ya'nde haⁿ ide' pihe'na, you ought to stay here a while before you go.

Nde oⁿ pihe' êtîke' nîka'nde e'de nda' dande', I should have gone long ago, but now I am going.

Nîkoⁿ oⁿ pihe' êtîke' nîka'nde e'de nîkoⁿ dande', I should have made it long ago, though I did not, but now I am going to make it.

Nîka'duti oⁿ pihe' êtîke' nîka'nde e'de nîka'duti' dande', I should have eaten it long ago, though I did not, but now I am going to eat it.

Nîkiⁿspêⁿ oⁿ pihe' êtîke' nîka'nde e'de nîkiⁿspa' dande', I should have learned how to do it long ago, but now I am going to learn.

- 15 Nîkoⁿtu oⁿ pihe' êtîke' nyuke' e'de nîkoⁿtu dande', we should have made it long ago, but now we are going to make it.

A'da da'nde oⁿyaⁿ, they were going long ago [but they did not].

A'de oⁿ pihe', they should have gone long ago.

Iⁿspêⁿ oⁿ pihe', he should have learned it long ago.

Yahe'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' oⁿni, I am just going (said if on the way).

Nîkiⁿtcépêⁿ nyuke' naha' nîka'de, we were laughing at it a while and then we went on.

Ūnîktaⁿ nîkama'nîki naha' nîka'de, we all were sitting a while and then we went on.

- 25 Ūnîkxaxa' nîkama'nîki naha' nîka'de, we were all sitting [standing?] a while and then we went on.

Itaⁿ yama'nîki nah aya'de, you all were sitting a while and then you went on.

Ixaxa' yama'nîki nah aya'de, you all were standing a while and then you went on.

Yahe'dakiye, you ought to make it a little better.

Yahe'e'dakiye' 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.

Nëpi'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'dë, inside the house that is here (inside this house).

Ti' itka'yaⁿ, inside the house (there, yonder; inside that house).

Ë'tike na'ñki da'nde, let it stay that way, it makes no difference.

Ë'tikëhi'nañki da'nde, you will stay that way, it makes no difference (?).

10 Ë'tike na'xkike, let me stay that way, it makes no difference.

Ë'tike kwi'iyü'hani, you do not think of such things.

Ë'tike oⁿ kiü'hani, I do not think of such things.

Ë'tike kwia'xtuni, they do not think of such things.

Ë'tike kwi'iyü'xtuni, you (pl.) do not think of such things.

15 Ë'tike oⁿ kiü'xtuni, we do not think of such things.

Ë'tike 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 ku', 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 iñhiⁿ, he (A) has sent him (B) after it, and he (B) has come.

Ûñka'wahe haⁿ ka'kuwëtuni' dande', we will go into the water and will not come out.

Iwa'he haⁿ kiya'kuwëtuni' 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'dëdi, 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'xtowē, my head is full of lice.

Ūn̄ktca'ke n̄koⁿ' ani' tceetce'hiñke, I make water drip from my hand.

25 Itca'ke ayoⁿ' ani' tceetce'hihayē, did you make water drip from your hand?

E'uka'de hi'de yuke', they just went falling about.

Eu'-k toho' ha'nde, he just went falling about.

E'ukidē' itoho' aya'nde, did you just go falling about?

E'wakandē' 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'tcēpitēpi' nde' n̄ka'nde, I am going along with my feet slipping often (as on Louisiana mud).

Ato' in'paxa on'ni, he set out the potatoes.

Ato' in'paxa on he'daⁿ, he finished setting out the potatoes.

Ato' in'pax ayoⁿ he'daⁿ, did you finish setting out the potatoes?

Ato' in'paxa nikoⁿ he'daⁿ, I finished setting out the potatoes.

5 Nyukpe' ksa, my leg is broken.

Nyukpe' pûski', my leg was cut off.

Nya'ndi ha'yě, my heart is broken.

Yaⁿxtu ha'yě, their hearts are broken.

Ya'ndi kahâ'yěha'nikeni' dande', I will not break her heart.

10 Ūnikpa'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 nika'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 nikiⁿhiⁿ, I have come to give it away.

Hě'tikoⁿ ha'nde, he is just doing so.

Na'ti ẽ'tikayoⁿ ya'nde, you are doing so for nothing (or, in vain).

Na'ti ẽ'tañkoⁿ nika'nde, I am doing so in vain.

Na'ti hě'tikoⁿ yuke'di, they are doing just so in vain.

25 Na'ti hě'tikayoⁿ ya'yuke'di, you (pl.) are doing just so in vain.

Na'ti hě'tañkoⁿ nyuke'di, we are doing just so in vain.

Na'ti he'tinyoⁿ nika'nde, I am doing just so to you in vain.

Na'ti he'tinyoⁿ nyuke'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?

Nka'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.)?

Nka'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?

- N̄kĩnko'wa, I depend on him to protect me.
 Nyiĩnko'wa, I depend on you to protect me.
 Ya'n̄kĩnko'wa, he depends on me to protect him.
 Kũkũ'hiyēni', he is unable to raise it.
 5 Kũkũ'waha'yēni', you are unable to raise (lift) it.
 Kũkũ'waha'n̄kēni', I am unable to raise it.
 Kā'wa nda' dande', I am going a little farther.
 Ka'wak e' naĩkē'di, what is he saying? (said if the one referred to sits
 at a distance).
 Ka'wak e' naĩki', what is he saying? (said if the one referred to sits
 here).
 10 Na'teka ndu'ti tē, I wish to eat a little.
 Na'teka ne'hi ndu'ti tē, I wish to eat a little more.
 Tanē'ks a'ya' ade' na'teka ne'hi n̄ka'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' kaⁿ, when he went again.
 Dusi'x kũ'di, he was bringing her back.
 15 I'dusix aya'kũ, were you bringing her (or him) back?
 Ndu'six xkũ'di, I was bringing her (or him) back.
 Du'six ka'hi, they were bringing her (or him) back.
 I'dusix ika'hi, were you (pl.) bringing her (or him) back?
 Ndusi'x xka'hi, we were bringing her (or him) back.
 20 Ndusi'x xkũ'di di' a'niye'hi xkĩ'di, when I was bringing her back, I
 came again to the edge of the water.
 I'dusix aya'kũ di' a'niye'hi yakĩ'di, when you were bringing her back,
 you came again to the edge of the water.
 Ya'tcyañkoⁿ'tu n̄kanda' dande' (male speaking), they call me so, and I
 shall be so; used after name of animal.
 Ya'tcyañkoⁿ'tu n̄ka'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.
 Tohoxka' yate oⁿ'tu kiķa' hi ni' (female speaking), [?]
 A'ya' yate oⁿ'tu kiķa' hi ni' (female speaking), [?]
 A'ya' e' ya'tciyoⁿ'tu ya'yũķa' hi ni' (female speaking), they call you
 people, and you shall be so.
 A'xti' ya'tc-yañkoⁿ'tu nyũķa' hi ni' (female speaking), they call us
 women, and we shall be so.
 30 Te'hiyañķa 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'ñke të' you wish to kill me (të).

5 Ku'hiya'ñke të', he wishes to raise me (kuhi).

Ku'hihiya'ñke të', you wish to raise me.

E'ya' de'yañke të', he wishes to send me thither.

E'ya' de'hiya'ñke të', you wish to send me thither (assertion or query).

He'da'xkiyedi', she (or he) said the same thing to him (or her).

10 He'tikeya'kiye'di, did you say the same thing to him (or her)?

Hë'tikeya'kiye'di, I said the same thing to him (or her).

Peti' he' ya' 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?

15 { Ka'wak ñke' yandi ë'ta'ñke'di, when I say something, I say *that*. (?)
Ka'wak xka'ha, what I meant. *The whole*: "What did I mean when I said that?" [So given in MS. notebook.]

Fire ñke' ya' ko' pe'ti xka'ha, when I say "fire" I mean *peti*.

Ayi'nt-k iñkaha' ñke' xya', I meant you when I said it.

Iñkaha'-daha', I mean you (pl.).

Ya'ñkakaha'-daha', he means us.

20 Iya'ñkakaha'-daha' wo, do you mean us?

Ya'ñkakaha'-tu-daha', they mean us.

Ë'xtixti'-k nde'di wo' ñkihi', I think that I went very far.

Ë'xtixti'-k nde'di hi' ñkihi', 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 ñku' ñkaka'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 ñka'hi ñka'kuwëtu', we came out in sight right there.

A'ya' tohi' te'yë ya' ndo'hi', I saw the one who killed the negro.

A'ya' tohi' te'yë a'nde hi' ndo'hi', I saw him as he was killing the negro.

A'ya' du'si ya' ndo'hi', I saw the one who arrested the man.

A'ya' aduti' na'ñki ya' ndo'hi', I saw the man who was [sitting] eating.

- Aⁿya'yaoⁿ'yaⁿ 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.
 Nkoⁿ'hi'usaⁿ, I *will not* make or do it.
 Yaoⁿ'hi'usaⁿ, he *will not* sing (positive refusal).
 Nkoⁿ'tu hi'usaⁿ, we *will not* make or do it.
 Iⁿ'hi'totaⁿ' ktiō'x mañki', he (A) is so brave over it as he (B) is lying down.
- 10 Ayiⁿ'hi'totaⁿ' ktiō'x mañki', you are so brave over it as (because) he is lying down.
 Nkiⁿ'hi'totaⁿ'kito'x mañki', I am so brave on account of him as he is lying down.
 Kiⁿdo'kiⁿha'ñkeni', I am not proud (<iⁿdokiⁿyě).
 Iⁿdo'kiⁿi'ñkiyě, I am proud of you.
 E'keyañkoⁿ', do so to me!
- 15 E'keyañkoⁿ' ũñkto'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.
 Na'ti si' ha'nde, she is yellow all over (might be said of a woman in a yellow dress).
 Ama' na'ti ptçato' txa, there is only cotton all over the field.
 I'ñksu wa'di, he wants fresh meat exceedingly (or, greatly).
- 20 Ayi'ñksu wa'di, have you a strong desire for fresh meat?
 Nki'ñksu wa'di, I have a strong desire for fresh meat.
 Utoho'yě, he followed his trail.
 Utoho'hinyě, I followed your trail.
 Utoho'hinya' dande', I will follow your trail.
- 25 Utoho'hinyě-daha', I follow your (pl.) trail.
 Ē'tiķe ha'nde, he stayed here so.
 Ē'tiķe ha'nda hi' kiye'di, he told him that he was to stay here so.
 Ē'tiķe' handa', stay here so (said to one).
 Ē'tiķe' yuka', stay here so (said to many).
- 30 Nkiⁿ'tciya' tiķo'hixti ñka'nde, I am a very old man.
 Anisti-k' ē'di ñkihi', I think that he says just so.
 Eķe' ñkihi', I think so (*sic*).
 Eķe' niki', I reckon so (*sic*).
 Eķe' yihi' niki', he thinks or believes so, I reckon (*sic*).

Eke'we yihí' niki', do you believe it? (*sic*).

Eke'we ñkíhi', I believe it (*sic*).

Eke' yihí', he believes it.

Eke' yūxtu', they believe it.

[5 Eke' we yūxtu', ye believe it.

Eke'we ñkí'ūxtu, we believe it.

I^a oxpa', he drank it all up.

Du'ti oxpa', he ate it all up.

Ñkí' iñkiyo'xpa, I drank it all for (or, from) you.

10 Ndu'ti iñkiyo'xpa, I ate it all for (or, from) you.

Andě' xya xti xyo', he shall live always, provided——

Ñkande' xya xti xyo', I shall live always, provided [I do not tell, etc.].

A'kika'hi^a ma'ñktu, they were telling news to one another.

Kapûsi'ni te' o^a max ka^a pûsi', after he had been lying dead
Not night dead was lying when night.

for some time, night came on.

15 Kûsi'hi^a wa'ya^a, towards evening.

Pûsi' wa'ya^a, towards night.

I'ya^axkya'tuxa^a na', beware lest you search in my house for my possession.

Iya'diya^a ẽ'ti na' (male speaking), this is your father.

Iya'diya^a ẽ'ti ni' (female sp.), this is your father.

20 Tcu'ñk ita' ẽ'ti na' (male sp.), this is *your* dog.

Tcu'ñki-ya^a ẽ'ti na' (male sp.), this is *the* dog.

Ipa'stûki' ya'nde, were you sewing on it?

Ūñkpa'stûki ñka'nde, I was sewing on it.

Aya^a toho' tcûpa^a nañkí' na^axkiya', I am not a rotten log! (from a myth).

25 Ñkyětcûm-na' nañkí' na^axkiya', I was not an [habitual] liar!

Ñka'sně-na' nañkí' na^axkiya', I was not a thief!

Te'hañke na' nañkí' na^axkiya', I was not the one who killed him!

Ñke' nañkí' na^axkiya', I was not saying it!

Ñke'ni na'ñkí, I have not said it [while sitting].

30 Ñke'ni xa' (or, ñke'ni xa na'ñkí), I have not yet said it.

Iye'tcûm-na' ina'ñkí na^axkiya', you were not the one who lied so.

Ūñkyě'tc-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 xtihi^a . . . naⁿni, as:

I'ndixtihi^a ɛ'tikɔn^a naⁿni, he could not do that! How would it be possible for him to do that? (C, axta^a ega^a gaxe tada^a?)

Ayi'ndixtihiⁿ ɛ'tikiyoⁿ naⁿni, you could not possibly do that! How would it be possible for you to do that?

Ŋki'ndixtihiⁿ ɛ'taŋko^a 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 Ŋkiyũ'ŋkiya^a xki'tci, I am unwilling to give up my daughter.

Ki'tci ku'kiteu'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' pihẽ'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 xkĩde'di, they started me homeward.

15 Ya'ŋkũdutaⁿtu kaⁿ xka'de, they started us homeward.

Ikũdu'taⁿtu ya'kĩde'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' ŋki'ndi na', I am the one who is to go.

Iⁿdid 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 Iⁿdid 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 tâwẽ'di, he made a popping or slapping sound in water.

A'ni tâwẽyẽ'di, did you make a popping sound in water?

30 A'ni tâ'wũŋkẽ, I made a popping sound in water.

Tohu'di wiho'haŋkẽ, I get the milk from the rattan vine.

Tohu'di wiho'haŋkoⁿ, I did get the milk from the rattan vine.

Tohu'di wiho'hayẽ, did you get the milk from the rattan vine?

I^axyo^a'xti nda' dande', I will go very quickly.

I^axyo^a'xti ku-ta', be coming back very quickly!

I^axyo^a'xti ya^axku', 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).

A^ayaṭo' a'nda da'nda xa^a, he will be a man [some of these days].

A^ayaṭo' ñka'nda da'nda xa^a, I shall be a man [some of these days].

A^ayaṭo' ñka'nda xa^a, I am a man.

A^ayaṭo' a'nda xa^a, he is a man.

10 Ĕ'tiḱe' o^a kuyü'x-ni, he does not think that it is so.

Ĕ'tiḱe' o^a kayü'x-ni, do you not think that it is so?

Ĕ'tiḱe' o^a ñkyü'x-ni, I do not think that it is so.

Ĕ'tiḱe' o^a kuyü'xtuni, they do not think that it is so.

Nyi'ku hi ni' (female speaking), I must give it to you.

15 Nyi'ku hi na' (male sp.), I must give it to you.

Nyi'ku dande', I will give it to you.

Da' hi na' (male sp.), he must go.

Ida' hi na' (male sp.), you must go.

Nda' hi na' (male sp.), I must go: said if I do not wish to go, but being urged so long that I am led to say it.

20 Nitiki' de'di, he went to him quietly, stealthily, unawares, etc.

Nitiki' ide'di, did you go to him stealthily, etc.?

Nitik' nde'di, I went to him stealthily, etc.

Nitik' ñka'de, we went to him stealthily, etc.

Idé' té'-xti ko dēd-ki', well, you go [as long as you are so persistent]!

25 Eḱé' xyi di^a ida' hi ko, well, why don't you go [said after you have been speaking so long about going]?

Eḱé' xyi di^a ya'xaha' hi ko, well, why don't you sit down [you have been talking about it so long without doing it]?

Eḱé' xyi di^a i'xaha' hi ko, ditto.

Eḱé' xyi di^a i'si^ahi^a hi ko, well, why don't you stand up [as you have been talking so long about doing it]?

Eḱé' xyi di^a ini' hi ko, well, why don't you walk [as you have been talking so long about doing it]?

30 Eḱé' xyi di^a ikida' hi ko, well, why don't you start home [as you have been talking so long about starting]?

Eḱé' xyi di^a é'tiḱayo^a hi ko, well, why don't you do so [as you have been talking so long about it]?

Eḱé' xyi di^a io^a 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'kutu' 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'nitu' hi ko, you walk yourselves! or, why don't you all walk?
- Ita'aⁿtu' hi ko, why don't you all sit down?
- Yakide' tš'xti ko kide'd-ki, well, you go home [as you have been so anxious]!
- Isiⁿhiⁿ tš'xti ko, siⁿ't-ki, well, you stand [as you are so persistent]!
- 15 Ini' tš'xti ko, niⁿ't-ki, well, you walk [as you are so persistent]!
- Ayoⁿ' tš'xti ko, oⁿ't-ki, well, you make it [as you are so persistent]!
- Yaki' tš'xti ko, kiⁿ't-ki, well, you carry it on your back [as you are so persistent]!
- Yatoho' tš'xti ko, tohō't-ki, well, you lie down [as you are so persistent]!
- Itaⁿhiⁿ tš'xti ko, taⁿhiⁿ't-ki, well, you run [as you are so persistent]!
- 20 Aya'de tš'xti ko yada' hi ko, you (pl.) have been so anxious to go, now go!
- Ika'de tš'xti ko, i'kada' hi ko, you (pl.) have been so anxious to go home, now go home!
- Xaxa'tu tš'xti ko, i'xaxatu' hi ko, you (pl.) have been so anxious to stand, now stand!
- Ė'tikayonⁿ'tu tš'xti ko, Ė'tikayonⁿ'tu hi ko, you (pl.) have been so anxious to do so, now do so!
- Aye'tike naⁿ'x kaⁿtca', you were doing so and they saw you as you sat (said in telling what has been reported).
- 25 Ata'mini ne' haⁿ'tca haⁿnūⁿ, he must be working (assigned as the probable cause of his delay in returning).
- Ha'uti haⁿtca' yeke' na, he must be sick (assigned as the probable cause of his delay in coming).

Ha'uti ha'tca' 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 ha'tca' dande', because I have been getting out, I am going to stay out (i. e., it will not hurt me to do so).

Nde' ha'tca' dande', I was going over to A and then to B, but I have not yet started.

Akütxyi' ñkoⁿ' ha'tca' dande', I was going to write a letter before doing something else (understood), but so far I have done neither.

Nki'yaoⁿ ha'tca' dande', I was going to sing before [doing something else] but so far I have done neither.

10 Ya'oⁿ-a'nde-ha'tca-ta', you keep on singing [as you are so fond of it]!
Ata'mîni-a'nde-ha'tca-ta', you keep on working [as you are so fond of it]!

De'-ha'nde-ha'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-ha'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 Û'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.

Ûñkta 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' kiyũ'xtu, they wished them to go.

Da ni' kiyũ'hi, he wished him to go.

De' na'ũñkihi', I wish that he could go [but he can not].

De' nã'wiyaki'hi, do you wish that he could go?

5 De' nã'wikihĩ', he (A) wishes that he (B) could go.

De' nã'wikixtu', they wish that he could go.

De' nã'wiyakixtu', do you (pl.) wish that he could go?

De' na'ũñkixtu', we wish that he could go.

Te'ya hi' kiyũ'hi, he (A) thought that he (B) ought to kill it, or him (C).

10 Ya'oⁿ ni' kiyũ'hi, he wanted him to sing [but he did not sing].

Da hi' kiyũ'xtu, they thought that he ought to go.

Neheya'xki'di na'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'ũñkwe ũⁿi'x ne'di, I am going (walking) though I
have but a slight chance of reaching there again.

E'yaⁿ yakĩ'di na'wiyẽ ini'x ine'di, you are going (walking) though you
have but the barest chance of reaching there again.

15 Tanẽ'ks ade' ñkiⁿ'spẽ te'wiñkẽ ñka'nde, I am trying to learn how to
speak the Biloxi language well.

Tanẽ'ks' ade' ñkiⁿ'spẽ na'ũñkwe' ñka'nde, I am trying to speak the
Biloxi language well, though I can hardly hope to succeed.

Ti' oⁿ tẽwe' ha'nde, he is trying to make a house.

Ti' iyoⁿ te'wẽye ya'nde, are you trying to make a house?

Ti' ñkoⁿ te'wiñkẽ ñka'nde, I am trying to make a house.

20 Ti' oⁿ tẽwẽ' yuķẽ'di, they are trying to make a house.

Teyẽ' wiyũ'hi, he thought that he had killed it or him (B), but he had
not.

Dedi' wiyũ'hi, he thought that he (B) had gone, but he had not.

Oⁿi' wiyũ'hi, he thought that he (B) had made it, but he had not.

Dedi' ũñkihi', I thought that he had gone, but he had not.

25 Dedi' iyũhi', you thought that he had gone, but he had not.

Ndedi' yaⁿxki'hi, he thought that I had gone, but I had not.

Ndedi' yaⁿxkihi', 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 taⁿ 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!
 Īta pa'wehi yoⁿ'ni, he conjured a deer to another person.
 Yĩnisa' pa'wehi yoⁿ'ni, he conjured a buffalo to another person
 Ako'hi kũne'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 xyě, he talks very rapidly.
 Aya'de a'yixyoⁿ'ni xyě, you talk very rapidly.
 Nka'de ñkixyoⁿ'ni xyě, I talk very rapidly.
 20 Ade' i'xyoⁿ'tu' xyě, they talk very rapidly.
 Ni' ixyoⁿ'ni xyě, he walks very rapidly.
 Ata'mini ixyoⁿ'ni xyě, he works very rapidly.
 Ksě'ya na', do not break it!
 Ayindi'ta na', it is yours.
 25 Nkindi'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.
 Nkintxa' nda' dande', ditto.
 Tēhaye akaⁿ, tcidiķe hiyoⁿ'nik iķa, suppose that you kill him (A), I
 wonder what he (B) would do to you?
 Wite'di ko xohi' a'kaⁿ, tci'diķě ñkande' kika', suppose it should rain
 to-morrow, I wonder what I would do!
 35 Ĕtiķe'tu a'kaⁿ, tci'diķě yuķe'di kika', suppose they (A) should do so, I
 wonder what they (B) would do!
 Ĕtiķe' a'nt kiķe', let him stay just so, it makes no difference.

Ėṭiḱe' aya'nt kiḱe', you stay just so, it makes no difference.

Ėṭiḱe' yuḱe' kiḱe', let them stay just so, it makes no difference.

Iṭtūtco' nē o'ni di', he made it (standing ob. ?) resemble eyes.

Iṇ-daha'-tē, let them alone!

- 5 Iṇ-daha' haṇ ḱu-te', let them alone and be coming back! (Contracts to:
Iṇ'-daha'-x' ḱu-tē'.)

Wak ṭeye' xa, he has killed cattle (beeves).

Wak ṭeye' akīta', he follows killing cattle [as an occupation].

De' kûkiyo'haṇni, she did not wish [for] him to go.

De' kuya'kiyo'haṇni, you did not wish [for] him to go.

- 10 De' xkiyo'haṇni, I did not wish [for] him to go.

De' kûkiyo'haṭuni', they did not wish [for] him to go.

Ide' ko'haṇni, she did not wish [for] you to go.

Nde' ko'haṇni (contracts to koḥ-ni ?), she did not wish [for] me to go.

Nde' yaṇ'xkiyo'haṇni, she did not wish [for] me to go.

- 15 Ide' i'ûkiyo'haṇni, I do not wish [for] you to go.

Xkida'd ûṇe'di xye'ni ṭiḱe'x ûṇe', I was about to start home, but I
am still standing here.

Nda'd ûṇe'di xye'ni, I was about to go, but ———.

Xḱu' te ûṇe'di xye'ni ṭiḱe' ûṇe' haṇ 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. (Said 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' haṇ 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.

Kûdutaⁿ-k de'di, he hied or set the dog on him (B), and then he (B) went.

I'kûdutaⁿ-k de'di, you set the dog on him, and then he went.

Ô'ñkûdutaⁿ-k de'di, I set the dog on him, and then he went.

Tca'kaⁿ ne' kuoⁿ'ni ko, where he stood before he started back hither.

5 Tca'k ûⁿne' xkuⁿ'ni ko, where I stood before I started back hither.

Tca'k a'xaxa mañk-oⁿ'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-oⁿ'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 xkuⁿ'di, I went thither and hurried back (I was coming back hither in great haste).

Yatan'axti ya'ku, were you coming back hither in great haste?

10 Doⁿx-piⁿ'ni (doⁿhi, pi, ni), he did or does not see it well.

Ka'wa-kaⁿ doⁿxpiⁿ'ni, he does not see anything well.

I'doⁿxpiⁿ'ni, you do not see well.

Ka'wa-kaⁿ ndoⁿxpiⁿ'ni, I do not see anything well.

Ka'wa-kaⁿ doⁿxpiⁿ'tuni', they do not see anything well.

15 Yaⁿdoⁿxpituⁿ'ni, they do not *look at* me well (*sic*).

Yaⁿdoⁿ'xtupituni', archaic for yaⁿdoⁿxpituⁿ'ni.

Tcidiqe' yaⁿxaⁿ' ñkiyaoⁿ'ni, sometimes I sing.

Tcidiqe' yaⁿxaⁿ' ñkata'mini, sometimes I work.

Tcidiqe' yaⁿxaⁿ' kata'mini, sometimes he does not work.

20 Kata'mini hande' xa, he never works.

Nka'nahin'-yaⁿ yañka'dûkûtcûpaⁿ', my hair is matted.

Ama'kûdo'tei a'dûkûtcûpaⁿ', mud fell on him and stuck to him.

Waxi'-kaⁿ ato'hi a'taⁿtaⁿ'ye de' a'dûkûtcûpaⁿ', he put beads very thickly on moccasins, thus covering them.

Waxi'-kaⁿ ato'hi a'taⁿtaⁿ'hañkê de' ñkadû'kûtcûpaⁿ', 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 a'ya' dë'x-towë nê', the house is (lit., stands) full of people.

Nihoⁿ' ani' dë'x-towë nê', the cup is (lit., stands) full of water.

Nihoⁿ'-kaⁿ ani' to'wëyë, he filled the cup with water.

Nihoⁿ'-kaⁿ ani' to'wayë, did you fill the cup with water?

30 Nihoⁿ'-kaⁿ ani' to'wañkê, I filled the cup with water.

Nihoⁿ'-kaⁿ ndu'si haⁿ ntude' tca'hañkê, I took the cup, poured out [the water, thus] emptying it.

Toxpr' a'sûne'yë yaⁿxaⁿ', where is that fried fox liver?

Toxpi' a'uwe' yaⁿxaⁿ', where is that stewed fox liver?

Toxpi' axi'hiyě 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.

Axěsa'x ya'ñkatca' na'nteke, my money has nearly given out.

Ūñktaⁿhiⁿ' ya'ñkatca'xti ñkiⁿ'hiⁿ, I ran till I nearly gave out (*sic*).

Ni'xta tca' na'nteke, his breath has nearly gone.

- 10 Ūⁿni'xta ya'ñkatca na'nteke, my breath has nearly gone.

Tū ma'ñki, here it lies.

Tū ne' na, here it stands.

Tū na'ñki, here it sits.

Tū a'xaxa, here they stand.

- 15 Te'ě 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. *naxtl'*, to kick; *a'naxtl'*, to be in the habit of kicking.

a-, on.—*xéhe*, to sit; *a'xéhe*, to sit on it. *sinhin*, to stand; *a'sinhin*, to stand on it. *ada'gonni*, to glue on, as arrowfeathers. *a'tanhin* (from *tan*), to run on it. *atoho'* (from *toho*), to recline on.

a+! a+!, caw of the crow (14: 27¹).

ade', adé', to blaze or burn, a blaze (see *peti*, *uxtl'*, *wádé*).—*ayan' adé' wo* (m. sp.), or *ayan' adé'* (w. sp.), does the wood burn? *ayan' adé' ma'niki*, the wood lies (i. e., is) burning. *anhan'*, *adé'*, yes, it burns. *étxixiké'* *adé'*, it burns nevertheless (or at any rate). *kúdoxtci'kiké'* *adé'*, though it is wet it burns. *ayan' uxwi' adé' pixti'*, dry wood burns very

well.—*adqsa'yé*, heating it (28: 208). *úñktca'k atuti'*, my hand is (was) burnt (p. 149: 20). *da'xúni'yétu*, they burnt her (26: 71, 81). *adeyé'*, to make a fire blaze, to kindle a fire (*ade'hayé*, *ade'húñkél'*, *ade'hayétu'*, *ade'húñkétu'*).—*kade'yéni'*, not to make it blaze. *kade'húñkéní'*, I did not make it blaze (pl., *kade'yétuni'*, *kade'hayétuni'*, *kade'húñkétuni'*). *kade'hayéni' dandé'*, you will not make it blaze.—*kadé'ni*, or *kadéni'*, not to burn or blaze. *ayan' kadé'ni ma'niki*, the wood does not burn as it lies; the wood is not burning. *ayan'yan' kadé'ni xa ma'niki?* is not the wood yet burning? *kadéni' xa*, it burns no longer. *ka'déni-xi'*, it does not burn at all. *tédxiké'* *ka'déni'*, why does it not burn?—*adatctka'*, to be scorched or burnt (*ayí-datctka*, *ya'ñadatctka*). *Té'íkana' ason-ti' wa'nihya' hin' adatctka'*, Ina' é'fukon-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'tetkayē*, to scorch any object (*ada'tetkahayē*, *ada'tetkahāñkē*).—*atazni'*, *atazni'*, *atagni*, to be burnt (*ayi'tazni*, *ya'ñkatazni*).—*a'taznixti'*, to be burnt severely (*ayi'taznixti*, *ya'ñkata'znixti'*) (3: 25). *nyi'ñkado'di de a'taznixti'*, now is my grandchild burnt severely (3: 26).—*kiha'tazni*, to be burnt for another, as his house, etc. (*i'kiha'tazni'*, *ya'xkiha'tazni'*; *kiha'taznitu'*, *i'kiha'taznitu'*, *ya'xkiha'taznitu'*). *ayi'ti i'kihatazni'*, your house was burnt. *nkittu'* *ya'xkiha'taznitu'*, our houses were burnt! *nkitt'ya' nko'ni pizti' xye'ni ya'xkiha'tazni'*, I made a very good house for myself, but it was burnt (5: 6). *ati' kiha'tazni'*, his house was burnt. (Also 20: 47; 28: 82, 83, 167.)
- adi**, father (see *atki*).—*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' yañka'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'dphihi**.—*a'dfixstan'han'* (= *a'dphihi* + *stan'han'*), the style of wearing the hair formerly the rule among the Biloxi girls and women. *a'dfixtcihu'* (= *a'dphihi* + *tci'* + *tu*), the style of wearing the hair formerly common among the Biloxi men and boys.
- ahi'**, *ahē'*, *ahē'*, *he* (20: 26), skin, nails (of hands and toes), horn, hoofs, scales of fish, bark of trees (cf. *hi'*).—*isi' ahi'*, the toe nails. *teat ahi'*, the finger nails. *si a'hiya'*, hoofs. *o ahi'*, fish scales. *aya' 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).—*ahiyē'*, to empty, "to cause to be empty." *pahin' ahiyē'*, he empties a sack. *pahin' a'hihayē'*, you empty a sack. *pahin' a'hihūñkē'*, I empty a sack.
- ahin'yehi'**, a yard (measure).—*ahin'yehi' sonso'*, one yard. *ahin'yehi' nonpa'*, two yards. *dozpe hi'yehi*, a yard of cloth.
- aho'**, *ahu'*, *haho'* (21: 40), a bone (28: 78).—*pa aho' kipude'*, a suture, sutures, "head bone joints." *aho' qahudi'*, a bone necklace. *ptcū' ahudi'* *tpa'hi'*, "the soft bone of the nose", the septum of the nose. *sponi' ahudi'*, the ankle bones.
- aho'ye**, a debt.—*aho'ye kdē'xyi tca'yē'*, he "marks out" or cancels a debt (*aho'ye kdē'xyi tca'hayē'*, *aho'ye kdē'xyi tca'hūñkē'*).—*aho'yeyē'*, to ask him for what he owes, to dun a debtor (*aho'yehayē'*, *aho'yehūñkē'*). *aho'yehim'yē'*, I owe you. *aho'yehiyē'*, he owes you. *aho'yeyañkē'*, 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).
- aka'tci'**, to lick (*aya'kanti'*, *nka'kanti'*; *a'kanti'*, *aya'kanti'*, *nka'kanti'*).—*a'kanti'ki'kē'*, to lick off. *ayul' ya' nka'kanti'ki'kē' nka'nde za na'*, I am used to licking the dew off of vegetation (1: 7). (Also 6: 17, 28: 42.)
- akē'**, to use a knife (i. e., to cut with it) (*a'yakē'*, *nka'kē'*).
- a'kida**.—*a'kidadi'*, to count (*aya'kidadi'*, *nka'kidadi'*; pl. *a'kidatu'*, *aya'kidatu'*,

nka'kidatu'). *a'kidadin'* *na'ũnkihi'*, I wish that he had not counted (p. 144:19).
akida, across (cf. *kĩtista'*).—*aya' akēda-ma'ñkon'*, or *aya' akēda-ma'ñkon'ni*, to make a cross stick (for suspending kettle) (*aya' akēda-ma'ñk ayo'ni*, *aya' akēda-ma'ñk nkon'ni*). *aya' akēda-ma'ñkon' son'ho'ni' atca'ke*, he makes a cross stick on which to hang a kettle.) (*aya' akēda-ma'ñkon' son'ho'ni' yatca'ke*, *aya' akēda-ma'ñkon' son'ho'ni' ñka-tca'ke* tu). *aya' akēda-ma'ñki in'pi*, he put the stick across. *aya' akēda-ma'ñki ayin'pi*, you put the stick across. *aya' akēda-ma'ñki nkin'pi*, I put the stick across.—*a'kiduxitē'*, to cross, as a stream (*ya'kiduxitē'*, *nka'kiduxitē'*). *ayixya' a'kiduxitē'*, to cross a bayou; he has crossed the bayou. *ayixya' a'kta nde' nka'kiduxitē'*, I went straight across the bayou. *a'ru a'kiduxitē'*, (lying) across a stone.

akidi', **akidi** (14:27), insects.—*pttato akidi'*, "the cotton insect": a caterpillar. *aki'di xapka'* (= *xyapka*), "flat bug": a bedbug. *akidi' si'psiwēdi*, so called from the noise it makes when caught: "Sp! spl!"—the "Bessie-bug" of Louisiana, a small black bug which is found in decayed logs.—*aki-di' tan'inhi' tonzka'*, "broken backed insect": the buffalo-bug or doodle-bug, a small whitish insect about 2 inches long, with "nippers" (antennæ?). It lives in sandy soil, and when one stoops over its hole and thrusts down a straw, the insect is said to grasp the straw, by which it is drawn to the surface. Found from Washington, D. C., to Louisiana.

aki'duwaxi', to go to one side, aside (*aya'kiduwa'xi*, *nka'kiduwa'xi*).—*aki'duwaxi' kida' onni'*, he went to one side as he was returning thither (3:21).

akini', a goose.—*a'kikunē' topa' iñkta'*, I have four geese (5:7). *aki'nñ xohi'*, the "ancient *akini'*," generic—a goose. *aki'nñ xo'x sa'*, the white goose (Bj., M.). Probably the snow-goose, white brent-goose, Texas goose (*Chen hyperboreus*). *aki'nñ xo'x tozka'*, the gray or common wild goose (Bj., M.). The Canada goose, or *Ber-*

nicla canadensis. Bk. gave this as *a'kikunē' kotta'*.

akita', to attend to it (9:15; 12:3).—*akitatu'*, they follow it (12:6). *aya'-tamini pa aya'kita' dandē'*, you will attend to work only (p. 146:1). *ñka'-tamini pa ñka'kita' dandē'*, I will attend to work alone (p. 146:2).—*a'kidisi'*, to help him (man's word) (*aya'kidisi'*, *nka'kidisi'*).—*aki'tsi*, to help him (woman's word), *akitsi'*, used in 1:1 (*aya'kitsi'*, *nka'kitsi'*; *akitsitu'*, *aya'kitsitu'*, *nka'kitsitu'*). *nyaki'tsi*, I help you. *ya'ñakitsi'*, you (thou) helped me. Men can say to women, *yañka'kitsidaha'*, help us; but they can not use any other part of this verb. *aki'tsidaha'*, he helped them. *aya'kitsi'daha'*, you helped them. *nka'kitsi'daha'*, I helped them. *ewandē' ya'ñakitsi'daha'*, he helped us. *ayindi' ya'ñakitsi'daha'*, you (sing.) helped us. *ayinxtu' ya'ñakitsi'daha'*, you (pl.) helped us.—*akitsa'*, help him! (said by a man to a man). The only other parts of this verb in use are: *yañka'kitsa'*, help (thou) me! (said by a man to a man). *yañka'kitsa'daha'*, help (thou) us! (said by men to a man).

akititu', to shut.—*yih' a'kititu'yē'*, shut your mouth! bring your lips together! (p. 138:23). *ihi'kititu'yē'*, tell him to shut his mouth (p. 138:24). *tēdiki'yih' ka'kititu'hayeni'*, why don't you shut your mouth? (p. 138:25).

akiya', last; the last one, next (9:12, 13) (cf. *kiya*).—*akiya' nda' dandē'*, I will go last. *akyēti'ya'*, (the very) last.

akodi', a gourd (cup).

akste.—*aksteke'*, to be stingy (*aya'-ksteke'*, *ñka'ksteke'*; *akste'ketu'*, *aya'-ksteketu'*, *nka'ksteketu'*). *amya'o yande' akste'ke na'*, that man is stingy (m. sp.).—*kaksteni'*, not to be stingy, to be generous (*kaya'ksteni'*, *nka'ksteni'*; *kakstetuni'*, *kaya'kstetuni'*, *nka'kstetuni'*). With the masculine oral periods: *nka'-kste'ni na'*, I am not stingy. *nka'-kste'tuni na'*, we are not stingy. *hinyi'ñakste'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'-*

- kstenixti'*; *kakste'nixti'tu*, *kaya'kstenixti'tu*, *nka'kstenixti'tu*).
- aksüpi**.—*aksüpta*, 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'hí*, yard (28: 63, 84). *a'kohiyan'*, in the yard. *a'kohiyan' nñande'*, 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'dí*, 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' in'xidow'hi, do'hi*, "water looks down on and sees himself," an image or reflection in water.
- akue'**, a hat.—*akue' to'akedi'*, to hang up a hat on a nail or post. *akue' duxpi' xéhe' ka'*, pull off (your) hat (and) hang it up (w. sp.). *akue' níki'*, he has no hat (see *pode*). *akue' ta'pka*, "a flat hat": a cap. *akue' na'nikidé in'kta'*, hat this st. (or, hanging up) ob. my, or, this is my hat. *akue' na'nikiya' kta'*, hat that st. (or, hanging up) ob. his, i. e., that is his hat. *akue' in'kta'k na'nikí*, hat my sits (hangs up), I have a hat. *akue' na'nikí ka'ta*, whose hat (hanging up) is that? *akue' k'i'niita'xti*, the hat is too large for him (*akue' ik'niita'xti*, *akue' ya'nikniita'xti*). *akue' k'i'niiki'xti*, the hat is too small for him (*akue' i'k'i'niiki'xti*, *akue' ya'nik'i'niiki'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 o'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).—
- a'kuwé'x*, they took him home with them (20: 7). *a'kuwé'x*, they took him along (28: 136). *nka'kuwe*, I thither (p. 146: 20).
- aküxpé'**, six (cf. *ohi*).—*dea'küxpé'*, six times.
- axé'**, his or her shoulder (*ayaxé'*, *nka'xé'*; *axé'tu*, *a'yaxé'tu'*, *nka'xé'tu'*) (8: 10; 21: 33).—*axé'ya*, wings (*küde'k axé*). *axé-yahin'* or *axé'hin'*, wing feathers. *axé-yá or axahé'yá* (G.), a feather headdress.
- 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 ya'xa'*, where is that boiled fox liver? (p. 167: 1).
- axisa'hi** (Bj., M.), **axésahi'** (Bk.), **axésa'hi** (30: 3), money.—*axisa'x akütxpi'*, paper money, bank notes. *axisa'x sa'* or *axisahi' sa'*, "white money," silver. *axisa'x sidi'*, "yellow money," gold. *axisa'x tcti*, "red money," copper (= *hamasá tcti*, "metal red").
- axka'**, persimmon (23: 1, 3; also *Gat-schet's* notes).
- axoki'**, **axó'k**, **axo'g**, **axokya'** (1: 9), canes, the plant *Arundinaria macrosperma* of the southern United States, forming canebrakes (see *kíduni*).—*axó'k dutca'ti*, split cane. *axó'k dutca'ti natco' nka' nka' nda'sk nka'*, I make baskets and mats out of split cane (Bj., M.). *axo'gduni'* or *axo'gkíduni'*, young canes. *axo'g duni' da de'di On'fi ya'ndi*, the Bear went to gather young canes (2: 16). *axo'g kíduni' tci'na yi'nikí da'*, he gathered a very few young canes (2: 17, 18). *axo'g on'ya'*, a place where the canes (*Arundinaria macrosperma*) grow. *axo'g misk on'ya'*, a place where switches (of the *Arundinaria macrosperma*) grow (*axoki'+miska*+?).
- amihí'**.—*ta'kamihín'*, the index or fore finger.
- a'nahí'** (*anahe'*), the hair of the human head; his or her hair (*a'yinahín'*, *úñka'nahín'*; cf. *hín'*).—*anaxtu'*, their hair. *ayinaxtu'*, your hair. *un'ka-naxtu'*, our hair. *anahín asa'xyé* (m. sp.), his or her hair is white. *ayinahín sa' sasa'ea'*, your hair is gray (iron gray). *úñka'nahín sa' sasa'ea'*,

my hair is gray. *anahin' tcičičitka'*, his hair stands on end, bristles up. *anahin' daktčudu'*, to take the scalp of a foe. *ayon' na'hi'*, tree moss, "tree hair."—*nazko'*, the hair on the sides of the human head. (Also 11: 2; 20: 14, 15, 26, 34; 26: 37, 75.)

anaki', fruit, berries.—*maxon' ikxo' hi a'naki*, "ancient palmetto fruit:" a cocoanut; cocoanuts. *tons peond anaki'*, berries of the nightshade. *a'nak si'di*, "yellow fruit," oranges. *a'nak si'di son'a'*, an orange. *ana'xkučayi'*, the small cocklebur. *ana'xkuča xohi'*, "the ancient cocklebur," the large cocklebur.

ana', winter (12: 5).—*ana'kan' yihi'*, to be waiting for winter to come (*ana'kan' ayihi'*, *ana'kan' n'hihi'*).

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'pahi'*, a water barrel. *ani' kan'hi'*, 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' xkidon'hi'*, "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' n'kuwē*, I sank in the water. *a'ni kyā'ho'*, a well (1: 8). *ani' kyā o'ni'*, "water made by digging," a well. *ani' kyā o'ni' k n'ka'kētu'*, let us dig a well (1: 4). *ani' kyā o'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' xyuh'i'*, a current. *ani' xyu'hi kidu'nahi'*, "current turns around," an eddy. *ani' smihi'*, a spring. *ani' taon'ni'*, an overflow (cf. D., *amni'ta*; Φ., *nida'*). *a'ni ti'*, "water house," a cistern. *ani'-o'ni'*, "made of water," or "watery,"

juice. *anipa'*, "bitter water," whisky. *anipa' ani'pahi'*, a whisky barrel. *nipā'*, whisky (24: 1). *ani'pa tckuyē'*, "sweet whisky," wine. *anipa'xka*, "sour water," beer. *ani'pahi'*, a barrel. *a'ni ani'pahi'*, a water barrel. *anipa' ani'pahi'*, a whisky barrel. *ani'paha'dudi'* (*anipahi'+adudi'*), a barrel hoop. *anipa'hio'ni'* (*anipa'+hini'+o'ni'*), "that from which one drinks whisky," a tumbler. *anisi' hudi'*, a prickly ash tree. *ūnni'* (probably intended for *ani'*, water?). *ūnni' usi'n-hinyē'*, to plunge (hot iron) into water. *A'eni'hoixryan'* (said to be derived from *ani' smihi* and *ayixryan'*), "Cold Water Bayou," Spring Bayou, between Leconte and Calcasieu, La. *Ni' sdhd'yan'*, "Strong Water," the former name for Alexandria, Rapides Parish, La.; it is now called *Tanyan'*. *Ni'eni' xon' yix-yan'*, Cold Water Creek, Rapides Parish, La. *Nixryan'* (*ani'+sidi'+ayixryan'*); "Yellow Water Bayou," Bayou Boeuf, near Leconte, 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). *n'kin'du' nixyi'*, I play with him (29: 19). *iyintā' nixyi'*, she plays with you (29: 20, 21).

ani'sti, **anisti'** (21: 25; 28: 206), **ani'sti** (26: 27), sure enough.—*ani'sti kika'* seems to mean "it is uncertain" in the following: *teyē' hētu'*—*ani'sti kika'*—*n'kyē'ho'ni' 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' han'kē'*).

a'o', exact meaning uncertain; with *a'nde* it is said to mean, a long time, as *a'nde a'o' dē'ha'*, when he had been gone a long time (2: 18).

a'padēnsaka', a butterfly.

apadi.—*apadiyē'*, to pay him (*apa'dhayē'*, *apa'dhañkē'*; *apa'diyētu'*, *apa'dhayētu'*, *apa'dhañkētu'*). Futures: *apa'diya' dandē'*, *apa'dhaya' dandē'*, *apa'dhañka'*

dande'). *a^waska' 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*, *apüddñke'*). *pri'-haⁿ apüdi'yè*, he deceived him and (thus) repaid him (for the injury). *ipri'haⁿ apüdi'hayè'*, you deceived him and (thus) repaid him (for the injury). *inpxi'haⁿ apüddñke'*, 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'dhañkèni'*). *ka'padi'tuni'xya*, they have not yet paid him. *teidi'kakaⁿ ka'padiha'yèni'*, why have you not paid him? *teidi'kakaⁿ ka'padiya'ñkèni*, why have you not paid me?

apa'ya, pepper.

a'pede'he, a wrist guard (cf. *pè'dèkapi'*).

apèni', *apè'ni*, to go around an object (*aya'pèni*, *ñka'pèni'*).—*apè'ni*, went around it (7: 9). *ñka'pèni*, I can go around it (28: 91). *du'si a'pünü ha'nde*, he hugged it, him, or her (p. 150: 5). *idu'si aya'pünü aya'nde*, did you hug it, him, or her? (p. 150: 6). *ndu'si ñka'pünü ñka'nde*, I hugged it, him, or her (p. 150: 7). *a'pinoⁿni'*, 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'.—*askidoⁿ*, *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).

asähi, to leap.—*asähi*, [she] leaped up with arms above her head (28: 50). *asä'hiyatè'*, pitch it on him! (female to male) (28: 73). *asä'hiyè*, he pitched it on (28: 77).

asdo'dñka', a black cricket (see *asto-to'nixka'*, *säde*, *yo*).

asi', a berry, berries.—*a'stañka'*, mayhaws, berries that resemble plums, and which grow on bushes (in central Louisiana). The berries are red and sour,

each one containing three round seeds. *a'stèpa'x kotka'*, strawberries.

asoⁿti', his or her shoulder blades (*aya'sonⁿti'*, *ñkasonⁿti'*).—*asonⁿti'* wa'nihiya', between the shoulders. *Tcè'tka-na' asonⁿti' wa'nihiya' hiⁿ adatcka'*, *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'dñka'*).—*astoto'nixka' akidi-xaxahi'*, a black reptile, very rough (*xaxahi'*, resembling the *astoto'nixka'*, but not so long).

atc, he asked (28: 244).—*a'tci*, she asked him (26: 78).

atc, to send for something.—*actu*, they sent him for something (18: 7; p. 152: 21). *atck*, 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 iyd'tcè*, *pè'ti ñkd'tcè*; *pè'ti dïctu'*, *pè'ti iydïctu'*, *pè'ti ñkdïctu'*). *pè'ti ho'tcè*, a poker.

atci', oh, no! (1: 18).

atcïtci+, oh! ouch! masc. intj. of pain (Ç., *iciici+*).—*atcïtci+*, *künkän'*, *ya'ñka't'xixiti'*, ouch! grandmother, I am burnt very severely (3: 24).

a'tcka, *atcka'yaⁿ*, close by, near.—*a'tckaxti'*, very close (i. e., touching it). *a^wxu a'tckaxti*, by the stone. *atcka'hañkè'*, or *atcka'hiñyè'*, I get near you. *ewande' atcka'yañkè'*, he gets near me. *ayin'di' atcka'yañkè'*, you get near me. *atcka-hiñyèdäha'*, I get near to you (pl.). *a^wxu 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'hñkè'*). *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*, *ñka'tcki(yaⁿ)*; voc., *atcki'*).

atcohi', the trout.

atctan', sieve (26: 78).

atcu', **a'tcxu**, 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'xayī', a grasshopper (Bk.).

atix.—**Ati'x tēdōmna'**, the former name of the town of Rapides, Rapides Parish, La., now called *Rapiditya*.

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' anpni'** (Bj., M.), something worn around the neck.

ato'wē (15: 2), **atuwe** (28: 5), (he or she) lodged in it (*i'yaťo'wē*, *nkaťo'wē*).

aťoyē', maggots.

atsi, to sell, to buy (*ayatsi'*, *nka'tsi*).—**wa'xi nka'tsi**, I bought shoes. **ta' ahi' ayatsi'ya' ōna'xē na'āñkīhi'**, I hope to hear that you have bought deer skins (4: 4).—**ahin'atsi'**, to sell (*ya'hin'atsi*, *nka'hin'atsi'*), **iñksiyō' ahin'atsi'**, to sell meat. **toho'xk a'hin'atsi'**, to sell a horse. **iñksiyō' ayi'ndi iñkiya'hina'atsi'**, I sell meat to you. **iñka'tiyan' iñksiyō' a'hina'tsi de'di**, her husband went to sell meat. **toho'xk a'hina'tsi pi'hedi'din**, he ought to sell a (or the) horse. **nka'hin'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.)

atūki', a raccoon.—**Atukq'**, Raccoon (the mythic animal) (7: 4).

atūkse', **aduksē** (27: 8), **atkse**, a cover, covering, or lid (for a kettle, etc.).—**ati atkse**, roof, "house cover." **atū'kso'ni** (*atūkse+ō'ni*), to put a lid on a kettle, etc. (*atū'ksoyō'ni*, *atū'ksoñkō'ni*). **adukso'ho'**, (she) covered it up (23: 9). **atūk tūkō'nyē**, (they) locked him in (28: 140) (cf. *tūkō'ni*).

awode', skirt (16: 9).

awūxū'xkudi', the sweet bay. A tea made from the bark and leaves was

used by the Biloxi to promote perspiration.

ay.—**ayi'ndi**, **ayindi'**, **hayi'nd**, **ayi'nt**, thou, you (sing.), thee.—**Iñksiyō' ayi'ndi iñkiya'hina'tsi**, I sell meat to you. **ayi'ndi ko' kuyan'yan'ni'**, do you hate me? **ayi'ndi kq'ya'xkūca'di ha'nūn**, perhaps you have forgotten me. **hayi'nd yan'ka'ne** you found me. **ayi'nt kūnyikē'ni dande'**, I will not hit you.—**ayindhē'**, **ayindhē'**, **hayindhē'**, **ayi'nt hēda'**, you too. **ayi'ndhē' e'dakō'xti**, you (too) do just as he did (or, does) (see *ede'kō'xti* under *on*). **akūtxyi' in-du'si ko' ayindhē' akūtxyi' huyan'xkiya'**, when you receive the letter, do you (in turn) send me one.—**ayindi'ta**, **ayi'ndūta'yan'**, your own. **toho'xk tē'di' a'nde ko' a'yindi'ta**, which is your horse?—**ayixtu'**, **ayixxitu'**, you (pl.) (28: 234). **ayin'xtu ko' kuyan'xtuni'**, do you (pl.) hate him? **ayixxitu' yan'na'xētū'daha'**, you (pl.) kicked us.—**ayin'xtuhe'**, or **ayin'xtuhe'** (*ayixtu' + hē*), you (pl.) too.—**ayixxa'** or **ayin'trya**, thou alone. **ayin'ixatu'**, ye or you alone. **ayin'tryatu'**, ye or you alone.—**ayi'tada'ōn**, thy or your animate objects (refers to one person, not to many). **toho'xkayit'ada'ōn iksinētū'**, they stole your (sing.) horses from you. (Also 26: 79; 27: 11.)

aya', a tree, trees, wood, a stick.—**ayan' sin'hin nē' ko tē'di**, or **ayan' sin'hin nē' ko tēdi' xe** (w. sp.), the standing tree is dead. **ayan' toho' tē'di**, the fallen tree is dead. **ayan' nonpa' a'mañki' ko tē'di**, or **ayan' nonpa' xa'xa mañki' ko tē'di**, the two standing trees are dead. **aya'bi kī'nazadi' mañki' ko tē'di**, the scattered trees are dead. **ayan' poska' mañki' ko tē'di**, the cv. group of trees is dead. **ayan' ko tca'ka' nedi'**, where is the standing tree? **ayan' nonpa' ko tca'ka' ha'maki'**, where are the two trees? **ayan' tēna'ni**, how many trees? **ayan' tca'naska**, how large is the tree? **tca'naska nkyē'ho'ni' ayan'yan'**, I do not know the size of the tree. **ayan' dūktedu'**, to smooth wood with an ax. **a'yan' tēudi'**, she puts wood on the fire. **a'yan' mūsūda'**, a wooden bowl or dish. **ayan' wa'de**, or **ayan' newa'yan'**, toward

the tree. *ayaṽ daṽ xku* (±*tcu*'), to go to get firewood. *ayaṽ soṽ sa'*, one tree. *ayaṽ noṽ pa'*, two trees. *ayaṽ na'tcka*, a few trees. *ayaṽ yi'hi*, many trees. *ayaṽ panaṽ*, all the trees. *ayaṽ ha'maki* (used because the trees stand, M.), or *ayaṽ tana'ni* (Bk.), some trees. *ayaṽ ni'ki*, no tree. *ayaṽ kiyo'wo*, another tree. *a'yaṽ to'ho naṽ ke'di*, the tree fell. *ayaṽ petuxi'*, firewood. *ayaṽ xotka'*, a hollow tree (2: 13). *ayuxo'tko*, a hollow tree (7: 7). *ayaṽ ahi'*, or *ayahi'*, "tree skin," bark of trees. *ayaṽ deti'*, a branch of a tree (cf. *deti'*). *a'yaṽ inde'*, or *ayaṽ inde'*, a ladder (cf. *yi'ndukpe*). *ayaṽ dükxa'pka ayaṽ inde'*, a bridge. *ayaṽ dükxa'pka ayaṽ inde' ndosaṽ hiṽ ti ne' ṽku'di*, I came from the house on this side of the bridge. *yaṽ txa'pka ayaṽ inde'*, a bridge (= *ayaṽ dükxa'pka ayaṽ inde'*). *Yaṽ txa'pka ayaṽ inde' tudyayṽ*, "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. *ayaṽ kade'*, a cord of wood (*kade*=English, cord). *ayaṽ mäska'*, "fine" or "small wood," undergrowth, brush. *ayaṽ pihi'*, a chip. *ayaṽ pipihi'*, chips. *ayaṽ xiye'hi*, the blossoms and buds of trees (may be identical with *xayehi*; cf. *xiye*). *ayaṽ tcati'*, a splinter. *ayaṽ tca'ka*, firewood. *ayaṽ udi'*, the roots of a tree, etc. *ayaṽ yd*, an acorn, acorns. *ayaṽ yd naṽ xri'*, acorn meal. *ayaṽ ṽkeye'* (*ayaṽ +keye'*), a sawmill. *hayiṽ ṽki'adu-hi'*, a stock fence (i. e., one to keep cattle in or outside an inclosure). *ayaṽ kdamakoṽ ni'*, a joist, joists. *ayaṽ yiṽ ṽki' udi'* (probably = *ayaṽ yiṽ ṽki' udi'*), the "pet tree:" the wild China tree or soapberry tree, the *Sapindus marginatus*. *ayaṽ naṽ hi'*, tree moss; probably by metathesis from *ayaṽ nahin'*, "tree hair" (see *hin*). *ayaṽ xi'hayudi'*, the thorn tree or garofier, probably a species of *Oratzegus* (found in central Louisiana). *ayaṽ saṽ han' udi'*, "strong wood tree," the sycamore (Bj., M.). [Query: Does *saṽ han'* here mean strong, or is it a form of *saṽ*, white?

Compare the Omaha, *jaṽ saṽ*, white wood; Osage, *saṽ saṽ*, white sycamore.] *ayaṽ to'hayudi'* (*ayaṽ +tohi +ayudi*), "the blue wood tree," the tree maple, so called because the Biloxi used the bark for dyeing blue. *hayaṽ yiṽ ṽkoṽ ni'*, thick bushes of any sort; probably instead of *ayaṽ yiṽ ṽki'*, "tree small." (Also 15: 2; 17: 4, 8, 12, 13, 14, 16; 26: 72.)

äyepi, *äyewi* (p. 138: 21), door.—*äyewi yiṽ ṽki'*, window, "little door" (p. 138: 20).

ayi'hiṽ (21: 1, 27; 22: 2, 15), *yihiaṽ* (23: 9, 19), *hayihiaṽ*, wolf.—*Ayi'hiṽ na*, The Ancient of Wolves (21: 6.)

a'yiṽ ta'nini, to use, as an ax (*ayaṽ yiṽ ta'nini*, *ṽka'yiṽ ta'nini*, p. 121: 21).—*aṽ eṽ wi ayaṽ yiṽ ta'nini he'daṽ*, have you finished using the ax? *aṽ eṽ wi ṽka'yiṽ ta'nini he'daṽ*, I have finished using the ax.

ayu.—*ayudi'*, *ayu'yaṽ*, *yuxku'* + (21: 3 in a song), dew.—*ayu'yaṽ ṽka'kaṽ tcki-kṽ ṽka'nde xa na'*, I am used to licking off the dew from vegetation (1: 7). *ayuxka'*, a fog. *ayu'xk oṽ ni'*, it is foggy. *ayuxko'xti*, it is foggy.—*naṽ taspayudi'*, dogwood.—*atṽ ṽni pihi ayudi*, the slippery elm. *tiṽ tkaṽ ayudi* the elm. *ayaṽ toṽ ayudi*, "blue wood tree," the maple.—*okayudi*, the magnolia. *aṽ tuda-yudi*, the black gum tree.

aṽ, *iṽ*, *iṽ*—(instrumental prefix).—*aṽ he'*, with horn (20: 26). *aṽ piṽ*, *aṽ püni* (?), something worn around the neck. *aṽ petügoṽ ni'*, a stick used as a spit for roasting meat. *aṽ sadüki'*, needle. *aṽ cücki'*, gravel. *a'ṽ kada'ki*, *aṽ da'qk*, *aṽ kada'k*, *aṽ kada'ki*, *a'ṽ kada'ka*, thread. *aṽ eṽ p*, *aṽ eṽ pi*, *aṽ eṽ wi*, an ax. *aṽ ksa'*, *aṽ ksa'pi'*, *aṽ ksa'wi*, gun. *aṽ sū-ki'*, bivalves (oysters, mussels). The shells were probably used as utensils, as among the Kansa and Osage. *aṽ ksta'hoṽ ni'* or *a'ṽ dükstaṽ hoṽ ni'*, scissars. *o'ṽ püṽ nuhoṽ ni'* or *aṽ panahoṽ ni'*, fish spear. *iṽ daskoṽ ni'*, to have his back toward it. *iṽ tkaṽ hoṽ ni'*, drawing knife. *masi'ṽkte'oṽ ni'*, *masi'ṽkte yiṽ ṽki'*, a hammer. *iṽkte'oṽ ni'*, to hit with. *nüawin' iṽkte'oṽ ni'*, a ball club. *iṽ tcaṽ ye*, *taṽ iṽ tcaṽ ye*, a scythe. *ti' iṽ tpa'xoṽ ni'*, "door opener," a key.

waxiⁿpsatúgoⁿni, a metalawl "for sewing shoes." *añksawiⁿnixuxwi*, the nipples of a gun. *masiⁿñkte* (*masa*+*ñ*+*kledi*), *masiⁿñkteoⁿni*, "iron made for hitting," a hammer.

aⁿ, yes (used by females). (See *yamq.*)—*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*).—*añtakaⁿ aⁿhiⁿ yihiⁿ*, 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** (26: 15, 16, 20, 80, 220, 223, 224; 31: 27), **añksapiⁿ**, **añksaⁿpi**, **añksawiⁿ** (26: 7), **añksaⁿpi**, 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 nitaniⁿ*, "big ball," a cannon ball. *añks paxⁿ kidiⁿ*, a pouch for bullets, etc. *añksaⁿpixtiⁿ*, a bow and arrows. *añksaⁿpixtiⁿ iñkaⁿ*, a bowstring. *añksaⁿpixtiⁿ iñkaⁿgoⁿniⁿ*, the notches at the ends of an arrow; one is for the arrowhead, the other for the bowstring. *Teháñkèⁿ naⁿañkihiⁿxyeⁿniⁿ añksapiⁿ yaⁿñkiyaⁿmaⁿ*, I wished to kill it, but I had no gun. *añksapiⁿ emaⁿ ayaⁿpuxiⁿ naⁿ, ohonⁿ naⁿ*, beware lest you touch the gun (or, do not touch the gun), for it might go off. *añksapiⁿ nitaniⁿ*, "big gun," a cannon. *añksapiⁿ iñkaⁿk neⁿdiⁿ*, 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 paⁿtèidoⁿni* or *añksaⁿwi paⁿtèidoⁿniⁿ* (*patèidu*+*oⁿniⁿ*), "used for washing or wiping out a gun," a ramrod. *añksaⁿp tpèⁿ*, "gun hole," the muzzle of a gun; *tpèⁿ* refers, however, to a natural orifice. *añksaⁿpi kowⁿ oⁿdiⁿ hupèⁿ*, to shoot a hole through with a gun (*añksaⁿpi kayonⁿ hayoⁿdiⁿ yutpèⁿ*, *añksaⁿpi nkonⁿ nkoⁿdiⁿ uⁿñhupèⁿ*). *añksaⁿwi añksiⁿ*, a globular shot, ball, or bullet, as distinguished from a conical ball (*kiktehayanⁿ añksiⁿ*). *añksaⁿwi tcoⁿniⁿ*, to load a gun (*añksaⁿwi itcoⁿniⁿ*, *añksaⁿwi añktoⁿniⁿ*). *añksaⁿ-*

wiⁿnixuxwiⁿ (*añksawiⁿ+inⁿ+nixuxwiⁿ*), the nipple or nipples of a gun. *añksaⁿ, wiⁿnixuxwiⁿ tpèⁿ*, the touchhole of a gun. *añksaⁿwatchkoⁿ* (*añksawiⁿ+?*), a gun hammer. *añksaⁿ teldüⁿt kayèⁿ*, to make a gun barrel glitter by rubbing. *añksaⁿ-uⁿdiⁿ*, a gun breech. *añksaⁿ waxiⁿ*, "gun shoe," the butt of a gun. *añksaⁿ-honⁿniⁿ* (*añksapiⁿ+honⁿniⁿ*), "to cause the gun to sound" or "cry out," to fire a gun (*añksaⁿhonⁿhayèⁿ*, *añksaⁿhonⁿhañkèⁿ*). *añksaⁿhonⁿmaxèⁿ*, he heard a gun fired.

aⁿxtiⁿ, **axtiⁿ**, **haⁿxtiⁿ**, a woman (cf. *anyaⁿ*).—*anyaⁿdi aⁿxtiⁿyaⁿ heⁿ*, a man and a woman. *aⁿxtiⁿ anyaⁿdiyaⁿ heⁿ*, a woman and a man. *anyaⁿdi yihiⁿ aⁿxtiⁿyaⁿ yihiⁿ heⁿ*, men and women. *aⁿxtiⁿ teⁿdiⁿ*, the corpse of a woman. *aⁿxtiⁿ hautiⁿ*, a sick woman. *aⁿxtiⁿ kaⁿdohonⁿniⁿ*, a blind woman. *aⁿxtiⁿ kaⁿnaxeniⁿ*, a deaf woman. *aⁿxtiⁿ kadeⁿniⁿ*, a mute woman. *aⁿxtiⁿ soⁿsaⁿ*, one woman, a woman. *aⁿxtiⁿ nonⁿpaⁿ*, two women. *aⁿxtiⁿ naⁿtckaⁿ*, a few women. *aⁿxtiⁿ yiⁿhiⁿ*, many women. *aⁿxtiⁿ panaⁿ*, all the women. *aⁿxtiⁿ tclnaⁿniⁿ*, some women. *aⁿxtiⁿ niⁿkiⁿ*, no woman. *aⁿxtiⁿ yukèⁿdè apstíⁿki yinⁿspiⁿxihuⁿ*, (all) these women sew well. *aⁿxtiⁿ kiyowⁿ*, another woman. *anyaⁿtoⁿ aⁿxti yaⁿ ndowⁿhonⁿ*, I saw a man and a woman. *anyaⁿtoⁿ aⁿxti yaⁿ aⁿhi haⁿmakiⁿ*, a man and woman are coming. *anyaⁿtoⁿ yihiⁿxti aⁿxti yaⁿ yihiⁿxti ndowⁿhondahaⁿ*, I saw the men and women. *aⁿyaxtiⁿ*, are you a woman? (p. 128: 23). *aⁿyaxtiⁿtuⁿ*, 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. *aⁿxtiⁿ doxpeⁿ*, "woman's clothing," a dress or gown. *aⁿxtiⁿ süpiⁿ*, "black woman," a negro woman. *aⁿxtiⁿ topiⁿ*, an unmarried woman. *axtiⁿ dusiⁿ* (or, *tüsiⁿ*), to take a woman (cohabit with her without regular marriage) *axtiⁿ dusiⁿ, axtiⁿn-dusiⁿ*). *axtiⁿ yiⁿñkadoⁿniⁿ*, a woman who has married (regularly), a married woman. *aⁿxti aⁿncodoⁿ*, a widow. *aⁿxti kaⁿwak yaⁿtcèⁿ*, what is the woman's name? (Bk.). *Maⁿmo haⁿxtiⁿ*, an Alibamu woman. *Taⁿnèks haⁿxtiⁿ*, a Biloxi

woman. *Ta'něks hayaⁿxti'*, are you a Biloxi woman? *Ta'něks nkaⁿxti'*, I am a Biloxi woman. *kitsaⁿ haⁿxti'*, a white woman. *Teta' haⁿxti'*, a Choctaw woman. *To'we haⁿxti'*, a French woman.

aⁿxu or **aⁿxudi'**, a stone, stones, a rock, rocks.—*aⁿxu a'kidux^tē'*, (lying) across a stone. *aⁿxu kwia'yaⁿ*, under the stone. *aⁿxu ta'wiyⁿ*, upon the stone. *aⁿxu ika'yaⁿ*, in the stone. *aⁿxu atcka'yaⁿ*, near the stone. *aⁿxu a'tekarti'*, by (very near, touching) the stone. *aⁿxu e'usanⁿhiⁿyaⁿ*, on the other side of the stone. *aⁿxu ndosaⁿhiⁿ*, on this side of the stone. *aⁿxu xtiⁿxti'*, far from the stone. *aⁿxudi na'ñkiwa'yaⁿ* or *aⁿxudi wa'de*, toward the stone. *aⁿxu'di kōhi'*, the rock is high. *aⁿxu'di dū'nihoⁿmi'*, "turning stone," a grindstone. *Aⁿxu' tana'*, "Big Rock," Boyce, Rapides Parish, La.

aⁿpni'.—*aⁿtohi' aⁿpni'*, something worn around the neck, a necklace (?) or string of beads (?).

aⁿsadūki', a needle (see *aⁿsudi'*).—*aⁿ-sadūki' a'ñkada'ki udu'xtaⁿ*, to pull thread through a needle; to thread a needle.

aⁿsaⁿkudi, a mulberry tree (28: 5).

aⁿsiki' (Bj., M.), **aⁿsūki'**, (Bk.), bivalves, including oysters and mussels.

aⁿsna', **aⁿsūna'** (14: 4, 5, 7), **aⁿsūna** (28: 30, 46) generic: a duck, ducks (cf. *kamⁿcaⁿyi'*, *taha'ñkona'*, *tuxpa' pⁿtaⁿsi'*, *aktiⁿ*).—*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 **aⁿsūdi'** (23: 1, 6), generic: a pine tree; the long-leaved pine (*Pinus palustris*) (cf. *aⁿsadūki'*).—*pⁿdi aⁿsudita*, the owl pine. *aⁿsudi' nitaⁿxti*, "the very large pine," probably the *Pinus ponderosa*, as this large pine of Louisiana has needles over 18 inches long. *aⁿsu sintoⁿni'*, pines. *aⁿsudi' oⁿyaⁿ*, or *a' sidiyoⁿ* (p. 121: 18), a pine forest.—*aⁿsudi oⁿyaⁿ xaⁿ ko tca'kan-*

nañki', where is the pine forest? *Aⁿsu-don' tanyⁿ*, "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 noxē'*, "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*).—*natiⁿta*, 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 nkoⁿni'*, I made or make baskets. *axo'k dūta'ni natcoⁿ nkoⁿ nkoⁿ nda'sk nkoⁿ*, I make baskets and mats out of split cane (Bj., M.).

aⁿtatka' or **aⁿtska'**, a child, infant.—*aⁿiatka' aⁿhiⁿ yihi'*, he thought that he heard a child cry. *aⁿiatka' mañki' no'ante'*, a child was born to-day. *aⁿiatka' adiyⁿ te'di*, a child whose father is dead. *aⁿiatka' mañkiyaⁿ a'diyaⁿ te'di*, children whose father is dead. *aⁿiatka' oⁿni te'di*, a child whose mother is dead.—*aⁿiatka' xoxlēⁿyaⁿ tcaⁿdi'*, a child both of whose parents are "expended" or no more (i. e., dead). *aⁿtska' yi'ñki*, an infant. *aⁿtska' yi'ñki siñto'*, 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 siⁿhiⁿ ne' nkyēhoⁿni*, I know the standing man. *aⁿya' te'di*, the corpse of a man. *aⁿya' hanti'*, a sick man. *aⁿya' ka'deni'*, a mute man. *aⁿya' ka'-*

naxēni', a deaf man. *anya' ka' doho'ni'*, a blind man. *anya' so'nsa'*, one man, a man. *anya' no'pa'*, two men. *anya' da'ni*, three men. *anya' na'teka*, a few men. *anya' yi'hi*, many men. *anya' pana'*, all the men. *anya' tēna'ni*, some men. *anya' ni'ki*, no man. *anya' kiyo'wo*, another man. *anya' kaka' ye'ho' te' ha'nde etuza'*, *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). *Tanya' han'ya' tēna'ni ko' Tanyi'ñkiyan' han'ya' e' kuma'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *han'ya' yan'xkedi' nixki'*, because a man hit me. *han'ya' yi'ñko'ni'*, a married man. *han'ya' hena'ni*, everybody, all the people. — *anya'di, han'yadi'*, *haya'ndi'* (nom. and obj. cases), a man, a person, some one. *ema'*, *anya'di hu' hine'*, look out! some one is coming. *Ma'mo anyadi'*, an Alibamu person, the Alibamu people. *Taxta' anyadi'*, a Choctaw, the Choctaw people. *Tuni'cka anyadi'*, a Tunica, the Tunica people. *anya'di ma'ñkiwa-yan'*, toward the reclining man. *anya'di na'ñkiwa'yan'*, toward the sitting man. *anya'di newa'yan'*, toward the standing man. *anya'di ni' newa'yan'*, toward the walking man. *anya'di tan'hi' newa'yan'*, toward the running man. *anya'di an'xti'yan' he'*, a man and a woman. *anya'di yihi' an'xti'yan' yihi' he'*, men and women. *an'xti' anyadiyan' he'*, a woman and a man. *yaduxtan' tan'hi' nūtkohi' ndosa'hi' anyadi' sim'hi' nē ndo'hi'*, I see (or saw) the man standing on this side of the railway. *anya'di no'pa' da'ni ha' ndo'daha'*, 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. *Tanē'ks han'yadi'*, he is a Biloxi person. *Tanē'ks a'yan'ya'di*, are you a Biloxi? *Tanē'ks nka'nyadi'*, I am a Biloxi. *Tanē'ks han'yatu'*, they are Biloxi. *Tanē'ks ayan'yatu'*, are you (pl.) Biloxi? *Tanē'ks nka'yatu'*, we are Biloxi. *I'ta han'yadi'*, 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? *Tanē'ks haya'ndi'*, a Biloxi person, the Biloxi people (Bk.). — *anya' akūds ti' tane'yan'*, "man store has elsewhere," a storekeeper (perhaps this should be divided thus: *anya' akūds ti'tane'yan'*). *anya' sūpi'*, "black man," a negro man. *anya' dago'ni'*, "small man made" (?), a doll. *han'ya' in'tiya txa'*, "people all old men," the ancients, the people of the olden times (Bk.). — *haya'ndi kāp'ni*, a man wanting in a good mind, without good sense. — *anya'sahi'*, *hayasa'hi*, *han'yasa'hi'*, an Indian; he is an Indian. *ayan'yasahi'*, you are an Indian. *nka'yasahi'*, I am an Indian. *anya'saxtu'*, *han'yasaxtu'*, they are Indians. *ayan'yasa'xtu*, you (pl.) are Indians. *nka'yasa'xtu*, we are Indians. *ka'wa nkyē'hūntuni' nazo'*, *nka'yasa'xtu hi'*, when we were (or lived as) Indians in the past, we knew nothing (8: 8). *hayasa'hi in'tiya'*, an aged Indian man. *haya'sahi' yuke' kakyi'hūntuni'*, they who are (still) Indians know nothing. *Ha'yasa'hi a'yixya'*, Indian Creek, La. *hayasa'x*, a contraction of *hayasahi*, an Indian. *hayasa'x anyato'*, an Indian man. *hayasa'x ti'*, an Indian house. *ha'yasaha'yan' topi'*, a young (unmarried) Indian. *han'yasa' han'xti'*, an Indian woman. *han'yasa' han'xti xohi'*, an aged Indian woman. *han'yasa'hi xi'di*, an Indian conjurer, medicine-man, doctor. — *anyato'* or *haya'ndo'*, a man (as distinguished from a woman). *Ta'nēks anyato'* (Bj., M.), a Biloxi man. *anyato' an'xti yan' ndo'ho'*, I saw a man and a woman. *anyato' an'xti yan' a'hi ha'maki'*, the man and woman are coming. *anyato' yihi'xti an'xti'yan' yihi'xti ndo'hondaha'*, I saw the men and women. *Tanē'kshaya'ndo'* (Bk.), a Biloxi man (= *Ta'nēks 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'ñkiyan' ti' tēna'ni ko' ēti'ke na'*, *Ba'yūsyaw'*, 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'fi ya'ndi*, the Bear went to gather young canes (2: 17). *a'nde a'on de' ha' axo'g kiduni' tci'na yi'ni'ki 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'*). *pi'ca'to nda dande'*, I will pick cotton. *e'ya'ni'ki di'han' kiduni' da' teactca'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', axkidatu'*). *kida*, picked (off) (31: 3). *ni'ku'kidadi*, I gather. (23: 4). *ato' miska' kida' mant ka' de' ye'*, he picked up the small potatoes and moved them away (p. 149: 13).—*ukida'di*, to pick up an object (*yu'kida'di, ni'ku'kida'di*). *ukida'*, pick it up!—*ku'dakuda'di*, to pick or snatch up several small things in quick succession, as a hen in eating (*i'kudakuda'di, xku'dakuda'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'*, them (pl. obj.). *sin'to' u'a'dao'*, they (your) boys (p. 132: 11, etc.).—*ha* instead of *daha'*: *in'kte' dande'*, I will hit thee; *in'kte'ha dande'*, I will hit you (all). *nyiku dande'*, I will give it to thee; *nyiku'ha dande'*, I will give it to you (all). *ema'*, *iyotu'ha na'*, beware! they might shoot you (pl.?).

daka.—*axpada'karti'*, to be intelligent, smart (*aya'xpada'karti', n'kaxpada'karti'*). *axpada'karti' pi'hedi'din*, he ought to be smart.—*ka'xpadaka'xtini'*, not intelligent, dull, slow-witted (*ka'ya'xpadaka'xtini', n'ka'xpadaka'xtini'*). **daki**, dag, tiki, tûg, to stick, adhere, be glued.—*an'ksi adaki*, arrow feathers, "glued on arrow" (?). *ada'goni'*, to glue on arrow feathers (*aya'dagoni', n'ka'dagoni'*). *akutryi' ada'goni*, a

picture, a portrait (?). *an'ya'dagoni'*, a doll, "small man made" (?). (Also p. 166: 21).—*a'dustiki'*, to adhere or stick to. *ayi'dustiki'*, it sticks to thee (or you). *aya'ndustiki'*, it sticks to me (see *tsan'*). *doxpa adustigoni'*, a button, buttons. *doxpa adustigoni' 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*).—*wile'di ko imahi' dande'*, *haha'diya'*, 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. *wile'di ko yi'mahi' da'nde naha'diya'*, will you paddle (or row) the boat to-morrow?—*dande'* sometimes refers to a perfect future, "was about to" (in the past); *to'hana ni'ku' dande'*, I was (then) about to be (or, on the point of) coming hither yesterday.—*dande* always changes final "e" of the preceding word to "a": *a'duti ta' dande'* (not *a'duti te' dande'*), he will be hungry. *nda'dande'*, I will go.—*ya'nda hi*, you shall be so (20: 48). *ha'nda (hi)*, he should be (22: 10). (Also 8: 21; 9: 3, 6; 10: 12; 28: 160.)

da'ni, three.—*da'ni tci' himki'*, three (animals) are reclining together, or, one (book) is lying on two others. *da'niya' tci'di'*, to place a third (book) on a pile. *toho'xk dani' ko xkuku' ondaqha'*, I give three horses to each (man). *n'kon'dani'*, I did it thrice. *pi'cato' n'cu' 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'ewatu', i'daswatu', nda'ewatu'*).—*daswa' apana'*, his entire back (cf. the Hidatsa, *adatsa, a'dqatsa*, behind).—*in'daskoni'*, to have his back to it. *ayin'daskoni'*, you have your back to it. *ni'kin'daskoni'*, I have my back to it. *nyin'daskoni'*, I have my back to you. *ya'ni'kin'daskoni'*, he has his back to me. *hi'ya'ni'kin'daskoni'*, 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*).—*ahèdè' da'wo hu'kaiko'*, come hither now. *da'wo hu'di*, he is coming hither. **daa**, to hold, take.—*da'x hi'hi'n*, (he) took and brought (31: 28; p. 153: 30, 31).—*aya' da'xku* (or, *aya' da'xku tcu'*), to go after firewood (*aya' i'da'xku*, *aya' nda'xku*; *aya' da'x-kutu'*, *aya' i'da'xkutu'*, *aya' nda'x-kutu'*). (Also 8: 14; 14: 19, 23; 19: 16; 26: 11, 19; 27: 1; 28: 133, 157, 160, 161; p. 153: 30, 31.)

de, to go, depart.—*e'wèkxi' hena'ni de' kixè'*, *èdi'*, *a'nyadi si' naskèxi' kito'ni de' o'knè ètuza'*, though he used to go very early every morning, etc. (3: 2, 3). *da' o'ni'*, he is going (*ida' o'ni'*, *nda' o'ni'*). *da'o'ni'u'* (sic), they are going. *dè' taho'*, he went and fell (perhaps he went flying through the air and at last fell on his feet) (1: 21). *yahe'ya' dè' si'hi'xka'n'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *a'nde a'o' dè' ha'n'*, when he had been gone for some time (2: 17). *kiya' kpana'hi dè' ha'n'*, when he had turned and gone back again (2: 20). *aso' poska' dè' xè'hè ha'tca'*, *haxi'di Tè'ikanadi'*, when the Rabbit went to a brier patch and sat there, he was angry (2: 28).—*dè'di*, to go, depart (*ide'di*, *nde'di*, *a'de* (3 pl.)). *i'ika'-tiya' i'ikxiyo' a'hi'na'tei dè'di*, my husband went to sell meat. *Ta'yi'ikiya' dè'di*, he went to Lecompte. *to'hana (ko)nde'di*, I went yesterday. Futures: *da' dande'*, *i'da dande'*, *nda' dande'*; *ada' dande'*. *dè'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. *dè'di ha'nú'* (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 dè'di*, he went abroad (2: 11). *tè'ikana' kicu'di mi'xi dè'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' deha'n' kyùkhi'n' tca-kèdi'*, take it off (the nail), and then

go and return it to the place and hang it up. *akùxyi' dusi' deha'n' tca-kèdi'*, take the book and go to hang it up on the nail.—*deyè'*, to send off (*dè'hayè'*, *dè'hùkè'*). *akùxyi' kiko'ni' deyè'*, to write a letter and send it to some one. *ayi'hi' ya'ika' ndè'knè*, I went when (shortly after) you came. *a'yihi'nt ndè'di*, I went when you came. *a'yihi'nt ndè'knè*, I went at the moment that you came. *i'hi'nt ndè'knè*, I went at the moment that he came. *nkè'hi'nt dè'knè*, he went at the moment that I came. *ayi'hi' ya'ika' ndè' o'knè*, I had already gone when you came. *e'ya' nkè'hi' ya'ika' dè' o'knè*, he had already gone when I reached there. *da' u'ni'*, he is going. *i'da u'ni'*, are you going? *nda' u'ni'*, I am going. *axo'g duni' da dè'di O'pi ya'ndi*, the Bear went to gather young canes (6: 4). *a'kta dèdi'*, to go straight across (= *akta de a'kidu'xè'*). *a'yixya' a'kta ndè'nka'-kidu'xè' dande'*, I will go straight across the bayou. *e'ya' hi' xya' kiya' dè' o'knè ètuza'*, when he (the Rabbit) reached there, he (the Sun) had already gone again. *e'ya' nkè'hi' xya' dè' o'knè*, he had already gone when I arrived there. *dè' heya'hi'n*, he departed (and) arrived there. *ema'w'*, *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? *ya'hi'x na'nda'*, release me and I go, let me go. *ya'hi'x-xu' nka'da*, release us (sic) and we go, let us go. *i'nikidgha' a'de*, release them and they go, let them go. *dè'di xyi pi' na*, if he would go, it would be good. *ide'di xyi pi' na*, if you would go, it would be good. *e'ya' ndedi'*, I went thither (by command or permission). *e'ya' nde'di na'*, I went thither (of my own accord). *e'ya' nde'di xyè'*, I went thither at any rate (whether he wished it or not). *e'ya' nda' dande' xyè'* (or *xyè'xo'*), I will go thither at any rate (even if against his will). *e'ya' nda' o'ni ha'nú'*, or *e'ya' nde'di ha'nú'*, perhaps (or, I think that) I am going thither (but I am uncertain). *a'diknè*, they have (already) gone. *ama' pxi'-di*, *oxpa' a'diknè*, they rooted up the ground, devoured (the roots), and have

gone. *dě'xñě*, (he) was going (7: 9). *kide'xñe*, he was going home (7: 10). *kipükta' adě'hqñě*, they have gone (by) in even ranks: said of many men, horses, etc. *nqñen' pũtsa' dě'xica*, the sharpness of my teeth is all gone. *nde'di xyañ*, I must go. *nde'tu xyañ*, we must go. *widedi ko' Tan'yi'ñkiyañ* *nde'di kikuñ'ni*, I may go to Lecompte to-morrow. *nde' hiñdoñ'hi xyo'*, *wile'di ko*, I will go to see you to-morrow. *uksani' nda' dande'*, I will go very soon. *soñ'sa duxtañ' dedí'*, to take a book or other large object off another, or from a pile. *xa'nina'ti dedí'*, it (a heavy log, hoghead, etc.) rolls over and over in one direction. *noñ' dedí'*, to throw an object away. *ěkan' Tětkana' de' oñ'a*, then the Rabbit departed (in the past) (2: 31). *de'di ětuxa' Tě'tkanadi'*, they say that the Rabbit departed (3: 15). *o'kük de'di*, he went fishing (6: 4). *ě'ti toho' dedí'*, to pass here (*ě'ti toho' ide'di*, *ě'ti toho' nde'di*). *ha'xahě dě'di Tě'tkanadi'*, the Rabbit went off laughing (1: 21). *kdehinya'*, I send you into it (again?), I throw you into it. *asoñ' kde'hinya na'*, I (will) throw you into the briars (1: 18). *ayin'sihi'xti ko*, *asoñ' kdehinya' 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'*). *aktüryi' natcha' nqon' de'hiñkiyě*, 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'*, *ikadetu'*, *xka'detu'*; Futures: *ka'da dande'*, *ika'dəa dande'*, *xka'dəa dande'*) (7: 7). *e'ukěda'*, 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; *nkade'*, I am going (at this moment), I am on the way thither; Futures: *kada' dande'*, *kaya'da dande'*, *nka'da dande'*. *tan'yi'ñkiyañ kayide'di*, did you go to Lecompte? (?) *tan'yi'ñkiyañ kayida' dande'*, will you go to Lecompte?—*kide'*, to start back or homeward; to go or have gone home. *Tě'tkanadi' koxta'*, *yahe'yañ kide' xe'hě*,

the Rabbit ran from (what he thought was) danger; he went back some distance and sat down (2: 17). *tan'hixti' kide'*, running very swiftly he went homeward (3: 16; 6: 4). Before *hañ*, *kan*, etc., *kidedi* becomes *kide*: "*ha'me tan' on'ni nqati' na'*," & *hañ kide' kan Tě'tkanadi' ti'wo de'di*, he (the Bear) said, "I dwell in a large bent tree," and when he went home the Rabbit went abroad (2: 11; 6: 2). *in'x kida'*, release him and he goes, let him go! (probably, let him go at once!). *kida' oñ'ni*, he was returning thither (3: 19). *xkida'oñ'ni*, I was going home (in the past) (7: 10, 14, 15).—*kide'di* or *kidedi'*, to go homeward; to have gone home (*ya'kide'di*, *xkide'di*). "*asoñ' tan'xti nqti na'*," & *hañ kide'di*, he said, "I dwell in a very large brier patch," and went home (2: 2). *toha na'k kide'di hětu'*, they say that he went home yesterday. *akt'duwari' kida'oñ'ni*, he went to one side when he was returning thither. *e'wa kida'*, go further! *he hañ'ic kide'di*, when he said that, he went home (2: 10). "*eyañ hiñta'*," *Tětkana' ki'ye hañ kide'di*, he said to the Rabbit, "Go there," and went home (2: 10, 11; 3: 7, 24; 7: 7). *kide' ake'didqha'*, he crept up on them (8: 1). *ě'ti toho' kidedi'*, to pass here on his way back or homeward (*ě'ti toho' ya'kide'di*, *ě'ti toho' a'xkide'di*). *hiñ'hiñ hañ kide'di*, to have come and gone (*ayin'hiñ haya'kide'di*, *nqñ'hiñ axkide'di*: *in'hiñ ka'de*, *ayin'hiñ ika'de*, *nqñ'hiñ xka'de*).—*kide'ni*, not to go (*ku'yude'ni*, *nde'ni*). *wahu' xohi' idě-kan nde'ni*, I did not go because it hailed.—*nda'hi*, a case of "*hapax legomenon*," meaning not clear. *i'yin'da'hi yukě'di ko' ayande' yuwa'yañ nda'hi hani'*, when they are hunting you I will go to the place where you are (2: 29, 31); so translated by Bj. and M., though "I will go" is generally *nda' dande'* (query: Could *nda'hi* have been given by mistake for *nyin'dahi*, I seek you?).—*de'xñě*, he is going. *i'dexñě*, you are going. *nde'xñě*, I am going (*ide'tu* and *nde'tu* are not used). *a'dě*, a small number go; *adětu'*, 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. *nkadētū'*, we (a large number) go. *ide'yīnki*, you get there ahead (28: 171). *kideya'ñkodqha*, let us get ahead of one another (28: 169). *de'om-kane'di*, (he) has gone already (7: 14). *deyi'ñkidqha'*, he got away from them (16: 9). (Examples are so numerous in the text that references are hardly necessary.)

de- or **te-**, a numeral prefix, used before cardinal numbers to form numeral adverbs denoting repetition of action.—*deso'sa'*, once. *deno'pa'*, twice. *de-da'ni*, thrice. *detopa'* or *tetopa'*, four times. *deksani'* or *teksani'*, five times. *dena'pahudi'*, seven times. *deda'nhudi'*, eight times. *detkanē'*, nine times. *deohi'*, ten times. *deohi'so'na'xēhe*, eleven times. *deohi'no'pa'xēhe*, twelve times. *deohi'dana'xēhe*, thirteen times. *deohi'topa'xēhe*, fourteen times. *deohi'ksana'xēhe*, fifteen times. *deo'hiakūxpa'xēhe*, sixteen times. *deohi'na'pahua'xēhe*, seventeen times. *deohi'da'nhua'xēhe*, eighteen times. *deohi'tekana'xēhe*, nineteen times. *deohi'no'pa'*, twenty times. *deo'hida'ni*, thirty times. *deo'hitopa*, forty times. *deo'hiksa'*, 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' āna'yē*). *ya'ni kūda'deni'*, not to chew tobacco.

de (P).—*kūdeni'*, or *kū'dini'*, "not clean," soiled, blackened (*i'kūdini'*, *ū'ñkukū'dini'*; *kū'dinitu'*, *i'kūdinitu'*, *ū'ñkukū'dinitu'*). *kū'dinitu' xyē*, they are soiled. *ū'ñkukū'dinitu' xyē*, we are soiled. *m+*, *do'xpē kūdēni'*, oh! what an ugly garment! (said by a female, but meaning what a pretty garment!); a male can say, *do'xpē kūdēni'*, but he never uses *m+*.

deti', **adeti'**, **adē'di** (58: 1), or **aya'** **deti'**, a branch or limb of a tree.

-di.—(1) masc. ending of certain verbs (see *an*): *patēcudi*, to pull off (see

tc).—(2) Used as a causative ending (=yē) (*hayedi*, *hañkedi*; *ēlakahedi*, *kai'ncedi*, *ksedi*, *pxwēdi*, *xyiwahēdi*, *xyuwahedi*, *sahēdi*, *tcadedi*, *tcisedi*, *tcina-sedi*, *toxtwēdi*, *uktēdi*, *yaxdoqedi*, *sadedi*, *sūsidedi*, *taxtaxwedi*, *tcakēdi*, *xonhedi*, *uwāsēdi*. (See *ni*.)

di, a sign of the agent, the nominative sign (6: 17, 18; 7: 1, 3, 10, 13, 15). (See *ka'*).—*Tētkanadi*, The Ancient of Rabbits.

dī, when.—*unatē' kēci dī hakū'nūki*, when he dodged, he got out from it (2: 26).—*diryīn* (12: 3, 5, 6; 13: 4; 14: 4).

dix.—*diryī'*, to urinate (*i'diryi*, *ū'ñka-diryi'*).—*hadi'xi*, urine. *hadi'xtciya'*, the bladder.

dixi, to catch up with.—*kidixi'yētu*, they caught up with him (27: 3).

dī'xti hayi', the "ivory bird," which inhabits the Louisiana swamps near Red River. It has a black body and white wings. Probably a species of *Campophilus* (*C. principalis*?).

ditci', to dance (*i'ditci*, *ndi'tci*) (*Hidatsa*, *kidē'ci*).—*ndi'tci dandē'*, I will dance. *ndi'tci te'*, I wish to dance. *ndi'tci te' niki'*, I do not wish to dance.—*kū'ditci-ni*, not to dance (*kū'yuditci'ni*, *ndi'tci-ni'*). *ndi'tcini' dandē'*, I will not dance.

di^a.—*ēkē'xyi dīn ida' hi ko*, well! why don't you go? (p. 160: 25). (Also p. 160: 26, 27, 28, 29, 30, 31.)

do.—*dowa'*, in this direction, this way, to this place (cf. *da'wo*).

do'di, the throat (*ido'di*, *ndo'di*; *doxtu*, *idoxtu*, *ndoxtu*).—*do'di uxwi'*, his throat is dry, he is thirsty (*ido'di uxwi'*, *ndo'di u'xwi*). *do'di uxwon'*, his throat was dry, he was thirsty (*ido'di uxwon'*, *ndo'di uxwon'*). *do'di uxwi' dandē'*, he will be thirsty (*ido'di uxwi' dandē'*, *ndo'di uxwi' dandē'*). *doxtu' uxwi'*, they are thirsty. *i'doxtu' uxwi'*, you (pl.) are thirsty. *ndoxtu' uxwi'*, we are thirsty. (Also 8: 22).—*dodiya'*, his throat (Bk.) (*i'dodiya'*, *ndo'di-ya'*).—*doti'*, the neck, his or her neck (*i'doti*, *ndo'ti*), probably the same as *do'di*. *dodihw'*, neck feathers (see *hi'*).—*do'daniyē'* or *doda'yē*, the gullet, esophagus, throat; his or her throat, etc. (*i'dodaniyē*, *ndo'daniyē*) Bk. seemed to distinguish between the

throat (*dodiyaⁿ*) and the gullet (*dodaniyē*), but the former perhaps means the neck. *doda'yē pūni'*, "gullet hangs (on)," a necktie.—*doxtanika'*, his Adam's apple (*i'doxtanika'*, *ndo'xtanika'*).—*dotcarka'*, the tonsils, his tonsils (*i'dotcarka'*, *ndo'tcarka'*). (*do+tcarka*, "forked"?), "forked part of the throat."—*doxorē'*, his or her hard palate (*i'doxorē'*, *ndo'xorē'*).

do'hi, anything rubbed or smeared, as butter or molasses.

doxpē', *toxpē'* (26: 11, 12), cloth; ashirt or coat.—*doxpē' toatedi'* (= *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 nōn'ni*). *do'xpē naskon'kaⁿ* (feminine imperative). *do'xpē naskē' k'i'niat'xti*, the coat is too large for him. *do'xpē naskē' k'i'yiñfi'xti*, the coat is too small for him. *do'xpē na'skē nitan'*, "large long coat," an overcoat. *do'xpē tēdu'xka*, *doxpēti' dēdura'ka'*, *do'xpē tēdura'ka'*, *do'xpē tēdura'ka'*, a man's shirt, a woman's loose sacque (differs from the *doxpē naskē* and the *ptē ats saⁿ*). *do'xpē tēdu'xka ni'fi*, *nindoxpē' o'ni' nedi'*, "he is without a shirt, he has on his pantaloons alone," he is stripped to the waist. *doxpa'saⁿhiⁿ* (= *doxpe+asaⁿhiⁿ*), sleeves of a coat, shirt, etc. *doxpa'saⁿhiⁿ 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. *doxpa' a'dustū'g o'ni'*, a button, buttons (*doxpē' + adustūki + o'ni*), "what adheres to a garment." *doxpa' a'dustūgoⁿ tpuhi'*, buttonholes. *ufoxpē'*, *udoxpē'*, clothing (generic), a robe of skin. *o'fahi ufoxpē'*, a bearskin robe. *tahi ufoxpē'*, a deerskin robe. *tečkahi ufoxpē'*, a rabbit-skin robe. *tmotckahi ufoxpē'*, a robe of wildcat skins.

doⁿ (?) (16: 6).

doⁿ.—*doⁿhi'*, to look at, see (*i'doⁿhi*, *ndoⁿhi'*, or *ndoⁿhi'*; *doⁿxtu'*, *i'doⁿxtu*, *ndoⁿxtu'*,

xtu, or *ndoⁿxtu'*).—*nyidoⁿhi*, I see you. *i'yaⁿdoⁿhi*, you see me. *yaⁿdoⁿhi*, he sees me. *ndoⁿhi te' niñi'*, I do not wish to see him. *nyidoⁿhi te' (=na)*, I wish to see you. *emaⁿ*, *idoⁿhi na'*, beware lest you look at him, do not look at him! *dusasa' doⁿhi*, tear it here and there and look at it! *nde' hiⁿdoⁿhi xyo'*, *wite'di ko*, I will go to see you tomorrow. *wite'di ewa' ko yaⁿdaⁿ hu'*, come to see me day after to-morrow (*daⁿ=doⁿ*). *doⁿhi oⁿ*, or *doⁿhoⁿ*, he did see it (in the past) (*idoⁿhi oⁿ* or *idoⁿhoⁿ*, *ndoⁿhi oⁿ*, or *ndoⁿhoⁿ*). *doⁿhoⁿknē*, to have already seen it (*i'doⁿhoⁿknē*, *ndoⁿhoⁿknē*). *doⁿhoⁿza*, to have seen it in a remote past (*i'doⁿhoⁿza*, *ndoⁿhoⁿza*). *toho'xk noⁿpa' da'ni ha ndoⁿhoⁿdaha'*, I saw two or three horses. *aⁿya'di noⁿpa' da'ni ha ndoⁿhoⁿdaha'*, I saw two or three men. *aⁿyafo' aⁿxti yaⁿ doⁿhoⁿ*, I saw a man and a woman. *tohozka' wa'k yaⁿ doⁿhoⁿ*, I saw a horse and a cow. *aⁿyafo' yihi'xti aⁿxti' yaⁿ yihi'xti ndoⁿhoⁿdaha'*, I saw the men and women. *yi'ndoⁿha' kikna'ni emiⁿi'hi*, I may see you by the time that autumn comes (4: 3). *ndoⁿhi'*, I have seen it. *ndoⁿxt oⁿ*, we have seen it (in the past) (5: 9). *yi'doⁿhi*, he sees you (sing.). *yi'doⁿxtu*, they see you (sing.). *doⁿhidakta'*, look! (m. to m.?). *hewa' de' doⁿhi'*, go to that place (and) look! *tewa' hu' doⁿhi'*, come this way and look! *tuka' doⁿhi'*, look that way! *dowa' doⁿhi'*, look this way! *kaⁿkoⁿni' doⁿhi te' dedi' tura'*, they say that he departed, as he wished to see the trap (3: 14). *doⁿhi hi*, to see how it is (s.). *doⁿxtu hi*, they see (pl.). *paⁿhiⁿ utoho' doⁿxtu*, see how it is to lie in the sack (fem. sp.). *paⁿhiⁿ utoho' doⁿxtu* (male sp.). *paⁿhiⁿ nketoho' ndoⁿhi xo'*, I will lie in the sack and see how it is. *paⁿhiⁿ nketoho' ndoⁿxtu*, 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 yaⁿdaⁿ hu'*, come to see me day after to-morrow. *yi'ndoⁿha*, we see you (4: 3).

doṽdaha', to look at them. (*i'doṽdaha'*, *ndoṽdaha'*; *doṽxtudaha'*, *i'doṽxtudaha'*, *ndoṽxtudaha'*). *emaṽ idoṽdaha' na'*, beware lest you look at them, do not look at them! (Bk., M.). *yi'doṽdaha'*, he saw you (pl.). *nyi'doṽdaha'*, I saw you (pl.). *yi'doṽxtu'daha'*, they saw you (pl.). *nyi'doṽxtu'daha'*, we saw you (pl.). *yaṽdoṽdaha'*, thou (you) saw us. *yaṽdoṽxtu'daha'*, you (pl.) saw us. In one instance, M. gave *yi'doṽdaha'*, "we see you," but this must have been owing to a misunderstanding. In like manner, for *yi'doṽdaha'* (5: 2), read, *nyi'doṽdaha'*, I see you (pl.). *iṽxkidoṽhi'*, to see himself, to look at himself (*yi'xkidoṽhi'*, *ni'xkidoṽhi'*; *iṽxkidoṽxtu'*, *yi'xkidoṽxtu'*, *ni'xkidoṽxtu'*). *kidoṽhiyē'*, to show an object to another (*kidoṽhihayē'*, *kidoṽhihūñkē'*). *kidoṽhiyē'*, I show it to you. *kidoṽhiyañkē'*, he shows it to me. *kidoṽhiyañk pi'hēdi*, will he show it to me? *tohāna'k ya'kidoṽhiyañkē'*, you showed it to me yesterday. *kidoṽhiyañka'*, show it to me! *aki'doṽhi* (?), to be looking at one another. *ā'kidoṽxtu'*, they looked at one another (?). *ā'kidoṽxtu xa'*, we are all looking at one another (N. B.: *hiṽtu* and *hiṽtu* become *xtu* in the plural; *xa* is usually a sign of past time). *doṽxēhē'*, "sits to see," the sights of a gun. *oṽdoṽhoṽni'*, "what is used for looking at or seeing," a mirror. *oṽdoṽhoṽxtwādati'*, "to see with light from outside," window glass.—*u'dunahi'*, to face an object or place (*ayu'dunahi'*, *nṽtu'dunahi'*). *nyu'dunahi'*, I face you. *aye'wi ko u'dunahi'*, he faces the door. *yañkṽtu'dunahi'*, he faces me. *hi'yañkṽtu'dunahi'*, thou (you) face me (also 14: 26). *ka'dohoṽni'*, not to see, to be blind (*kaya'dohoṽni'*, *nṽka'dohoṽni'*; *ka'dohoṽtuni'* (= *ka'doṽxtuni'*), *kaya'dohoṽtuni'*, *nṽka'dohoṽtuni'*). *siṽfo' ka'dohoṽni' idoṽhoṽ*, did you see the blind boy? *ndoṽni*, I have not seen him or her. *ndoṽni xya'*, I have not yet seen him or her. *kūdoṽni*, not to see it, her or him (*ku'yudoṽni*, *ndoṽni*; *kūdoṽtuni'*, *ku'yudoṽtuni'*, *ndoṽtuni'*). *nyidoṽni*, I do (or did) not see you. *ku'ya-*

doṽni, he (or you) did not see me. *kūdoṽdahaṽni'*, not to see them (*ku'yudoṽdahaṽni'*, *ndoṽdahaṽni'*; *kūdoṽdahaṽtuni'*, *ku'yudoṽdahaṽtuni'*, *ndoṽdahaṽtuni'*). *nyidoṽdahaṽni'*, I do not see you (pl.). *nyidoṽdahaṽtuni'*, we do (or did) not see you (pl.). *ku'yaṽdoṽdahaṽni'*, he or you do (or did) not see us. *ku'yaṽdoṽdahaṽtuni'*, they or you (pl.) do (or did) not see us. *ka'doṽxtuni'*, they are blind.—*adoṽhiṽ'*, his or her face (*aya'doṽhiṽ'*, *ñṽka'doṽhiṽ'*; *ā'doṽxtu'*, *aya'doṽxtu'*, *ñṽka'doṽxtu'*). (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.—*aduyē* (masc. word), to wrap a cord, etc., several times around an object (*adu'hayē'*, *adu'hūñkē'*). *aduhimiyē'*, I wrap it around thee. *aduyañkē'*, thou dost wrap it around me. *adu*, (he) went around it (7: 2). *adudu'di*, (it) was flying around and around (28: 62).—*adu'yaxaṽ* (fem. word), to wrap a cord etc., several times around an object (said to a female) (*adu'hayaxaṽ*, *adu'hūñkaxaṽ*).—*adu'di* (= *apēni*), to go around or wrap around an object (*aya'dudi*, *nṽka'dudi*; *adutu'*, *aya'dutu'*, *nṽka'dutu'*) (7: 5).—*adu'soṽsa'* (= *adudi+soṽsa*), to wrap a cord once around an object (*ayadu'soṽsa'*, *nṽkadu'soṽsa'*). *nyadu'soṽsa'*, I wrap once around you.—*duwē'*, to untie, unwrap (*i'duwē'*, *ndu'wē'*). *kīduwē'*, to untie another, as by his request to untie his property (for him) (*ya'kīduwē'*, *axkīduwē'*; *kīdu'wētu'*, *ya'kīduwētu'*, *axkīduwētu'*). *nyi'kīduwē'*, I untied you. *nyikīduwa' dande'*, I will untie you. *ewande' yaṽxkīduwē'*, he untied me. *ayindi' yaṽxkīduwē'*, you untied me. *ndohu' yaṽxkīduwa'*, come right to me (and) untie me! (3: 21).—*aduhī'*, a fence. *aduxtea'ti aduhī'*, a rail fence. *hayañki' aduhī'*, a stock fence. *aduhī' ndoṽsaṽ'*.

hiⁿ tohozka' siⁿ hiⁿ ne'di ndoⁿhi', I see (or, saw) the horse standing on this side of the fence. *aduhi' saⁿhiⁿyaⁿ siⁿfo' yaⁿni ne inaze'*, did you hear that boy who is (stands) singing on the other side of the fence? *aduhi' ndosaⁿ-hiⁿ waka' ne a'pxuye'di*, this cow on this side of the fence is apt to (or, prone to) gore. *aduhi' e'usaⁿhiⁿ waka' ne yaⁿ ka'pxuye'ni*, that cow (standing) yonder on the other side of the fence does not gore. *aduxtea'ti*, a rail, rails. *adu'hi yinⁿki'*, a garden. *duhiⁿki'* (contraction of last). *du'hie'pi*, a gate (*aduhi* + *qyepi*).—*a'xkidoⁿni'*, a man's breech-cloth belt, a belt. *arkidoⁿ apxa'di*, to put a standing object in the belt (*arkidoⁿ a'yupxa'di*, *arkidoⁿ uⁿkpaxa'di*; *arkidoⁿ apxatu'*, *arkidoⁿ a'yupxatu'*, *arkidoⁿ uⁿkpaxatu'*). *arkidoⁿ kida'maⁿkye' xon-he'di*, to put a horizontal or long object, as a knife, etc., in the belt (*arkidoⁿ kida'maⁿkye' xon'haye'di*, *arkidoⁿ kida'maⁿkye' xon'hunⁿke'di*). *arkidoⁿ xon-he'di*, to put a cv. object, etc., in the belt (*arkidoⁿ xon'haye'di*, *arkidoⁿ xon'hunⁿke'di*; *arkidoⁿ xon'hetu'*, *arkidoⁿ xon'haye'tu'*, *arkidoⁿ xon'hunⁿketu'*). *arkidoⁿ tu'di*, to put a number of small objects in the belt (*arkidoⁿ i'tcuai*, *arkidoⁿ uⁿnkicu'di*; *arkidoⁿ i'tcutu'*, *arkidoⁿ i'tcutu*, *arkidoⁿ uⁿnkicutu*). (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*.)

duhoⁿni.—*isi' si'di duhoⁿni*, to have the hand, foot, etc., numb or asleep (p. 149: 24).

duk-, prefix indicating action as in hitting or punching.

duka, to peel off the bark (28: 57).

dukuⁿcuⁿpa.—*a'dukuⁿcuⁿpaⁿ*, 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.—*tuddusⁿdi*, refers to the noise made by a mouse when gnawing wood.—*aduska'*, generic: a rat, rats (14: 29). *adu'sk xohi'*, a species of rat that inhabits the canebrakes of Louisiana, "ancient rat." *Adu'skana*, Ancient of Wood Rats (14: 2, 5, 12, 24, 28, 29).

dutaⁿ or *titaⁿ*.—*inkuddutaⁿ*, I urge you on (17: 20). *kuddutaⁿ dapha'* /shesent them off (26: 38). *kuddutaⁿ*, (she) urged him on (29: 15) (rather *akuddutaⁿni*). *tuⁿfik a'kuddutaⁿni*, he set the dog on him (p. 147: 2). *tuⁿfik aya'kuddutaⁿni*, did you set the dog on him? (p. 147: 3). *tuⁿfik nka'kuddutaⁿni*, I set the dog on him (p. 147: 4). *ya'nikudutaⁿtu kan xkide'di*, they started me homeward (p. 159: 14). *kuddutaⁿ k de'di*, he set the dog on him (B) and then he (B) went (p. 166: 1). *a'kuddutaⁿtu*, 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.—*Tanyan' hany'a' teina'ni ko' Tanyi'nikiy'a' hany'a' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *nka'diyan' e' ande'*, my father he (the aforesaid) moves, or, I have a father. *nka'diyan' e' maⁿki'*, my father he reclines, I have a father. *nkon'ni e' ande'*, my mother she moves, or, I have a mother. *nkon'ni e' naⁿki'*, my mother she sits, or, I have a mother. (Also 9: 4).—*e'di; tan' e'di ka'wak ya'te'*, 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'yihhi*, *e'yaⁿ nⁿkihhi'*) [The plurals given for this verb may be those of *inhiⁿ*: *e'yaⁿ in'hiⁿ*, *e'yaⁿ a'yin'hiⁿ*, *e'yaⁿ nⁿki'hiⁿ*]. *e'yaⁿ hi' xyan' kiya' de on'knⁿ tuxa'*, when he reached there, he (the Sun) had already gone, they say (3: 11, 12). *e'yaⁿ nⁿkihhiⁿ xyan' de on'knⁿ*, he had already gone when I arrived there. *xki'tonni e'yaⁿ nⁿkihhiⁿ xyo*, I will reach there first (3: 16). *eyan' hi ha' kikiⁿno'*, when he reached there he spoke to it (1: 11). *ekan' Toweyan' eyan' hi*, then the (distant) Frenchman arrived there (1: 15; 2: 3). "*eyan'-hinta'*," *Toⁿtkana' ki'yehaⁿ kide'di*, "go there," the Rabbit said to him and went home (2: 10, 12). *eyan' in'hiⁿ*, to reach there (*e'yaⁿ a'yin'hiⁿ*, *e'yaⁿ nⁿkihhiⁿ*; *e'yaⁿ in'xtu'*, *e'yaⁿ a'yin'xtu'*, *e'yaⁿ nⁿkihhiⁿxtu'*). *wile'di ko e'yaⁿ nⁿkihhiⁿxtu'* dande' Ba'yusyan', we shall reach Bunkie to-morrow. *e'yaⁿ nⁿkihhiⁿ yaⁿka' de on'knⁿ*, he had already gone when I reached there. *e'yaⁿ nⁿkihhiⁿ yaⁿka' te*

on' mañki', "I reached there when dead made he lay," he was already dead when I reached there. *tañ'nikiyañ' eyañ' inhin'*, he was the first one to reach there. *e'yañ' kidi'*, to reach there, his home (2: 18) (*e'yañ' yakidi'*, *e'yañ' xkidi'*; *e'yañ' kinhin'*, *e'yañ' yakihin'* (instead of *e'yañ' ikin' hin'*), *e'yañ' xkinhin'*). Futures: *e'yañ' kidi' dande'*, *e'yañ' yakidi' dande'*, etc.). *e'yañ' 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'yañ' kide' di* (by analogy = *Ø*., *èdi gte*, but given as = *Ø*., *ife*), to go or to have gone to a particular place (*e'yañ' ka'yide' di*, *e'yañ' nde' di*, pl., *e'yañ' a'de (±tu')*, *e'yañ' kaya'de (±tu')*, *e'yañ' nkade' (±tu')*). Futures: *e'yañ' kida' dande'*, *e'yañ' kayida' dande'*, *e'yañ' nda' dande'*; *e'yañ' ada' dande'*, *e'yañ' kayada' dande'*, *e'yañ' nkada' dande'*). *e'yañ' nde' xana'*, I can go thither (if I wish: masc.). *e'yañ' kye'ide' di*, to be going thither again (*e'yañ' kye'dedi*, *e'yañ' kiya'ndedi*; *e'yañ' kya'de*, *e'yañ' kya'yade*, *e'yañ' kiya'nkade*). Futures: *e'yañ' kye'ida dande'*, *e'yañ' kye'da dande'*, *e'yañ' kiya'nda dande'*; *e'yañ' kya'da dande'*, *e'yañ' kya'yada dande'*, *e'yañ' kiya'nkada dande'*). *e'yañ' ma'ñ-kiyè*, to leave or put a horizontal object (as a tool) there (*e'yañ' ma'ñkihayè*, *e'yañ' ma'ñkinè*; *e'yañ' ma'ñkiyètu'*, *e'yañ' ma'ñkiha'yètu'*, *e'yañ' ma'ñkinèyètu'* (cf. *ma*). *e'yañ' ma'ñkiyè*, to leave or put a horizontal object there for another (*e'yañ' ma'ñkiha'kiyè*, *e'yañ' ma'ñkiha'xkiyè*; *e'yañ' ma'ñkikiyètu'*, *e'yañ' ma'ñkiha'kiyètu'*, *e'yañ' ma'ñkiha'xkiyètu'*). *e'yañ' ma'ñkihi'ñkiyè*, I leave it for thee (you). *e'yañ' ma'ñkiyañ'xkiyè*, he leaves it for me. *e'yañ' ma'ñkihiyañ'xkiyè*, thou (you) leave it for me. *e'yañ' ma'ñkiki'dahayè*, to leave or put a horizontal object there for them (*e'yañ' ma'ñkiyaki'dahayè*, *e'yañ' ma'ñkihaxki'dahayè*). *e'yañ' ma'ñkiki'dahayètu'*, they leave it for them. *e'yañ' ma'ñkiyaki'dahayètu'*, ye leave it for them. *e'yañ' ma'ñkihaxki'dahayètu'*, we leave it for them. *e'yañ' ma'ñkiyiki'dahayè* (?), he leaves it for you (pl.). *e'yañ' ma'ñkihiñki'da-*

hayè, I leave it for you (pl.). *e'yañ' ma'ñkiyiki'dahayètu'* (?), they leave it for you (pl.). *e'yañ' ma'ñkihiñki'dahayètu'*, we leave it for you (pl.). *e'yañ' ma'ñkiyañ'xki'dahayè*, he leaves it for us. *e'yañ' ma'ñkiyañ'xki'dahayètu'*, they leave it for us. *e'yañ' ma'ñkihiyañ'xki'dahayè*, thou (you) leave it for us. *e'yañ' ma'ñkihiyañ'xki'dahayètu'*, ye (you) leave it for us. *e'yañ' kuma'ñki-ki'daha'yèni'*, not to leave or put a horizontal object there for them (*e'yañ' kuma'ñkiyaki'dahayèni'*, *e'yañ' kuma'ñkihaxki'daha'yèni'*; *e'yañ' kuma'ñkiki'dahayèni'*, *e'yañ' kuma'ñkiyaki'dahayèni'*, *e'yañ' kuma'ñkihaxki'dahayèni'*). *e'yañ' kuma'ñkiyiki'dahayèni'* (?), he leaves it not for you (pl.). *e'yañ' kuma'ñkihiñki'daha'yèni'*, I leave it not for you (pl.). *e'yañ' kuma'ñkiyiki'dahayèni'* (?), they not for you (pl.). *e'yañ' kuma'ñkihiñki'daha'yèni'*, we . . . not . . . for you (pl.). *e'yañ' kuma'ñkihiyañ'xki'dahayèni'*, he . . . not . . . for us. *e'yañ' kuma'ñkiyañ'xki'daha'yèni'*, they . . . not . . . for us. *e'yañ' kuma'ñkihiyañ'xki'dahayèni'*, thou . . . not . . . for us. *e'yañ' kuma'ñkihiyañ'xki'dahayèni'*, ye . . . not . . . for us. *e'yañ' kuma'ñkiyèni'*, not to leave or put a horizontal object there (*e'yañ' kuma'ñkiha'yèni'*, *e'yañ' kuma'ñkinèni'*; *e'yañ' kuma'ñkiyètu'*, *e'yañ' kuma'ñkiha'yètu'*, *e'yañ' kuma'ñkinèyètu'*). *e'yañ' kuma'ñkiyèni'*, not to leave or put a horizontal object there for another (*e'yañ' kuma'ñkiha'kiyèni'*, *e'yañ' kuma'ñkiha'xkiyèni'*; *e'yañ' kuma'ñkikiyèni'*, *e'yañ' kuma'ñkiha'kiyèni'*, *e'yañ' kuma'ñkiha'xkiyèni'*). *e'yañ' na'ñkiyè*, to leave or put a cv. object, garment, etc., there (*e'yañ' na'ñkihayè*, *e'yañ' na'ñkinè*; *e'yañ' na'ñkiyètu'*, *e'yañ' na'ñkiha'yètu'*, *e'yañ' na'ñkinèyètu'*) (cf. *na'ñki*). *e'yañ' kuma'ñkiyèni'*, not to leave or put a cv. object, etc., there (*e'yañ' kuma'ñkiha'yèni'*, *e'yañ' kuma'ñkinèni'*; *e'yañ' kuma'ñkiyètu'*, *e'yañ' kuma'ñkiha'yètu'*, *e'yañ' kuma'ñkinèyètu'*). *e'yañ' na'ñkiyè*, to leave or put a cv. object, etc., there for another (*e'yañ' na'ñkiha'kiyè*, *e'yañ' na'ñkiha'xkiyè*; *e'yañ' na'ñkikiyètu'*, *e'yañ' na'ñkiha'kiyètu'*, *e'yañ' na'ñkiha'xkiyètu'*).

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'ñkíkiyèni'*, 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'ñkíhiyèni'*; *e'yan kúna'ñkíhiyèni'*; *e'yan kúna'ñkíhiyèni'*). *e'yan na'ñkíki'qahayè*, to leave or put a cv. object, etc., there for them (*e'yan na'ñkiyaki'qahayè*, *e'yan na'ñkíhaxki'qahayè*). *e'yan na'ñkíki'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'qahayè* (?), 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'ñkíki'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'ñkíki'daha'yèni'*, *e'yan kúna'ñkiyaki'daha'yèni'*; *e'yan kúna'ñkíhaxki'daha'yèni'*). *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'yèni'* (?), they . . . not . . . for you (pl.). *e'yan kúna'ñkíhiñki'daha'yèni'*, we . . . not . . . for you. *e'yan kúna'ñkiyan'xki'dahayèni'*, he . . . not . . . for us. *e'yan kúna'ñkiyan'xki'dahayèni'*, they . . . not . . . for us. *e'yan kúna'ñkíhiyan'xki'dahayèni'*, thou . . . not . . . for us. *e'yan kúna'ñkíhiyan'xki'dahayèni'*, 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 neyétu'*, *e'yan ne'hayétu'*, *e'yan ne'húñkétu'*) (cf. *ñè*). *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'yèni'*, *e'yan kúne'hayèni'*, *e'yan kúne'húñkèni'*). *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'kiyèni'*, *e'yan ne'hakiyèni'*, *e'yan ne'haxkiyèni'*). *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'kiyèni'*, *e'yan kúne'hakiyèni'*, *e'yan kúne'haxkiyèni'*). *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'yèni'*, they . . . not . . . for them (*e'yan kúne'yaki'dahayèni'*) (2 pl.). *e'yan kúne'haxki'dahayèni'*, 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'yèni'*, we will not put it there for you (all). *e'yan kúne'yan'xki'dahayè*, he . . . not . . . for us. *e'yan kúne'yan'xki'dahayèni'*, they . . . not . . . for us. *e'yan kúne-*

hiya'xki' dāha'yēni, thou . . . not . . . forus. *e'ya' kūne' hiya'xki' dāha'yētumi*, ye (you) . . . not . . . for us.—*e'wa*, yonder, that (26: 82). *ewaxti'*, further (29: 34), still further. *aya'di ewane' sa'hamni'*, that man (further off) is strong. *to'hana' e'wayan*, day before yesterday. *ewanya'di* (= *ewa* + *ayadi*), 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 xyē* (m. sp.), his head is large. *e'wandehe' or e'wandehe'* (= *ewande* + *hē*), he (or she) too. *e'wandehe'dan on' ni*, "he too did it," to do just the same, to repay an injury (*ayi'nihe'dan ayon' ni*, *nki'nihe'dan nkon' ni*). *e'we yuke'*, they (an. objects). *e'we yuke' ko kuyan' x-tumi'*, they hate him. *e'we yuke' pa ni'tata'ni xyē*, their heads are large. *e'weyuke'hē' or e'we yuke'hē*, they too.

e, ē, to say.—*e'kan*, "*Ayi'ndi ko iya' nkaku'yan*," *On'pi 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.—*hakē'tu i'yan*, how do they call over yonder? Ans., *Lamo'ri ē'tu*, they say, Lamourie). *ka'wakē'tu* (= *kawak* + *ētu'*), what is it called?—*ēdi or ēdi'*, to say (*ē'ikiyē'di*, *ē'tānke'di*; *ētū'*, *ē'ikiyētū'*, *ē'tānke'tū'*). *Lamori ē'tu*, they say (or, they call it) Lamourie. *ekan' ason' posta' in'sihi'xti ma'ni'ki*, *ēdi*, then he (the Rabbit) said that he lay (=was) in great dread of a brier patch (1: 16).—*ēhan* (*ē* + *han*), he said it and . . . *ayin'sihi'xti ko' ason' kde'hinya xo'*, *ēhan Tētkana' 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' ta'wxti nkat'i na'*," *ēhan' kide'di*, "I dwell in a large brier patch," said he and he went home (2: 2).—*ē'takahedi'*, to say that, he says that (*ē'takaye'di*, *ē'taŋke'di*; *ē'takahetu'*, *ē'takayetu'*, *ē'taŋketu'*). *ē'takaha' dande'*, he will say that. *ē'takaya' dande'*, you will say that. *ē'taŋka' dande'*, I will say that.—*ē'takziye'di*, to have said it to him (*ē'ikiya' kiyē'di*, *ē'tikazkiye'di*).—*ē'taŋke'hi*, I said it in that manner.

ē'taŋke'hi yate nkon'ni, I did call it thus.—*ē'ikihe'di*, to say it or that, he says it or that (*ē'tikaye'di*, *ē'taŋke'di*). *ē'tinye'di*, I said it to you. *ē'tiyaŋke'di*, you said it or that to me.—"*ndohu ya'xkiduwa*," *ina' ē'ikihe'di ē'tuxa'*, "come and untie me," said the Sun to him (3: 21).—*ē'tikahex on'*, he said that all the time (*ē'tikaye'dayon*, *ē'tānke'x nkon*, *ē'tikahexatu'* or *ē'tikahexon'tu'*, *ē'tikayexatu'* or *ē'tikayexayon'tu'* (?). *ē'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. *ēdi' ē'tuxa'*, it was said (long ago) that he said it (3: 8; 7: 15). *ē'tuke'tuxa'* (past of *ē'tuketu'*), is that the way to say it? or, did they speak it in that manner? *ē'tuke ya'tuxa'*, is that the way you all say it? (J. O. D. doubts this form).—*ki'yē*, to say that to or about him (*ya'kiyē'di*, *a'xkiyē'di*; *ki'yētū*, *ya'kiyētū'*, *a'xkiyētū'*). *inyē'di*, I say or said it to thee (you). *inya' dande'*; *iya'kūtiki na'*, I will say it to you; do not tell it. *inya' xo*, I am going to say it to you. *Tētkana' On'pi'k*, "*Heyan'hinta'*," *ki'yehan' kide'di*, the Rabbit said to the Bear, "go there," and went home (2: 2) (see *kan'hi*, *kūtiki*). "*ā*," *kiyē'han*, *kiya' kīpana'hi dē' han*, *iŋknē' On'pi ya'ndi*, the Bear said, "Oh!" and turned back again and went and vomited (2: 20). *kiyē'di*, he said to him (6: 20).—*he*, to say it or that; to say it to him. "*inaye'yan*," *he' kan*, "*Aduti' ē'tuke' ko ndu'xni xa'na*," *ēdi Tē'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' tixizyē' na'ni'ki Tē'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).—*hedī'*, *hē'di* (1: 17), to have said it; he did say it; to say that; he did say that (which precedes) (*ha'yedi'*, *nkedī'*; *hetu'*, *ha'yetu'*, *nketu'*). "*xkida' dande'*," *hedī' na*, he said, "I will go homeward" (referring to himself). "*xkida' dande'*,"

ha'yedi' na, you said, "I will go homeward" (referring to yourself). "*ɔkida dande*," *nɛdi' 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." "*ɔkada dande*," *nɛtu' na*, we said, "we will go homeward (?)" (referring to ourselves). *teye' hɛtu'*, they say that he killed him. *tohana'k kide'di*, *hɛtu'*, they say that he went home(-ward) yesterday. *tehe'daⁿ hɛtu'* (said to a woman or women); *tehe'daⁿ hɛtu' nazo'* (to a man or men), how far, or, how long did they say that it was? *he ha'w'c kide'di*, he said that and went home, or, when he said that he went home (2: 10).—*On'ɛi yandi' he'di*, the Bear (the subject) said that (which precedes) (2: 6, 10, 12; 7: 13).—*hɛ'ɛika he'di*, to have said that (?) (*hɛ'ɛikiye'di*, *hɛ'ɛiɛkɛ'di*; pl., *hɛ'ɛikahetu'*; *hɛ'ɛikiyɛtu'*, *hɛ'ɛiɛkɛtu'*).—*dede*, speech, language. *ta'nɛks ha'ya' dede*, the Biloxi language (= *ta'nɛks ha'ya' ade*).—*hade* or *hade'di*, to talk. *hade padɛa'dɛa teedi'*, a great talker. *hade kade niki'*, a silent person: lit., without talking a language (Bj., M.). *hade natka'*, "to talk short," to speak a few words at a time. *a'ya'di ne' hade'di*, the standing man talks.—*hadetko'*, "to talk standing," to act as a crier, herald, or preacher, to preach, to proclaim (*haya'detko'*, *nɛa'detko'*). *hade-tko' ti'*, "preaching house," a church (= *ya'nikode*, *yoⁿ kode ti*).—*ade*, to talk; speech, language (*aya'de*, or *yade'di*, *nka'de* or *ɔnka'de*). *ade sanha'ni'*, to raise the voice (*aya'de sanha'ni'*, *nka'de sanha'ni'*). *ta'nɛks ha'ya' ade* *ɔnka'de te'*, I wish to speak the Biloxi language. *tanɛ'ks ha'yadi' ade yade'di*, do you speak the Biloxi language? *ade o'nde*, he was talking so long (*aya'de o'nde*, *nka'de o'nde*, *ade'ru o'nde*, etc.). *ade hae'yɛ*, "to talk slowly," to whisper (*aya'de hae'haye*, *nka'de hae'hɛnɛ*). *ta'nɛks ha'ya' ade*, the Biloxi language. *ade kade'ni*, he does not speak the language; a silent person (Bk.). *ade kda-*

kayi', a mocking bird. *tanɛ'ks ha'yadi' ade yoⁿ hiya'nikuka'de kan' pade'hi ma'ni-kɛɛ pana' ayindi'ta dande*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *ade kɔ'deni he'di*, or *ade kɔ'dɛ'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): *hedɛ*, in this compound, may be, "one said it," or "one says it," and *kɔ'deni* seems to be an unusual form of *kadeni*, as there is no idea of filth in the compound. *ade na'ɔk na'pi* (or *kde-na'pi*), he talked till day (*aya'de ina'ɔk na'pi* (or *kde-na'pi*), *nka'de na'ɔkna'pi* (or *kde-na'pi*), *ade ha-ma'ɔk kde-na'pi*, *aya'de hima'ɔk kde-na'pi*, *nka'de nkama'ɔk kde-na'pi*). *ade na'ɔk kde'pi*, he talked till night. *ade na'ɔk kdekɛtɛtɛ'zexe*, he talked till noon. *ade na'ɔk kdekɛtɛtɛ'ni*, he talked till late in the afternoon.—*a'de kɔ'di-gayi'* or *ade kɔkayi'*, "it mocks one's words," a mocking bird.—*tanɛ'ks ha'yadi' ade yade'di*, do you speak the Biloxi language? *kɛa'dɛdɛha'*, *kyade-dɛha'*, to talk or speak for them, "he talks for them," an interpreter (*ya'kɛa'dɛdɛha'*, or *ya'kyadedɛha'*, *a'ɔkɛa'dɛdɛha'*). *ya'ɔkyadadɛha'*, talk for us. *kyade'di*, to talk for another (*yakyadedi*). *i'nikyade'di*, I talked for you. *i'nikyade' dande*, I will talk for you. *ya'ɔkyade'di*, did you talk for me? *kɛa'dɛtu*, they talk together. *yakɛa'dɛtu*, you talk together. *a'ɔkɛa'dɛtu*, we talk together.—*ukade*, to talk to, to read (aloud?) (*yuka'de*, *ɔ'nikuka'de*; *uka'dɛtu*, *yuka'dɛtu*, *ɔ'nikuka'dɛtu*). *hi'nyu'kade* (or *nyukade*), I talk to you. *ya'nikukada*, talk to me! *i'yuka'de*, he talks to you. *ya'nikuka'de*, he talks to me. *sa'ni' yu'ɛ' akɛtɛyɛ' uka'de yin'pɛ'ɛtɛtu*, (all) those girls read very well. *tanɛ'ks ha'yadi' ade yoⁿ hiya'nikuka'de kan' pade'hi ma'ni-kɛɛ pana' ayindi'ta dande*, all these (horizontal) knives shall be yours, if you talk to me in Biloxi. *uka'de kde'pi*, he talked to him till night. *uka'dɛdɛha'*, to speak to them (*yuka'dɛdɛha'*, *ɔ'nikuka'dɛdɛha'*). *uka'dɛtu*—

dāha', they speak to them. *yuka'dētu'-dāha'*, ye (you) speak to them. *ū'ñku-ka'dētu'dāha'*, we speak to them. *i'yuka'-dēdāha'*, he speaks to you. *i'yuka'dētu'dāha'*, they speak to you. *ya'ñkuka'-dēdāha'*, he speaks to us. *ya'ñkuka'dētu'dāha'*, they speak to us. *hin'xkukade'*, to speak to himself (*yi'xkukade'*, *ñkin'xkukade'*). *hade' kade' niki'*, "without talking a language": a silent person (Bj., M.).—*kyuka'dē*, to speak to another for a third person; to read to another (*yakyu'-kade'*, *zkyu'kade'*; *kyuka'dētu*, *yakyu'kade'tu'*, *zkyu'kade'tu'*). *ya'xkyuka'de*, he spoke to him for me. *ya'xkyu'kada'*, speak to him for me. *kyuka'dēdāha'*, he speaks for them. *yakyu'kade'dāha'*, thou speakest for them. *zkyu'kade'dāha'*, I speak for them. *kyuka'dētu'dāha'*, they speak for them. *yakyu'kade'tu'dāha'*, ye (you) speak for them. *zkyu'kade'tu'dāha'*, we speak for them. *ya'xkyuka'dēdāha'*, he speaks for us. *ya'xkyuka'dētudāha'*, they speak for us. *ya'xkyu'kada'dāha'*, speak to him for us.—*ka'deni'*, or *kade'ni'*, not to speak or talk (*kaya'deni'*, *nka'deni'*). *ade' kade'ni na*, to be mute, dumb; he does not speak the language; a silent person (Bk.). *na'wū dē a'xzi kade'ni ndon'xtu*, we have seen the mute woman to-day. *Tan'ks han'yadi' ade' nka'de'ni*, I do not speak the Biloxi language. *kika'dētu*, they talked together (7:4).

ē, = e or ay (?).—*ē'kitē'naxi*, is he your friend? (*ē'naxi'*).

e'daki.—*yahe'dakiye*, you ought to make it a little better (p. 152:1). *yahe' e'-dakiye' naxi'ya*, he ought to have made it better (but he did not) (p. 152:2).

ēdā² (?), completed; finished.—*dan'* (?), 15:2. *hē'tu*, they finished (26:65). *te'hēdan'*, finished that (28:42). *hēdhan'* (*he'dan' + han'*), finished. *de'hēdhan'*, when that (was) finished (6:15).—*edan'yē'*, to finish or complete a task (*edan' hayē'*, *edan' hañkē'*; *edan' yētū'*, *edan' hayētū'*, *edan' hañkētū'*).—*hedan'*, sign of complete action; not used after verbs of motion. *waxi' apa'sak on' hedan'*, the shoe has been patched. *do'xpe naskē' kiko' hedan'*, she (has)

finished mending the coat. *yaduxtan' kiko' hedan'*, he has finished repairing the wagon. *ase'wi aya'yima'nini he'dan'*, have you finished using the ax? *ase'wi nka'yima'nini he'dan'*, I have finished using, etc. *inhin' yafika' nkon' he'dan' nē*, I had already finished it when he came. *inhin' yafika' ayon' he'dan' nē*, you had already finished it when he came.—*he'detu*, a sign of complete action in the plural. *ūñktan'hin' he'detu*, we have finished running. *yini' he'detu*, you (pl.) have finished walking. *nka'toho he'detu*, we have finished lying on it. *ndu'ksiki' he'detu*, we have finished breaking the cord, etc.—*che'dan'* or *ehē'dan'*, so far and no farther; the end (1:21; 2:32; 3:26). *tehe'dan' ko e'hedan'*, as tall as.—*kē'dani'*, unfinished. *kedan' yēni'*, not to finish or complete a task (*kedan' hayēni'*, *kedan' hañkēni'*; *kedan' yētumi'*, *kedan' hayētumi'*, *kedan' hañkētumi'*). *kehe'detu'*, pl. sign of completed action. *waxi' apasta'k nkon' kehe'detu'*, we have finished patching the shoes. *nka'hinatsi' kehe'detu'*, we have finished selling. *nkon' kehe'detu'*, we have finished making it. *kiō'-wehi'ñkehe'detu'*, we have swapped (*tove*). 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.)

ēdi', behold; at length.—*ēdi' Toētkana' kōnkān' kton'pa' ti' xyapka' kti'handon' ētuxa'*, at length (or, once upon a time) it is said that the Rabbit lived in a tent with his grandmother (3:1). *ēdi' ina' ko dusi' on'xa ētuxa'*, behold, the Sun had been caught (3:13). *ēdi'*, *on'yadi' xi' naskēxti' kiōn'ni de' on'knē ētuxa'*, behold, a man with very long feet had passed along ahead of him (3:2,3). *ēdidi'* (word of uncertain meaning) (14:19).

e'kēdxyi², afterward (9:12).

ēkta²ni', a sharp peak or hill.—*ē'kta-nihi'xyē*, many sharp peaks.

ē'xka or hē'xka, the black-headed buzzard.—*E'xka po'tckana'* (10:17), or *Hē'xkanadi* (10:19), the Ancient of Black-headed Buzzards. *ē'xka naskē'*

or *h'xka nask'*, the red-headed buzzard, "the long *h'xka*." *Ēxkana' skēna*, *Haxkana' skēna*, Ancient of Red-headed Buzzards (15: 4), the Ancient of Long-necked Buzzards (28: 240, 256).

ē'xti, far.—*ē'xti'k*, far off (29: 2). *ē'xtixti'*, very far (26: 63). *ē'xtihi'*, how could that be? (26: 32).

e'ma.—*e'ma a'hi*, close to him (21: 6, 15). *ēma'hi'n*, she gets just there (28: 173). *ē'ma'*, just there (28: 77, 239).

ema', see! (?) look out!—*ema'*, *dupa'xkə*, see! open the door! (said by a female to a female). *ema'*, *a'ya'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! *a'fikapi' ema' aya'puxi' na*, *oho' na'*, beware lest you touch the gun, (for) it might go off! *ema'*, *ka'zka' haka'naki xyo'*, take care! or the pig will get out.

e'tax.—*e'tax kike'*, it makes no difference (20: 22).

ē'ti or *ē'ti*.—*ē'ti*, here (20: 23). *ē'ti*, there (21: 31, 35), this is it (26: 17, 41; p. 158: 18, 21).

ē'ti'ke, so, thus, as.—*ē'ti'kētu'*, they do so (20: 47). *ta'nyi'nikiya' ti' tēna'ni ko ē'ti'ke na'*, *Ba'yusyan'*, there are as many houses in Lecompte as there are in Bunkie. *teina' yuke'di ko ē'ti'ke*, as many as. *ka'wa ni'ki na'xkan' ē'tikē ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16). *skūti'xtētikē ko ē'tikē*, it is as deep as that (water). *ē'tiki'xti na*, he was poor enough (before that misfortune overtook him) (sometimes used with *kwaxti xyē*). *kē'tikēni*, that is not the way. *kē'tiki'ni*; *ti nē ko ko'hi ti nēdi ko'hi kē'tiki'ni*, that house is not as high as this one (*kē'tikini* may be intended for *kē'tikēni*). *haye'fikē pi'hēdi*, you ought to do that (Bk.). (Also 7: 3; 8: 11, 22, 26; 9: 8; 10: 25; 14: 15, 19.)

ē'tukē', because, since, that kind or sort.—*ka'wa nēyēhātuni' ē'tukē' tci'waxti ndo'x to'*, we have seen great trouble because we knew nothing. *ki'hiyē'ho'ya'nikēdāhani' ē'tukē' tciwaxti' ndo'xt o'*, we have seen great trouble because he did not teach us. *tēdiki' kadēni'*, why does it not burn? Ans., *ē'tukē' kūdotci'*, because it is very wet. *ku'ti-ma'nikē' kihiyē'hi'yē ē'tukē' ka'hena'n iyēho' ni*, you know everything because God has taught you (5: 8, 9). *aduti' ē'tukē' ko ndu'xni xa'na*, I have never eaten that sort of food (2: 21). *ē'tūxkikē'*, at any rate, nevertheless, notwithstanding. *ē'tūxkikē' adē'*, 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'wakandē' dūktōho' nika'nde*, I just went falling about (p. 153: 29).

eyaxa', the only one.—*kūdē'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'qo' sa'iki' ha ha'nūn*, is that a boy or a girl? *toho'xk waka' ha ha'nūn*, is that a horse or a cow? *Tanē'ks' a'ya'di Ma'mo a'ya'di ha ha'nūn*, is he a Biloxi or an Alibamu man? *toho'xk nonpa'da'ni ha ndo'w dāha'*, I saw two or three horses. *a'ya'di nonpa'da'ni ha ndo'w dāha'*, I saw two or three men.

ha.—*tēdiki' 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*, *nka'dhi*, *had-hitu'*, *haya'dhiu'*, *nka'dhiu'*).—*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.—*kaha'dāhāni'*, not to beg (*ka'haya'dāhāni'*, *nka'dāhāni'*; pl., *kaha'dāhātuni'*, *ka'haya'dāhātuni'*, *nka'dāhātuni'*).

hadiya'phi', 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. *hiptcín'* *haidi' na*, your nose bleeds. *ayi'nizu'x-wi ha'idi' 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'ki-neonni'*, "blood's mother," the milt or spleen. *hai'kinedi'*, the milt or spleen (?). *ai'kine'yaⁿ*, the milt or spleen (*aya'ikineyan'*, *nka' kineyan'*). *iyo' 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). *ayd'ki tci'dikě*, what kin are you two? *kihě'ki tci'dikě yuke'di*, what kin are they two? *u'ñkikiha'itu'*, we are related to one another, we are kin. *ha'idi wdtkina'* (G.); *ha'idi we'ikina* (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'künüki*), *nka'kanaki*, or *nka'künüki*).—*ina' ha'kanaki'*, "the sun comes out," sunrise. *emaⁿ*, *kcicka' haka'naki xyo'*, look out! the hog will surely get out! *ani' aka'naki'*, the water comes out of the ground. *aka'nañki*, he came forth from (16: 8). *iñkana'ñki* (= *ina aka-na'ñki*), sunrise (17: 2). *pe'tikan'a'ka-na'ñiyě*, to take it out of the fire (p. 146: 31, 32). *unatč' ktčđđi 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, 218, 219, 220, 239; p. 156: 25, 26, 27.)

haxe'ye', a crest of hair (on the human head).—*haa'xaxeyě*, the crest of a bird. *pka'naxere'*, a scalp lock.

ha'me, a bent tree.—"*ha'me tan' on'ni nkat'i na'*," *ěhan' kide' kan*, *Tětkana'di ti'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' inda'hi ande' txye*, he was hunting for (in the past) the large bent tree (2: 12).

ha'nde or **a'nde**, to be (a sign of continuous or incomplete action), (*aya'nde* or *hiyande nka'nde*; plurals: *yuke(di)*; *yayuke(di)*; *nyuke(di)*).—*spdehi' du'si ha'nde*, he is holding a knife. *spdehi' i'dusi aya'nde*, you are holding, etc. *spdehi' ndu'si nka'nde*, I am holding, etc. *unoxě' ha'nde on'xa*, he was dwelling with her (continuous act). *uyi'hi ha'nde*, he was thinking (continuous act). *nkaduti' na'ñki yaⁿ kan'*, *ini'hi ha'nde*, while I was eating, he was drinking. *i' hande' na'ñki yaⁿ kan'*, *nkaduti' na'ñki na'*, while he was drinking, I was eating. *sin'fo' iñksiyō' du'ti ha'nde*, the boy continues eating the meat, he is still eating it. *ntú'mnoxě' nka'nde on'xa*, I used to live (lit., I used to be living) with her (long ago). *ntú'mnoxě' nka'nde on'ni*, I did live with her for some time. *ntú'mnoxě' xa nka'nde*, I am still living with her. *maxin'tiyaⁿ paspahon' ha'nde*, she is frying eggs. *xa'nina'tiñkě'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'fi yaⁿ e'yaⁿ hi' ason' tan' inda'hi hande'txyan'*, when the Bear reached there, he was seeking a large brier patch (2: 4). *aya'nde kan' ě'fikinyon'ni wđ*, "When you were there, did I do that to you?": was that you whom I treated thus? (2: 6, 13). *ěkanhan' akidi' si'psiwe'di duti' ha'nde*, and then he was eating (for some time, the insects known in Louisiana as) "Bessie bugs" (2: 15). *ayya' kaka' ye'hoⁿ te' ha'nde ětuxa' Tě'ikanadi'*, 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). *tcima'na kunkuyaw' unoxw' a'nde oxa'*, 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. *ayon'ni e' ande'*, "my mother she moves," I have a mother. *tcu'nik'i i'nikta'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 tci'diki a'nde ita'*, ("horse which moves your") or *toho'xk tci'diki a'nde ko' a'yindi'ta*, which is your horse? *te' a'nde*, he moves here, or he is (still) here (*te' aya'nde*, *te' nka'nde*; *te' yuke'di*, *te' i'yuke'di*, *te' nyuke'di*). *te' a'nde ha'nta*, 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 yuke'di*, they move there, are or were there. *e'wa i'yuke'di*, you (pl.) moved there, were there. *e'wanyuke'di*, we moved there, were there. *e'wa ka'nde ha'nta' hanan*, he was there, but (he has gone elsewhere). *e'wa yuke'di ha'nta' hanan*, they were there, but (they have gone elsewhere). *ha'metaw' on inda'hi ande' tzye* (=inda'hi hande tzyan), 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. *ayuyaw' nka'kamicki'ke nka'nde xana'*, I am used to licking the dew off of (the ground) (1: 7).—*ant* (24: 1). *ande'de*, this running animate object. *aya'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. *aya'tan'hin ande'yan nkyehon'ni*, I know that running man. *spdehi' i'dusi aya'nde*, you are holding a knife. "*i'yinda'hi yuke'di ko' ayande'ywaw'yan nda'hi han'i*," *he'di*

To'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). *ie'ni hiya'nde*, you are still alive, you are not dead yet (see *te*). *spdehi' ndu'si nka'nde*, I am holding a knife. *ahite'ni nka'nde*, I am still alive, I am not dead yet. *aya'di hande' sa'han'ni xye*, that man is very strong. *antkde'*, to keep on at it till. *epikay'o'ndaha yantkde'*, you keep on at it till. *epia'nikon'daha nkanikde* (+*psi*)=midnight. *epia'nikon'daha nkande* (no duration specified).—*xmedi* (possibly this should be *hinedi*), a sign of continuous action (?). *te'ikana' axokyan' yekqan' dusi' ugne'di*, the Rabbit took a piece of cane and a tin bucket, and was approaching the well (1: 9). *duktuk'e' han in'pi han kyan'higne'di*, he tied him and laid him down and was scolding him (as he stood?) (1: 15, 16). *yande'* (classifier), the running object. *aya'tan'hin yande'a'yehon'ni*, do you know the running man? *ewanya'di yande'ka'wa*, who is yonder running man? *aya'yo' yande'yin'kon'ni*, is that man married? (w. sp.). *tcu'nik'i yande' naziate'* (w. to m.), kick that dog!—*ya'nde*, at length (?), now (?). *ka'wa ni'ki nax kan*, *epike'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 ha'nta' 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'hanika'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 (*ha'n'e*, *nka'n'e*).—*inya'n'e*, I found you. *evande' yanika'n'e*, he found me. *hayi' ndyanika'n'e*, you found me. *on'pi'k ha'ne otu' xa*, they have found a bear and (men) have shot him (2: 31). *anetu'*, they found her (20: 2).—*kaneni'*, not to find it (*kaya'neni'*, *nka'neni'*). *ka'wak ka'neni' 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 "hapax legomenon."—*i'yinda'hi yukē'di ko'ayande'yawa'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'nūn, hanān, (1) perhaps; refers to a present act or expresses uncertainty.—*de'di ha'n'*, 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'xkita'di ha'nūn*, perhaps you have forgotten me. *nē'pi'hikē' ha'nūn*, perhaps (or, I think that) I am making this correctly. *te'di ha'nūn*, he may be dead. *e'wa ka'nde hanica' hanān*, he was there, but (he has gone elsewhere, I know not whither). *e'wa yukē'di hanica' hanān*, they were there, but (they have gone elsewhere, I know not whither). (Also 22: 10; 24: 4, 5.) (2) Used interrogatively: *sūto' sañk'i ha ha'nūn*, is that a boy or a girl? *toho'xk waka' ha ha'nūn*, is that a horse or a cow? *Tanē'ks a'ya'di Ma'mo a'ya'di ha ha'nūn*, is he a Biloxi or an Alibamu man?

hao.—*hao'di*, to nail (*haya'odi, nka'odi; haotu', haya'otu', nka'otu'*).—*hao'knē, xyā'*, he nailed it long ago. *ūnsidi'xti hao'*, a nail, nails (of metal).

ha'owudi', the beech tree.

hao^a, to cook (p. 142: 14, 15) (cf. *ue*).

hape'nixka xyā' hayi', the meadow lark (cf. *hapi*).

ha'pi, hapi', awi (28: 28), **awiya^a**, a leaf, leaves.—*ha'pi so'sa'*, one leaf. *ha'pi nonpa'*, two leaves. *ha'pi na'tcka*, few leaves. *ha'pi yi'hi*, many leaves. *ha'pi pana^a*, all the leaves. *ha'pi a'mañki* (used because the leaves hang, M.), or *ha'pi tēna'ni* (Bk.), some leaves. *ha'pi ni'hi*, no leaf, *haala' tani' hapi'*, a banana leaf. *hap tēti'*, a red leaf. *hap tētitu'*, red leaves. *hap sūpka'*, a brown leaf. *hap sūpka' ayi'xti*, many brown leaves. *haawūka'*, under the leaves (17: 18). *awi'āsk dūti'*, "edible green (object)," turnips. *awi'ska tu'donni'*, turnips (5: 4). *awi'āsk potcka'*, "round green (object)," cabbage. *hapē'tka ha'yi*, huckleberries, whortleberries.

hau.—*hauni'*, to dangle.—*nizurwi hauni*, "dangle from the ears," earrings. *ptēn hauni*, "dangles from the nose," a nose ring. *hauni' tētitka'*, "they dangle and shine," silver earrings. *hauryo'*, "something which hangs," a fringe of skin. *haudē'*, a woman's long skirt. (See *doxpē' tētkedeyi' tēpi'xi*.)

hauti', to be sick in any way (*aya'uti, nka'uti; ha'utitu', aya'utitu', nka'utitu'*).—*ha'uti' xyē*, he is sick much or often. *tohana'kan a'ya'hauti' ndon'hi*, I saw a sick man yesterday. *a'ya'hauti'*, a sick man. *a'xti' hauti'*, a sick woman. (Also p. 143: 11.) *yañka'wati'*, I am sick; given in the following sentence: *yañka'wati' kikē' nkata'mini*, although I am sick, I work (this may have been intended for *nka'uti*, I am sick). *nka'duti' na'ūnkihi' xyē'ni yañka'ti*, I wished to eat it, but I was sick. *kāha'utini'*, not to be sick (*kā-yuha'utini', nka'utini'; kāha'utituni', kā-yuha'utituni', nka'utituni'*). *ha'uti tēti'*, "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*, 20, *konicka, kūtinski hayi, pē'ti, hapenicka xyā' hayi', tēti'mi hayi', yo, poxay', xanday', tēda'gayi', xomdayi', omay', pūka'yi, kosay', o, antcka', masā*.)

ha'yi^a.—*ha'yi^a naxē'*, to ask a question (*aya'yi^a naxē', nka'yi^a naxē'*).—*nya'yi^a naxē'*, I ask you a question (4: 5, 6). *nya'yi^a naxa' dandē'*, I will question you. *ayindi' yañka'yi^a naxē'*, you will question me. *ewandē' yañka'yi^a naxē'*, he will question me. *ha'yi^a naxē' dāha'*, to ask them a question, to question them (*aya'yi^a naxē' dāha', nka'yi^a naxē' dāha'*). *ewandē' yañka'yi^a naxē' dāha'*, he questioned us. *dehina' naxē' dāha'*, ask them! (31: 19).

ha^a, ha, hither, toward speaker (p. 153: 4, 9). *dohu' ha^a*, come right here! (male or female sp.). *ñkīyan'te ha^a*, I am sleepy (7: 13).

ha^a, and or when: always follows immediately after some verb.—*akūtryi' dūti' de ha' tēkēdi'*, take the book, go, and hang it up on a nail. *ha^a* causes the

elision of final *di* of verbs, thus: *paxi' han apūdi'yē*, he deceived him (*paxidi*) and (thus) repaid him; *ipxi' han apūdi' hayē*, you deceived him and (thus) repaid him; *ūnpxi' han apūdi'ūñkē*, I deceived him and (thus) repaid him. *dū' kūckē' han', in' pi han' kyan' hiñne' di*, he tied him and laid him down and was scolding him as he stood (?) (1: 14, 15). *pədehi' dusi' hañkeyan' kiya' de ētuxa'*, he seized the knife and departed again (3: 19, 20). *eyan' hi ha' kikk'no'*, when he reached there, he spoke to him (1: 9). (Also 2: 2, 3, 5, 17, 18; 3: 22; 6: 13, 15; 7: 2, 4, 7, 8; 14: 1, etc.).

ha^a a^al, oh no! (26: 32).

ha^atca, or *ha^atc*, (1) implies uncertainty.—*tē' 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 yukē' di han'tca' hanan'*, they were there, but (they have gone somewhere). (2) when. *on'ti ya'ndi he' di han'tca' te'yē tē' Tē'tkana'kan'*, when the Bear said that (which precedes), he wished to kill the Rabbit (2: 24). *hakū'nūki 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' don'hi'*, go to that place or in that direction and look! *he'yan'*, there, in that place. *de' heyān'hin'*, he departed and arrived there. *Tē'tkana' On'ti'k*, "Heyān'hinta'", *ki'yehan' kide' di*, the Rabbit said to the Bear, "go there," and went home (2: 1, 2). *he'yan' kī' di*, to reach there again; to reach there, his home (*he'yan' yakī' di*, *he'yan' xkī' di*). *he'yan' kī' di kunkūnyān' kūtiki'*, (when) he reached home, he told his grandmother (3: 16). *heyān'ka' yandi'hin'*, to think of that person continually. *he'ūne' di*, that one. *he'ūne' di i'naxtē*, that one kicked you. (Also 8: 5, 11; 9: 14.)

he, shall (11: 8).

he, *hē*, too, also. *anya' di axti'yan' he'*, a man and a woman. *axti' anya'diyan' he'*, a woman and a man. *sin'to' sañki'-yan' he'*, a boy and a girl. *sin'to' yihī' sañki'yan' yihī' he'*, "boys girls too," boys and girls. *anya' di yihī' axti'yan' yihī' he'*, men and women. It occurs as follows with the verb *hande*, to be: *hand-he ayindhē*, *ayimxtuhē*, *evandehē*, *eweyukēhē*, *nkindhē*, *nkirtuhē*. *ehe'*, he too, she too, it too. *ehe' kīdu'nahiye'*, he too turned it. (Also 7: 7; 9: 12; 14: 20; 15: 9, 10; 17: 20.)

hedan^a, tall, high, long.—*tcehe'dan^a*, how high? how tall? how far? how long? *sin'to' ko tcehe'dan^a*, how tall is the boy? (i. e., Bankston Johnson). *ti' tko kowō'hi tcehe'dan^a*, how high is this house? *ti ne'yan' kowō'hi tcehe'dan^a*, how high is that house? *yaduxat' tan'hin' nalkohi' ndosan'hiyan' ti ne'yan' tcehe'dan^a*, how high is the house on this side of the railroad? *tcehe'dan^a nkyē'honmi'*, I do not know how high or tall. *Tan-yi'ñkiyan' kin'hin' yantcede' Lamo'ri tcehe'dan^a*, how far is it from Lecompte to Lamourie? *Lamo'ri kin'hin' yantcede' Tan-yi'ñkiyan' tcehe'dan^a*, how far is it from Lamourie to Lecompte? *dehe'dan^a*, this high (p. 123: 6). *skūti' tcehe'dan^a nkyē'honmi'*, I do not know how deep it is. *tcehe'dan^a hētū'*, how long, or, how far did they say that it was? (said to a female or to females); but, *tcehe'dan^a hētū' naxo'*, how far, etc., did they say that it was? (said to a male or males). *tcehe'dan^a ko e'hedan^a*, as tall as. *tcehe'dan^a nedi' ko uki'kiñge*, half as tall.

he'dika^a (tea'), to wait.—*inyi'tuhe' dikan^a*, I wait till you get ready! *tuhe' dikan'tca'*, wait till he gets ready! *ñiki'tuhe' dikan'tca'*, wait till I get ready! *wa'xū'ñ-kusi he'dikan'tca'*, wait till I put on my overshoes! *nāñkūtē' 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.—*han'ya' hena'ni*, everybody, all the people. *ka'wa hena'ni*, every thing. *e'wilekti'*, *hena'ni*, very early every morning (3: 1, 2). *inka' ndu'si na'ũũkhihi' xye'ni in'ke'yañkẽ' hena'ni*, I wished that I could take my cord, but he (the Sun) scared me every time (3: 14, 15) (see *icna*).—*ka'hena'ni* (= *kawa + henani*), everything. *ka'hena'ni nyu'kũlĩki'*, I have told you everything. *ka'hena'n iyẽho'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: *asaⁿhiⁿ*, *asaⁿxtu*; *donhi*, *donxtu*; *anahin*, *anaxtu*; *ayohi*, *ayox kũtci*; *ayasahi*, *ayasaxtu*.

hi, hi^a, to reach, arrive at (changes to *x* in contractions and before *tu*).—*e'yan hi*, to reach there (7: 1, 2). *yakku'hi*, you reach the other side (28: 73). *alkyu'hi*, you reach the other side (28: 76); to get over him (29: 34). *e'yan 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, 128, 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'*; *kinhin'*, *ikin'hiⁿ*, *xkinhin'*). *kidi' da'nde*, will he come? I wonder whether he will come! *kidi' dande'*, he will come back. *xkinhin' dande'*, we will (have) come back. *kidi*, he reached home (7: 7). *yak'idi*, you reach home (28: 59). *xk'idi*, I have come back (26: 60). *kũkĩdo'ni'xti*, she had not returned home at all (26: 13, 14). (Also 26: 2, 20, 26, 28, 31, 33, 34, 60, 64, 74, 88, 89; 27: 2, 13, 16, 18, 25; 28: 11, 16, 19, 23, 35, 40, 60, 62, 70, 72, 75, 76, 84, 168, 169, 205, 206, 207, 214, 231, 233, 241, 242, 244; 29: 10; 31: 2, 6, 11, 23, 26, 34.)—*inhin'*, to have come here for the first time, or, to this place not his home (*a'yinhin'*, *nkinhin'* or *nkinhin'*; pl. *ixtu*, *a'yixtu*,

nkinxtu'). *Tayin'ikiyan nkinhin' nku'di*, I came to Lecompte and have come here. *te' inhin' dande'*, he will come here. *wile'di ko te' ixtu' dande'*, they will come (or, be) here to-morrow. *ayi'hiⁿ yañka' nde o'w knẽ*, I had already gone when you came. *ayi'hiⁿ yañka' nde' knẽ*, I went when (shortly after) you came. *inhin' yañka' nkon he'daⁿ nẽ*, when he came, I had already finished making it (as I stood). *inhin' yañka' ayon' he'daⁿ nẽ*, when he came, you had already finished making it (as you stood). *inhin' xkan*, when it had to come. *inhin' xko*, when it must come (future).—*inhil'nt*, when he reached there; but if followed by a verb ending in *knẽ*, at the moment that he reached there. *inhil'nt nde' knẽ*, I went at the moment that he arrived there.—*ayihil'nt*, when you reached there; at the moment that you reached there. *ayihil'nt nde'di*, I went when you reached there. *ayihil'nt nde' knẽ*, I went at the moment that you reached there.—*nkinhil'nt*, when I reached there; if followed by a verb ending in *knẽ*, at the moment that I reached there. *nkinhil'nt de' knẽ*, 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. *han*). *ka'wa nkũyẽ' hũntuni' 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. *atci'ni pihĩ ayudi*, "grease smells good tree," slippery elm tree. *xu'hi* or *xyu'hi*, to omit a bad odor, to stink. *xuhixti'*, to emit a very bad odor.

aⁿna xuhi, "the bad smelling duck," the muscovy duck. *pixuhi*, *pedere*. *ta' xuhi*, "bad smelling deer," a goat. Its odor is *yaⁿ xi*.

hida^a, (interrogative particle) (27: 5). *hi'na*, (a word in Opossum's song) (7: 11). *hi'usa^a*, (a strong negation) (cf. 6: 19; 21: 18; 26: 66; p. 157: 2, 3, 4, 6, 7, 8).

hi^a, hair, feathers. *hiⁿ todki*, thick hair (cf. *ahi*).—*ax^hhiⁿ* or *axe'yahiⁿ*, wing feathers. *Tel'tkana' asoⁿpi' wa'nihiya' hiⁿ adatika'*, the Rabbit's hair between the shoulders was scorched (3: 23).—*a'nahiⁿ*, the hair of the human head. *dodihⁿ*, neck feathers. *sindihⁿ*, tail feathers. *ihiⁿyaⁿ*, fur. *ihⁱ*, fur (G.). *ktu' ihⁱ* (*ya*), fur of a cat (G.). *Waka' taidiy^h hiⁿticiya' ti' omyaⁿ*, "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.—*ahⁿka'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'hihⁿka^h*).

hiⁿya'ki, he got (a person) with them (31: 12).

hoit^h, an arrow head (see *aⁿks*).

ho^a, present sign (p. 133: 5).

ho^a or *hū^a*, to cry out or give forth a sound (*hoⁿhay^h*, *hoⁿhaⁿka^h*) (see *te'hi*, *aⁿks*). *ka'wak hūⁿy^h xo'*, what is he (or she) saying [probably "crying out"]?—*ohoⁿy^h*, to cause to sound or cry out (*ohoⁿhay^h*, *ohoⁿhūⁿka^h*). *yo-hoⁿy^h ohoⁿy^h*, to play a fiddle. *ohoⁿ*, crying out (17: 23; 28: 101, 110, 252, 253, 254). *ohoⁿ*, crying (14: 28). *ohoⁿni*, onomatopoe, to caw, as a crow; neigh, as a horse; quack, as a duck; explode, as a gun. *maxi' ohoⁿni*, to crow, as a rooster does. *aⁿkaapi' eman' aya'puxi' na*, *ohoⁿ na'*, beware lest you touch the gun! It might go off.—*koⁿha'yahom^y*, "to cause a bell to sound" or "cry out," to ring a bell (*koⁿha'ya-hoⁿhay^h*, *koⁿha'yahomⁿhaⁿka^h*).—*yohom^y*, "what is made to cry out," a fiddle. *yohom^y ohoⁿy^h*, to play a fiddle.—*hohe'*, to bellow, as a bull does. *hohe' ha'nde*, he continues bellowing.

hoⁿna, just like (archaic for *eke*) (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 naⁿka^hdi*, (he) was returning in the distance (26: 12). *haⁿku^h*, bring it hither (26: 59). *do-hu' haⁿ*, come right here! (male or female sp.). *ndohu'*, come right to me! *ndohu' yaⁿxiⁿduwa'*, come right to me (and) untie me! (3: 20, 21). *ndoⁿku'*, come from that place to me! be coming to me! *ndoⁿku' xahata'*, come to me and take a seat (2: 7, 15). *yaⁿhu'kaⁿko'*, be coming to me! *wite^hdi 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'hūⁿka^h*). *kipa'nahi huya'*, hand it back (hither, to him)! The opposite of *huy^h* is *dey^h* (see *de*). *hu' wⁿi'*, he is coming. *ina' hu' wⁿi'*, 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*, *hiⁿku' di*). *na-hiⁿte' 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 (*kayⁿ di*, *hiⁿku' di*). *kyahe'yaⁿ ku' di*, he comes from the same place. *Taⁿyaⁿ kayⁿ di*, you have come from Alexandria. *Taⁿyi'hiⁿkaⁿ e'yaⁿ kayⁿ di*, when did you come from Lecompte (or Cheneyville)? *hiⁿku' di*, I have come from (a place named). *Taⁿyi'hiⁿkaⁿ hiⁿku' di*, I have come from Lecompte. *Taⁿyi'hiⁿkaⁿ hiⁿku' di*, I came to Lecompte and have come here. *Taⁿyaⁿ hiⁿku' di*, I have come from Alexandria. *ayaⁿ dūⁿka'pka aya'inde' ndosaⁿhiⁿ ti ne' hiⁿku' 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*, *hiⁿku' ne' di*; *ahi' ha'maki*, *yahi' ha'maki*, *hiⁿka^h ha'maki*). Futures: *hu' dande'*, *yahu' dande'*, *hiⁿku' dande'*; *ahi' dande'*, *yahi' dande'*, *hiⁿka^h dande'*). *hiⁿku' ne' di*, I was coming along.

to'hana' ntu' dande', I was about to be coming yesterday. *ema'*, *anya'di hu' hine'*, look out! some one is coming! *anyafo' an'xti ya' a'hi ha'maki*, a man and a woman are coming. *uzne'di*, he was coming (1: 9).—*hu'kiye'*, to send an object hither by some one (*ha'yakiye'*, *hu'hazkiye'*; *hu'kiyetu'*, *hu'yakiyetu'*, *hu'hazkiyetu'*). *to'hana' ko akutryi' hu'hi'kiye'*, I sent a letter hither to you yesterday. *akutryi' inkta' idu'si ko'*, *akutryi' o' hu'yakkiya'*, when you receive my letter, send one hither to me. *akutryi' idu'si ko' ayindhe' akutryi' huyam'xkiya'*, when you receive the letter, do you (in turn) send me one. *akutryi' ukta'ni hu'yakkiye' na'un'hi'*, 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' yaka'*, *yaku' hine'*, while I was going, you were coming back. *yaku' ne' yaka'*, while you were returning. *ntu'* (rather *xku'*) *ne' yaka'*, while I was returning.—*du'ciku'*; *tohoxka' du'ciku'*, to go and bring the horse; also, fetch the horse! (*du'ciku'du'*, *ndu'ciku'*; *du'cika'hi*, *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.)

- 1, hi, him (17: 12), *indi*, *ind*, *ind*, *int*, *int*, he, she, it (16: 5; 28: 82). (cf. *ha'nde*.) *indhe'*, *indhé'* (cf. *he*), he too (7: 10). *ixthé'*, they too (8: 5). *i'no'pa'*, he too (12: 12), with him (20: 16). *ixtu'*, they (31: 30). *indhé' e'dekom'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. *intxatu'*, or *intxyatu'*, they alone. *ayintxatu'*, ye alone. *nkitxatu'*, we alone.—*indi'ta* or *i'ndita'ya'*, his or hers, his or her own; it is his or hers. *ayi'ndita'ya'*, your own. *nkit'ndita'ya'*, my own. *i'ndita'ya'ntu'*, their own. *ayi'ndita'ya'ntu'*, your own (pl.). *nkit'ndita'ya'ntu'*, our

own. *pde'hi no'pa' ma'nikdè' indi'ta'*, these two (horizontal) knives are his. *i'ndikta'ni*, not his or hers. *pde'hi no'pa' ma'nikiya' i'ndikta'ni*, those two (horizontal) knives are not his. (Also 8: 23, 26; 10: 18, 28; 20: 25; 24: 13; 27: 15, 17.)

- 1 . . . na, a sign of prohibition.—*inya' dande'*; *iya'kufiki 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. *inkowa' p'atwi' hidè'*, it crumbled and fell of its own accord, as plaster or a decayed stump. *ani' hidè'*, the water falls. *a'ya' to'ho nahke'di*, the tree fell. *idduyè'* or *idduyè' wa'de*, "toward sunset," the west. (Also 10: 26; 14: 22; 19: 12; 23: 4; 28: 47, 68, 78.)

ihè', grunting (28: 11).

ihì', his or her mouth (*yihì'*, *nkihì'*; *ihitu'*, *yihitu'*, *nkihitu'*).—*ihì'yapi'*, his or her lips (*yihì'yapi'*, *nkihì'yapi'*). *ihì'yapi' ta'wiyà'*, his or her upper lip. *ihì'yapi' xwìhi'*, his or her lower lip.—*i'hi ku'hia*, palate, "upper mouth" (G.).

ixd'xti', to feel full after eating (*yixd'xti'*, *nkitixd'xti'*).

ixyo'ni, *ixyo'*, very rapidly, quickly.—*ade' ixyo'ni xyè'*, he talks very rapidly (p. 164: 7). *aya'dea'yixyo'ni xyè'*, you talk very rapidly (p. 164: 18). *nka'de nkitixyo'ni xyè'*, I talk very rapidly (p. 164: 19). *ade' ixyo'ni xyè'*, they talk very rapidly (p. 164: 20). *ni ixyo'ni tu xyè'*, he walks very rapidly (p. 164: 21). *ata'mini ixyo'ni xyè'*, he works very rapidly (p. 164: 22). *ixyo'ni xti'*, making haste (26: 29), very quickly (p. 160: 1, 3).

imahì', to paddle, use an oar (*yimahì'*, *nkimahì'*; pl., *i'maxtu'*, *yimaxtu'*, *nkimaxtu'*).—*wite'di ko nkimahì' dande' naha'diya'*, I will paddle the boat tomorrow.

ina' or **inaya'**, the sun.—**ina' hu' u'ni'**, the sun is coming—said when his first rays appear above the horizon. **ina' ha'kanaki'**, the sun comes out; sunrise. **ina' taho'**, "the sun falls," sunset (Bj., M.). **ɛdi' Ina' ko dusi' o'xa ɛtuxa'**, behold the Sun had been taken, they say (3: 15). **ina' hooɛ'**, the sun shines. **Ina' kuwo' dedi' ɛtuxa'**, they say that the Sun went up on high (3: 23). **inaya' ko'wa de'di**, the sun moved. **inaya' ko'kxah'e'nik ɛ'hi'nyɛ ɛ'ina'ni'ki xyo'**, before the sun moves I will surely kill you as (or where) you recline (2: 24). **ina' hu'ye wa'ya'**, "toward the coming of the sun," eastward (?). **ina' do'hi'**, or **ina' do'ho'ni'**, "sees the sun," a clock. **ina' do'hi' yi'ni'ki**, or **ina' do'ho'ni'ni'ki**, "small (one) sees the sun," a watch. (Also 7: 8; 19: 2; 29: 39).—**in** or **nahin'ɛ'**, a moon or month. **in' so'na'**, one month. **in' no'pa'**, two months. **in' naskɛ'**, "long month," March. **nahin'ɛ' kɛnɛ'ka'**, full moon. **nahin'ɛ' adopi'** (or **atopi**), or **nahin'ɛ' atoho'**, new moon (see **topi**). **nahin'ɛ' u'di**, the moon is coming. **nahin'ɛ' so'na'**, one moon or month (= **in so'na**). **nahin'ɛ' taho'**, the moon has set.

ɛndoke', a male animal.—**nsa ɛntoki'** (or **ɛndoke' ?**), 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'ini'(ya')**; voc., **hi'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**, **n'ino'ni'**) (26: 40). **ino'ni noxti'**, her eldest sister.

ini, to get well.—**ayi'ni**, you get well (28: 93, 103, 111). **ni'ni**, I get well (28: 94, 104, 112).

inixyi, to play roughly with something (28: 62, 64).

ɛnstodi', his elbows (**ɛnstodi**, **nstodi**; **ɛnstotu**, **ɛnstotu**, **nstotu**).—**ɛnstodi' spe-wayay'**, his right elbow. **ɛnstodi' ka-skani'**, his left elbow.

isa', thicket (14: 29; 16: 3) (cf. **ɛcilca'**). **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. **nɛto'pka**, pestle (G.).

itap, **itkap**, **itxap** (cf. **ɛkxapka'**).—**itap-xkin'**, a floor. (The same persons gave another word for floor, **ɛnikapxkini**.) **itapxkin' tozma'ni**, he is lying on the floor. **hai'trapka'**, a plank. **ika'pka** or **itza'pka ɛcdo'yo'ni'**, a plane.

itɛ' (or contracted to **te**), his or her forehead (**i'yilɛ'**, **ɛnikilɛ'**; **uɛtu'**, **i'yilɛtu'**, **ɛ'nikilɛtu'**). In one instance (see below) **uɛ** is rendered "face"; compare the Dakota, in which there is but a slight difference between face (**ite**) and forehead (**it'e**). **kanx le' asan'**, "white-faced bee," the bumblebee (also 26: 91). **teuso'**, the eyebrows.

itka.—**ika'ya'**, inside, within, in.—**ika'ya' inpi'**, to lay a large object in something. **ika'ya' xahɛ'yɛ**, to put a curved object in something. **ika'ya' tɛudi'**, to put a number of small objects, as seeds, in something; to plant or sow (?). **ika'ya' uski'**, to stand a tall object in something. **a'xu ika'ya'**, within the stone. **ika'ya' tɛu'di**, to put a number of small objects, as seeds, in something (**ika'ya' i'tɛudi**, **ika'ya' ɛnikɛu'di**; **ika'ya' tɛutu'**, **ika'ya' i'tɛutu**, **ika'ya' ɛ'nikɛutu'**). **ha'awitka**, under the leaves (17: 18). **akitxyi' ika'ya'**, under or within yonder book (p. 139: 11). **hama ika'ya'**, under or in the ground (p. 139: 13). **ɛ'tkɛ**, into the house (28: 1; 31: 10). **ukpe ɛkaxeye**, 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. **n'iyadqha'**, I am with them. **yiya'dqha'**, he is with you (pl.). **nyi'yadqha'**, I am with you (all). **iya'dqhatu'**, they are with them. **a'yiya'dqhatu'**, you (pl.) are with them. **n'iyadqhatu'**, we are with them. **yiya'dqhatu'**, they are with you (pl.). **nyi'yadqhatu'**, we are with you (pl.). **ewande' ya'ni'kiya'dqha'**, he is with us. **ayindi' ya'ni'kiyadqha'**, you (thou) are

with us. *é'we yúkē' ya'ñkiya'dahatu'*, they are with us. *ayin'xtu' ya'ñkiya'dahatu'*, you (pl.) are with us.

i'yaⁿ, over yonder.—*hakē'tu i'yaⁿ*, how do they call over yonder?

iyaⁿ (cf. *ki'yasi*).—*iyaw'hin*, to love him or her (said of either sex). pl., *iyaw'xtu*, *i'ya'xtu'*, *hin'hiya'xtu'*. *hin'hiya'hin xto'* (probably means, I will surely love thee); *iyaw'hinxti'*, I love thee (you). *i'xkiya'hin*, to love himself (*yi'xkiya'hin*, *nki'xkiya'hin*; *i'xkiya'xtu'*, *yi'xkiya'xtu'*, *nki'xkiya'xtu'*). *ayin'ktayan*, her pet one (deer) (28: 183).—*kiya'hin*, to love what belongs to another. *toho'xk kiya'hin*, to love another's horse. *toho'xk in'kiya'hinxti'*, I love your horse exceedingly. *kiya'nile'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'nile'pi*, *a'xkiya'nile'pi*). *i'ñkiya'nile'pi*, I like you (for or on account of it) (2: 22). *yaw'xkiya'nile'pi*, he likes me, or you like me. *toho'xk i'ñkiya'nile'pi*, I love and pet your horse.—*ku'ya'ni'*, to hate; he hates him (*kuya'ni*, *nya'ni*). *kuya'xtuni'* (prefix *é'we yúkē' ko*), they hate him. *ayin'xtu ko' kuya'xtuni'*, ye or you hate him. (*nki'xtu ko'*) *nya'xtuni'*, we hate him. *ewande' kuya'ndahani'*, he or she hates them. *ayin'di kuya'ndahani'*, thou hatest them. *nya'ndahani'*, I hate them. *é'we yúkē' ko kuya'xtudahani'*, they hate them. *ayin'xtu ko' kuya'xtudahani'*, ye or you hate them. *nki'xtu ko' nya'xtudahani'*, we hate them. *inyaw'ni (±na')*, I hate you. *ewande' kuya'ya'ni'*, he hates me. *ayin'di kuya'ya'ni'*, you (sing.) hate me. *inyaw'xtuni'*, we hate thee. *inyaw'dahani'*, I hate you (pl.). *inyaw'xtudahani'*, we hate you (pl.). *ewande' ku'ya'ya'ndahani'*, he hates us. *ayin'di kuya'ya'ndahani'*, thou hatest us. *é'we yúkē' ko ku'ya'ya'xtudahani'*, they hate us. *ayin'xtu ko' kuya'ya'xtu'dahani'*, ye hate us. *anya'di nya'ni*, I hate (the) man (3: 11). *nkin'hiya'nixti'*, I do not like it at all.

ia.—*inini* or *hini*, to drink (*ayin'ni*, *nkin'ni*).

in' on'kē, he drank (in the past), he had drunk it. *ani' in te'*, he wished (or,

wishes) to drink water. *ani' ayin' te*, did (or, do) you wish to drink water? *ani' nkin te'*, I wish (or, wished) to drink water. *i' ha'nde*, he was drinking (lit., he continued drinking); this use of *i*, instead of *hini* or *inini*, is puzzling. *ani' hi on'di'*, he was drinking water slowly (*ani' yin on'de'*, *ani' nkin on'de'*, *ani' in'tu on'de'*, *ani' yin'tu on'de'*, *ani' nkin'tu on'de'*). *ani' hini'*, to drink water (*ani' ayi'ni*, *ani' nkin'ni*). *ini'hin*; *ini'hin ha'nde*, he was drinking (=he continued drinking); the use of *inihin*, instead of *hini* or *inini*, is puzzling. *ayin*, you drink (28: 253). *ayin'ni'*, you did not drink. *ani' kiya' ayin'ni' dande'*, you shall not drink again of the water from the well (1: 6). *ani' i'kin te'*, do you wish to drink water? a case of "hapax legomenon." *nihon' yin'ki'*, a tin cup, probably means "small drinking vessel."—*duniyē'*, (1) to be drunk. *i' duniyē'*, you are or were drunk. *nduni'yē'*, I am or was drunk (*duniyē'tu'*, *i' duniyē'tu'*, *nduni'yē'tu'*). (2) to cause to be drunk; to make another drunk. *duni'hayē'*, you made him drunk. *duniñkē'* (contr. from *duni'hin'kē'*), I made him drunk. (Also 24: 2, 3, 8.)

inda'!, well! (27: 6).

inda (cf. *da*, to gather, and *de*, to go).—*inda'hi*, to hunt, seek (*ayinda'hi*, *nkin-da'hi*; *indaxtu*, *ayindaxtu*, *nkin-daxtu*). *nyin'dahi*, I seek you. *i'yinda'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'ti ya'w' é'ya' hi' ason' ta'w' inda'hi hande'trya'*, when the Bear reached there, he was seeking a large brier patch (2: 4). *ha'me ta'w' on' inda'hi ande'trye*, he was seeking a large bent tree (2: 13) (cf. *hane*). *i'yinda'hi yúkē'di ko' ayande'yawa'ya'nda'hi hani'*, *hē'di Tē'tkanadi'*, "When they are seeking you (as they move), I will go toward the place where you shall be," said the Rabbit (2: 29, 31). *inda'xtu'*, the sought her (26: 28). (Also 18: 10, 20: 19; 23: 14; 26: 72; 28: 181, 182, 187; 31: 32; p. 148 passim.)

i'dé', dung, manure, feces; to dung, to go to stool (*ayi'w'dé'*, *nki'w'dé'*). *tóh'xk i'dé'*, horse manure. *wak i'dé'*, cow manure. *má'xi i'dé'*, chicken manure.—*i'úti'*, the anus; a bird's vent. *i'úti' tpe'*, the orifice itself. (*Also* 25: 1, 6.)
i'ka'n', *i'ika'n'*, *ika'n'* (28: 53, 54, 84), *ka'n'* (28: 52) cord, line, muscle, sinew.—*i'ka'n' ndu'si na'úñkíhi' xye'ni i'sake'yañk'é' hena'ni*, I wished to get the cord, but I was scared (off) every time (3: 18, 22; 28: 56).—*ñk'iñkan'*, my sinews (28: 56). *kan'komni'* (*kan'* = *in'kan'*), a noose, a trap (3: 8, 13, 14). *kúdeska' kan'komni'*, bird trap. (*Also* 3: 22; 28: 56) *ita' kan'*, deer trap (28: 187). *kañkon'*, trapping (28: 30).—*añkada'* (28: 201), *añkada'*, *añkada'k*, *añkada'ki*, *añkadaki'* (28: 189). *añkadaka'* (28: 190), *añkada'ka*, cord, string, thread. *añkada' yin'ki' daksá'ki*, to bite a string in two. *añkada'k miska'*, "fine cord": thread (?). *an'sadúki' a'ñkada'ki udu'xtan'*, to thread a needle. *korode' nika' a'ñkada'ka yonni'*, "the spider makes little cords," a spider web.—*uñkta'ki*, thread, sewing cotton, string. *uñkta'ki miska'*, fine thread. This word seems to be a synonym of *añkada'*.—J. O. D.

iñke', so (28: 14).

i'ñki, to let him go, to release him; to abandon or leave a person or place (*ayi'ñki*, *nki'ñki*) (p. 140: 31).—*iyi'ñki*, he let you go, let you loose. *nyi'ñki*, I let you go. *yañki'ñki*, he (or you) let me go. *i'ñkidaha' a'de*, release (or, loose) them and they go. *in'x kida'*, release him and let him go. *yañkin'x nda'*, release me and I go, let me go! (1: 12). *yañkin'xtu' nka'da*, release us (sic) and we go, let us go! *yañkin'x*, to release me. *yañkin'x nda'*, release me and I go, let me go! *in'x*, to let alone (p. 140: 27, 28, 29, 30). *in'xka' na*, let it (the standing object) alone (p. 163: 30). *in'xkanda'*, let him (who is going about, *a'nde*) alone! (p. 163: 31). *in'xk nañki'*, let him (the sitting one) alone! (p. 163: 32; p. 164: 1, 4). *yañkin'x ñkanda'*, let me be (if I am moving, *ñkande*)! (p. 164: 5, 6, 10). *in'daha'ú*, let them alone! (p. 165: 4, 5, 6). *in'kix*, he left him and (28: 40). *ayi'w'ktuni'*, do not

ye let him go (28: 119). *in'daha'x*, you let them alone (28: 160).—*kiñkini'*, not to let him go (*kúyi'ñgni*, *nki'ñgni*). *kiyi'ñgni*, he did not release you. *nyi'ñgni dande'*, I will not let you go. (*Also* 23: 20; 28: 90, 122, 152, 162; p. 150: 31, 32; p. 164: 1, 2, 3, 4, 6, 7, 8, 9, 10; p. 165: 5, 6.)

i'ñkidudi', to mix together, as water and grease, or as earth and manure (*i'ñkidu'háñk'é'*) (cf. *du*).

i'ñkxapka', shingles (cf. *úap* and *xyapka'*).—*in'ka'pxkini'*, the floor (of a white man's house). Another word for floor was given by the same persons: *úapxkin'*; also, *ti u'xkúni'*. (See *ti*.)

iñkowa', by itself: of its own accord (cf. *i*).—*in'kowa' pátu' hídé'*, it crumbled and fell of its own accord, as plaster or a decayed stump. *in'kowa' pútepi' taho'*, it slipped off of its own accord, as a belt from a wheel, and fell (*also* 20: 19). *in'ko'wa*, he depends on him (or her) to protect him (p. 154: 37). *ayiñko'wa*, do you depend on him (or her) to protect you? (p. 154: 38). *ñkiñko'wa*, I depend on him to protect me (p. 155: 1). *nyiñko'wa*, I depend on you to protect me (p. 155: 2). *yañkiñko'wa*, he depends on me to protect him (p. 155: 3).

iñks.—*nki'ñksu*, I want fresh meat (22: 4). *in'ksiyó'*, meat (p. 121: 14). *i'ñksu wa'di*, he wants fresh meat exceedingly (or greatly) (p. 157: 19). *ayi'ñksu wa'di*, have you a strong desire for fresh meat? (p. 157: 20). *ñki'ñksu wa'di*, I have a strong desire for fresh meat (p. 157: 21).

iñktea'hi, next to her (26: 43).

i'api', *hi'api'*, to put or lay down a large (horizontal) object on something (*ayi'w'pi*, *nki'pi'*; *in'pitu'*, *ayi'w'pitu'*, *nki'pitu'*).—*ilka'yan' in'pi'*, to put a large or horizontal object in something. *dúku-ícké' han' in'pi' han' kyaw'higne'di*, he tied him and laid him down and was scolding him as he stood (?) (1: 15). (*Also* p. 142: 24.) *hi'api'*, (he) laid him down (21: 16).

i'w'púdqhi', to protect.—*in'púdqhi' de'di*, to go with him to protect him (p. 147: 10). *ñkin'púdqhi' nde'di*, I go (or went) with him to protect him (p. 147: 11). *nyi'w'púdqhi' nde'di*, I go with you to

protect you (p. 147: 12). *yan'kin'-púdāhi' ide'di*, you go with me to protect me (p. 147: 13).

ĩnska', a skunk.—*ĩnska' ti kwia'yan xē nān'ki'*, a (or, the) skunk is sitting under one house.

ĩnske, greedy (19: 15).—*ahin'ske*, he was greedy (22: 7, 12). *ahin'sketan'*, covetous (19: 18). *ahiskē*, fond of it, begrudged it to anyone else; was greedy (14: 23).

ĩnskē, to be scared, frightened, alarmed (*hayin'skē*, or *ayin'skē*, *nkin'skē*).—*ic'dika i'wahē'di*, why did you cry out? *nkin'skē nizki'*, because I was scared. *ekika' On'pi yandi' inskē han' yahe'yan dē sin'hin'xkan*, etc., and then the Bear was much scared and went off very far, and when he stopped and stood (listening?), etc. (2: 5, 6).—*ĩnske'yē*, to cause one to be scared, to scare him (*ĩnske'hayē*, *ĩnske'hān'kē*). *ĩnske'hiyē*, he scared you. *ĩnske'hinyē*, I scared you. *ewande' inske'yan'kē*, he scared me. *ayindi' inske'yan'kē*, you scared me. *ĩnske'hinyā dandē*, I will scare you.—*kin'ske'yēni'*, not to scare him (*kin'ske'hayēni'*, *kin'ske'hān'kēni'*). *kin'ske'hiyēni'*, he did not scare you. *kin'ske'hinyēni'*, I did not scare you. *kin'ske'hinyēni' dandē*, I will not scare you. *ewandē kin'ske'yan'kēni'*, he did not scare me. *ayindi' kin'ske'yan'kēni'*, you did not scare me.—*in'sihixti*, to be much afraid of. *ekan' ason' poska' in'sihixti man'iki*, &c, then he said that he lay in great fear of a brier patch (1: 16). *ason' ayin'sihixtikō*, *ason' in'nonda'hi na*, as you are in such dread of briers, I will throw you into briers (1: 17). *ason' nkin'sihixti*, I am in great fear of briers (1: 19). *ĩnsin'hin'xti*, he is much afraid of (25: 5). (Also 25: 4; 26: 18; 28: 175.)

ĩnsu or **ĩnsu'di**, a tooth, teeth, his tooth or teeth (*ayin'su(di)* *nkin'su(di)*; *ĩnsutu'*, *ayin'sutu'*, *nkin'sutu'*).—*in'su sōsa'*, one tooth. *in'su kagi' kē'gikē'di*, to gnash the teeth. *in'su tu'diyan*, roots of teeth. *in'su' pīqazka'*, the "wide teeth," the incisors. *in'su' pōtiti'*, "sharp teeth," canine teeth. *in'su' tū-dē*, "long teeth," canine teeth. *nkin'su' pūtsa' dē'xta*, the sharpness of my teeth is all gone. *nkin'sudinsikē'di*, I gnash my teeth. *yalkin' in'sudi'*, jaw

teeth. *in'su' nedi'*, to have the toothache (*ayin'su ne'di*, *nkin'su ne'di*). *in'su ne' omni'*, the toothache. *In'su'kē-tco'na*, Ancient-one-with-crooked-teeth (26: 45, 55, 80). (Also 21: 1, 4, 14, 16.)

ĩntē, old.—*hayasa'hi intcyā'*, an aged Indian man. *intēlcyā'*, old (20: 16). *intēlcyā'*, old man (24: 11; 28: 29, 43, 44). *han'ya' in'tcyā txa*, "people all old men," the ancients, the people of the olden times. *tsi'pintcyā'*, "old man hundred," one thousand. *Ma intci'na*, Ancient-of-turkey-gobblers (8: 2, 5). *nyan'intcyā'*, O, my old man! (Also 20: 26; 22: 15; p. 157: 30.)

ĩntee.—*ka'intee*, to creak, as shoes. *ūnkwa'xi nka'ince*, my shoes creak. *ka'intcedi'*, to cause to creak, as shoes (*ka'intcehayē'di*, *ka'intcehin'kē'di*).

ĩntēipōn', gall (cf. *icēipōn'*).—*o' intēipōn'*, fish gall.

ĩnti', indi', or i'ndiya' (Bk.), an egg; eggs. The word for vent, *intiti*, gives a reason for preferring *inti'* to *indi'* and *indiya'* for egg (J. O. D.).—*o' intē*, "fish egg," roe. *ind ahi'*, an eggshell (Bk.). *i'ndean'yan'* (= *indi' + san'*), the white of an egg (Bk.). *i'ndsiyan'* (= *indi' + sidi*), the yolk or yolk of an egg (Bk.).

ĩnti'.—*yukpē' inti'*, the calf of the leg.

ĩntka or **ĩntka'**, a star, stars.—*in'tka nitan'yan*, "big star," the morning star. *intka' poska'*, "stars in a circle," the Pleiades. *intka' pa' paman'*, "stars all heads (?)," three large stars in a row, near the Pleiades. *in'tka tan'hin'*, "a running star," a meteor. *in'tka si'nd, on'yan'*, "where the stars have tails," the Aurora Borealis.

ĩntō, **ĩndo**, brave, proud (cf. *ayin'sihin' under si*).—*in'tōxti'* (Bj., M.), *indōxti'* (Bk.), to be brave (*ayin' tōxti'*, *nkin' tōxti'*). *han'ya in'tōxti'*, a brave man. *intōhe-dan'yē*, she finished making him brave (17: 2). *indokinyē*, proud (p. 157: 12). *kindō'kin'ha'n kēni*, I am not proud (p. 157: 13). *indō'kin'nikiyē*, I am proud of you (p. 157: 13). (Also 17: 4; 21: 23; p. 157: 9, 10.)

ĩntu'he'di, he is ready (in anger) (p. 142: 7).

ka, what, something, somewhat. *sūpka'*, *sūpka'*, somewhat black. *icūka'*, somewhat (or, a sort of) red.—*kaka'*,

what sort or kind? *any'a kaka' ye'hoⁿ te' ha'nde tuxa' Tc'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'fikē*, what is this? *ka'wa nkyē'hūntuni' naxo', nkan'yasa'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'wē'fikē ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without any thing for him (2: 16). (2) Who? *ewanya'di yande' ka'wa*, who is yonder running man?—*ka'wa xohi'*, "something ancient": an elephant. *ka'waxti' xyē*, said when one feels sorry for a poor or unfortunate person. *ka'waxti' xyē'fikē'xti na*, poor fellow! he was poor enough already (without having this additional misfortune)! *ka'waxti' xyē, 'fikē'yontu' ya*, poor fellow! I feel sorry on account of the way in which they treat you.—*karwayan'*, something or other. *kānkūnyan'*, *ka'wayan' ndu'si xyē'ni*, *inske'yankē*, O grandmother, I would have taken something or other, but it scared me (3: 16, 17).—*ka'wak*, what? *ka'wak ya'tōē*, what is its name? *hanya'di ka'wak ya'tōē*, what is the man's name? *a'xti ka'wak ya'tōē*, what is the woman's name? *tcy'ñki ka'wak ya'tōē*, what is the dog's name? (Bk.). *ka'wak ka'nēni'*, "what he did not find": he found nothing (1: 4).—*ka'wat*, what? *ka'wat de'fikē*, what is this? (given at first as, *ka'wa dedege'*). *ka'wat 'fikē*, what is that?—*kawakē*, what? *kawakē hi'yatōē*, what is your name? *ka'wak hūnyē'xo'*, what is he (or she) saying? *ka'wakēhi'*, what? in what manner? *ka'wakēhi' yate on'ni*, what does he call it? *ka'wakēhi' yate nḡon'ni*, I do not call it anything (here the negative is marked by the initial *k* and the final *ni*). *ka'wakēhi' yatōē*, what is its name? *anya'di' ka'wakēhi' yatōē*, or, *hanya'di' kawakēhi'yatōē*, what is the man's name? *ka'wakēhi'yatōē'fikē*, I wonder what his name is! *ka'wakēhi'yatōē*, what is his name? *ka'wa tūpe'ta*, whose? *ti san' nōpa' ama'ñki ko ka'wa tūpe'ta ti'*, whose are

those two white houses? (Also 7: 1; 8: 13, 29; 9: 3; 10: 11, 14; 19: 23).—*ka'ta*, whose? *tōh'xk ne ka'ta*, whose horse is this? *waka' ne ka'ta*, whose cow is this? *asē'pi ne ka'ta*, whose ax is this? *psde'hi ne ka'ta*, whose knife is this? *akue' na'ñki ka'ta*, whose hat is this?

ka!, Oh! (exclamation) (22: 8), said in ridicule (28: 232).

kāde' (=English, cord).—*ayan' kade'*, a cord of wood.

kagi'.—*insu' kagi' kigiksē'di*, to gnash the teeth.

kaha, to mean.—*peti' he yaⁿ ko ka'wa kaha' 'fikē he'tu*, what do they mean when they say "fire"? (p. 156: 12). *ka'wak ikaha' 'fikaye'di*, what do you mean when you say that? (p. 156: 13). *ka'wak xka'ha*, what I meant (p. 156: 15). "fire" *ñke' yaⁿ ko pe'ti xka'ha*, when I say "fire" I mean *pe'ti* (p. 156: 16). *ayintk iñkaha' ñke'xyan'*, I meant you when I said it (p. 156: 17). *iñka' hadaha'*, I mean you (pl.) (p. 156: 18). *ya'ñkaha'daha'*, he means us (p. 156: 19). *iya'ñkakaha'daha' wo*, do you mean us? (p. 156: 20). *ya'ñkakaha'tudaha'*, they mean us (p. 156: 21).

kahoyē, a grave (under ground) = *amaxi'*.

kāhudi', a necklace.—*aho' kāhudi'*, a bone necklace. *kūde'ska' xohi' pēdā' kāhudi'*, a necklace made of the bills of the red bird called "*kūde'ska xohi*," or ancient bird.

Kamā'ntci.—*Kamā'ntci hanya'*, the Comanche people.

kana, in the past (10: 22).—*kana'ñki*, sitting in the past (10: 22).

kanatcki', a tick.

kaskani', on the left, the left, as distinguished from *spewayan'*, the right.—*asanihin' kaskani'*, the left arm. *isi' kaskani'*, the left foot. *kaskani'wa*, *kaskaniwa* (p. 130: 6), on the left side, on the left. *ā'ñkalēdāw' ka'skani'wa pahī*, my left eye is sore. *i'nizu' xwi ka'skani'wa ne'di*, does your left ear pain?

ka'tcidiktē, **ka'tcidikte'** (10: 9), **kas-diktē**, an ant—generic.—*ka'tcidiktē' sūpi'*, a black ant. *ka'tcidiktē' tci'*, a red ant. *Ka'tcidiktēna'*, The Ancient of Ants (12: 1, 2). *kasdiktē' ti*, an ant hill.

kačú^hi', a paddle.

káwa, 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 nka'de*, we went to give it away (p. 154: 16). *ka'ye ku*, he is returning after having given it away (p. 154: 17). *ka'ye hin*, he has come to give it away (p. 154: 18). *i'kaye a'yiⁿhin*, have you come to give it away? (p. 154: 19). *xka'ye nkiⁿhin*, I have come to give it away (p. 154: 20).

kaⁿ, a fem. imperative ending of verbs ending in *di*, *ye*, *uni*.—*konicka' pstú-gon'kaⁿ*, put a cork in the bottle! *akue' zehé'kaⁿ*, hang up the hat! *xti'wiyékaⁿ*, turn or set it upside down! *dorpé' nask on'kaⁿ*, put on the coat! *dúkse'kaⁿ*, sweep it!

kaⁿ.—*akaⁿ*, to lean against, to come in contact with an object and stop (*yakaⁿ* or *ayaⁿkaⁿ*, *nkaⁿkaⁿ* or *nkaⁿkaⁿ*). *na-ha'd akaⁿ*, the boat came against it and stopped.—*akaⁿ klaho'* (*yakaⁿ klaho'*, *nkaⁿkaⁿ klaho'*): *kohi'xti akaⁿ klaho'*, to make fall from a height by weight or pressure, as by leaning against. *xwihhi'xti akaⁿ klaho'*, to make topple and fall by weight or pressure, as by leaning against.

kaⁿ, **ka** (8: 3), **kaⁿ**, (1) an objective ending.—*waka'kaⁿ kilo'weyél'*, to exchange cows. (Also 6: 16; 7: 1.) *Té'itkana'-kaⁿ*, the Rabbit (2: 24). *inayaⁿ kó'k-xahe'ník*, *té'hiⁿyél' k'í ima'níki 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 *tea'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' kúdo'teikaⁿ*, into the mud (p. 146: 30).—*ani' knedi'*, in the water (p. 139: 27). *tí knedi'*, in the house (p. 139: 28). *tan'yaⁿ 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).—*tané'ks han'yadi' ade' yoⁿ hiya'níkuka'dé kaⁿ*, *pade'hi ma'níkde'panaⁿ ayindi'ta dande'*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *atspaⁿhi kte' kaⁿ*, he stuck to it when he hit it (1: 11). *naxtél' kaⁿ atspaⁿhi*, when he kicked it, he stuck to it (1: 12). *yahe'yaⁿ dé' sin'hin'akaⁿ*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *aya'nde kaⁿ é'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 kaⁿ dui' oxpa'*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8). *Té'itkana' son'sa akti'skúsi'níki nax kaⁿ*, *on'fi 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 nkati' na*," *é han' kide' kaⁿ Té't-kana'di' 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, 12). (2) as, because, since: *kani'ki na'xkama' na'*, I have nothing at all as I sit (6: 4, 13). *tcú-capi'xti kaⁿ ndutepi'*, as it was very slippery, I could not hold it. *dutól'p kaⁿ taho'*, it falls because it slips from his grasp. *in'ksiyó' stóki' kaⁿ san'han'-xtiyél'*, as the meat was tough, he bore down hard on it (in cutting). *wahu' xohi' idé'kaⁿ ndé'ni*, I did not go because it hailed.—*ékaⁿ*, or *ékaⁿ*, then; *ékaⁿ*, and then (8: 6, 21; 9: 5). *ékaⁿ Toweyan' eyaⁿ hi*, then the (distant) Frenchman arrived there (1: 14). *ékaⁿ ason'poska' in'sihi'xti ma'níki, é'di*, then he (the Rabbit) said that he was (lit., he lay) in great fear of the brier patch (1: 16). *ékaⁿ*, "*ason' ayin'sihi'xti ko'*, *ason' in'nomda'hi na*," as you are in such dread of a brier patch, I will throw you into it, said the Frenchman (1: 16, 17). *ékaⁿ Té'itkana' de' on'xa*, then the Rabbit departed (in the past) (2: 31).—*ékaⁿhan'* (= *ékaⁿ + han'*), *ékaⁿ-han'* (10: 8), *épihan'*, *épihan'*, *épehan'*

(9: 11; 11: 8), *ekēkan'* (10: 11; 11: 7), and then, whereupon. *ekānhan' e'wile-xi' hena'ni wax de' etuwa'*, and then he went to hunt the game very early each morning. *ekānhan' "xki'tomni e'ya n'hihi' xyo," uyi'hi ha'nde Tōl'ikanadi'*, and then the Rabbit was continually thinking, "I will get there ahead of him" (1: 2, 14; 2: 17). *ekihan' idptowe'di Tōl'ikanadi'*, and then the Rabbit made a pattering noise with his feet (2: 5). *ekihan' te'yē ū Tōl'ikanakān'*, and then he wished to kill the Rabbit (2: 26, 27). *ekikan' On'ti yandi-iskē'han' yah'e'ya dē sin'hin'xkan' Tōl'ikanadi'*, etc., whereupon the Bear was alarmed and went to a great distance and then stopped and stood (listening?) (2: 5, 6). *ekē'di*, that is why (11: 10). *ekēkan'k*, and then (7: 3). *e'keon'ni*, since then (7: 14). *e'keon'ni*, therefore (9: 10, 13, 17; 11: 3). *ekēkan'*, and then (11: 7; 18: 4).—*nikan'*, as, since (11: 2). *toho'xk i'niku nan'ni nikan'*, *ya'wēna'xi da'nde*, as I have already given you a horse, will you be a friend to me? *ayi'ndi ko' iya'n'kaku'ya i'nikl-ya'nitepi' yah'e'tu ko'hē nan'ni nikan'*, *ēi'kiyan'ko'ni xyexyo*, when you entertained me I liked your food very well and ate it all, but now when I give you food, why do you treat me thus? (2: 22, 23).

kaⁿhi', to dip a vessel into water, etc. (*ani' kan'hi'*, *ani' yi'kan'hi'* *ani' n'hi-kan'hi'*).—*ikan'hin'*, she dipped up (water) (10: 32). *inkan'hin'*, to dip up water (28: 2; 31: 16, 29). *i'ikan'*, to dip water (28: 131). *inkan'x*, to dip water (31: 14). *n'hi'kan'hi'*, I dip water (31: 23). *ikan'hin'x*, (he) dipped water (31: 25).

kaⁿhi.—*hakan'hi'*, to tell (what has been heard?) (*haya'kan'hi*, *n'ka'kan'hi*) (cf. *kūū*). *kū'kikahin'ni*, he did not tell about it. *naxē hakan'hi*, to tell what he hears.

kaⁿxi', a bee.—*kan'x te' asan'*, "white-faced bee," the bumblebee or humblebee. *kan'x komixka'*, 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'st naskē'*, "bee with a long sting," a wasp. *kan'x*

u'st naskē' yokxi', a wasp's nest. *kan'x atē'mi'*, "bee grease," honey.

kaⁿxo' or **kaⁿxoya'**, 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'xoya'*, *xkan'xo'* or *xkan'xoya'*; voc., *xkan'xo'*). (Also 26: 78, 84).—*kan'xo' a'kūko'xi*, a great-grandfather: includes his or her father's father's father, father's mother's father, mother's father's father, and mother's mother's father (*i'kan'xo' a'kūko'xi*, *xkan'xo' a'kūko'xi*).—*kan'xo' kūko' a'kūko'xi*, a great-great-grandfather: includes his or her great-great-grandfathers (paternal and maternal) (*i'kan'xo' kūko' a'kūko'xi*, *xkan'xo' kūko' a'kūko'xi*).—*kan'xo' kūko' kūko' a'kūko'xi*, his or her great-great-great-grandfather: includes such ancestors on both sides (*i'kan'xo' kūko' kūko' a'kūko'xi*, *xkan'xo' kūko' kūko' a'kūko'xi*).

kaⁿtcayi', a mallard duck (= *kan'tc hayi'*) (cf. *ama*).

kdaⁿkayi', to imitate or mock the words of another (*i'kdaⁿkayi'*, *ū'nkū'kda'kayi'*).—*ade kdaⁿkayi'*, "it mocks one's words," a mocking bird.

kde (8: 4), **-kde** (8: 7), **kide'** (28: 100, 101), for some time (when compounded with time words): until, till. (Also 9: 2; 14: 14; 15: 3; 19: 2; 20: 20, 25; 28: 108, 109, 124, 128, 129, 217; p. 139: 27, 28.)

kde.—*ason'wan kde'yēk ta'ho*, he threw it into the briars (p. 139: 27). *ason'wan kdehin'kēk ta'ho*, I threw it into the briars (p. 139: 28).

kde, **kde**, to creep up on.—*akde'di*, to creep up on (-di, causative). *akde'diye*, I creep up on you. *akde'diñkē'*, I creep up on him. *akde'dhayē'*, I creep [he crept?] up on him. *yakdēdi'yēdqa'*, did you creep up on them? *akde'diñkēdqa'*, I crept up on them. *n'kakde'diñkēdqa'*, I crept up on them.—*kdēdyē'*, to creep up on, as game, in order to surprise and kill it (*kdēdhayē'*, *kdēdhūñkē'*). *akūde'diye'*, creeping up on (the wolves) (23: 19).

kdē'.—*kdē'xi* (p. 119: 4, 5), *kdē'xyi*, *kūdēx* (20: 17), *kūde'xyi* (26: 6, 41; 28: 24), (1) spotted, striped. *kdēxtu'*, they are

spotted. *toho'xk kděxtu'*, spotted horses. *toho'xk ta'w'hi'n ko kdě'xi*, or *kdě'xi' xě* (w. sp.), the running horse is spotted. *toho'xk no'pa' ta'w'hi'n a'mañi' ko* (or *ta'w'hi'n ha'maki*) *kdě'xi* (or *kdě'xi' xě*, w. sp.), the two running horses are spotted. *toho'xk ha'ta'hi'n a'mañi' ko kdě'xi* (or *kdě'xi' xě*, w. sp.), the running horses are (all) spotted. *natci' kdě'xi'*, mackerel sky. *nděs kdě'xi*, a garter snake. (2) tattoo marks. (Betsy Joe's grandmother had marks on her cheeks, but none on her forehead.)—*aho'ye kdě'xi tca'yě*, to mark off or cancel a debt (*aho'ye kdě'xi tca'hayě*, *aho'ye kdě'xi tca'hūñkě*).—*kděckū'dědēta'*, striped; plural, *kděckū'dēdētatu'*. *toho'xk kděckū'dēdētatu' da'ni yuke' ya'xan'*, where are those three striped horses?—*kdě'xi' (=kdě'xi + yě)*, to draw a mark, as on an arrow (*kdě'x-yayě'*, *kdě'xiñkě'*; *kdě'xiyětu'*, *kdě'x-yayětu'*, *kdě'xiñkětu'*). *kdě'x sidiyě'* (= *kdě'xi + sidi*), "used for making yellow spots or stripes," yellow paint (Bk.). *kdě'x sūpiyě'*, "used for making black stripes or spots," black paint (Bk.). *kdě'x tciyě'*, "used for making red spots or stripes," red paint (Bk.).—*akūtxyi'*, paper, a letter (epistle). *akūtxyi' dusa'di*, to tear paper. *akūtxyi' tca'kě'di na'ñi' patckě'* (= *akūtxyi' patckě' dusi'*), to take a book from the place (or nail) where it hangs. *axisa'x akūtxyi'*, paper money. *akūtxyi' n̄kuka'dě xana'*, I can read (male sp.) (4: 1, 5). *akūtxyi' akipadi'* "paper folded or doubled," a book (= *akūtxyi' akipatqadi*). *akūtxyi' hapode'*, wrapping paper (Bk.). *akūtxyi' akipatqadi'*, "paper lies one on another," a book. *akūtxyi' on'ni* or *a'kūtxyi on'*, "makes writing" or "makes books," a pen or pencil. *akūtxyi' on'ni*, to write (*akūtxyi' ayon'ni*, *akūtxyi' n̄on'ni*). *akūtxyi' n̄on' xana'*, I can write (male sp.). *akūtxyi' n̄on' xa*, I can write (fem. sp.). *akūtxyi' on' tu'xayan'*, ink. *akūtxyi' pahin'*, a paper sack. *akūtxyi' uka'děti'*, "paper talk-to house," a schoolhouse. *akūtxyi' uka'de tu'xayan'*, a newspaper ("paper to-talk-to"). *akūtxyi' ada'gon'ni'*, a picture, a portrait (?). (Also 9: 8, 10; 11: 2; 28: 17, 21.)

kde'kě.—*kde'kědi'*, to cackle, as a hen does.

kdopka', deep dish, or soup plate.—*mūsūdū kdopka*, an earthenware bowl.

ke.—*keyě'*, to saw (*ke'hayě'*, *ke'hūñkě'*).—*yañke'on'ni* (= *yañkeyě + on'ni*), "what is used for sawing," a saw. *yañke'on'ni ya'xan' ko tca'ka'mañi'ki'*, where is the saw? (Also p. 121: 25.) *yañkeyě'* (*ayan' + keyě'*), to use a saw, to saw (*yañke'hayě'*, *yañke'hañkě'*). *yañkeyě' pihedi'*, he can saw. *yañkeyě' pi'hedi'din'*, he ought to saw. (Also p. 121: 19, 20.)

kěli, nonsense! (6: 9).

kě, *kə* (16: 8), to dig, etc.—*aye'kiyan' tūdiyan' kě duti'cu' tca'yě*, he dug around the corn and pulled it all up by the roots (1: 3). *i'w'duc'kě'x*, when they dig it up by (21: 19). *duc'kě'*, to dig it up (21: 20). (Also 21: 27; 28: 2.) *n̄k̄k̄k̄tu'*, we dig, or let us dig. *ani' kyā on'ni' k̄n̄k̄k̄tu'*, let us dig a well (1: 4).—*kědi'*, *kyā'di*, to dig, scrape, paw the ground, etc. (*i'kyā'di*, *xk̄ā'di*; *kyātu'*, *i'kyātu*, *xk̄ātu'*). *ani' kyā on'ni' kědi' xyo*, he must dig the well (alone) (1: 5). *toho'zka' ama' ke'di*, the horse pawed the ground. *kuya' kedi'*, to dig under, undermine (*kuya' ike'di*, *kuya' n̄ke'di*). *amazi' kedi'*, to dig a grave.—*k̄kyā'di*, to scrape for some one (*ya'k̄kyā'di*, *a'xk̄kyā'di*; *k̄kyātu'*, *ya'k̄kyātu'*, *a'xk̄kyātu'*). *i'ñk̄kyā'di*, I scraped it for you. *ya'xk̄kyā'di*, you scraped it for me. *k̄kyā' dande'*, he will scrape it for him. *ya'k̄kyā' da'nde*, will you scrape it for him? *a'xk̄kyā' dande'*, I will scrape it for him. *i'ñk̄kyā' dande'*, I will scrape it for you. *ya'xk̄kyā' da'nde*, will you scrape it for me?—*kū'kyā'ni'*, not to scrape (*kū'yukye'ni*, *k̄ke'ni*; *k̄kyā'tuni'*, *kū'yukyā'tuni'*, *k̄ke'tuni'*). *k̄kyā'ni' dande'*, he will not scrape it.

kehe'ya', the same, identical.—*kūdě'sk kehe'ya'*, the same bird.

kětci', crooked.—*Ayo'x kětci'*, "Crooked Lake," Bayou Larteau, Louisiana.

kě'tci', bent like a hook (distinct from *kětci'*; see *kūñk̄ki'*).

ki or *k̄i*, to carry.—*kidi'*, to carry something on the back (*yaki'di*, *xki'di*; *kitu'*, *yakitu'*, *xkitu'*). Imperatives: *ki* (to a child); *kikañko'* (man to man);

ki'tki' (man or woman to woman); *ki-tatē'* (woman to man); *kiu'* (to children); *ki'takanko'* (man to men); *ki-tatūki'* (man or woman to women); *kiutūte'* (woman to men)). *i'ndūa'yan kidi'*, to carry his own property on his back (*i'ndūa'yan yaki'di*, *i'ndūa'yan xki'di*). *kikidi'*, to carry something on the back for another (*ya'kikidi'*, *a'xki-kidi'*; *kikitu'*, *ya'kikitu'*, *a'xkikitu'*).—*kihiv'*, *kin'hiv'*, (14: 4) to bring an object back (*i'kihiv'*, *ū'nikkihiv'*). *ki'kihiv'*, to bring an object back to or for another (*yaki'kihiv'*, *xki'kihiv'*). *kyūkihiv'*, to take an object back (*ya'kyūkihiv'*, *xkyū'kihiv'*). *dusi' dehan' kyūkihiv' toatedi'*, take it off (the nail, and then) go and return it to the place and hang it up. *xkyūkihiv' dande'*, I will take it back for him. (Also 6: 15; 8: 12; 14: 12, 14, 15; 22: 11; 26: 59; 28: 25, 194, 250; p. 142: 24, 25, 26.)

ki.—*inayan' kōkzahē'nik tē'hinyē ki i-ma'nik xyo'*, before the sun moves I will surely kill you as (or, where) you recline.

kida'giya', the edge of an object.—*kida'giya' dasē'*, to bite out a piece from the edge. *kida'giya' dusa'di*, to tear a piece from the edge of an object. *kida'giya' ukas'ki*, to knock or chop a piece from the edge of an object with an ax, etc.

kide', forcibly, (28: 221, 223).—*kidedi'*, expressing forcible action (see *kīe*, *xīe*, *kīncē*) (11: 5). *naxtē'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' dui' orpa'*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8).

kiduspē', (it) sank in the water (15: 7).—*kiduspē'yē*, to cause to sink in (18: 4, 8, 9). *isi' pa i'kiduspē'*, only your feet went under the water (p. 150: 8). *ū'niksi' pa yan'kiduspē'*, only my feet went under water (p. 150: 9).

ki'ka, **kika'**, **kika'** (20: 27; 28: 236), a sign of uncertainty; I wonder whether.—*keirka' nedi' ko tē'naska uk'i'kiŋge ko' skane' e'naska kika'*, he won-

ders whether this hog is half as large as that one. *ani'sti kika'*, it is uncertain (?). *kawakē' yatci' ki'ka*, I wonder what his name is!

kikē', although; yet (used at the end of the clause).—*nta'uti kikē'*, *nkata'mini*, although I am sick, I work. *yan'akte'di kikē'*, *ayin'ti kanyikte'ni dande'*, although you hit me, I will not hit you. *kado'tci kikē'*, *adē'*, though it be wet, it burns. *e'wiētē'i hēna'ni dē' kikē'*, though he went very early every morning (3: 2). *xkiton'ni tē' nka'nde kikē'*, 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.—*tē'di kikna'ni*, he or she may die (p. 124: 13). *witē'di ko' Tanyin'kiyan' nē'di kikna'ni*, I may go to Leconte to-morrow. *nē' pi'hinē' kikna'ni*, perhaps (or, I think that) I could make that correctly (if I tried). *y'ndon'ha' kikna'ni misini'hi*, I may see you against the autumn (4: 3). *y'i'dondaha' kikna'ni* (5: 2), should be, *nyi'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'xpē'naskē' kiko'di na'*, the coat is mended. *do'xpē' naskē' kiko' hedan'*, she finished mending the coat. *do'xpē' naskē' kiko'dixyan'*, the coat must be mended. *do'xpē' naskē' kiko' pi'hēdi'di'*, she ought to mend the coat. *yadux-tan' kiko'di xyan'*, the wagon must be repaired. *yaduxtan' kiko' hedan'*, the wagon is or has been repaired (complete action). (Also p. 120: 17; p. 121: 1.)

kinaxa, to scatter.—*hati' ki'naxadi' mān-ki' ko sa'w xē* (w. sp.), the scattered houses are white. *ayan' ki'naxadi' mān'ki' ko tē'di*, the scattered trees are dead. *anē'p xa'xaxa ki'naxadi' a'mān-ki' ko pa'na inktā'*, all the scattered (standing) axes are mine. *anē'p tē'di ki'naxadi' (a'mān'ki' ko ?) pa'na inktā'*, all the scattered (reclining) axes are mine. (Also p. 118: 10, 13; p. 120: 8, 9).

kino'usa', a bat (recorded by Gatschet as *kina'pa*, and at first by J. O. D. as *kionēna'*).

kintse, to throw a stone, etc. (*i'kintse*, *nti'ntse*).—*kintse' sashan'xti' kidedi'*, to throw very far. *in'kanatse'*, I throw you somewhere. *asomwa' in'kanatse'*, I (will) throw you into the briars (1: 20). (Also 10: 25; 20: 32; 28: 85, 88, 90.)

ki'skisa'yi, the sparrow hawk. (Future investigation may show that the word is *ki'skisa ha'yi*.—J. O. D.)

kita (cf. *ica*).—*kita' di*, to forget him, her, or it (*ya'kita' di*, *a'xkita' di*; *kicatu'*, *ya'kicatu'*, *a'xkicatu'*). *inkita' di*, I forget thee (you). *evande' ya'xkita' di*, he forgets me. *ayindi' ko' ya'xkita' di ha'ntu'*, perhaps you have forgotten me. *kita' dha'*, to forget them (*ya'kita' dha'*, *a'xkita' dha'*; *kicatudha'*, *ya'kicatudha'*, *a'xkicatudha'*). *inkita' dha'*, I forgot you (pl.). *inkita' tudha'*, we forgot you (pl.). *evande' ya'xkita' dha'*, he forgot us. *ayindi' ya'xkita' dha'*, thou (you) forgot us. *e'we yuke' ya'xkicatu' dha'*, they forgot us. *ayixtu' ya'xkicatu' dha'*, you (pl.) forgot us. *ya'xkita' dha' xye'ni*, *nti'xtu ko' inkita' tuni'*, you have forgotten us, but we have not forgotten you (4: 3). *ku'kicani'*, not to forget him, her, or it (*kuyu'kicani'*, —; *ku'kicatu'ni'*, *kuyu'kicatu'ni'*). *inkita'ni*, I have not forgotten thee (you). *inkita' tuni'*, we have not forgotten thee (you) (4: 3).

kitista', (1) a cross; (2) a member of the Roman Catholic Church (cf. *akida*).

kititi'ki, in a row or line (20: 3).

kits, **kúds**.—*a'kidisti'* (= *akúds ti*), a store. *A'sapska-a'kidisti'-ti'-omya'*, the Place of the Store of the One-armed (man, i. e., James Calhoun), Babbs Bridge, Rapides Parish, La.—*a'kidisti wala'*, "watches a store," a clerk (at a store). *akúds ti'*, "house where things are piled up": a store.—*an'ya akúds ti taneyan'*, "man store has elsewhere," a storekeeper. *Akúds ti' nua'yan'*, "big store," a former name of Lecompte, Rapides Parish, La., from the large brick store of a Mr. Stevens, which used to be there.—*Kits an'ya*, an American (9: 9, 10). *kitsan'yadi'* (= *kitsan' + an'yadi'*), a white man, an American. *kitsan' yatu'*, O ye Americans (5: 1). *kitsan' han'xti'*, a white woman. *kitsan'*

han'xti' akue', "white woman's hat," a bonnet.

kitupe.—*nikakitupe' wa nka'nde*, I am carrying something on the shoulder all the time (p. 149: 25). *a'kitupe' xye' na'*, let us carry (them?) on our shoulders (p. 150: 23). *nikin'tra nikakitupe' nikade' di*, I went carrying it on my shoulder, with no companion (or assistance) (p. 150: 25). *ayin'tra aya'kitupe' aya'dedi*, you alone went carrying it on your shoulder (p. 150: 26). *in'tra a'kitupe' 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'kné*, he had already gone ahead again (3: 6). *psdehi' dusi' hankeyan' kiya' de etuza'*, he seized the knife and departed again (3: 19). *sashin'kiya' nkon' inkte' xo*, I will do it again and hit you on the other side (1: 11). *sashinyan' kiya' nkon' in'naxta' xo*, I will do it again and kick you on the other side (1: 13). (Also 1: 2; 2: 20; 8: 3, 26, 27; 10: 25; 12: 5; 14: 11.)

ki'yasi, to like it (*yaki'yasi*, *nkaki'yasi*) (cf. *iyas*).—*ki'yasi'xti*, he liked it very well. *nka'kiya'si xa na' yafe' ko*, this is what I have liked, and now I have it (?) (2: 9).

kiya'aka', the marsh hawk.

ki'yu (a word in Opossum's song) (7: 11).

kinhin'.—*Tanyin'kiya' kinhin' yamcede' Lamo'ri tche'dan*, how far is it from Lecompte to Lamourie?

kiniké', pretending (28: 174).—*dekin'ke'*, motioning (28: 199).

kinno.—*kikin'no'*, to speak to him, he spoke to him (*ya'kikin'no'*, *a'xkikin'no'*). *yan'xkikin'no*, he spoke to me. *yan'xkikin'no*, did you speak to me? *eyan' hi ha' kikin'no'*, when he reached there, he spoke to him (1: 9).

kiti.—*dukin'xtu*, they slipped (the skin) off (from its tail) (21: 40).

kxi.—*hakxi' di*, to get angry (2: 27) (*ay-a'kxidi* or *yakxidi*, *nka'kxidi*; *hakxitu'*, *ya'kxitu'*, *nka'kxitu'*). *yakxi' di*, are you angry? (1: 10). *kakxi'ni*, not to be angry (*ka'yakxi'ni*, *unkakxi'ni*; *kakxi'tuni'*, *ka'yakxi'tuni'*, *unkakxi'tuni'*). (Also 25: 3; 31: 11.)

kripa, **kripa**, to meet.—*o'kripa*, he met him (7: 11). *ayo'kripa*, you met him.

nko'kripa, I met him. *okzipadqha'*, etc., he met them, etc. *nyo'kripa*, I met you. *yafiko'kripa*, he met me.—*kipukta' na'ñki*, he is sitting by him or her (p. 143: 3). *ikipukta' na'ñki*, you are sitting by him or her (p. 143: 4). *ñkipukta' na'ñki*, I am sitting by him or her (p. 143: 5). *yafñkipukta' ina'ñki*, you are sitting by me (p. 143: 6). *nyikipukta' na'ñki*, I am sitting by you (p. 143: 7).

kwí.—*in'kwí'*, always, ever; follows the qualified verb. *ata'mini in'kwí'*, he always works. *nka'tamini in'kwí'* I always work.

kně.—*in'kně'*, to vomit (2: 20) (*ayi'ñkně'*, *nki'ñkně'*). *in'kně'di*, to vomit (*a'yin'kně'di*, *nki'ñkně'di*; *i'ñknětu'*, *a'yin'knětu'*, *nki'ñknětu'*). *ikine'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'yih'nt nde' kně*, I went at the moment you came. *in'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'xkiu'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 yafika' nde' kně*, I went when (= shortly after) you came.—(3) action after (not immediately after) another action: *a'ya'di si' naskēxti' de' kně kan'kon'ni nētkohi' xēhe'kiyē ētuza'*, [Tē'ikanadi' ē'fukon'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*, *on'kandě* (7: 2), one of the signs of past time: already. *e'ya' hi'xyan'kiya' de on'kně ētuza'*, when he (the Rabbit) reached there, again he (the Sun) had already gone (3: 11, 12). *e'ya' nkin'hin'xyan' de on'kně* or *e'ya' nkin'hin' yafika' de on'kně*, when I reached there, he had already departed. *ayi'hin yafika' nde on'kně*, when you arrived, I had already departed. *de' on'kane'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 tci' xě*, the two (standing) houses are red. *toho'xk tan'hin ko kderi' xě* (w. sp.), the running horse is spotted. *toho'xk ha'kinini' a'mañki' ko tozka' xě* (w. sp.), the walking horses are gray. *toho'xk tē'diki a'nde ko a'yindi'ta*, which is your horse?—(2) After nouns: *ayipa' ko nēdi'*, does your head ache? *ifoho' ko nilani' xě* (w. sp.), the log is large. *itca'xka' ko tca'xkon'ni'*, the post is forked (at the top). *keizka' ko tēna'ni yuke'di*, how large is the hog? *toho'xka' ko tēna'ni yuke'di*, how many are the horses? *ani' ko skūti'*, how deep is the water? *yaduxta' ko tca'kanēdi'*, where is the wagon? *Latē' ko Djam kue'naska'ni na'*, Charles Prater is not as large as Jim Jackson. *simfo' ko tcehe'dan*, how tall is the boy (Banks-ton Johnson)? *tētkana' ko son'sa duti'*, the Rabbit ate one (2: 8; 3: 26). *ēdi' Ina' ko dusi' on'xa'ētuza'*, behold, the Sun had been taken, they say (3: 15). *pā'si han' in'kan' ko psdehi' ko ukso'ki Tē'tkana'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'dqha' dandē*, I will give two horses to each (man). *toho'xk topa' ko kuku' on'dqha'*, he gave four horses to each. (4) After verbs: as, when; before verbs: now. *ko' nko'di*, I shoot at it now. *keizka' nē'di ko tca'naska uki'kiñge ko' skane' e'naska na'*, this hog is half as large as that one. *tēna'ni nēdi' ko uki'kiñge*, half as many. *tēna' yuke'di ko ēti'kē*, as many as. *skūti'x-tēti'kē ko ēti'kē*, it is as deep as that (water). Idea of waiting for some act: *akūtryi' idu'si ko'*, *ayindhē akūtryi' huya'xkiya'*, when you receive the letter, do you (in turn) send one to me. *akūtryi' nktā idu'si ko'*, *akūtryi' on' huya'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). *tē'yē ko'*, when he kills it (idea of waiting for the act). *toho'xk in'ku'di ko'*, *ya'vēna'xi da'nde*, if I give you a horse, will you

be a friend to me? *ekav*, "Ason' ayin'-sihi'xti ko', ason' in'nomda'hi na," then (the Frenchman said), "If you (or, as you) are in such dread of briers, I will throw you into them" (1: 19). (*Also* 2: 29; 7: 4).—(5) After correlatives: *tea'naska ko e'naska*, as large as. *teehe'dan ko e'heda'n*, as tall as. *tea'naska uki'kiŋge ko'*, half as large (?). *keizka' nedi' ko tea'naska uki'kiŋge ko' skane' e'naska na'*, this hog is half as large as that one. *aduti' ētuke' kondu'zini xa'na*, I have never eaten that sort of food (2: 21).—(6) After pronouns: *ayi'ndi ko' kuyan'ya'mni'*, do you hate me? *ewande' ko kuyan'ya'mni'*, he hates me. *e'we yuke' ko kuyan'xtuni'*, they hate him. *ayin'xtu ko' kuyan'xtuni'*, you (pl.) hate him. *nki'xtu ko' nyan'xtuni'*, we hate him. *nki'xtu ko' nyan'xtudqhani'*, we hate them. *nki'xtu ko' in'kica'tuni'*, we have not forgotten you (4: 2). *nka'-kiyas' xana' yahe' ko*, this is what I usually (or, always) like (2: 10); *ko* here is not translated.—(7) After adverbs: *wite'di ko nka'da dande'*, I will be on the way thither to-morrow.—(8) After conjunctions: *ekav'han' ko po'tcka na' nki'*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1: 14). (*Also* 10: 3, 12; 14: 3, 5, 13, 16; 15: 5; 17: 22; p. 117: 17, 18; p. 118: 1, 2, 3 passim.)—*ko'wa*, probably a locative adverb, meaning in that direction, to that place, being the correlative of *dowa'* (?). *ko'wa de'di*, to move. *inayan' ko'wa de'di*, the sun moved. (Could this mean, the sun went in that direction—*ko'wa'*). *ko'wa desin'hi'n'*, to move, he moved (*ko'wa ide' yasin'hi'n'*, *ko'wa nde' uŋksin'-hi'n'* (rare)).—*kode*, now (24: 5).

ko, a gourd.—*ko tcku'yē*, "sweet gourd": a watermelon. (*Also* 16: 3, 10, 11.)

kodē, together (cf. *katske'*).—*kodē'yē*, taking all (26: 1). *kodē' han' du'xtu*, they got together and ate (p. 162: 21). *yako'de han' idu'xtu*, you (pl.) got together and ate (p. 162: 22). *nka'ko'de han' ndu'xtu*, we got together and ate (p. 162: 23).—*ku'dak tēdgō'yē*, to bolt a door. **kodē'han**, alas! (masc. or fem. intj., used when anything happens).—*kodē'han*, *ny' n'pado'di de' a'taznixti'* Alas! my

son's son is burnt severely (said the Rabbit's grandmother) (3: 25, 26).—*kodē'hi*, what is the matter? (1: 10).

ko'hē (=dīkohē, tēkohē), altogether, entirely, sure enough, just.—*yahe'tu ko'hē*, it was just like this, or, it was just in this manner (2: 22) (cf. *to*).—*tēko'hē*, *ŋikohi* (24: 3; 28: 210), *ūko'hē* (27: 28), *dīko'hē*, used (1) in forming the comparative degree of adjectives, as: *pi*, good; *pi tēko'hē*, better; *pixti'*, very good, best.—(2) At all. *ku'yaŋk-yē' hānmi' tēko'hē*, you do not know me at all.—(3) Very, sure enough, really, entirely, altogether. *ni'stūti tēko'hē ya' n-ŋukūti' na' ŋūki'hi*, I wish that you would tell me very accurately (how affairs are) (4: 4). *kaahon' tēko'hē*, he has gone sure enough. (*Also* 9: 16; 17: 21).—*xye'pixti dīko'hē*, entirely dry (of water) (Bk.). *yo'xaxti dīko'hē*, he is entirely naked. *i'yoaxxi dīko'hē*, you are entirely naked. *nyo'xaxti dīko'hē*, I am entirely naked. (*Also* *hi'xti*, *dīko'hi'xti* (16: 12), sure enough (23: 5; 26: 4, 6, 7, 9, 10, 27; 27: 19; p. 157: 30). *ūko'hēdī'*, real (sub.) (24: 1).

kohi, *kūhi'*, *kū'hi* (28: 77), or *kūhi'* (see *xwūhi'*), up, high.—*ti kohi'*, the house is high. *an'xu'di kohi'*, the rock is high. *ti nē' ko ko'hi ti nē'di ko'hi kē'fiki'ni*, that house is not as high as this one. *tea-haman' kūhi'*, the river is high. *ku'hi-yan'*, up there (10: 21). *kohi'xti* (= *ko'hi + xti*) or *kūhi'xti* (7: 8), very high, up. *kūhi'xtiyan'*, very high (17: 4). *ku'hadī*, up stairs (14: 15, 17).—*kuwo'*, upward, on high. *ina' kuwo' dedi' ētuxa'*, they say that the Sun went on high (3: 23). *kowo'hi*; *ti tēko' kowo'hi toehe'dan*, how high is this house? *ti nē'yan' kowo'hi teehe'dan*, how high is that house? *ti nē' ko kowo'hi ti nē'di uki'kiŋge*, that house is half as high as this one. *kowo'd*, upward (29: 38, 40). *kowo-hi'k*, up above (30: 2).—*kū'tūxaxē'*, noon. *kū'tūta'xēhe'*, noon (28: 129). *kū'tūta'yē ko'wa de'yē*, he stood it on end and moved it further (p. 149: 8). *kū'tūxaxē' ya'xa*, "almost noon," forenoon. *kū'tūxaxē' dunahi'* or *kū'tūxē'hē dunahi'*, "noon turned," afternoon. *kde'kū'tūxaxē'*, till noon. *ni' hine' kde'*

kütuxaxé, he walked (was walking) till noon. *kütuxaxé aduti*, "noon meal," dinner. *Ku'fi ma'nikdè*, "One up above," God. *Ku'fi ma'nikdè kiki-yéon'hiyè étukè ka'hana'n iyèhōn'ni*, you know everything because God has taught you (5: 9). (Also 9: 1; 10: 11; 14: 18, 21; 19: 10; 20: 17, 24; 26: 4, 5, 6, 8, 9, 10, 11; 28: 46, 67, 98, 106, 130, 135, 160, 162, 163, 164, 165, 244; p. 149: 9, 10, 11; p. 155: 4, 5, 6.)

ko'kayudi (= *kok* + *ayudi*), the magnolia of central Louisiana (p. 147: 1).

koko.—*ko'ko'sèdi*, to give forth a cracking sound, as a hazelnut does when bitten (8: 23, 24, 25, 26).—*da'ko'ko'sèdi*; *dasè da'ko'ko'sèdi*, to crack a hazelnut by biting (*i' dasè i'dakoko'sèdi*, *nda'sè nda'ko'ko'sèdi*).—*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. *pxwè koko'hedi*, to punch against a stiff hide, etc., and make it give forth a sound (?).

kōx, *kōk*.—*kōx xèhe da on'ni*, he is sliding (a chair on which he sits) along (p. 149: 7). *kōk xèhe'tuni*, they did not sit farther off (p. 149: 14).

ko'x tūpka', pokeberries (28: 66, 67).

ko'xode nika', a spider (cf. *xoxo*).—*ko'xode nika' afikqada'ka yonni*, "the spider makes little cords," a spider web.

ko'xpè, diarrhea, to have diarrhea (*i' ko'xpè*, *ūnko'xpè*).

ko'xta', *ko'kta'* (25: 4), *ko'kta'* (28: 168), *kūkta*, *kot*, to run away.—(*i' ko'xta'*, *nko'xta'*). *kūkta'di*, to run away. *i' kūkta'di*, *xkūkta'di* *inakotkoti ide'ni hi ŋikihi*, 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'mohayed'i*, *komo'mohāñkedi*).

konicka' or *konixka'*, a bottle.—*konicka'yñki*, a vial. *konicka'pštūgon'ya'* (m. sp.) or *konicka'pštūgon'ka'* (w. sp.), put a cork in the bottle! (Also 24: 7.) *konicka'krwūdati*, "bottle one can look through," a glass bottle. *konicka'pštūgonni*, "bottle stopper," a cork. *konixka'sonhomni*, a jug. *koni-xka hayi*, a horsefly (Bj., M.); probably

identical with the following: *kanikè'xyi*, a black horsefly (given by Bankston Johnson).

Kosate.—*Kosate'hamya'*, the Koasati or Coushatta people.

kosayi', minnows (26: 91).

ko'tečé, to make a gulping sound, as a person or horse does in drinking when very thirsty (*i' ko'tečé, nko'tečé*) (C., *ta'uci*).

kota'pka, the marsh hawk.—*Kota'p-kana*, The Ancient of Marsh Hawks (20: 4, 36, 45).

ko'tka' (see *ak'ni*).—*akikūne ko'tka*, the wild goose.

ko'phi.—*kakon'hiwo'*, 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. *ya'daksa'di na' spdehi'*, the knife cut me. *dūksa'di*, to cut once with a knife (*i' dūksa'di*, *ndūksadi*; *dūksatu'*, *i' dūksatu'*, *ndūksatu'*). *isi' dūksa'di*, to cut his foot with a knife (*ayisi' i' dūksa'di*, *inksi' ndūksa'di*). *tūksadi'*, to cut an object in two with a knife (same as above) (*i' tūksadi'*, *ntūksadi'*; *tūksatu'*, *i' tūksatu'*, *ntūksatu'*). *dū'kūsa'di*, to cut with a knife (*i' dū'kūsa'di*, *ndū'kūsa'di*; *dū'kūsatu'*, *i' dū'kūsatu'*, *ndū'kūsatu'*). *dū'kūsa' ducati'*, to make a splinter by cutting a stick, etc., with a knife. *dū'kūsa'di*, to cut often with a knife (*i' dū'kūsa'di*, *ndū'kūsa'di*). *dū'kūsa' du'tcatati'*, to cut often with a knife, making many splinters.—*dū'ksa'di hupè*, to cut a hole through with a knife (*i' dū'ksa'di yutpè*, *ndū'ksa'di ūñhupè*).—*i' xkitūksadi'*, to cut himself with a knife (*y' i' xkitūksadi'*, *nē' i' xkitūksadi'*; *i' xkitūksatu'*, *y' i' xkitūksatu'*, *nē' i' xkitūksatu'*).—*kidu'ksadi*, to cut an object once with a knife for another (*ya'kidu'ksadi*, *a' xkidu'ksadi*; *kidu'ksatu'*, *ya'kidu'ksatu'*, *a' xkidu'ksatu'*). *kidu'ksa'di*, to cut an object often with a knife for another (*ya'kidu'ksa'di*, *a' xkidu'ksa'di*; *kidu'ksa' tu'*, *ya'kidu'ksa' tu'*, *a' xkidu'ksa' tu'*). *i' kidu'ksa ne'di*, he stands cutting it often with a knife for you.—*dū'ksa'di*, to cut meat, a stick, etc., in pieces, across, or length-

wise (*i' dūksasa' di*, *ndi' ksa' 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. (*yuka' ki*, *nkuka' ki*). *podehi' a' duxta' ni uksa' ki*, to cut a rope with a knife. *pa' si ha' inkan' ko pdehi' ko uksa' ki* *Tol'ka-na' di*, the Rabbit lowered his head and cut (at) the cord with the knife (3: 22). *aya' dūktca' ksa' xtaho'*, to fell, as a tree. (Also 16: 3; 28: 86, 87, 89, 201.)

ksaho'.—*ksaho' iko' hē*, he has gone sure enough.

ksapi, to grow (a human being).—*ksapi' hiya' xa*, nearly grown. *iksapi*, you grow (12: 3). *yū' nki ksa' wiyē*, he or she raised a daughter (p. 149: 16). *yū' nki ksa' wiyē*, you raised a son (p. 149: 17). *yū' nki ksa' wiyē*, I raised a son (p. 149: 18). *ksa' won*, she raised them (14: 1).

ksapi', wild.

ksa' or **ksa' ni**, five.—*toho' xk ksa' ko xuku' ondaha'*, I gave five horses to each (man).—*teksani' or deksani*, five times.

ksa' xa.—*ksa' xa xa'*, all the brothers and sisters.

kse.—*dūksedi or dūkse' di*, to sweep a room (*i' dūksedi*, *ndūksedi*). *yusatxa' ma' nki*, *dūkse' ka'*, it is (lies) dusty; sweep it (said by woman to woman). *manikse' onni* or *mēnkso'*, a broom ("sweeping dirt"). *tasei mēnkso'*, "broom grass" (*Andropogon macrourus*). *adūkse'*, she spread over him (29: 27). *apo' 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*, *ūnkse' di*; *ksētu'*, *i' ksētu'*, *ūnkse' tu'*). *pzuē' ksē' di*, to break, as a chair or rope, by punching. *ksē' di*; *aye' k ksē' di*, to pull ears of corn from the stalks (*aye' k ksaye' di*, *aye' k ksante' di*). *ksē* (6: 20; p. 154: 5), *kso* (17: 14), broken. *ksēnka' 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.) *naksē' ki*; *asi' naksē' ki*, to break (a string) with the foot.—*duksē' ki*, to break a string, cord, etc., by pulling (*i' duksēki*, *nduksē' ki*; *duksē' ktu*, *i' duksēktu'*, *nduksēktu'*). *ndu' ksēki' he' detu*, we have finished

breaking the cord, etc. *ustūki' duk-sū' ki*, to break (a rope) by pushing.—*daksē' ki* (in full, *aya' dasē' daksē' ki*), to bite a stick in two (*i' daksē' ki*, *ndaksē' ki*; *daksēktu'*, *i' daksēktu'*, *nda' ksēktu'*). *i' dasē' i' daksē' ki*, did you bite it in two? *ndasē' ndaksē' ki*, I bit it in two. *anika' yin' ki' daksē' ki*, to bite a string in two.—*insu' di iksē' di* (?), to gnash the teeth (*ayin' sudi ayi' ksēdi*, *nkin' sudi nkin' ksēdi*) (Bj., M.). *insu' kagi' kigike' di*, to gnash the teeth. *ayinsu' kti' gūksuyē' di*, you gnashed your teeth (p. 140: 16). *nkin' su' kūgūksūn' di*, I gnashed my teeth (p. 140: 17). *insu' kti' gūksē' di*, he gnashed his teeth (p. 140: 18).

ksēpi', clear, as the eye (9: 11).—*tūtcōn' ksepi*, clear sighted. *ksēpi' ti'*, clear, as water; "very clear".

ksihin', to be crazy (*i' ksihin'*, *nka' ksihin'* or *ū' nka' ksihin'* or *ū' nka' ksihin'*) (p. 164: 16). *iksirtu'*, you (pl.) are crazy (28: 195). *ksirtu'*, they are crazy (31: 22). *ksirtki'* (= *ksihin' + iki*), to be partly crazy (*i' ksirtki*, *ū' nka' ksirtki'*). *kūksi' hin' ni'*, not to be crazy (*kū' yuks' hin' ni'*, *ū' nka' ksirtki' hin' ni'*). The second singular was also given as *ki' nksi' hin' ni'*, and the first singular as *kyan' kksi' hin' ni'*.—*ksix* (19: 19), *ksih* (19: 22), bad.—*ha' aksi' hi*, she forgot and left (26: 44) (cf. *yih*).

ksihin' or **ūksihin'**, evening (cf. *si* and *pei*).—*ksihin' ya' 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 **kcizka**, a hog.—*ema'*, *kcicka' haka' naki xyo'*, take care! the hog will surely get out! *kcizka' ne' di ko tca' naska uki' ki' nge ko' skane' e' naska na'*, this hog is half as large as that one. *kcizka' ko tca' na' ni yuke' di*, how many (living) hogs are there? *kcizka' tca' naska*, how large is the hog? *kcizka' ohi' inka'*, I have ten hogs (5: 6). (Also p. 122: 7, 14.) *kcickayo'*, (= *kcicka' + yo*) "hog meat," pork, bacon. *kcizka yoka'*, "swamp hog," an opossum. *Kūcka' yokana'* (21: 1, 26, 30, 35), *Skakana* (7: 1, 2, 3, 6, 7, 10, 13, 15),

The Ancient of Opossums. *kci'cka magi'nta*, a ground hog. *kci'cka' dudayi'*, hogweed, species not named; it grows near Lecompte, La.

ktca, to chop.—*aya' ktca'di'*, to cut wood (*ayi'dakta'di*, *aya'ndakta'di*; *aya' ktca'u*, *ayi'dakta'u*, *aya'ndakta'u*). *aya' ktca yuke'*, they are cutting wood. *ayi'dakta' i'da da'nde*, will you go to cut wood? *aya'ndakta' nda' dande'*, I will go to cut wood. *aya' ktca'de di*, he goes or went to cut wood. *aya' ktca xyazyé*, to stop cutting wood. *aya' ktca da' dande'*, he will go to cut wood. —*duktca'di*, to chop wood, etc. (*i'duk-tca'di*, *ndu'ktca'di*; *du'ktca'u*, *i'duktu'u*, *ndu'ktatu'u*). *isi' duktca'di*, to cut his foot with an ax (*ayisi' i'duktca'di*, *inksi' nduktca'di*). —*kiduktca'di*, to chop wood for another (*ya'kiduktca'di*, *a'xkiduktca'di*; *kidu'ktca'u*, *ya'kidu'ktca'u*, *a'xkidu'ktca'u*). *kiduktca'*, chop it for him! *i'kidu'ktca ne'di*, he stands chopping for you. —*duktca' ksa' xtaho'*, to fell, as a tree (*aya' duktca' ksa' xtaho'*; *aya' i'duktca' ksa' xtaho'*, *aya' ndu'ktca' ksa' xtaho'*). —*duktca' son'sa ducati'*, to split at one blow (?) (*i'du-ktca' son'sa i'ducati'*, *ndu'ktca' son'sa ndu'cati'*). —*duktca' hupé'*, to cut a hole through with an ax (*i'duktca' hupé'*, *nduktca' u'ntupé'*).

ktca². —*inktca'hi'*, next to, the next one. *isi' ayin'ka' inktca'hi'*, the toes next to the little toes. *ta'k ayin'ka' inktca'hi'*, the fingers next to the little fingers, the third or ring finger. *inktca'hi' a'xohiya'*, the second toes (of a person). *inktca'hi' a'xohiya'*, "next to the old one," the second toe, the second toes of a person.

kta. —*a'kta*, in a straight line, by the shortest cut. *a'kta dedí'*, to go straight across (*a'kta ide'di*, *a'kta nde'di*). One can say also *a'kta de' a'kiduxi'*, to go straight across (a stream) (*a'kta ide' ya'kiduxi'*, *a'kta nde' nka'kiduxi'*). —*kütata'*, straight, erect, upright. *kütata' sin'hinyé*, to set it up straight (*kütata' sin'hin'hayé*, *kütata' sin'hin'hané*). *kütata' xti*, straight, level; applicable to land as well as to other objects. —*kidu'ktadi'*, to bend down. *a'dukta* (it might) crush her (26:32). *kidu'ktayé*, to bend

down or fold an object (*kidu'ktahayé'*, *kidu'ktaháné'*). *kú'tutúktadi'*, 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). *atpa'hi kte' kan*, he stuck to it when he hit it (1:11). —*ktedi'* or *kte'di* (26:61), to hit, hammer (*ya'ktedi'*, *xkte'di*; *ktetu'* or *kte'tu* (31:30), *yaktetu'*, *xktetu'*). *ma'sa' tsa'xti' ktedi'*, to hammer very hot iron. Imperative: *kta* (to a child). *ha'ya ya'x'ktedi' nixki'*, because a man hit me. *yaxkte'di*, he hit me, you hit me. *in'kte' dande'*, I will hit thee. *sahin' 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). *aya' kon' ktedi'*, to hit him with a stick (*aya' kayon' ya'ktedi'*, *aya' nkon' xkte'di*). *tohor'ka' kla' kte'di*, to hit his own horse. *ta'nti' kta' aya' kon' kte'di*, to beat his own dog with a stick. —*ta'klk on'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' hedaw'*, he finished hitting, he hit. *kte' exa'yé*, he stopped hitting. *kte' hande' yan'kan'*, *xku'*, while he was hitting him, I was coming back. *kte' dqa'ha*, to hit them (animate objects) (*ya'ktedqaha'*, *xkte'dqaha'*; *kte'dqatu'*, *ya'ktedqatu'*, *xkte'dqatu'*). *ya'xktedqaha'*, he hit us. *ya'xktedqatu'*, they hit us. *klekte'di*, to hit him often (*ya'klekte'di*, *xkte'ktedi'*; *klektetu'*, *ya'klektetu'*, *xkte'ktetu'*). *aya' kon' klekte'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'xkte' kidedi'*; *kte' kideru'*, *ya'kte' kideru'*, *a'xkte' kideru'*). *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'*, *nakte' ktaho'*). —*kükteni'*, not to hit, hammer, strike (*küyu'kteni'*, *nükteni'* (?). *küya'xkteni'*, he did not hit me, you did not hit me. *ya'xkte'di' kiki'*, *ayin't künyiké'ni dande'*, although you hit me, I will not hit you.

kte'ni, not to hit him, her, or it. *kte'ni hande' yan'kan' n'hihi'*, I came before he hit him. *ki'xkikte'di*, to hit himself (*yi'xkikte'di*, *n'ki'xkikte'di*; *ki'xkiktetu'*, *yi'xkiktetu'*, *n'ki'xkiktetu'*). *n'ki'xtedi*, I hit myself. *n'ki'xtetu'*, we hit ourselves. These seem to be irregular forms, for we might expect to see *n'ki'xkikte'di* and *n'ki'xkikte'tu*. *i'ikte'o'ni'* (= *ktedi + o'ni*), to hit with. *nitawin' i'ikte'o'ni*, "to hit a ball with," ball club. *mas i'ikte'o'ni*, "iron made for hitting," a hammer.—*ayan' kté'*, to shoot at a mark (lit., "to hit wood") (*ayan' yikté'*, *ayan' axlé' n'ka'ni*, or *ayan' i'niktélé'*).—*ayan' axlé' n'ka'ni*, given as one form of first singular of *ayan' kté'*, I shot at the mark.—*kikte'di*, to hit an object for another person (*ya'kikte'di*, *a'xkikte'di*; *kiktetu'*, *ya'kiktetu'*, *a'xkiktetu'*). *teu'n'ki ya'xkikte'*, hit my dog! *teu'n'ki i'nikkita' dandé'*, I will beat your dog. *teu'n'ki i'nikkita' ha dandé'*, I will beat your dogs (sic). *i'n'kikte'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'o'ni'*, to "make a fight," to fight (*kikté' ayo'n'ni*, *ki'kté' n'ko'ni'*). *ki'kkehayan' a'nsi'*, "fighting ball," a conical ball or bullet, such as a minie ball, as distinguished from the ordinary globular ball or shot (*a'nsawin*, *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 uwó'si ukté'di'*, to fillip with the fingers (*tea'k uwó'si ukté'hayé'di'*, *tea'k uwó'si ukté'ha'k'é'di'*).

kton.—*kton'hi'*, the common frog (28: 244). (See *péska'*, *kán'nínuhi'*.) *kton' xoxoni'*, "wants rain," the tree-frog.—*a'ktu daxka'*, a toad (*daxka'* = rough). *Aktada'kana*, Ancient of Toads (28: 245, 252, 254).

ktu, a cat.—*ktu' indoke'*, a male cat. *ktu' ya'ni*, a female cat. *ktu' yin'ki'*, a kitten. *ktu' ya'ndustiki'*, the cat scratched me.

ku, to give.—*kiduni'ya' ku' kan' duti' oxpa'*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8).—*xku*, I gave to it (26: 66). *ku'di*,

to give to him (*yikudi'*, *xku'di*; *kutu'*, *yikutu'*, *xkutu'*). *iku'di*, did he give it to you? *nyi'ku dandé'*, I will give it to you. *nyiku' ha dandé'*, I will give it to you (all). *nyi'kudi'*, I gave it to you. *ya'xkudi'*, give it to me! Imperatives: *ku* (to a child); *kuka'niko'* (man to man); *kulki'* (man or woman to woman); *ku-tate'* (woman to man); plurals: *kutu'* (to children); *ku'taka'niko'* (men to men); *ku'tatiki'* (man or woman to women); *ku'tatute'* (women to men). *kpa'nahi kudi'*, to give back an object to the owner (*kpa'nahi yikudi'*, *kpa'nahi xku'di*). *kpa'nahi ya'xkudi'*, give it back to me! *a'se'pine' yaxku'*, give me that (standing or leaning) ax. *a'se'pi ma'nikiya' 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). *i'ku'di* (as well as *nyikudi*), I give to you. *toho'xk i'ku'di ko'*, *ya'wé'na'xi da'nde*, if I give you a horse, will you be a friend to me? *toho'xk i'ku'na'ni ni'kan'*, *ya'wé'na'xi da'nde*, as I have given you a horse, will you be a friend to me? *a'se'wi no'pa' ma'niké' i'yiku'di*, he gave you these two (horizontal) axes (N. B.—*yikudi* instead of *ikudi*). *a'se'wi no'pa' ma'nikiya' nyiku'di*, I gave or give you these two (horizontal) axes. *kuku' o'ndaha'*, distributive of *kudi*, to give to each of them (*i'kuku o'ndaha'*, *xkuku' o'ndaha'*; *kuku' o'ndahatu'*, *i'kuku o'ndahatu'*, *xku'ku o'ndahatu'*). This verb is preceded by the number of the objects given to each, as: *toho'xk no'pa' ko kuku'o'ndaha'*, he gave two horses to each; *toho'xk dani' ko kuku'o'ndaha'*, he gave three horses to each; *toho'xk topa' ko xkuku'o'ndaha'*, I gave four horses to each of them; *toho'xk so'na' ko i'kuku'o'ndaha'*, 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.—*kúdeni'* (p. 125: 5), *kú'deni* (28: 92, 102, 111; 29: 31), inferior, ugly. *kúda'nizti*, inferior, superfluous (=what is left) (11: 8). *kúda'nik*, not the best. **kúdeska'**, *kúdes'ak*, (rarely, *kúdesaki'*), a bird; birds.—*kúdapí' sashin'ya'* *kúdeska' o'di*, shoot (at) the bird on the other side of the ditch! *kúdeski' yupk'*, the legs of a bird. *kúdesk ki-yo'wo*, another bird. *kúdesk axé* (cf. *axé*), the wings of a bird. *kúdeska' kashkoni'*, a bird trap. *kúdesk siya'*, birds' tracks. *kúdeska atcúka'*, a red bird. *Kúdeska' tciútkana'*, Ancient of Red Birds (20: 15; 31: 32). *Kúdeska' atcú'ikana'*, Ancient of Red Birds (31: 38). *kúdeska' atcú't xohi'*, "ancient red bird," the cardinal bird (G.), probably the cardinal grosbeak (*Cardinalis virginianus*). *kúdeska' dahayí'*, the "blue darter" of Louisiana, given as a hawk, but it may be the American snake bird, or *Plotus anhinga* (20: 28, 33, 50). *Kúdeska' dahan'yina*, Ancient of Blue Darters (20: 6). *kúdeska' xohi'*, the "ancient bird": (1) a long-legged red bird, with a white bill; (2) a parrot. *kúdeska' xohi' ptcú' kashudi'*, a necklace made of bills of the birds called "*kúdeska' xohi'*." *kúdeska' sidi'*, a yellowbird, or yellow warbler. *kúdeska' sin' psoni'*, "sharp-tailed bird," the swallow. *kúdesk pa tci'*, "red-headed bird," the red-headed woodpecker. *kúdesk súpí'*, a blackbird: generic. *kúdesk tohi'*, a bluebird. (Also 15: 6; 20: 13, 32, 49; 28: 60, 61, 64, 72, 76, 92, 102, 157, 158, 159, 251.)

kúdo.—*kúdotci'*, *kúdo'tci*, *kú'dotc* (26: 54), wet, muddy. *épu' kúdotci'*, because it is wet. *ama' kúdotci'* or *hama' kúdotci'*, "wet earth," mud, a little mud; but, *hama' kúdo'tci'xi'*, much mud, deep mud. *kúdo'tci'xi'*, very wet. *kúdo'tci' tki'*, "a sort of wet," damp, moist.—*kúdapí'*, *kúdupí'*, *kúdo'*, a ditch. *kúdapí' ndosan'hin' sin'fo' ni n' ndonhi'*, I see (or, saw) the boy walking on this side of the ditch. *kúdapí' sashin'ya'* *kúdeska' o'di*, shoot (at) the bird on the other side of the ditch! *ayi'x kúdo'tanyan'*, "Big Ditch," Louisiana. *dú-kúdkúdapí'*, to cut a trench with an ax or hoe (*i' dükúdkúdapí'*, *ndú'kúdkúdapí'*).

kúduksa', crack ("a trench broken") (10: 8, 9).—*a'kúduksa'ye*, peeping through a crack (10: 8). *kú'dúksa'-ye*, through a crack (28: 7). *iya'kúduksa'yañka na*, beware lest you peep at me! (p. 146: 15). *ka'kúduksa'hinyeni'*, I did not peep at you (p. 146: 16). (Also 16: 8.)

kúhi.—*kúkuhi'* (= *éti'*), a wrinkle, wrinkles; to be wrinkled (*i'ki kúhi'*, *ú'nikúhi'*).

kúk.—*okúki*, to fish. *ayo'kúki*, *nko'kúki o'kúk de'di*, he went fishing, to go fishing (6: 4). *okúktu'*, they went fishing (6: 14). *ú'nikogoni'*, a hook, fishhook (Bk.). *ú'nikogon' sudi'*, a fishhook. (Bj., M.). *ú'nikogon' inkan'*, a fishing line. *ú'nikogon' udi'*, a fishing rod.

kúka'pi.—*du'kúka'pi*, pulled off (17: 8).

kúxwi', coffee.—*kúxwi' ne'di*, is there any coffee? *kúxwi' ni'fi*, there is no coffee. *kúxwi' o'(ni')*, to make coffee.

kúněki', (1) to bend any inanimate object; (2) a single bend or curve (*i'kúněki'*, *ú'ñku'kúněki'*) (?).—*púdiyan' kúněki'*, to bend the point of an object. *podehi' kúněki'*, the knife (edge) is turned. *kúněkiy'*, to cause an inanimate object to bend or be turned. *podehi' kú'někiy'*, to turn the edge of a knife blade (*podehi' kúněki'hayé'*, *podehi' kúněki'húñk'*). *kúněgné'ti*, having a series of curves or bends (~~~~~).—*kúnězka'* or *kanazka'*, circular. *nahiné' kúnězka'*, full moon. *kúna'zka kúdu'nanahi'*, to go round and round, as the hands of a clock (?).

kúni.—*kú'nini'* to ford a stream, to wade (*i'kúnini'*, *ú'nikukú'nini'*; *kúni'tu*, *i'kúni'tu*, *ú'nikukúni'tu*). *kúni' dande'*, he will wade.

kúni'ski hayi', a gnat.

kús.—*akúskúsi'ñki* (= *akúskúsi'+yínki*), he nibbled a little now and then, he ate in a mincing manner. *Tétkana' son'+sa akú'skúsi'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'skúsi'*, archaic word for above.

kútcin'cka', the red-winged blackbird.—*Kútcin'ckana'*, Ancient of Red-winged Blackbirds (23: 16). *Kú'tcin'cka'a*, Ancient of Red-winged Blackbirds (23: 21).

kút, kúd.—*kú'dákúpeyè': a'pétúgóni'* *pxwè' kú'dákúpeyè'*, to thrust a stick through meat in order to barbecue it (*pxwè' kú'dákúpehayè', pxwè' kú'dákúpehúñkè'*).

kúti.—*kú'tiki'*, to tell what one has perceived himself (not what he has heard or has been told, *ká'hi*) (*ya'kútki', á'ñkukú'tiki'*). *inyu'kútki'*, or *nyuku'tiki'*, I tell it to you. *ewande' ya'ñkukútki'*, he tells it to me. *ayindi' ya'ñkukútki'*, you tell it to me. *he'yan kú'dé' ká'ñkúyan' kútki'*, he reached home (and) told it to his grandmother (3: 16). *yañku'kútki'*, tell me! *ní'stúti tko'hè ya'ñkukútki' na'áñkíhi'*, I wish that you would tell me very accurately (how affairs are) (4: 4). *inya' dande' iya'kútki na'*, I will say it to you; do not tell it. *híñkso'ñkaka', naza'xa nyu'kútki'*, O younger brother, now have I told you (5: 7, 8). *kákú-ñini'*, not to tell another what one has seen or observed (*ku'yukúááni, á'ñkukúááni*). *nyu'kúááni*, I did not tell you. *nyu'kúááni dande'*, I will not tell you. *té'dikè ya'ñkukúááni*, why did you not tell me? (Also 26: 67, 85.)

kútska' or kúdska', a flea (31: 5). (cf. *kúdska'*.)

kútske' (used by females=*kútskeyè'*), to shut a door (*kútske'hayaxan', kútske'húñkaxan'* (cf. *kodé'*).—*eye'wi kútske'kan'*, shut the door (said by a female to a female). *kúdske'yè'*, shut the door (19: 5, 7, 9). *kútske'yè'*, (they) shut it up (31: 10). *eye'wi kútske'yè'*, to shut a door (*kútske'hayè', kútske'húñkè'*) (said by men and boys).

kuya', under.—*kuya' keai'*, to dig under, undermine (*kuya' ———, kuya' nke'di*). *ayahí kuya'*, under the bed (p. 139: 9). *yazo' kuya'*, under the chair (p. 139: 10). *aduhé kuya'*, under the fence (p. 139: 12). *i'tkap kuya'*, under the board (p. 139: 14). *okaya'*, under, underneath (p. 142: 21, 22, 23).—*kwia'-yan'*, under. *a'xu kwia'-yan'*, under the stone. *ai' or ti' kwia'-yan'*, under the house. *í'ska' ti k wia'-yan xé' nañk i'*, a (or, the) skunk is sitting under the house.

küya.—*duküya'di*, to pick to pieces or into shreds, as sinew (*i'duküya'di, ndu'-küya'di*).

kúñkúñ', a grandmother, his or her grandmother (*ikúñkúñ', xkúñkúñ'*). O grandmother! (3: 7, 8, 16, 17, 24).—*Tétkana' kúñkúñ' unoxè' ha'nde ón'xa*, it used to be that the Rabbit lived with his grandmother. *Tétkana' kúñkúñ' kinonpa' ti' xyapka' ktihandon' éuxa'*, it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1, 10, 26).—*kúñkúñ'yan'*, a grandmother, his or her grandmother; includes the following affinities: his wife's mother, his wife's father's mother, his wife's mother's mother, her husband's mother, her husband's father's mother, her husband's mother's mother (*i'kúñkúñ'yan', xkúñkúñ'yan'*). *icúma'na kúñkúñ'yan' unoxwè' a'nde ón'xa'*, long ago he was living with his grandmother. *kúñkúñ'yan' kútki'*, he told his grandmother (3: 16).—*kúñkúñ'yan' a'kúko'xi*, a great-grandmother, his or her great-grandmother (*i'kúñkúñ'yan' a'kúko'xi, xkúñkúñ'yan' a'kúko'xi*).—*kúñkúñ'yan' kúko' a'kúko'xi*, a great-great-grandmother, his or her great-great-grandmother (*i'kúñkúñ'yan' kúko' a'kúko'xi, xkúñkúñ'yan' kúko' a'kúko'xi*).—*kúñkúñ'yan' kúko' kúko' a'kúko'xi*, his or her great-great-great-grandmother (*i'kúñkúñ'yan' kúko' kúko' a'kúko'xi, xkúñkúñ'yan' kúko' kúko' a'kúko'xi*). (Also 29: 1, 10, 12, 25, 27; 31: 16, 23.)

kúñ'ñinuhi', or **kúñinuhi'**, the bull frog (see *kton', pèska'*).

kwinhi', a valley.

kya'he, kya'hi, from, to take from.—*kyahé'yan' ku'di*, he comes from the same place. *kyahé'eyan'*, to the same place (?). *ya'ñkakyah'hi*, they took from me (23: 17). *ñkakyah'hi*, we take it from (them) (23: 18). *akya'hi*, (he) took her from him (27: 12). *akya'hi*, he took from her (28: 202). *i'ya'xkya'tuxan na*, beware lest you search in my house for my possession (?) (p. 158: 17).

kya'hi, to scold, reprove.—*dútkútké' ha' in'pi ha' kya'hi'ne'di*, he tied him and laid him down and was scolding

him (as he stood?) (1: 15, 16). (Also 8: 18; 10: 3; 12: 3; 31: 2, 3, 7.)

kyōto^{hi}, the duck hawk (see *kī'skia^{yi}*).

kyūskiⁱ, the jack fish, a small fish resembling the gar.

x.—Several words in "x" admit of a synonym in "xy" (cf. *exayē* and *exyaxyē*; *xuhu* and *xyuhu*; *xa* and *xya*; *xapka* and *xyapka*; *txa* and *txya*; *xanaxka* and *xyinixka*; *xē* and *xyē*; *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*: *Asan^{hi}n*, *asan^xtu*, *asan^x no^{mpa}*; *anah^{hi}n*, *anaxtu*; *don^{hi}*, *don^xtu*; *ayohi*, *ayox^x kēci*; *tan^{hi}n*, *tan^x* (in *yadux^{tan} tan^x sin^{hi}yanⁿ*); *amihⁱ*, *amix*; *pahⁱ*, sore, *pax* (in *apax^{to}xyē*); *mihⁱ*, *mīrkūdi*; *axisahⁱ*, *axisax*; *teēkohⁱ*, *teēkō^x*.—As in Čegiha, 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 *iñki*, *iñx*; *wax ta^x hixti* or *wax ta^xti* (in *waka^x + tahi*). *yan^{hi}kiⁿx* *nda^x* (for *yan^{hi}kiⁿkiⁿ nda^x*), *yan^{hi}kiⁿtu^x*.

xa, still, yet.—*nkūⁿnox^x* *xa nkāⁿnde*, I am still living with her (or him). *kadēni^x* *xa*, it does not burn yet. *kana^xxtetuni^x* *xa*, they never did kick (fem. sp.). *nkā^xduti^x te xa*, I am still hungry. *a^xduti^x te xa*, he is still hungry.—*xaⁿna* (masculine term for the above with a negative "never"). *kana^xxtetuni^x xana^x*, they never did kick. *aduti^x ētuke^x ko ndu^xgni xaⁿna*, I have never eaten that sort of food (2: 21). *ndomⁿi xyā*, I have not yet seen him or her.

xa, feminine sign of ability: can.—*tan^{hi}n^x* *xa*, he can run (but he will not run at present). *tan^{hi}n^x dē xa*, he can run away (but he will not). *aktūxyiⁿ nkōⁿ* *xa*, I can write (if I wish). *toho^xzk no^{mpa} amaⁿñki aⁿnaxeteti^x xa*, those two horses are in the habit of kicking (idea of ability also).—*xana^x*, masculine sign of ability: can. *tan^{hi}n^x xana^x*, he can run (if he wishes; but he will not run at present). *aktūxyiⁿ nkōⁿ xana^x*, I can write. *aktūxyiⁿ nkuka^xdē xana^x*, I can read. *ñk^{tan}tan^{hi}n^x xana^x*, I can run (if I wish). *ēyaⁿ ndē xana^x*, I can go thither. (Also 7: 5, 6.)

xa or **xya**, a sign of past time.—*ē^xtan^{ke} xa^x*, I said that. *ē^xura^x*, they said (did say) it (long ago) (see *e*).—*k^xiⁿēna^xtu xa^x*, they had been friends to each other (2: 1). *haonⁿknē xyā*, he nailed it long ago.

xa, customary or usual action (also 9: 13, 17; 10: 13; 11: 10; 12: 5, 6, 7; 14: 30); he used to say so (but we do not know that it was true) (see *e*).—*on^xiⁿk haⁿe ou^x xa*, they (the dogs) have (usually) found a bear and (men) have shot him (2: 31). *ayu^xyaⁿ nka^xkaⁿ tcki^xkē nka^xnde xa na^x*, I am used to licking the dew off of (the ground) (1: 7). *nka^xkiya^x xana^x yahe^x ko*, this is what I usually (or always) like (2: 9, 10).

xa or **xya**.—*ē^xxa*, that is all. *ē^xxa onē di*, that was all which he had on or wore (Bk.) (22: 17). *ē^xiⁿxyā*, this is all. *nki^xxyā ndedi*, I went alone, by myself.—*xyā^xxyē*, *i^xxyaxyē*, *ē^xxyaxyē*, to cease, quit, stop doing anything (*i^xxyaxyē*, *ē^xzahañkē*; pl., *ē^xzatu^x*, *exayitu^x*, *ē^xzahañkētu^x*).—*exa^xya daⁿnde*, will he stop? *i^xxyā^xyaya daⁿnde*, will you stop? *ē^xxa^xhañka^x dandē*, I will stop (doing it). Imperatives: to a child, *ē^xaya^x!* man to man, *ē^xayē^xtā^x*; man to woman, woman to woman, *ē^xayē^xiki^x*; woman to man, *ē^xayē^xtā^x*. *ayaⁿ kta^x xyā^xxyē*, to stop cutting wood. Some parts of this verb seem to belong to *ē^xayē*, and others to *i^xxyaxyē*, but they are recorded as dictated.

xa (27: 8), **xapi^x**, **xap** (28: 146), **xam** (28: 140, 151), a box or trunk (28: 213). *omiska xa utcidi*, "small fish put in a box," sardines. *xa^x utcu^x di*, to pack or put articles into a box or trunk (*xa^x yu^xtcudi*, *xa^x nku^xtcudi*). *xa^x utcu^x nedi^x*, he stands putting things into a box or trunk.

xa, **xyi**.—*ha^xxahē*, to laugh. *ha^xxahē dē di* *To^xikanadi^x*, the Rabbit went off laughing (1: 21) (also 10: 10, note). *in^xkxihi^x*, or *in^xkxyihi^x*, *iⁿñkhi* (18: 16), *in^xkxihi* (23: 8), to laugh (*ayⁱñkxihi* or *ayⁱñkxyihi^x*, *n^{ki}ñkxihi^x* or *ññ^{ki}ñkxyihi^x*). *n^{ki}ñkxihi ne^x di*, I am laughing (as I stand). *n^{ki}ñkxihi no^xñk^{ki}*, I am laughing as I sit. *n^{ki}ñkxihi on^x*, I was laughing. *n^{ki}ñkxihi dandē*, I

will laugh. *ki'ñkxihiñi'*, or *ki'ñkxihiñi'*, not to laugh (*kay'i'ñkxihiñi'* or *kay'i'ñkxihiñi'*; *ñk'i'ñkxihiñi'* or *ñk'i'ñkxihiñi'*).

xa,—*pa'xaxahi'*: *doxpa'sa'hiñ'* *pa'xaxahi'*, to pull up or roll up the sleeves (*doxpa'sa'hiñ'* *i'paxaxahi'*, *doxpa'sa'hiñ'* *ñ'ñkapa'xaxahi'*).

xa, to stand (cf. si.).—*xa'xa, a'xa* (20: 3), dual and plural of *si'hiñ'*, they stand. *añ'ya noñpa' xa'xa ha'maki nkyè-hon'ni*, I know the two standing men. *ti' noñpa' xa'xa ma'ñki ko tci' xè* (w. sp.), the two (standing) houses are red. *ayan' noñpa' xa'xa a'mañki ko tci'di*, the two (standing) trees are dead. *toho'xk noñpa' xa'xa a'mañki ko sùpi' xè* (w. sp.), the two standing horses are black.—*xa'xaxa*, they (pl.) stand. *añ'ya xa'xaxa ha'maki nkyèhon'ni*, I know (all) the standing men. *añ'ya xa'xaxa ma'ñktu*, they (all) are standing (said of many). *toho'xk xa'xaxa a'mañki ko sañ' xè* (w. sp.), the standing horses are (all) white. *añ'p xa'xaxa ama'ñki ko pa'na iñkta' (±xè, w. sp.)*, all the standing axes are mine. *añ'p xa'xaxa ki'na-xadi' ama'ñki ko pa'na iñkta' (±xè, w. sp.)*, all the scattered (and standing) axes are mine. (Also 18: 16; 20: 41; 21: 9; p. 117: 6, 12; p. 118: 5, 9; p. 119: 6, 11; p. 120: 6, 8; p. 151: 25.)

xahi', rough to the touch (14: 27).—*mas-xahi'*, "rough iron," a file.—*xaxahi'*, rough to the touch here and there. *astotonixka akidi xaxahi*, a black lizard with rough skin.

xak.—*a'zakoni'*, to be poor (*aya'zakoni'*, *nka'zakoni'*; *a'zakontu'*, *aya'zakontu'*, *nka'zakontu'*).—*a'zakonyè'*, to make one poor, to treat one ill (*a'zakon'hayè'*, *a'zakon'hànkè'*; *a'zakon'yetu'*, *a'zakon'hayètu'*, *a'zakon'hànkètu'*).

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, 28, 39). *xyi'nixka'hi* (= *xyinixka+ahi*), an otter skin. *ci'naxk a'hi*, an otter skin.—*xanaxpè'*, a muskrat.

xandayi', the fishhawk.

xati.—*axati'*, to slide, as on ice (*aya'-xati*, *nka'xati*).

xaye.—*duxayè'*, to scratch in order to relieve itching (*i'duxayè'*, *ndu'xayè'*). *pa' duxayè'*, to scratch the head. *tea'ke duxayè'*, to scratch the hands. *si'ya ski'xtiki' duxayè'*, to scratch the top of the foot. *nyi' duxayè'*, I scratched you. *nyi' duxaya' dande'*, I will scratch you. *ya'nduxaya'*, he or she scratched me. *ya'nduxayata'*, scratch me! (male to male).—*du'xayaxa'* (fem. of *duxayè'*), to scratch (*i'duxaxa'ya'xa'*, *ndu'xaya'xa'*); used when a female addresses a female.—*nxayoni'*, riding spurs.

-xa', feminine ending of certain verbs answering to the masculine ending *-di*, thus: *pa'tci'cuza'* (fem.), *pa'tci'cudi'* (masc.).

xa', where.—*tanyan' xa' ko tcuwa'*, where is the village? *añ'sudioñ'yan xa' ko tea'ka'mañki'*, where is the pine forest? *añ'wi yañ xa' ko tea'ka'mañki'* (sometimes shortened to *añ'wi yañ xa'*), where is the (reclining) ax? *spdehi' yañ xa' ko tea'ka'mañki'*, where is the knife? *mi'kon'ni yañ xa' ko tea'ka'mañki'*, where is the hoe? *yafike'oñ'ni yañ xa' ko tea'ka'mañki'*, where is the saw? *toho'xka' yañ xa' ko tea'ka'nedi'*, where is the (standing) horse? (Also 29: 29.)

xa', bring! (28: 148, 149).

xdo.—*dxido'*, to hull beans or green nuts. *aye'k dxido'*, to husk corn (*aye'k i'dxido*, *aye'k ndi'xdo*).

xè, one form of the feminine oral period; its masculine equivalents are *xyè* and *xyèzo*. *ti nè ko sañ' xè*, the house is white (w. sp.). *xè* affects the accent of the preceding word, thus: *ayan' siñ-hiñ nè ko tci'di*; but *ayan' siñ'hiñ nè ko tci'di' xè*, the (standing) tree is dead; *toho'xk tañ'hiñ ko kde'xi*; but *toho'xk tañ'hiñ ko kdexi' xè*, the running horse is spotted.—*xyè*, (1) one of the masculine forms of the oral period, the others being *xyèzo* and *na*; the corresponding feminine forms are *xè* and *ni*. *añ'ya pi' xyè*, he is a good man. *añ'ya ptu' xyè*, they are good men.—*hauiti' xyè*, he is sick much or often. (2) Indeed, at any rate, at all hazards. *e'yañ nde'di xyè'*, I went thither at any rate (whether he consented or

not). *e'yaⁿ nda' dande' xyē* (or *xyēxo'*), I will go thither at all hazards (whether he consents or opposes). *tedi' xyē*, he is (indeed) dead. (3) Very, exceedingly. *nyukpe'yaⁿ nedi' xyē*, my legs pain (exceedingly?). *a'ya'di hande' sanha'ni' xyē*, that man is very strong.—*xyēxo'*, an emphatic form of the masculine oral period, sometimes having the force of very; the other masculine forms being *xyē* and *na* (*e'yaⁿ nda' dande' xyēxo' = e'yaⁿ nda' dande' xyē*). *xedi'*, frost.

xēhe', to sit (*i'xēhē*, *nkixēhe'*, *xēhetu'* or *tanu'*, *ixēhetu'* or *utanu'*, *nkixēhetu'* or *ntan'u*). Imperatives: To a child, *xaha'!* man to man, *xa'hata'* (2: 7, 15) or *xihē'kañko'!* man to woman, or woman to woman, *xihē'tki!* woman to man, *xaha'te'!* man to men, *ta'nikañko'*; man to women, *ta'ntukañko'*; women to men or children, *ta'ntūtātē'*; woman to women, *ta'ntukan'*. *axēhe*, *axēhē*, *xēheye*, *donxēhē*, *uxēhe*; D., *iyotañka*; Ø., *gñ*; K., *lin*; Os., *kñ*; Kw., *kt* *in*, *kñin*; Tc., *mina*; H., *ama'ki*).—*a'ya xēhē na'ñki a'yēhō'ni*, do you know the sitting man? *a'ya na'pa' xēhe ha'maki nkyēhō'ni*, I know the two sitting men. *toho'xk xēhe nē ko tci' xē* (w. sp.), the sitting horse is red. *a'ya xēhe na'ñki ko taakna'ñkihan*, where is the sitting man? *a'ya xēhe na'ñkiyaⁿ nkyēhō'ni*, I know that sitting man. *a'ya xēhe na'ñkidē nkyēhō'ni*, I know this sitting man. *nkixēhe na'ñki*, I am sitting. *i'xēhe na'ñki*, are you sitting? *xē na'ñki*, she is sitting. *yaduxtaⁿ nkixēhe*, I sit (ride) in a wagon. *e'we yuke' tan ha'maki*, they are sitting. *asoⁿ poska' dē xēhē hantca' hakx'di Tē'ikanadi'*, when the Rabbit went to a brier patch and sat there, he was angry (2: 28). *Tē'ikanadi' koxta', yahē'yaⁿ kide' xēhē*, the Rabbit ran from (what he thought was) danger, he went some distance and sat down (2: 14).—*xē, xēx* (28: 135), a contraction of *xēhe*, to sit (26: 14). *i'ska' ti kwia'yaⁿ xē na'ñki'*, a skunk is sitting under the house. *asoⁿ poski'ñki xē na'ñki Tē'ikanadi'*, the Rabbit was sitting (=was) in a very small brier patch (2: 4).—*xēheye'*, to

cause to sit; to hang up, as a hat, coat, or shirt on a nail or post (*xēhe hayē'*, *xēhe hūñkē'*). *doxpe' xēheye'* (= *doxpe' ta'kedī'*), to hang up a coat, etc. *akue' duxpi' xēhe kaⁿ*, pull off (your) hat (and) hang it up (w. sp.)! A man or boy would use *xēheya'* instead of *xēhe kaⁿ*. "*ka'ñoni' nkoⁿ haⁿ nēkōhi' xē hēñkē' ndu'si xyo'*," *ēdi' ētuxa' Tē'ikanadi'*, they say that the Rabbit said, "I will make a trap and set it on the road and catch him!" *doxpe' ūka' xahē'yē*, to put a bottle inside a coat (p. 139: 6).—*xēhe'kiyē*, "to cause to sit for another," to set down an object for another. *a'yadi' si naskēxti' de knē ka'ñoni' nēkōhi' xēhe'kiyē ētuxa' Tē'ikanadi' ētuko'ni'*, 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.—*axēhe*, collective of *xēhe*; they (many) sit. *a'ya a'xēhe ha'maki a'yēhō'ni*, do you know (all) the sitting men? (can refer to persons riding).—*a'xēhē* (= *a+xēhe*), to sit on, as on a chair (*aya'xēhē, nka'xēhē; a'xēhetu', aya'xēhetu', nka'xēhetu'*). *nka'xēhe' pēl'ki*, I sat on it (and) it broke. *axēhe' oye'*, to break down an object by sitting on it. *toho'xka' axēhe'*, to ride a horse (Ø., *agñ*; K., *alin*).—*axēhe' utpē'*, to make a hole through an object by sitting on it (*yaxēhe' yutpē', nka'xēhe' ūñkulpē'*).—*uxē* or *uxēhe*, to sit in or within an object. *uxē na'ñki*, he was sitting in it (2: 13). *yu'xē ina'ñki*, you were sitting in it. *nku'xē na'ñki*, I was sitting in it. *utan' ha'maki*, they were (already) sitting in it (when seen). *utanu'* 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'hēyē'*, to put a cv. object, etc., on something (*xahē hayē', xahēñkē'; xahē'yētu', xahē hayētu', xahēñkētu'*). *ūka'yaⁿ xahē'yē*, to put a cv. object in something.—*akyēhe'*, to take a seat, to sit down (*aya'kyēhe', nka'kyēhe'*).—*uxki'ni*, a seat (Bk.), to spread out, as a mat or carpet (*yuxkini', nku'xkini'*; with the oral period, *yu'xkini na', nku'xkini na'*).—*xwēhē*, she sat in

(26: 15; 28: 221). *uxwē'hēñkē*, I put it in (28: 236). *uxwē'hē'yē*, she set it in (the water) (28: 237). *xwūhē*, he put her in (28: 203). *xoxo' kxwēhē*, 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.)

xēpi, to go down.—*aniya' xēpi*, the water went down (15: 3).

xi, supernaturally mysterious (10: 15).—*xī'di*, strange (10: 11). *xīya'*, bad (cunning) (10: 15). *ta xī'di* (27: 20), *taxi* (27: 22, 24), supernatural deer. *axi'hinya' dandē*, 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-ya'*, a doctor. *axi'kiyē*, treating him (=doctoring) (28: 1). *tixyi'* (28: 2), *tix* (29: 13), medicine. *xidi'*, a chief, governor, doctor; a lawyer (Bk., *fide* G.). *an'ya xi*, chief (27: 7, 9). *ndēs xidi*, "a chief snake," a rattlesnake.—*ayaxiya'*, a law. *a'yaxi'ōni'*, a law-maker. (Also 10: 6, 20, 24, 25, 27; 16: 12; 17: 1; 26: 42; 27: 19.)

xidi'dihe'.—*amia xididihe ōni*, a quicksand.

xīha.—*xī'hayudi'*, a thorn; thorns. *ayan' xī'hayudi'*, the thorn tree (a species of *Crataegus*). *xi'hayudi'*, the large thorn; probably identical with the *ayan' xī'hayudi'*. *xi'hayu' yīñkē*, the small thorn; probably a species of *Crataegus*.

xixika', to ruffle up the feathers, as birds do.

xīye.—*a'xiyehi'*, *axiye'*, *xye'hi*, *xayehi'*, blossoms, flowers. *pa'hiñ a'xiyehi' nūpi'hi*, "the vine with fragrant blossoms," the honeysuckle. *axiye' san pa'hiñ*, "the vine with white blossoms," the Cherokee rosebush. *xye'hi si'di*, yellow blossoms (of the *ninda'yi*). *xayehi' sōm'sa'*, a single flower; *xa'yehitu'*, flowers. (Also 21: 8, 10.)

xī².—*axi^w* (assumed 3d sing.), to pierce with a tined instrument (*aya'xiⁿ*, *n̄xaxiⁿ*).—*mas-tūcūtka' tañei n̄xaxiⁿ*, I thrust a pitchfork into grass or hay.

xke (cf. *du*).—*duxkē'*, to unbraid (*i'dui-xkē'*, *ndu'ixkē'*).

xkē (cf. *du*).—*duxkē'*, to bark a tree; to flay or skin an animal (*i'duxkē'*, *nduxkē'*). *wa'k duxka' dandē*, he will flay the cow. *ayan' duxkē'*, to skin or bark a tree. *a'dūktuxkē'*, to peel vegetables. *afo' a'dūktuxkē'*, to peel potatoes (*aya' dūktuxkē'*, *n̄ka' dūktuxkē'*).—*oxkē'*, to have the hand, etc., skinned. *oxkē'yē*, to cause the hand, etc., to be skinned (*oxkē'hayē'*, *oxkē'hūñkē'*).—*adaxkē'*; *tōmū' kadaxkē'*, 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 man-ger, like a horse (*aya' daxkē'*, *n̄ka' daxkē'*). (Also 22: 7, 12, 13; 26: 81.)

xku.—*dxkuhi'* (*i'dixkuhi'*, *ndi'xkuhi'*), *aye'ki dxkuhi'*, to shell corn.

xo.—*xo' hayi'*, the screech owl (cf. *hayi*).—*xo' yīñkē'*, the "little king" or "switch king" of Louisiana, a weed. *xo'yīñg a'pi*, the leaves of the preceding.

xo, a future sign, implying a contingency (it differs from *dandē* and *xyo*).—*tē'ya xo'*, he will kill it (if he does not desist, as a horse that is trespassing, if not removed very soon). *ē'wa nda' xo*, I will go further (if —). *sahin' kiya' n̄kōm iñkē' xo*, I will do it again and kick you on the other side (if you do not reply) (1: 11).—*sahin-yañ kiya' n̄kōm iñ 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*: *ayim' sihi' xti ko'*, *ason' kde' hiñya xo'*, as you are in great dread of briers, I will send you into them (1: 20).—*xyo*, shall (24: 10) (see *xyaⁿ*, *xyeryo*, *xa*).—*nde' hindon' hi xyo'*, *witē' di ko*, I will go to see you to-morrow. *kan'kōni' n̄kōm han nētkohi' xēhēñkē' ndu' si xyo'*, I will make a trap and place it in the road, and (thus) I will catch him. "xki'tōni ē'yañ n̄kihīñ xyo," *uyi'hi ha'nde*, he was thinking for some time, "I will reach there first." *emañ*, *kcička' haka'naki xyo'*, take care, or the pig will get out! *inayaw' kōkxahē' n̄k tē'hīnyē' kī ima'ñki xyo'*, before the sun moves, I will kill you as you recline, or where you recline (2: 24). *tē'hūñkē' ma'ñki xyo'*, I will kill him as (or where) he reclines. These last express cer-

tainty (also 16: 17). *ani' kyä o'ni' kēdi' xyo*, he must dig the well (alone) (1: 5).

xo, interrogative sign.—*ka' wak hān'yē xo'*, what is he (or she) saying?

xo, oh!—*xo+xo*, oh! (22: 14). *xo'xoxo'xo*, oh! oh! (22: 15).

xo, *hā*, *o*, to break (modern for *kse*).—*xoxo'ki*, broken here and there (17: 6). *dū'kxoxo'ki*, knocked to pieces (31: 31). *nya'ndi hā'yē*, my heart is broken (p. 154: 7). *ya'xū hā'yē*, their hearts are broken (p. 154: 8). *ya'ndi kahā'yēha'ñ-kēni' dandē*, I will not break her heart (p. 154: 9). *azēhe' oyē*, to break down, as a chair, by sitting on it.

xohi, *xo'xi*.—*dū'kxohi'* or *tū'kxohi'*, to make smooth with a knife, to scrape (*i'dū'kxohi'* or *itū'kxohi'*, *ndū'kxohi'* or *ntū'kxohi'*).—*dū'kxohi' tēdo'yē*, to make smooth by using a drawing-knife (*i'dū'kxohi' tēdo'hayē*, *ndū'kxohi' tēdo'hañkē*).—*pa'hi' tū'kxohi'*, to shave himself (*pa'hi' i'tū'kxohi'*, *pa'hi' ntū'kxohi'*).—*kū'kxohi'*, to scrape for another (*ya'kū'kxohi'*, *a'xkū'kxohi'*).—*pa'hi' kū'kxohi'*, to shave another (*pa'hi' ya'kū'kxohi'*, *pa'hi' a'xkū'kxohi'*).—*itū'kxohi'* (rather, *itū'kxohi'*), a draw-shave.—*pa'xohi'*, to scrape an object by pushing.

xo'hi or **xohi'**, rain.—*xohi'xī nēdi'*, it still rains (rather, it is raining very hard). *tō'hanak xo'hi*, it rained yesterday. *wīē'di ko. xo'hi dandē*, it will rain to-morrow. *psidē' xo'hi ko'ndēni dandē*, if it rains to-night, I shall not go. *kxohoni*, not rain (28: 254). *xo'x saha'ni*, shower, "hard rain." *xohi-di'*, it rains. *xotpiska'*, a drizzling rain (G). *xoha'txeoni'* (*xohi+axe+oni*), "frozen rain," icicle. (Also 28: 167, 252.)

xohi', old (see *intc*).—*hā'yasa'han'xī xohi'*, an aged Indian woman. *teak xohi'*, "old hand," the thumb. *kū'dēska xohi'*, "the ancient bird." *adi'sk xohi'*, a species of rat. *kawa xohi*, "something ancient," an elephant. *ak'ni xohi*, the ancient goose (a species). *xoni'yohi dūdayi xohi*, "the old one that eats crawfish," a pelican. *nya'xohi'*, O my old woman! (voc. of *yī'koni*). *Xoha'tiyā'*, "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. *iñkca'hi' a'xohiya'*, the second toes (of a person): lit., "next to the old ones."—*xoxo'hi*, pl. of *xohi*, ancient ones. *wahū' xoxo'hi*, "ancient snows," i. e., hailstones (in the plural), hail. *xoxo'hiya'*, "the old ones," both parents. *xotētu'ya'*, both parents. *amta'ka' xotētu'ya' tēdi'*, a child both of whose parents are no more (i. e., dead).

xoho' or **xohoni'**, a saddle.—*xohoni' o'ni'*, to make a saddle (*xohoni' ayoni'*, *xohoni' nēoni'*). *xohoni'na*, a saddlemaker. *tō'xk xohoni'yē*, to saddle a horse (*xohoni'hayē*, *xohoni'hāñkē*).

xoxo', a swing; to swing in a swing (*i'xoxo*, *nē'xoxo*).—*xoxo' kawēhē*, "to sit in a swing," to swing himself or herself (*xoxo' yu'kawēhē*, *xoxo' ū'ñ-kukxwēhē*).—*ani' xoxoni'*, a wave, waves.—*yaxoni'* (p. 142: 21), *ya'xoxoni'*, a chair.

xoxo', to cough (*i'xoxo*, *nē'xoxo'*; *xoxotu'*, *i'xoxotu'*, *nē'xoxotu'*).

xotka', hollow, empty.—*aya' xotka' uxē' na'ñki On'ñi ya'ndi*, the Bear was sitting in a hollow tree (2: 13). *aya' xotka' ak'pāpsūki'*, he (the Bear) headed off (the Rabbit) in the hollow tree (thus preventing his escape) (2: 26). (Also 7: 8; 28: 146; 31: 34.) *xotkaya'* (= *xotka+aya'*), a hollow tree (= *aya' xotka*). *xotkaya' haki'nūki*, he got out of the hollow tree (2: 27).

xo^a, to have enough (6: 18) (*ixon*, *iyi'xon*, *nē'xon*) (6: 9).—*ñk'ixon'pi*, I have had plenty (14: 11).

xo^adayi', the wingless grasshopper when young. "It is reddish and very offensive." Probably the lubber grasshopper.

xo^{he}.—*doxpē' ūka' xonhe'di*, to put a knife, etc., inside a coat (p. 139: 7). *axkido' xonhe'di*, to put a curved object in the belt. *axkido' kidamañkēye xonhe'di*, to put a horizontal object in the belt.

xoⁿniyohi', a crawfish (7: 9, 11).—*xoⁿniyohi' dudu'yi xohi'*, "the old one that eats crawfish," a pelican.

xpi.—*durpi'*, to pull off a scab or something else adhering to another object (*i'durpi*, *ndurpi'*).—*du'xapi*, (he) pulled off (31: 25). *akue' durpi'*, to remove a hat from the head. *duhapi'*; *akue' duhapi'*, to pull a hat from the head (*akue' i'duhapi'*, *akue' ndu'hapi'*).

xtaⁿ, (cf. *xták*).—*duxtaⁿ*, to pull (*i'duxtaⁿ*, *ndu'xtaⁿ*; *duxtaⁿtu*, *i'duxtaⁿtu*, *ndu'xtaⁿtu*). *duxtaⁿ ma'nte dey'*, to move an object by pulling it (*i'duxtaⁿ ma'nte de'hay'*, *ndu'xtaⁿ ma'nte de'hin'*). *duxtaⁿ dutck'*, to pull out a single arrow from the quiver. *duxtaⁿ du'tctcudi'*, 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 tuisiy'*, to bend backward, as a person, by pulling (*i'duxtaⁿ tuisi'hay'*, *ndu'xtaⁿ tuisi'hin'*). *in' duxtaⁿ tuisi'hiny'*, I pull you (used if one already holds the person). (See *si*.) *duxtaⁿ dupud'*, to pull open a cache or box. *duxtaⁿ xtaho'* (*kohi'xti duxtaⁿ xtaho'*), to make an object fall from a height by pulling. *xwühi'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*). *duxtuxtaⁿ*, he pulled them out (19: 13). *das' duxtaⁿ xtaho'*, to make fall from a height by biting. *padehi' a'duxtaⁿni ukso'ki'*, to cut a rope with a knife.—*udu'xtaⁿ*, to pull through. *as' saduki' a'nikada'ki udu'xtaⁿ*, to pull thread through a needle, to thread a needle (*yudu'xtaⁿ*, *ntu' duxtaⁿ*).—*yaduxtaⁿ*, a wagon (p. 120: 12, 21; p. 121: 1). *yaduxtaⁿ in'kitu'* (or *in'kitu'*), the wagon is ours. *yaduxtaⁿ ko'ta'kamed'i*, where is the wagon? *ya'duxtaⁿ* or *ya'ictaⁿ* (G.), wagon. *yaduxtaⁿ tarhiⁿ*, "running wagon," a railway car. *yaduxtaⁿ tarhiⁿ nütkohi'*, a railway. *yaduxtaⁿ tarhiⁿ nütkohi'* ndosaⁿhiⁿ

anyadi' sin'hiⁿ nē ndon'hi', I see (orsaw) the man standing on this side of the railway. *yaduxtaⁿ tarhiⁿ nütkohi'*, "wagon running road," a railroad. *Yaduxtaⁿ tar'xsiⁿhiⁿyaⁿ*, "Where-the-running-wagon-stands," i. e., a railroad station; a former name of Lecompte, Rapides Parish, La.—*parxami'*, to move an object by putting a stick against it and pushing it along (*i'parxami'*, *npa'xtami'*). (Also 21: 40; 28: 85, 87, 147, 148, 150, 151; 31: 33, 36.)

xte (probably = *kte*, to hit).—*naxtē*, to kick (*hina'xtē*, *w'na'xtē*; *naxtētu'*, *hina'xtētu'*, *w'na'xtētu'*). *wile'di ko'kiya' naxta' dande'*, he will kick him again to-morrow. *kiya' hina'xta, da'nde*, will you kick him again? *kiyaⁿnaxtē*, I kicked him again (*kiya' naxtētu'*, 3d pl.; *kiya' ina'xtētu'*, 2d pl.; *kiyaⁿnaxtētu'*, 1st pl.). *naxtē hedan'*, he has kicked, has finished kicking (*hina'xtē hedan'*, *w'na'xtē hedan'*; *naxtē hetu'*, *hina'xtēhetu'*, *w'na'xtēhetu'*). *he'üne'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). *tcy'ñi yande' naxtate'* (woman to man), kick that dog! *naxtē ma'nte dey'*, to move an object by kicking it (*i'naxtē ma'nte de'hay'*, *w'na'xtē mante de'hin'*). *nkana'xtē te' nkihⁿ*, I have come here to kick him; but it is probable that the first word should be *w'na'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'naxtētu'*, 3d du. and pl. *toho'xk noⁿpa' a'ñi a'naxtētu'*, those two horses will kick, are in the habit of kicking. *naxtē dāha'*, to kick them (*hina'xtēdāha'*, *w'na'xtēdāha'*; *naxtētu'dāha'*, *hina'xtētu'dāha'*, *w'na'xtētu'dāha'*). *ayⁿxtitu' yaⁿna'xtētu'dāha'*, you (pl.) kicked us. *naxtē ktaho'*, to make fall by kicking (*i'naxtē ktaho'*, *w'na'xtē ktaho'*). *kohi'xti naxtē ktaho'*, to make fall from a height by kicking. *xwühi'xti naxtē ktaho'*, to make topple and fall by kicking.

naxtē kidedi', to kick a light object and send it flying through the air (*i' naxtē kidedi'*, *anna' xē kidedi'*; *naxtē kidedu'*, *i' naxtē kidedu'*, *anna' xē kidedu'*). *kana' xētēni'*, not to kick (*kaya' naxtēni'*, —; *ka' naxtētuni'*, *kaya' naxtētuni'*, —). *kana' xētētuni'* *za* (w. sp.), or *kana' xētētuni' xana'* (m. sp.), they never kicked. *toto' xk nōpa' ama' nāē ka' naxtētuni'*, these two horses do not kick (are not in the habit of kicking). *kina' xētēu'*, they kick one another (*ya' kina' xētēu'*, *nkē' xkina' xētēu'*, instead of *a' xkē' naxtētēu'*). The last form was given thus, also: *nkē' xtuha nkē' xkina' xētēu'*. *kūnaxtē'*, to kick something. *nkē' ndi nkō' kūnaxtē'*, "I-caused-it-he-kicked-something," I made him kick something.

xte.—*ānktē' ke de' xē*, my hand is numb (asleep) (p. 149: 23).

xti (cf. *sti*).—(1) Very; sign of superlative degree, as: *pi*, good; *pi tō' hē*, better; *pixti'*, very good, best; *ū' tēan*, hot; *ū' tēan' xti'*, very hot; *amihiv'*, warm weather, summer; *amihiv' xti na'*, it is very warm weather. — (2) Preceded by a negative: not at all. *kadē' nixti'*, it does not burn at all. *i' ndix-tihiv' ē' tō' nā' 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 *ū' xti on*), a sign of past action or condition. *a' dui tē'*, he is hungry (he desires to eat). *a' dui tē' xti on*, he was hungry. *aya' dui tē' xti on'*, you were hungry. *nka' dui tē' xti on'*, I was hungry.

xto.—*hi' hiyan' hin' xto'*, given as meaning I love him or her, but probably means I love you (see *iya'*).

xtu.—*uxtu' wiyē'* or *xtiwiye'*, to set or turn an object upside down (*uxtu' wihayē'* or *xtiwi' hayē'*; *uxtu' wihānē'* or *xtiwi' hānē'*). *uxtu' wiyā'*, masculine imperative; *xti' wiyekan'*, feminine imperative. — *a' wixtup'* *xtu' wiyū' nūtute*, turned over on; turn it over on me! (20: 10). *awixtu' witu*, they turned it over (20: 11). (Also 20: 14, 24.)

xtāk.—*uxtū' ki* or *uxtū' k* (*uxtaki'*, *uxtazki'*), to push (2d pers., *yuxtaki'*, *yū' x-tazki'*, *yuxtaki'*; 1st pers., *nkā' xtaki'*, *nkū' xtaxki'*, *nkū' xtaki'*). *i' yū' xtaki'*, I

push you. *nyū' xtaki'* (?), you push me (rather, *nyū' xtaki'*, I push you; *yafiku' xtaki'*, he pushes me, you push me.—J. O. D.).—*uxtaki'* *ma' nte deyē'*, to move an object by pushing it (*yuxtaki'* *ma' nte de' hayē'*, *nkū' xtaki'* *ma' nte de' hānē'*). *uxtaki'* *icudedi'*, to push a vessel, making it spill its contents (*yū' xtaki'* *itcu' de*, *nkū' xtaki'* *itcu' de*). *uxtaki'* *dukstū' ki*, to break (a rope) by pushing. *nxtuki xaminatiye*, to push a heavy object, making it roll over and over in one direction (*yuxtaki'* *xa' nina' tihayē'*, *nkū' xtaki'* *xa' nina' tihānē'*). *uxtū' ksa' haw' yē'*, to push hard against (a thing) (*yū' xtāk' sa' haw' hayē'*, *nkū' xtāk' sa' hānē'*). *uxtaki'* *tē'* or *uxtaki'* *kū' pē'*, to push a hole through (*yuxtaki'* *yutpē'*, *ū' nkū' xtaki'* *ū' nkū' tē'*). *uxtaki'* *idē'*, to overturn a vessel by pushing (making its contents spill out) (*yū' xta' xki' idē'*, *nkū' xtaki'* *idē'*). *uxta' k taho'* (*uxtaki' + taho'*), to make fall by pushing. *kohi' xti uxta' k taho'*, to make fall from a height by pushing. *xwūhi' xti uxta' k taho'*, to make topple and fall by pushing (*yū' xtak taho'*, *nkū' xta' k taho'*). *nyuxta' k taho'*, I make you fall by pushing you. *ya' nkuxta' k taho'*, he pushes me or you push me. *kidux-taki'*, to push it for him (*ya' kidux-taki'*, *a' xkidux-taki'*). *ikidux-taki'*, he pushes for thee (you). *i' nkidux-taki'*, I push for thee (you). *ya' nkidux-taki'*, he pushes for me. *hiy a' nkidux-taki'*, thou (you) push for me. *kūy' xtaki'*, to push an object for another person (*ya' kūyux-taki'*, *a' xkūyutū' ki*); given as equivalent to *kidux-taki'*, but there may be a difference). *kohi' xti kūyux-ta' k taho'*, to make an object fall by pushing it from a height for the benefit or injury of another. *xwūhi' xti kūyux-ta' k taho'*, to make an object topple and fall by pushing it, for the benefit or injury of another (*ya' kūyux-ta' k taho'*, *a' xkūyux-ta' k taho'*). *uxta' x*, *uxta' ki*, he pushed her (26: 70). *uxta' xk utohotē'*, push her and make her fall in! (28: 173, 177).

xude' dike (28: 196), *xūde' dike* (29: 36), that way (female speaking).

xu' he, to roar (?) (cf. *wū' xwē*).—*Ayixyi xuhayan'*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.

xuke.—*xuke'di*, to mock the crying or weeping of another (*i'kuhe'di, nkuhe'di*).

xuki, to crush or shiver.—*nazuki'*, to crush in or shiver an object by treading on or by kicking it (*i'nazuki'*, *ana'xuki'*). *dazuki'*, to crush in or shiver an object by biting. *duxuki'*, to crush in or shiver an object by pressing between the hands. *du'ku-xuki'*, to crush in or shiver an object by hitting or punching. *mazihi ahi' dukuxuki'*, 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'nikidu'xuki*, I crack it for thee (?). *ya'xkidu'xuki*, he cracks it for me. *hiya'xkidu'xuki*, thou (you) crack it for me.

xuxwé, the wind (cf. *xyu'we*).—*xuxwé poska'*, a whirlwind. *xuxwé poska' yi'ni*, a small whirlwind. *xuxwé sa'ha'ni'*, a strong wind, or, the wind blows hard. *xuxwé'di*, it blows: said of the wind. *xuxé ta'ni* (= *xuxwé nilani* ?), "big wind." *xuxé ta'ni natciya'*, a storm cloud. (Also p. 151: 4.)

xünümü', the north wind.—*xünümü' kdi'*, the north wind has returned; probably equivalent to *ana'*, winter. *xünümü'-wade'* "toward the north wind," the north.

xwi, interjection of pain: Oh! Alas! The final sound is a whispered one.

xwi'tka, muddy (Bk.).—*ani' xwi'tka*, the water is muddy. (Also 9: 14, 16.)

xwúdike.—*xwú'diké'di*, loose, loosely. *dukúcké' xwúdi'ké'di*, to tie an object loosely. *duni'ni xwú'diké'di*, to roll up loosely, as a bundle (*i'dukúcké' xwúdi'ké'di*, *ndú'kúcké' xwúdi'ké'di*; *ndú'kúcké' xwúdi'ké' dandé'*, 1st sing., future).

xwúhi, lower; opposite of *tawiyá* (cf. *kohi*).—*tútcá' ahi' xwúhi'*, the lower eyelids. *ih'i'yapi' xwúhi'*, the lower lip. *nati' xwúhi'*, the "lower cloud" or horizon. *ta'hama' xwúhi'*, the river is low.—*fu'hi'*, low (24: 8) (evidently erroneous).

xya, let.—*tudiyá' ka' ndu'ti xya'*, let me eat the roots (1: 2, 3).

xyapka' or **xapka'**, flat, low (near the ground) (cf. *lapka*).—*Téékana' ká'pá'*

kínopá' ti' xyapka' kti'handon' étuxa', it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1). *ati' xyapka'*, a tent (like Dakota or Winnebago tent). *akidi zapka*, "flat bug," bedbug. *waxaxapka*, "flat shoes," slippers. *aya' dükxapka aya'-inde*, a bridge.

xya', a sign for must, must be.—*do'xpe naské' kiko'di xya'*, the coat must be mended. *yaduxta' kiko'di xya'*, the wagon must be repaired. *waxi' apa'sta' on'di xya'*, the shoes must be patched. *toho'xk waxi' on'di xya'*, the horseshoes must be made. *te'di xya'*, he or she must die. *te'tu xya'*, they must die. *nde'di xya'*, I must go. *nde'tu xya'*, we must go.

xya', when (refers to past time).—*e'yan hi' xya' ki'ya de on'kné étu xa'*, when he reached there, he (the Sun) had already gone again, they say (3: 11, 12). *e'yan nkinhin' xya' de on'kné*, when I reached there, he had already departed. *eon'nidi' tci'ni téékaka'k no'xé yuke'di xya' on'ik 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).

xya'.—*hapenizka xya' hayi*, the meadow lark.

xye.—*xye'pi*, shallow, dry (emptied of water). *xye'pixti*, very shallow (cf. D., *xepa*; Q., *xebe*). *xye'pixti ti'hi'*, somewhat shallow. *xye'pixti di'ko'hé*, entirely dry (Bk.).

xyexyo', why? wherefore?—*é'kiyá' kon'ni xyexyo'*, why do you treat me thus? (2: 23).

xye'ni (19: 19; 27: 11), **xyé'ni** (19: 21; 20: 7), **xé'ni** (9: 6, 9; 11: 7; 15: 6), **xé'ni** (18: 17), but, though (15: 6).—*nkti'ya' nkon'ni pixti' xye'ni ya'xkiha'-tazni'*, I made a very good house for myself but it was burnt (5: 5, 6). *nka-duti' na'á'ni'hi' xye'ni ya'ni'ka'ti*, I wished to eat it, but I was sick. *te'hu'ni' na'á'ni'hi' xye'ni anksapi' ya'ni'kiya'ma'*, I wished to kill it, but I had no gun. *ka'waya' ndusi' xye'ni inake'ya'ni'ké'*, I caught something or other, but it scared me (3: 16, 17). *ya'xkúca' dgha' 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—*ekē xyi' di' 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' dē nedi'*, to make the sound heard in sawing. *xyixyi' he a' nde*, he was making a sort of blowing noise (10: 26).—*xyihē*, to growl as a bear does. *xyihē' na' ŋki Onŋi ya' ndi*, the Bear was (sitting) growling (2: 13, 14).—*xyi' wahē di*, to make leaves rustle by coming in contact with them (*xyi' w ahayē di*, *xyi' wahanē di*).—*xyuwa' hedi'*, to make the sound heard in coming in contact with sunflowers, grass, or leaves (*xyuwa' hayedi'*, *xyuwa' hanē di*). This is probably a synonym of *xyi' wahē di*.

xyuhi' (cf. *xyi*).—*ani' xyuhi'*, a current. *kixyoxtu'*, 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.—*ixyu^a wē*, to roar or whistle, as the wind does (see *xūwē*).—*cun^a we*, to whistle, as the wind does.

Lamo'ri (adopted word), Lamourie Bridge, Rapides Parish, La.—*Lamo'ri ētu*, they say, Lamourie. *Tanyi' ŋkiyan kihin' yantcedē' Lamo'ri tcehē da'*, how far is it from Lecompte to Lamourie? *Lamo'ri kihin' yantcedē' Tanyi' ŋkiyan tcehē da'*, how far is it from Lamourie to Lecompte?

Latci' (adopted word), Biloxi name for Charles Prater, a member of the tribe—meaning not learned.—*Latci' ko Dji' m kue' naska' ni na'*, Charles Prater is not as large as Jim Jackson. (See *Tcalē*.)

m+, feminine sign of admiration or disgust; Oh! *M+*, *dō xpē kūdēni'*, Oh! what an ugly garment! (meaning the reverse). *M+*, *ka' pixyē*, Oh! how pretty (meaning, how ugly)!

ma or **mani**, a turkey, turkeys.—*ma' son' sa iŋktā'*, I have a turkey (5: 7). *ma yoka'*, a wild turkey. *mahin'*, turkey feathers (28: 25). *Ma' incina'*, (8: 2).

Ma' incina' (8: 5), Ancient of Turkey Gobblers.—*maxi'*, a chicken, chickens; i. e., domestic fowls. *ma' xi indoke*, a rooster. *ma' xi ya' ŋki*, a hen. *ma' xi yiŋki'*, a chick. *ma' xi indē*, chicken manure, hen manure. *ma' xi ohon' ni*, to crow (see *kdeē ayē k ma' xi ya' ŋki du' ti nē*, the hen is (standing) eating corn). *maxiti'*, a hen egg, hen eggs. *maxiti' ahi'*, an eggshell (see *xuki, inŋi*). *max in' tiyan'*, hen eggs. *maxin' tiyan' paspahon' ha' nde*, she is frying eggs. *maxi' tainē*, 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. *hamaki* below). *nsūk ma iyoka*, "squirrel staying under ground," a salamander. *ma' hieyan'*, an island. *mayin' ni*, to walk on the ground (*i' mayin' ni*, 2d and 1st sing.). *ma' yin' ni tpe'*: *wa' xi ma' yin' ni tpe'*, to wear holes in shoes by walking on the ground (*wa' xi i' mayin' ni yutpe'*, *wa' xi i' mayin' ni ū' ŋ- kutpe'*). *isi' mayin' ni*, the soles of the feet. *kcicka mayintka*, ground hog. *ama' tozma' ŋki*, he is lying on the ground. *ama' atze*, frozen ground. *tohoxka' ama' ke' di*, the horse paws (or pawed) the ground. *ama' tee'*, "this country," Louisiana. *pētuzte amatciha*, fireplace. *ama' kūdotci'*, *hama kūdotci*, "wet earth," mud, a little mud. *ama' kūdo' tcixti'* (= *hama kūdotcixti*). much mud, deep mud. *Ayixyi makūdotc onyan*, "Muddy - place creek," Mooreland, Rapides Parish, La. *ama' kūdūpi'*, a hollow (in the ground). *ama' xidi' dihe' onni'*, a quicksand. *a' maŋkta'* (= *ama' + iŋkta'?*), this is my land (rather, the land is mine). *watckuyē hudi amārya*, a sugar field. *amatci'*, *ama tēti*, red paint (G.), "red dirt." *amonni'* (= *ama + onni*), "land worked," a field. *amotci' hayi'*, "field dwells-in always," a weed found in Louisiana, the *Solidago*. *Amo' yixyan'* (= *amonni' + ayixyan'*), "Field Bayou," Baton Rouge, La. *ansē' p hama' ŋoh' ma' ŋki ko kta'*, the ax lying on the ground is his. *hama' mūsāda'*, a dish made of earthenware or pottery. *hama' pxaki'*, sand, sandy land. *hama' yuhedi'*, an earthquake (*yūhi*, 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'yínkedi'*, to use a hoe, to hoe (*i'mayínke'di*, *mazke'di*; *ma'yínketu'*, *i'mayínketu'*, *mazketu'*).—*maxawon'ni*, a spade. *maxawon'ni kón' hupé'*, to dig with a spade (*maxawon'ni ayon' yutpé'*, *maxawon'nínkón' áñkútpe'*). (Also 28: 239, 256, 258.)—*ma'x hoñni'*, a cache; to bury in a cache or grave (*ma'x ayon'ni*, *ma'x nton'ni*). *amaxi'*, a grave (=kahoyé'). *amaxi' kedí'*, to dig a grave (*amaxi' íke'di*, *amaxi' nke'di*).—*ama'ñka nini'*, he is walking on the ground (*ama'ñka yini'ni*, *ama'ñka únni'ni*; *ama'ñka ní' ha'maki*, they are walking, etc.; *ama'ñka yí'ni ha'maki*, *ama'ñka únni' ha'maki*).—*ma'ñki*, *mañki'*, classifier, the reclining or horizontal object with *xaxa*, sig. "standing." *añya to'xmañki' a'yéhán'ni*, do you know the reclining man? *tí' no'pa' xa'xa ma'ñki' ko tci' xé* (w. sp.), the two (standing) houses are red. *hati' ki'naxadi' mañki' ko sañ' xé* (w. sp.), the scattered houses are white. *ayaw' no'pa' xa'xa mañki' ko te'di*, the two standing trees are dead. *ayaw' ki'naxadi' mañki' ko te'di*, the scattered trees are dead. *ayaw' poska' mañki' ko te'di*, the curving forest is dead. *toho'xk toho' ma'ñki ko sañ' xé* (w. sp.), the reclining horse is white. *añsé'p hama' toho' ma'ñki ko kta'*, the ax lying on the ground is his. *spdehi' ma'ñki ko kta'*, the knife is his. *añya to'xma'ñki ko tcakan' mañkihañ'*, where is the reclining man? *inayaw' kók xahé'ník te'hinyé ki ima'ñki xyo'*, before the sun moves, I will kill you as (or, where) you recline (2: 24, 25). *te'húñkè ma'ñki xyo'*, I will certainly kill him as (or, where) he reclines. *yusatxa' ma'ñki*, it is (=lies) dusty. *ayaw' kadé'ni ma'ñki*, the wood does not lie burning (=is not burning). *ayaw' kadé'ni xa ma'ñki*, is not the wood still burning? *tcu'ñki ma'ñki a'duse*, that (reclining) dog bites. *nka'diyaw' e' mañki'*, my father he reclines, I have a father. *nki'niyaw' e' mañki'*, my-elder-brother (male sp.) he reclines, I have an elder brother. *xkawxo' e' mañki'*, I have a grandfather. *mañki'* in all such sentences refers to males, not to

females (see *nañki'*). *añtaka' mañki' no'áñe'*, a child reclined to-day, i. e., a child was born to-day. *ason' poska' iñ'sihi'xti ma'ñki*, é'di, he said that he lay (=was) in great dread of a brier patch (1: 16). *ima'ñki*, you recline (?). *inayaw' kó'xahé'ník te'hinyé ki ima'ñki xyo'*, before the sun moves, I will surely kill you as (or, where) you recline (2: 24, 25).—*amañki*, classifier, du. and pl. of *mañki*: *ayaw' no'pa a'mañki' ko te'di*, the two standing trees are dead. *toho'xk no'pa' xa'xa a'mañki' ko súpi' xé* (w. sp.), the two standing horses are black. *toho'xk no'pa' ta'ni a'mañki' ko tci' xé* (w. sp.), the two sitting horses are red. *toho'xk no'pa' tci'di a'mañki' ko sañ' xé* (w. sp.), the two reclining horses are white. *toho'xk no'pa' ní'ni a'mañki' ko toxka' xé* (w. sp.), the two walking horses are gray. *toho'xk no'pa' tañhín a'mañki' ko kdexi' xé* (w. sp.), the two running horses are spotted. *toho'xk xa'xaxa a'mañki' ko sañ' xé*, the standing horses are (all) white. *toho'xk ta'ani a'mañki' ko tci' xé*, the sitting horses are (all) red. *toho'xk tci'di a'mañki' ko súpi' xé*, the reclining horses are (all) black. *toho'xk ha'kinini' a'mañki' ko toxka' xé*, the walking horses are (all) gray. *toho'xk ha'tañhín a'mañki' ko kdexi' xé*, the running horses are (all) spotted. *añsé'p no'pa' ama'ñki ko kta'*, the two (standing) axes are his. *añsé'p no'pa' hama' tci'di ama'ñki ko inktá'*, the two axes (on the ground) are mine. *añsé'p xa'xaxa ama'ñki ko pa'na inktá' (±xé)*, all the standing axes are mine. *añsé'p tci'di ama'ñki ko pa'na inktá'*, all the reclining axes are mine. *añsé'p xa'xaxa ki'naxadi' ama'ñki ko pa'na inktá'*, 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 tcina'ni*). *ya'niksi'yon' ama'ñki*, some pipes are still there. *toho'xk no'pa' ama'ñki a'naxtetu' xa*, those two horses will (are apt to) kick (fem. sp.). *toho'xk ama'ñki i'ñkta-dahá'*, those are my horses. *toho'xk ama'ñki i'tadqahá'*, those are your horses. *añya no'pa' ní'ni ama'ñki*

nkyehon'ni, I know the two walking men. *aw'ya tci'di ama'niki a'yehun'ni*, do you know (all) the reclining men? *aw'ya ha'kinini' ama'niki a'yehun'ni*, do you know (all) the walking men? *aw'ya ha'tan'hi' ama'niki a'yehun'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'niki-wa'yan*, toward the horizontal or reclining object. *ayixyan' ma'nikiwa'yan*, toward the bayou. *aw'ya di ma'nikiwa'yan*, toward the reclining man. *ma'nik-dē*, *ma'nikdē* or *ma'ndē* (= *ma'niki + de*), this reclining or horizontal object. *tci'niki ma'nikdē ka'dusen'*, this reclining dog does not bite. *psdehi' ma'nikdē in'kta'*, this (horizontal) knife is mine. *psde'hi nonpa' ma'nikdē ind'i'ta*, these two knives are his. *ase'wi nonpa' ma'nikdē i'yiku'di*, he gave you these two (horizontal) axes. *tema'nikdē*, this reclining or horizontal object. *aw'ya' fox ma'nikdē nkyehon'ni*, I know this reclining man. *ama'nikidē* (= *ma'niki + 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 nonpa' ama'nikidē ka'dowetuni'*, these two men are blind. *toho'xk nonpa' ama'ndē ka'naxtetuni'*, these two horses will not (=are not inclined to) kick. *toho'xk nizuxu' naskē ama'ndē a'dustu' (±xa)*, these two mules bite. *e'wa-ma'niki*, all of them (the reclining ones). (Gatschet gave this as *heuma'gi*.) *he-ma'niki nonpa'*, those two reclining objects. *azkidon' kidaman'kiye xon'hedi*, *ma'niki*, to put a horizontal or long object, as a knife, in the belt. *he'xaxa ma'niki nonpa'*, those two standing objects. *ma'nikyan*, that reclining or horizontal object. *aw'ya' fox ma'nikyan nkyehon'ni*, I know that reclining man. *psde'hi ma'nikyan in'kta'ni*, that (horizontal) knife is not mine. *psde'hi nonpa' ma'nikyan i'ndikta'ni*, those two (horizontal) knives are not his. *psde'hi ma'nikyan panan' in'kta'*, all those (horizontal) knives are mine. *ase'wi nonpa' ma'nikyan nyiku'di*, I gave, or give, you those two (horizontal) axes.

tci'diki ma'nikyan unna'xē te', I wish to hear how he is (lit., how he reclines). *tci'diki hi'man'kiyan' unna'xē te'*, I wish to hear how you (sing.) are (4: 12). *tci'diki man'ktu' unna'xē te'*, I wish to hear how they are. *tci'diki hi'man'ktu' unna'xē te'*, I wish to hear how you (pl.) are. *on' man'ki'*, one of the signs of past time, referring to a horizontal object: already. *e'yan n'kin'hi' yan'ka'*, *te' on' man'ki'*, when I reached there, he was (lay) already dead. *ha'max*, they lay (14: 8). *max*, (they) lay (14: 18). *man'x*, she lay (16: 4). *amax* (18: 16). *man'ktu*, they reclined (24: 12). *man'*, reclining (28: 165). *mako'ni'*, he made it lie (28: 240). *in'man'ki'*, 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.) *him'ki'*, applied to animals (not human beings) and inanimate objects.—*nonpa' tci' him'ki'*, one (book) is lying on another, two (animals) are reclining together. *da'ni tci' him'ki'*, 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 nonpa' xa'xa ha'maki nkyehon'ni*, I know the two standing men. *aw'ya nonpa' xēhe' ha'maki nkyehon'ni*, I know the two sitting men. *aw'ya nonpa' tci' ha'maki nkyehon'ni*, I know the two reclining men. *aw'ya nonpa' ni' ha'maki nkyehon'ni*, I know the two walking men. *aw'ya nonpa' tan'hi' ha'maki nkyehon'ni*, I know the two running men. *aw'ya xa'xaxa ha'maki a'yehun'ni*, do you know (all) the standing men? *aw'ya a'xēhe ha'maki a'yehun'ni*, do you know (all) the sitting men? *toho'xk nonpa' tan'hi' 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: utatu'*, they (went and) sat

in it (acts of going and sitting being seen). *ptqaskúni' du'ti ha'maki*, they are eating bread. *ptqaskúni' i'duti aya'maki*, you (pl.) are eating bread. *ptqaskúni' ndu'ti nka'maki*, we are eating bread. In the following case, *hamaki* was said to refer to a single agent. *e'yan k'i'dihan k'iduni' da' tea-ktca'ke ha'maki*, when he reached home, he gathered a lot of young canes and hung them up (2: 2, 3). *aya'maki*, 2d pl. or collective. *ptqaskúni' i'duti aya'maki*, you (pl.) are eating bread. *nka'maki*, 1st pl. and collective. *ptqaskúni' 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'*, the chest of a male or female. *ma'ni-giaho'ya*, sternum, breast-bone (G.). *mak ti'didihé' 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' o'ya*, the front of your garment (dress) is open. *ima'ngiya' púde*, your dress is open (p. 140: 32). *toho'zk ma'nikiyatu'*, a saddle girth.

maktcuhi', grapes.—*maktcuhi' pa'w'hi'*, a grapevine, grapevines. *ma'xtoo xohi'*, "ancient grapes," raisins.

maxo'tka', the palmetto (the larger variety).—*maxo'tka yixi'*, the small palmetto. *maxo'tk xo'hi a'naki*, "ancient palmetto fruit," a cocoanut; cocoanuts. *maxo't xohi'*, "the ancient palmetto," a species of cactus found in central Louisiana, along the banks of Bayou Boeuf, Rapides Parish. This species is not over 2 feet high, is destitute of leaves and red buds, being green all over and abounding in thorns averaging half an inch in length.—*maxo'ni'*, a fan. *maxo't ha'ikuxo'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). *ma'ntka*, elsewhere (21: 28). *axkte' ha'nt matil'nikde*, I hit him and got away from him (p. 140: 21, 22, 23, 24, 25, 26).—*ma'nte deyé'* (*mante* + *de*), to put him aside or out of the way (*ma'nte de'hayé'*, *ma'nte de'hinké'*). *ktcihi' ma'nte deyé'*, to throw aside the cover (of a bed). *duxta' ma'nte deyé'*, to move an object by pulling (*i'duxta' ma'nte de'hayé'*, *ndu'xta' ma'nte de'hinké'*). *pxwé' ma'nte deyé'*, to move an object by punching it. *uxtúki' ma'nte deyé'*, to move an object by pushing it. *naxté' ma'nte deyé'*, to move an object by kicking it.

ma'sa, **mas** (28: 208, 209), **masi'**, **amasi'**, iron, metal.—*ma'sa ú'tsa'xti' ktedi'*, to hammer very hot iron. *ma'sa ú'tsa'xti' tcti' on'ni*, to make iron red hot. *ma'si kon' útsa' 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'ni-kteo'ni'*, "iron for-hitting made," a hammer. *masi'nikte yin'ki'*, "iron for hitting small (object)," a hammer. *masi'nduxta'*, 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 pso'ni'*, "sharp-pointed iron," a bayonet. *mas' xahi'*, a file. *ma's tútútk'a*, a pitchfork. *ma's tútútk'a ta'ni' nka'zin'*, I thrust a pitchfork into hay or grass. *ma'sútsa' kon' úkpé'* (lit., hot-iron using burn-a-hole-through; a better collocation than *ma'si kon' útsa' úkpé'*, which see) (*ma'sútsa' kayon' yukpé'*, *ma'sútsa' nko' ú'nikúkpé'*). *an'ks amasi'*, "gun iron," gun barrel. *amasi' son'ho'ni'*, an iron kettle. *ha'masq 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'*). *tohona'k mihiv'*, it was warm yesterday. *wite'di ko mihiv' dande'*, it will be warm to-morrow. *wite'di ko mihiv' ko*,

nda' dande', if it be warm to-morrow, I shall go (also 12: 3, 6).—*a'mihw'xti*, to be very warm (*aya'mihw'xti*, *nka'mihw'xti*). *a'mihw'xti*, hot weather. *amihw'xti na*, it is very warm weather.—*i'xkimiye'*, to warm himself at a fire (*i'xkimi' haye'*, *i'xkimi'hunke'*).—*amihw'ye'*, to warm any object (*amihw' haye'*, *amihw'kunke'*).—*a'mix kte'di*, *mizkte'di*, to "be hit by the heat" (?); to perspire (*ayimixkte'di*, *mizkte'di* (sic); *i'mizkte'di*, *umimixkte'di*).—*amihw'*, *a-mix*, (1) summer; (2) a year.—*amihw'de'*, this year (M.). *amin' so'sa'*, *amix so'sa'*, a whole year; one year; *amin' no'pa'*, two years. *amihw'na'*, this year. *amix kdi*, or *amix kidi*, "warm weather has returned," spring of the year.—*amixkan'yih'*, to be waiting for summer to come (*amixkan' ayih'*, *amixkan' nkih'*).—*amihon'*, or *a'mihonni'* (= *amihon' + 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'ndu'*, perhaps they have a fever. *amihon' ha'nde'*, he still has a fever. *ki nka'mihon'dande'*, I shall have the fever again. *amihon' sidit'*, 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.

mi'kon'ni, a hoe.—*mi'kon'ni toho' kta'ni*, the hoe (reclining) is not hers. *mi'kon'ni ko' hup'e'*, to dig with a hoe (*mi'kon'ni ayon' yutpe'*, *mi'kon'ni nkon' un'kup'e'*). (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*, *nmixyi*).—*kiya' mixyi ko'* (implies a contingency), when it turns again in a circle.—*To'ekana' kicu'di*, *mixyi de'di*, when he (the Bear) had put down (the young canes) for (before) the Rabbit, he started off to walk around him (2: 19). *amixye'*, they passed [around] (20: 32).

misit', to sneeze (*i'misi*, *umimisi*, *misitu'*, *i'misitu'*, *umimisi*).

misaka', or *mi'aka'*, (1) fine (not coarse); thin. *un'kta'ki misaka'*, fine thread. (Also p. 140: 12, 13).—(2) (= *yink'i*), small. *a'yipatu' misaka' xye'* (= *a'yipatu' yink'i xye'*), your heads are small. *twi' misaka'*, the small intestines. *asna' misaka'*, small ducks (of all species). *aya' misaka'*, undergrowth. (Also 20: 50).—*Mi'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.)

müstü'se' (Bj., M.), or *müstü'dse'* (Bk.), a bridle.—*müstü'se'ye'*; *toho'xt müstü'se'ye'*, to put a bridle on a horse (*müstü'se' haye'*, *müstü'se'hunke'*).

müsüda, *müstü'da'*, *müstü'da'*, a dish; a bowl.—*a'ya' müsüda'*, a wooden dish. *hama' müsüda'*, a dish made of pottery. *müsüda'nikta' dutcadi'*, to wash her own bowl. *müsüda' kdopka'*, an earthenware bowl. *müsüda' adika'*, an earthenware dish (such as is used for meat): literally, "elliptical dish." *müsüdi' yink'i*, an earthenware cup. *müsada' honni'*, "dish with a handle," a pitcher. *mü'süt xapka'*, an earthenware plate.

na-, prefix indicating action by means of the foot.

-na, a sign of habitual action; as, from *asnē*, to steal, comes *asnēna'*, one who steals habitually, a thief; *yetcūmna'* (perhaps from *yētcpi*), 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. *nde'di na'*, I went of my own accord. *ti nē ko sa'na'*, that is a white house (m. sp.). *do'xpe' naskē' kiko'di na'*, she mends or mended the coat, the

coat is mended. (See *xa*, *xè*, *xyèxyo*, *nazo*, *neya*, *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. *Eka*, "asoⁿ ayinⁿ sihiⁿ xtiⁿ ko", asoⁿ inⁿ noⁿ daⁿ hiⁿ na," "then" (the Frenchman said), "as you are in great fear of briars, I will throw you into them" (1: 17). asoⁿ kdeⁿ hiⁿ yaⁿ na', I will send you into the briars (1: 18; 6: 13).

na, used (1) in warnings and prohibitions, after *emaⁿ*, lest; also alone (p. 142).—*emaⁿ i'da na'*, beware lest you go! (or, do not go!) *emaⁿ iyotu' ha na'*, beware lest they shoot you!—(2) might; *ohoⁿ na'*, it might go off!—(3) would; *de'di xyi pi' na*, if he would go, not be (18: 3, 5, 6; 20: 22; 21: 16). it would be good. *nani (wo)* it would *ayaoⁿ xyi pi' na*, if you would do it, it would be good. *ntaⁿ pstuⁿki na kdeⁿ psi*, I sewed till night.

na.—*nana'yèyè*, to shake a tree in order to shake off the fruit (*nana'yèhayè*, *nana'yèhùnkè*).—*duna'nayèyè* (*nanayè*), to shake a person. *dusi' duna'nayèyè*, to shake a person when one grasps him (*i'dusi duna'nayèhayè*, *ndu'si duna'nayèhùnkè*).—*nana'yè*, loosened, as teeth.

na.—*kidu'nahi'*, to turn around, to roll over (*ya'kidu'nahi*, *a'xkidu'nahi*). *stu'di ko' kidu'nahi'*, to turn around on his heels. *kidu'nahi' dupädè*, to uncover by rolling, as when one takes off bed covering. *ani' xyu'hi kidu'nahi'*, an eddy. *masi' nduxta' kidu'nahi'*, I pulled a chain and it (a log) turned over. *o'di kidu'nahi ha'nde*, the fish still goes around (=swims around).—*kidu'nahiyè*, to cause an object to turn around or over; hence, to turn around, as a gimlet; to turn as a bundle, etc., in a horizontal plane (*kidu'nahihayè*, *kidu'nahùnkè*). *masi' nduxta' kidu'nahihùnkè*, I turned over (a log) by pulling a chain. *udu'nahoⁿ*, (she) went (flying) around (28: 67).—*kidu'nanahi'*, to turn round and round. *kana' xka kidu'nanahi'*, to turn round and round, as the hands of a clock.—*kidu'nanahi'xtaho'*, to moveⁿ and writhe,

as when in pain (*ya'kidu'nanahi'xtaho'*, *a'xkidu'nanahi'xtaho'*).—*uddu'nahomi'*, to fly round and round.—*kinahi'*, any thing rolling downward (G.). *xa'ninati*, he was rolling (*ixa'nanati*, *ùnkxa'nana'ti*, *xa'nina'titu*, etc.). *ùnkxa'nana'ti ma'ñki*, I am rolling while reclining. *upa'ninahi'*, to make a heavy log roll in one direction by pushing it (*yu'panina'hi*, *ntu'panina'hi*). *kyupa'ninahi'*, to make a heavy log roll in one direction for another person by pushing it (*ya'kyupa'ninahi'*, *a'xkyupa'ninahi'*). *inahi'tixti*, (it) is too apt to rock (26: 32). *inahi'*, it might turn (26: 32). (Also 15: 1; 17: 2; 28: 23, 36.)

naha, after, afterward (18: 12, 13; 21: 13; 23: 8, 12, 14; 24: 13; 28: 123, 134, 175; 29: 12, 13).

naha'ti, **naha'di**, **naha'diyaⁿ**, **naha'd**, **naha't**, **naha'ti** (28: 80), a canoe, a boat.—*wite'di ko' nkimahi' dandè* *naha'diyaⁿ*, I will paddle (or row) the boat to-morrow. *naha'd akaⁿ*, the boat went against it and stopped. *naha't peti'*, "fire boat," a steamboat. *naha'tpet akaⁿyaⁿ*, "fire boat goes against and stops," a steamboat landing. (Also 10: 1, 2; 26: 1, 15, 19.)

nahi.—*kina'hi*, he painted himself (21: 28, 33). *kinahi'*, black paint (G.). *ginahi'*, I paint myself (G.).

nahi.—*upanahi'*, to knock down a hanging object, or a stick set up with one end in the ground (*hipa'nahè'*, *ùnkpa'nahè'*).

naxa'xa, **naxa'x**, now, just now, just (29: 16), not yet (28: 225, 238).—*hiñkeⁿtkaka'*, *naxa'xa nyu'kùkù'*, O younger brother, now have I told you (5: 7, 8. Also 21: 27; 29: 21.)

naxè, to hear (*i'naxè*, *ùna'xè*, 4: 4) (see *hayiⁿ*). *ic'diki masi'kiyaⁿ ùna'xè ic'*, I wish to hear how he is. *ic'diki hi'masi'kiyaⁿ ùna'xè ic'*, I wish to hear how you (sing.) are (4: 1, 2). *ny'i'naxè na'ùñkihi'*, I wish that I could hear from or about you *na'xè hakaⁿhi'*, to tell what he hears, i. e., to tell news (*i'naxè hayo'kaⁿhi*, *ùna'xè ha nka'kaⁿhi*).—*ka'naxèni'*, not to hear: to be deaf (*kaya'naxèni'*,

nka'naxèni'; *ka'naxtuni'*, *kaya'naxtuni'*, *nka'naxtuni'*). *anya' ka'naxèni'*, a deaf man. *si'fo' no'pa' yuke' ka'naxtuni'*, those two boys are deaf. (Also 7: 10; 8: 17, 24; 18: 2; 20: 27, 28, 29; 23: 12; 24: 12; 27: 7; 28: 215, 216; 29: 13; p. 118: 17, 18.)

naxki'ya, ought to have (p. 152: 2, 3, 4).—*ñkande' na'xkiya'*, I am not that one (26: 50; p. 158: 24, 25, 26, 27, 28; 28: 105, 114, 190, 245).

naxo', a sign of past time: refers to an act which is not done any longer.—*ni'hinedi' naxo'*, he was walking (but he is no longer doing so). *heke'wihì' naxo'*, he did think so (then, but he does not now). *anhiw' ayi'hi naxo'*, you did think (then, not now) that he cried. *kawa nkyehomuni nazo nkan-yasaxtu hi*, when we were (=lived as) Indians in the past, we knew nothing (5: 8). (Also 6: 20; 21: 39.)—*teehe'dan hëtu' naxo'*, how far or how long did they say that it was? (said to a man or to men; without the *naxo'*, it might be said to a woman or to women).

nani, **na'ni**, can (28: 96), might (28: 165; p. 145: 35), must (27: 19).—*nani xyo*, must have (16: 7). (Also 28: 114, 190, 245; p. 152: 16, 17, 18, 19).

na'nte.—*ta'k na'nte nedì'*, the middle finger. *isi' na'nte nedì'*, the middle or third toe.

na'nteke, nearly.—*axëa'x ya'ñkatca' na'nteke*, my money has nearly given out (p. 167: 7). *ni'xta tca na'nteke* his breath has nearly gone (p. 167: 9). *ami'xta ya'ñkatca na'nteke*, my breath has nearly gone (p. 167: 10). (Also 26: 55, 72, 81; 28: 221; p. 140: 36, 37; p. 141: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.)

na'oa.—*na'ondelyë*, to set the grass afire (28: 81, 82).

na'pi, **nap**, **na'pi** (28: 128), **na'p** (28: 100, 108), **nowe**, **na'wi**, day, daytime.—*na'pi ya'wxa*, almost day. *ana'pi*, daylight (28: 22). *na'p son'oa'*, one day. *na'p kùpini'*, a bad day, unpleasant weather. *ñkana'pini'*, I do not (sleep) till day (7: 5, 6). *na'p son'oa*, one day; *na'p no'pa'*, two days. *no'ue na'ni hi'ny'a'ndihin' dandé*, I will think of you each day (4: 6). *na'pi hudi'*, "day is coming," dawn. *napi-*

xi', clear, as the weather; "a pretty day." *napka'w yihì'*, to be waiting for day to come (*napka'w a'yihì'*, *napka'w nbihi'*). *kde'napi*, till day, till morning. *ni' hine' kde'napi*, he walked (was walking) till day. *kana'mini*, not day (24: 13). *no'ünté'*, *naude'*, *no'wûde* (p. 126: 7), *non'd* (5: 1), *na'wûnde*, *na'wûndeni'*, *naon'tkan'* (28: 233), to-day. *naon'*, daylight (28: 244). *nauw'*, weather (p. 151: 5). *na'windé' an'xti kade'ni ndon'xtu*, we have seen the mute woman to-day. *awatka' mahk'i no'ünté'*, a child was born to-day. *navatcka'* (=nawi + atcka), "day near," just before day. *nawo xi'di*, *nawxi'ya*, *na'xwidi*, *noxwi'di*, *no'xi*, *nooxi'*, "chief day," Sunday, a week. *nka'tamini' nawo xi'di son'oa'*, I worked one week. *Towe nauxiya*, "Frenchman's Sunday," New Year's day. *noxwi'd son'oa'*, "one Sunday." *no'xi tca'ya*, "Sunday gone;" Monday. *noxwi' son'ika*, "Sunday's younger brother," Saturday. *nooxi' nitani'*, "big Sunday," Christmas day. (Also 9: 2; 10: 1; 14: 13, 14, 17, 20; 18: 4, 6; 20: 48; 24: 14; 25: 2; 26: 2; 28: 108.)

napi' or **nam**, to bother.—*kudunapini'* or *kudu'namni*, he did not bother him (p. 150: 10). *kuyudunapini'* or *kuyudu'namni*, did you not bother him? (p. 150: 11). *ndunapini'* or *ndu'namni*, I did not bother him (p. 150: 12). *indunapini'* *dandé*, I will not bother you (p. 150: 13). *yandunapini'* *dandé*, he will not bother you (p. 150: 14).

naské', long; tall, as a tree.—*a'naxtu' naské'*, their hair is long. *do'xpé naské'*, "long cloth," a coat. *aya'*, *naské'xti*, the tree is very tall. *ëdi'*, *aw'yadi si' naské'xti ki'oni de' o'kné ètuxa'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3). *naski'xti*, very long (28: 97). *naskeya'w'* (=naské' + ya', locative); *Ayi'x naskeya'w'*, "Long Bayou," Bayou Rapides, La. *e'naska*, *enaski'* (28: 190), that large, i. e., the size of the aforesaid. *keizka' nedì' ko tca'naska uki'ki'ngé ko skané' e'naska na'*, this hog is half as large as that one. *Tany'i'ñkiya' tcanaska' ko e'naska Ba'yüya'w'*, Lecompte is as large as

Bunkie. *ene'naska*, that large. *toa'naska*, how large? of what size? *toa'naska nkye'ho'ni'*, I do not know how large it is. *toa'naska nkye'ho'ni' aya'ya'*, I do not know the size of the tree. *ha'ya' toa'naska*, how large is the man? *ta'nyaw' toa'naska*, how large is the village? *aya'w' toa'naska*, how large is the tree? *kcizka' toa'naska*, how large is the hog? *taanaska' ko e'naska*, as large as. *Tany'i'ntiya' taanaska' ko e'naska Ba'yusya'*, Lecompte is as large as Bunkie. *toa'naska ne'di ko uki'kunge*, half as large. *ku'e'naska'ni*, not as large as. *Latci' ko Dyl'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.)

natici' or *natiya'*, a cloud; clouds.—*natici' kdexi'*, mackerel sky (lit., "spotted clouds") (cf. *ina*). *natici' tohi'*, "blue cloud," the clear sky. *natici' xwühi'*, "low cloud," the horizon. *natici' ndom'hi'*, I see the cloud (or, a cloud). *naticixi'*, many clouds, the sky is cloudy. *natiya'w' ndom'hi'*, I see (or, saw) the (or, a) cloud (or, clouds). *xuxé' ta'ni natiya'w'*, a storm cloud. *na'tci pso'huyé'*, "corner of the cloud," northeast. *tinatci'*, shadow (15: 5, 6). *anatici'*, a ghost; shade; spirit. (Also 24: 1, 6, 8.)

nataka, short; a few. *yétpi' na'tcka*, a short myth or tale.—*hade' nataka'*, a few words at a time. *aya' na'tcka*, a few men. *axti' na'tcka*, a few women. *tcy'ñki na'tcka*, a few dogs. *aya'w' na'tcka*, a few trees. *ha'pi na'tcka*, a few leaves. *ya'niksiyo'w' na'tcka*, a few pipes. *tenaxi'*, *akütxyi' na'tcka nkon' de'hiñkiyè'*, O friend, I write a short letter and send it to you (4: 1). *na'w'tcka ne'hi*, a little more (20: 35; p. 155: 11, 12).

nata, middle (18: 16).—*na'taxti*, the very middle (20: 33). (Also 26: 19; 28: 31, 84; p. 153: 20, 21, 22.)

nati'x, stretched (26: 81).

na'oto', the brain: his or her brain.

na'ukidä' o'ni', (Bj., M.); *no'fikide o'ni'* (Bk.)—a rainbow.

nawi.—*kina'wiyé'*, (he) poked it out for him (28: 96, 105).

nayé', to swallow (*ina'yé'*, *üna'yé'*; *na-yé'tu'*, *i'nayé'tu'*, *üna'yé'tu'*).—*küda'deni' nayé'*, to bolt down food (which has not been chewed) (*ku'yuda'deni' ina'yé'*, *nda'deni üna'yé'*). *inaye'ya'*, meaning uncertain: it may be, "You can swallow this" (said to the Rabbit) (2: 20). *ekina'ye*, to eat with that (*e'kayina'ye*, *ehiñkina'ye*; *e'kina'yetu'*, *e'kayina'yetu'*, *e'hiñkina'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*).—*aya' xé'he na'ñki a'yé'hü'ni*, do you know the sitting man? *axé'p sá'di na'ñki ko üa'*, the ax-head is yours. *do'xpé naské' na'ñki ko sadé'*, the coat (hanging up) is torn. *aya' xé'he na'ñki ko teakna'ñkihan'*, where is the sitting man? *dyo'hi na'ñki*, the curving lake. *ekañhan' ko po'tcka na'ñki*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1: 14). *ason' poski'ñki xé' na'ñki Tc'ë'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. *nkaduti' na'ñki ya' kan' in'i'hin ha'nde*, while I was (sat) eating, he was drinking. *i' hande' na'ñki ya' kan'*, *nkaduti' na'ñki na'*, while he was drinking [note use of *ha'nde* as well as of *na'ñki*], I was eating. *akütxyi' teaké'di na'ñki patcké'* (= *akütxyi' patcké' 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). *uxé' na'ñki*, he was sitting in it. *yu'xé' ina'ñki*, you were sitting in it. *nkuaxé' na'ñki*, I was sitting in it. *sin'to' in'ksiyó' du'ti na'ñki*, the boy sat (or, was) eating the meat. *he'kan' ya'ndiya'w' ñitxtyé' na'ñki Tc'ë'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.: *nkon'ni e' na'ñki'*, my-mother she sits, i. e., I have a mother. *xé'tu'kü'ya'w' e' na'ñki'*, my-grandmother she sits: I have a grandmother. *tcy'ñki*

ĩkta'k nañki', dog my sits: I have a dog. *akue' ĩkta'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'ya to'ho na'ñki a'na'xē*, I heard the tree fall.—*na'ñkidē*, this sitting or curving object. *a'ya xē'he na'ñkidē nkyēhon'ni*, I know this sitting man. *akue' na'ñkidē ĩkta'*, hat this-sitting (or hanging) object my, i. e., this is my hat. *na'ñkiya*, that sitting or curving object. *a'ya xē'he na'ñkiya nkyēhon'ni*, I know that sitting man. *akue' na'ñkiya kta'*, hat that sitting (or hanging) object, his, i. e., that is his hat. *na'ñkiwa'ya*, toward the sitting object; toward the place; toward the curving object. *a'xu na'ñkiwa'ya*, toward the stone (= *a'xu + na'ñki + wade*). *Ta'yi'ñkiya na'ñkiwa'ya*, toward Lecompte. *a'ya di na'ñkiwa'ya*, toward the sitting man. *hena'ñki no'pa*, those two sitting objects. *nax, na'x* (28: 130) (used in composition), sitting. *nax ka'*, when sitting. *To'ekana' so'ea aku'skusi'ñki nax ka'*, *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'ñi nax ka'*, *ē'ñkē ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear) sat without anything for him (2: 16). *ka-ni'ki na'x-ka'wa na*, I have nothing at all as I sit (6: 4). *xe na'x sahi'xyē*, he was sitting so long. *xē'he nañk kde'psi*, he was sitting till night. *yazē'he nañk kde'psi*, you were sitting till night. *akzye'he* (or *kzyē*) *nañki kde'psi*, I was sitting till night. (Also 6: 13; 8: 23, 24, 30; 9: 11; 10: 7, 10, 22, 24, 31; 14: 1, 12, 26; 15: 2, 3, 7, 8, 10, 11; 16: 5, 12, 13; 17: 19; 18: 1, 15, 17; 19: 5, 19; 20: 1, 17, 30; 21: 21; 22: 3; 23: 15, 16; 26: 2, 12, 13, 15, 16, 17, 22, 24, 25, 27, 35, 36, 46, 48, 55, 61, 63; 28: 19, 25, 30, 40, 41, 72, 98, 107, 116, 120, 125, 132, 134, 135, 142, 143, 178, 191, 192, 207, 208, 213; 29: 4, 7, 20, 22, 28, 30, 37, 38; 30: 2; 31: 13, 17, 27; p. 117: 2; p. 158: 25.)

na'ni, throughout; each (?), every.—*no'we na'ni hi'ya'ndi' dande'*, 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(?).—*to'ho'xk i'ñku na'ni nika'*, *ya'ēna'xi da'nde*, as I have already given you a horse, will you be a friend to me? *ayi'ndi ko'iya'ñkaku'ya' i'ñkiya'nilepi' yahe'tu ko'hē na'ni nika'* *ē'i'kiya'ñko'ni xyeyo'*, 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).—*ndaot'u*, back hither (23: 7) *ndaot'k*, this way, in this direction (p. 164: 30). *nfo'wa*, this way (20: 40). *ndē'si*, or *indesi'*, a serpent, a snake.—*ndē's kē'xi*, "spotted snake," the garter snake. *ndē's xidi'*, "a governor snake," a rattlesnake (28: 23). *ndē's si'nt sahe'*, the rattle of a rattlesnake. *o'indesi'*, an eel; "a fish snake." *ne, nedi'*, *nēdi'*, *nēdi*, to ache, pain; to have a cramp.—*i' su ne'ni*, toothache. *pa ne'ni*, headache. *u'ñkacūcū' i'ne'wa ne'di*, my right eye pains. *u'ni'ru'xwi i'ne'pewa ne'di*, my right ear pains. *i'ni'ru'xwi kaskani'wa ne'di*, does your left ear pain? *nyrukpe'ya' nedi' xyē*, my leg pains (exceedingly?). *ni'kpā nē'di* (G.), my leg is hurt. *u'ñkapa' nēdi' xē* (w. sp.), my head pains or aches. *ayipa' ko nēdi'*, does your head ache? (Also p. 149: 21, 22.) *nē*, to stand (cf. *nañki* and *ni*).—(1) *kūdu'pi' ndosa'hi' si'no' ni nē' ndo'hi'*, I see (or, saw) the boy walking on this side of the ditch. *ta'ni' wak du'ti nē*, the cow is (standing) eating corn. *wahu' zohi' i'dē nē*, "the ancient rain stands falling," it is hailing now. *i'hi'ya'ñka' nko' he'da' nē*, I had already finished it (as I stood) when he came. *i'hi'ya'ñka' ayon' he'da' nē*, you had already finished it (as you stood) when he came.—(2) a classifier: the standing object. *a'ya si'hi' ne a'yēhā'ni*, do you know the standing man? *ti nē' ko sa' xē* (w. sp.), the (or, that) house is white. *ayan' si'hi' nē' ko tē'di*, the (standing) tree is dead. *to'ho'xk si'hi' nē' ko si'pi' xē* (w. sp.), the standing horse is black. *to'ho'xk xē'he nē' ko tē'i' xē* (w. sp.), the

standing horse is red. *a^se'p siⁿ'hiⁿ* *ně ko iⁿka^t*, the standing ax is mine. *ayaⁿ dūka^za'pka ayaⁿideⁿ ndosaⁿ'hiⁿ ti neⁿ nkuⁿ'di*, I came from the house on this side of the bridge.—(3) a sign of continuous action: *tohoⁿzka ayeⁿ'ki duⁿ'ti ně*, the horse stands (= is) eating the corn (given him).—(4) *ne* is rendered "that" or "this" on some occasions by Bj. and M.: *waxiⁿ neⁿ apaⁿstaⁿ omiⁿ*, that shoe is patched. *ti ně ko ti neⁿ'di ukiⁿ'kiⁿge*, that house is half as high as this one. *ti ně ko koⁿ'hi ti neⁿ'di koⁿ'hi kēpikiⁿ'ni*, that house is not as high as this one. *ně piⁿ'hiⁿkē haⁿ'nūⁿ*, I think that (or, perhaps) I am making this correctly. *a^se'pi neⁿ yatzkuⁿ*, give me that (standing or leaning) ax! *wakaⁿ ne kaⁿ'ta*, whose cow is this? *tohoⁿzk ne kaⁿ'ta*, whose horse is this? *a^se'pi ně kaⁿ'ta*, whose ax is this? *neⁿdeně*, this standing object. *ayaⁿ siⁿ'hiⁿ neⁿdeně nkyēhoⁿ'ni*, I know this standing man. *tūneⁿ na*, here he stands (31: 25). *ne*, sitting (?) (11: 19).—*neⁿ'di* (= *ne+di*); *tohoⁿzksūpiⁿ siⁿ'hiⁿ neⁿ'di*, the black horse is standing. *tēnaⁿ'ni nediⁿ' ko ukiⁿ'kiⁿge* (= *ukikiⁿge yukēdi*), (there are) half as many (animate objects). *tēaⁿ'naska nediⁿ' ko ukiⁿ'kiⁿge*, (it is) half as large. *tceheⁿ-daⁿ nediⁿ' ko ukiⁿ'kiⁿge*, (he or it is) half as high or tall. *ti ně ko ti neⁿ'di ukiⁿ'kiⁿge*, that house is half as high as this one. *ti ně ko koⁿ'hi ti neⁿ'di koⁿ'hi kēpikiⁿ'ni*, that house is not as high as this one. *skūtiⁿ nediⁿ' ko ukiⁿ'kiⁿge*, it is half as deep. *kūxwiⁿ neⁿ'di*, is there any coffee? *watzkuⁿ'ye neⁿ'di*, is there any sugar? *aⁿksapiⁿ iⁿtaⁿ'k neⁿ'di*, gun my stands (or leans) against a post, etc.—I have a gun. *nkiⁿ'nkiⁿhi neⁿ'di*, I am (standing) laughing. *ayaⁿ niⁿ'ni neⁿ'de nkyēhoⁿ'ni*, I know this walking man.—*kiⁿ'ne* or *kinediⁿ'*, to arise from bed or from a reclining attitude, to get up (*yaⁿ kineⁿ'di*, *aⁿzineⁿ'di*; pl., *kinetuⁿ*, *yaⁿ kinetuⁿ*, *aⁿzkinetuⁿ*). *yakineⁿ piⁿ'hediⁿ'diⁿ*, or *hiⁿ'kinehikoⁿ*, you ought to arise. *yakineⁿ piⁿ'heⁿ-di*, you can arise. Imperatives: to a child, *kině*; man to man, *kině'taktaⁿ*; man to woman, *kině'tki*. *eⁿwūztiⁿ kiⁿ'ne deⁿ ūtuxaⁿ Tēⁿ'kanadiⁿ*, very early the next morning the Rabbit arose and departed (3: 5). *kině*, he arose (7: 8, 14).

kineⁿ'tu, they get up (7: 4). *kaneⁿ'di*, to leave an object there (?). *sūniⁿ-toniⁿ' komhaⁿ ayaⁿ omⁿ'ni usqⁿ'x kaneⁿ'di*, aniⁿ' kyāⁿ'hoⁿ yeⁿ'hikanⁿ, he stood up a tar baby close to the well, and left it there (1: 8). *isiⁿ deⁿ kenediⁿ*, a footprint, footprints.—*neⁿ'yaⁿ*, that standing or walking object. *ti neⁿ'yaⁿ kowoⁿ'hi tceheⁿ'daⁿ*, how high is that house? *yaduztaⁿ tanⁿ'hiⁿ natkokiⁿ' ndosaⁿ'hiyaⁿ ti neⁿ'yaⁿ tceheⁿ'daⁿ*, how high is the house on this side of the railroad? *yaduztaⁿ tanⁿ'hiⁿ natkokiⁿ' eⁿwsaⁿ'hiyaⁿ ti neⁿ'yaⁿ tceheⁿ'daⁿ*, how high is the house on that side of the railroad? *ayaⁿ siⁿ'hiⁿ neⁿ'yaⁿ nkyēhoⁿ'ni*, I know that standing man. *ayaⁿ niⁿ'ni neⁿ'yaⁿ nkyēhoⁿ'ni*, I know that walking man.—*nēyaⁿ*, probably compounded of the classifier *ně* and *-yaⁿ* (referring to some remote object). *atiⁿ saⁿ nēyaⁿ*, the house (not seen by you) is white.—*naⁿ'wi neⁿ'yaⁿ*, some of these days (18: 4, 6). *neⁿ'yaⁿ*, that distant one (house) (31: 5, 8, 9; p. 118: 4).—*newaⁿ'yaⁿ* (= *ne+wayaⁿ*), toward the running, standing, or walking object. *ayaⁿ'di newaⁿ'yaⁿ*, toward the standing man. *ayaⁿ newaⁿ'yaⁿ* (= *ayaⁿ wade*), toward the tree. *ayaⁿ'di tanⁿ'hiⁿ newaⁿ'yaⁿ*, toward the running man. *ayaⁿ'di niⁿ' newaⁿ'yaⁿ*, toward the walking man.—*nētkohiⁿ*, *natkokiⁿ*, *nūtukohiⁿ*, *nūtukohiⁿ*, *nūtukohiⁿ*, a path, a road, a street. *kanⁿ'konniⁿ nkonⁿ'han nētkohiⁿ xēhenⁿkēⁿ nduⁿ'si xyoⁿ*, I will make a trap and set it in the road, and (thus I will) catch him (3: 8, 9, 13; 25: 1, 6). *yaduztaⁿ tanⁿ'hiⁿ natkokiⁿ*, "wagon running road," a railroad. *natkokiⁿ' yiⁿ'kiⁿ*, "small road," a pathway. *nūtukohiⁿ nūtanⁿ'*, "big road," a street.—*eneⁿ-hedanⁿ*, 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.)

nediⁿ' (cf. *ně* and *ti*).—*taⁿ'ak naⁿ'nte nediⁿ'*, the middle fingers. *isiⁿ naⁿ'nte nediⁿ'*, the

middle or third toes. *nindoxpé* *on* *nedi'*, he has on pantaloons alone (see *doxpé* *édurka* (Bj, M.)). *toonho'nde* *on* *ni*, *é'xa on ne' di*, he had on the breechcloth, that was all he had on (Bk.).
neheya'x.—*neheya'x ki' dina'we de' di*, though almost sure not to reach there he goes (p. 163: 12).

ne'tka, right here (28: 99, 108, 117, 126).

ni.—*duni'*, to twist (*idu'ni*, *ndu'ni*). *duni' ta'wihéxti'*, to roll up very tightly, as a bundle (*i'duni ta'wihéxti'*, *ndu'ni ta'wihéxti'*). *axo'g duni'*, young canes (2: 16, 17). *dunahi'*, or *dunahin'*, to turn. *nki'ndihe' ndunahi'*, I turn(ed).—*du-ni'ni*, to roll or fold up an object, as a blanket, etc., several times (*idu'ni'ni*, *ndunini'*). *duni'ni xwádi'k' di*, to roll up loosely, as a bundle. *tepu'xi duni'ni*, to fold or roll up a blanket several times.—*xa'nina'tiyé*, to make a heavy object roll over and over in one direction (*xa'nina'tihayé*, *xa'nina'tiháñé*). *xa'nina'tiñké hi' nkané*, I stand (there for some time) and make it roll over and over in one direction. *uxtúki' xa'nina'tiyé*, he pushes it and makes it roll over and over in one direction.—*xa'nina'ti dedi'*, it rolls over and over in one direction (when one pushes): said of a heavy log, hogshead, etc.—*xa'nina'ti ha'nde*, he was rolling along (8: 2). (Also 8: 4.)

ni, *ni'x* (28: 100, 102), *ni'x* (28: 124, 129) (cf. *né'*), to walk (*yini'*, *wni'*); (H., *dide* (*dfidé*); D., *mani*; C., Os., *manfin*; K., *manyin*; Kw., *mandfin*; 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' hiyuké di*, they (many) are walking (*yini' hiya'yuké di*, *wni' uñké 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); *nitakta'* (man to man); *nitate'* (woman to man). *ká-dúpi' ndosa'hi' in'fo' ni né' ndo'hi'*, I see (or, saw) the boy walking on this side of the ditch. *aw'ya ni' hine' a'yé-hán'ni*, do you know the walking man? *ni' nde' di*, I am going to walk about. *aw'ya nonpa' ni' ha'maki nkyéhon'ni*, or

aw'ya nonpa' ni'ni ama'ñki nkyéhon'ni, I know the two walking men. *toho'xk ni' hine' ko tozka' xé* (w. sp.), the walking horse is gray. *ama'ñka nini'*, he is walking on the ground. *yini' he'detu*, you (pl.) have finished walking. *aw'ya di ni' newa'yan*, toward the walking man. *ni' hine' kde'kútuxaxé*, he walked till noon. *wni'*, I walk (28: 21). *ne*, moved (28: 128) (?). *kina'yeni*, he did not move (29: 34). *wni' kde'pei*, I walked till night. *wni' kde-napi*, I walked till day.—*ni'ni*, a dual and frequentative of *ni*; the two walking objects. *aw'ya nonpa' ni'ni ama'ñki nkyéhon'ni*, or *aw'ya nonpa' ni' ha'maki nkyéhon'ni*, I know the two walking men. *toho'xk nonpa' ni'ni a'mañki' ko tozka' xé* (w. sp.), the two walking horses are gray. *aw'ya ni'ni né'dé nkyéhon'ni*, I know this walking man. *aw'ya ni'ni ne'yan nkyéhon'ni*, I know that walking man.—*hine'*, the walking object. *aw'ya ni' hine' a'yéhi'ni*, do you know the walking man? *toho'xk ni' hine' ko tozka' xé* (w. sp.), the walking horse is gray. *ema'ni'*, *aw'ya di hu' hine'*, look out! some one is coming. *nde' ne' yan'kan'*, *yaku' 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. *aw'ya ha'kinini' a'mañki' ko nkyéhon'ni*, I know (all) the walking men. *toho'xk ha'kinini' a'mañki' ko tozka' xé* (w. sp.), the walking horses are gray. (Also 17: 2, 7, 11, 15; 21: 2, 6, 13, 14; 22: 16; 25: 6; 26: 28, 31, 34, 39, 53, 54; 27: 1, 2, 12; 28: 18, 20, 34, 54, 55, 63, 91, 93, 109, 241, 242; p. 117: 4, 9, 10; p. 119: 3, 9, 14.)

ni, feminine oral period, corresponding to the masculine *na*.—*ti né' ko sa'ni'*, the house is white.

-ni' (= *-di=-yé*), a causative ending (*-hayé*, *-hañé*). Dropped when followed by another verb (?): *añksa'ho' naxé*, he heard a gun fired.

ni'ti, *ni'ti* (8: 1), *ni*, to be without; to have none; there is none; no.—*hadhi' te ni'ti*, he does not wish to beg. *haya'dhi te ni'ti*, you do not wish to beg. *nka'd-*

hi te ni'ki, I do not wish to beg. *kúxwi' ni'ki*, there is no coffee. *yamáki' ni'ki*, there are no mosquitoes. *akue' níki'*, he has no hat. *wáxi' níki'*, he has no shoes (see *yamá*). *anyá' ni'ki*, no man. *tcy'fiki' ni'ki*, no dog. *ha'pi' ni'ki*, no leaf. *ka'wa ni'ki na'x kan' é'fiki' ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16; 6: 13). *kediki'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). *nan'fiki' 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'fiki'ské' nixki'*, because I was scared. *ha'ya ya'w'xkledi' 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).—*á'ni'xta*, my breath (p. 167: 10). *nixtadi'*, to breathe (*inixtadi*, *á'nixtadi*). *yonixtadi'*, "the body breath," the pulse.

nixuxwi', the ears.—*ewande' nixuxwi'*, his or her ears. *ayi'nixuxwi'*, your ears. *n'fiki'ndini ni'xuxwi'*, I, my ears. *ewe' yuke' ni'xuxwitu'*, their ears. *ayi'nixuxwitu'*, your (pl.) ears. *n'fiki'xtu* (we) *ni'xuxwitu'*, our ears. *ayi'nixu'xwi ha'idi' na*, your ear is bleeding. *á'ni-xu'xwi i'wpe'wa ne'di*, my right ear pains. *i'nixu'xwi ka'skani'wa ne'di*, does your left ear pain? *afiksawinixu'xwi*, "the gun-ears," the nipple or nipples of a gun. *nixuxwi' ahodi'*, the upper part of the ear. *nixuxwi' tpa'hiw'*, "the soft part of the ear," the base of the ear, the ear-lobe. *nixu'xwi siopi'*, "ear pith," ear-wax. *nixuxw' okpé'*, the perforations of the ears. *nixu'xwi haumi'*, "dangle from the ears," ear-rings. *nixu'xti tpe'*, the *meatus auditorius*, the opening in the ear. *ktu' inzuxi'*, 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(ya')*, *ánnindi(ya')*; *nintu'*, *i'nintu'*, *ánnintu'*). *nindoxpé'*, or *ninduxpé'*, "cover for the buttocks," pantaloons. *nindoxpé' on' nedi'*, he has on his pantaloons alone. *ninduxpé' td'-kama'gonni'*, "to go under the pantaloons," drawers.

ni'pá, feminine plural interrogative sign, are they; are you.—*aya'fo' yuke' yifi-ko'ntu nipa'*, are those men married? (said by a female). *yifika'donyon'tu nipa'*, are you women married? (said by a female).

niskodi', a spoon.—*wak h'e' niskodi'*, a cow-horn spoon. *y'nisah'e' niskodi'*, a buffalo-horn spoon.

ni'stúti, accurate, accurately; correct, correctly.—*ni'stúti i'ko'h'e' ya'fikukúti'*, *na'á'fiki'hi'*, I wish that you would tell me very accurately (how things are), or, just how affairs are (4: 4).

nitapi', *nitawi'*, *nitawi'*, a ball. *nita-win' i'nté'omni'*, "that with which one hits a ball," a ball club.

nitiki', quietly, stealthily, unawares.—*nitiki' de'di*, he went to him quietly, stealthily, unawares, etc. (p. 160: 20). (Also p. 160: 21, 22, 23.)

niye.—*niyedi'*, to fly. *ne'uki' niye'di*, the squirrel flew. *niyétu*, they flew up (23: 19, 20, 22).

n'kú'nú, a gallon.—*n'kú'nú son'a'*, one gallon. *n'kú'nú non'pa'*, two gallons.

nxoto.—*nzo'dohi*, a species of garfish, probably identical with *nuxo'do hedi'*, the alligator garfish. *nuxwoti'*, an alligator. *nuxo'd-xapi'*, alligator box. *Nuxo'da-pa'yixya'*, "Alligator Bayou," Bayou Cocodrilé and Lake Cocodrilé, below Cheneyville, La. *Nazo'todta' anyá'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'*, *á'no'xé'*).—*eon'-nidi' tcy'fiki' t'etka'k no'xé' yuke'di xyan' on'fiki' 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'icka noxē*, "chasing the crow," the kingbird. (Also, 11: 5; 17: 19, 23; 28: 23, 49, 77, 183, 218.)

no'xpē, to get mired (*i'noxpē*, *ū'no'xpē*) (26: 55).—*nūxpeṭti'*, 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.

no^a, to have the care.—*kinonⁿtu*, they had the care of another's children (18: 1).

no^adē, *nūḍē*, to throw away, to lay on (28: 172, 186).—*noⁿ dedi'*, to throw any object away, to lay on (*i'noⁿ de' di*, *ū'noⁿ dedi'*; *noⁿ detu'*, *i'noⁿ detu'*, *ū'noⁿ detu'*). *ekaⁿ*, "Asonⁿ ayiⁿsihiⁿxti ko', aⁿonⁿ iⁿnoⁿdaⁿhi na," then (the Frenchman said), "as you are in great dread of briars, I will throw you into them" (1: 17). *unoⁿdē*, they laid him in it (28: 140). *yunoⁿde'*, 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'nūḍē*, he laid it on (8: 10). (*ažē*) *anū'dē(di)*, to lay on (shoulder) (*ya'nūḍē di*, *nka'nūḍē di*, *a'nūḍē tu*, *ya'nūḍē tu*, *nka'nūḍē tu*).

noⁿpa', two.—(1) *noⁿpa tci' himki'*, 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; *nkonⁿ noⁿpa'*, I did it twice.—(3) in two places; *piṭato' ntu' 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'nikinoⁿpa*, he is with me. *ayindi' ya'nikinoⁿpa'*, you (thou) are with me. *yinoⁿpa*, he is with you (thee). *nyi'noⁿpa' nda' dande'*, I will go with you. *nyi'noⁿpa' nde'ni dande'*, I will not go with you. *ya'nikinoⁿpa kuden' dande'*, he will not go with me. *Tcētkaⁿ k'ān'k'ān' k'inoⁿpa' ti' xyapka' kti'handon' žuza'*, it is said that the Rabbit used to dwell in

a low tent with his grandmother (3: 1).—*naⁿpahudi'* (= *noⁿpa* + *ahudi'* f), "two bones" (on the second hand?): seven.—*ēnaⁿpa'*, both. *ū'nikatūcūcūⁿ ēnaⁿpa' pah'*, 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'way'.—*an'icka' nūta'wayi'*, the mistletoe.

nto.—*nto yaⁿxi*, the odor from a negro. *nu!* help! (excl.) (8: 16).

nūxa^a.—*akunūxaⁿ*, to go over again to gather the scattered (ears of corn) (26: 3).

nūpxi', any fine or pulverized substance, as dust, powder, meal.—*yaⁿyd nūpxi'*, acorn meal. *atuti' nūpxi'*, the meal made of a large root (white inside) of a thorny vine. *ye nūpxi'*, corn meal. *nūpxixti'*, 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.

nūptū'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).

fiḱ, I, me. *nki'ndi* or *nki'ndini* (= *fiḱ* + *hande'*), I (independent personal pronoun).—*inḱowa'*, myself (p. 140: 15).—*nki'ntza'* or *nki'ntzya* (= *fiḱ* + *intza*), I alone. *nki'ntzatu'*, we alone.—*nkindi-he*, *nkindhe'* (5: 2), *nkindhe'*, *nkindhe'*, *nkindhe* (7: 6, 13), *nki'nihedan*, I too. *nkindihe'* *ndunahiⁿ*, I too turn. *nkindhe'* *e' dūnkoⁿxti*, I (too) do just as he did (or does). *nkindhe'* *žtaṅkoⁿ*, I too am going to do that way.—*nk-*, *ng-*, my, mine (G.). *nkti*, my house (G.).

ngi'xia, my belly (G.). *nk'i'ndi'a'ya*, my own. *in'kta'*, my, it is mine; I have (see *ta*). *a'ne'p'si'n'hi'n'e'ko in'kta'*, the standing ax is mine. *akut'yi' in'kta' idu'si ko'*, *akut'yi' o' hu'yazkiya'*, when you receive my letter, send one hither to me. *pse'de'hi ma'n'kiya' pana' in'kta'*, all those (horizontal) knives are mine. *akue' na'n'kid'e' in'kta'*, this (object hanging up) is my hat. *waka' ne in'kta'*, this is my cow. *a'ne'pi ne in'kta'*, this is my ax. *ke'xka ohi' in'kta'*, I have ten hogs (5:6). *i'n'ktadaha'*, my (pl. obj.). *toho'xk ama'n'ki i'n'ktadaha'*, those are my horses. *i'n'ktada'o'm*, my animate objects. *si'no' i'n'ktada'o'm*, my boys. *toho'xk i'n'ktada'o'm*, my horses. *in'kta'k*, my; used in forming sentences denoting possession. *tcu'n'ki in'kta'k a'nde*, dog my moves, i. e., I have a dog. *tcu'n'ki in'kta'k na'n'ki'*, dog my sits, i. e., I have a dog. *tcu'n'ki in'kta'k yuke'di*, dog my they-move, i. e., I have dogs. *a'n'kapi' in'kta'k ne'di*, I have a gun (said if gun stands or leans against a post, etc.). *akue' in'kta'k na'n'ki'*, hat my sits (hangs up), I have a hat. *in'kta'ni*, not mine; it is not mine. *pse'de'hi ma'n'kiya' in'kta'ni*, that (horizontal) knife is not mine.—*n'kitu'*, *n'kit'xu* (23:6; 31:27), we. *n'kit'xu ko' nyan'xtuni*, we hate him. *n'kit'xu ko' nyan'xtudqhani'*, we hate them. *ya'xkitca'daha' xye'ni*, *n'kit'xu ko' in'kta'tuni'*, you have forgotten us, but we (on the other hand?) have not forgotten you (4:2, 3).—*n'kit'xyatu'* (= *n'kit'xatu'*), we alone.—*n'kit'xuhe'*, or *n'kit'xuh'e'* (= *n'kit'xatu'+he'*), we too.—*nyuke'* (= *n'kit'+yuke'*) (1st pl.), we still; continuous action with reference to us. *n'kit'hi'n nyuke' o'm*, we lived long ago. *n'ka'kit'ena'xi nyu'ke' o'm'xa*, we had been friends for some time. *in'kta'ni nyuke'*, we are still alive.—*in'kiti'u'* or *in'kitatu'* (?), our, ours. *yaduxta' in'kiti'u'* (sic), the wagon is ours (judging from analogy, this should be *in'kitatu'*). *i'n'kiti'u'*, our, ours. *toho'xk i'n'kiti'u' ya'xkit'ne'tudqha'*, they stole our horses from us. *ng'eti'u'ya*, our house (G.).—*n'kit'xuha* *n'kit'xina'x'u'*, 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' nkue'di*, I boiled (the) fish. *o' i'ua' da'nde*, will you boil the fish? *o' kueni'*, not to boil fish. *o' kuk de'di*, to go fishing (6:4). *o' ahi'*, fish scales. *o' ati'*, "fish house," a fish net. *o' imahi'n*, fins. *o' si'ndiya'*, the tail fins of a fish; a fish's tail. *o' int'impom'*, fish gall. *o' inti'*, fish roe. *o' pi'ya'*, a fish liver. *o' in'p'u'nuhoni'* (or *apa'nahoni'*), a fish spear. *o' ihi'*, the pipe-bill garfish. *o' indesi'*, "snake fish," an eel. *om'duti'* (= *o+ma+aduti'*), "fish which eats earth," the buffalo fish. *o' m'iska xa' utci'di*, "fish small box they-are-put-in," sardines. *o' psae'di'*, the "corner fish" or gaspigon (see *psah'e'*). *o' ptedi'*, the "jumping fish," the sturgeon. *o' tei'pa hayi'*, a sucker (fish). *Opana'skeho'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'*). *inyodi*, I shoot you. *iyodi*, he shoots you. *in'ksa'pi ko' o'di hup'e'*, to shoot a hole through an object with a gun (*in'ksa'pi kayo' hayo'di yutp'e'*, *in'ksa'pi nko' nko'di in'k'utp'e'*). *evande' yanko'di*, he shoots me. *ayindi' yank'o'di*, you shoot me. *ema'ny*, *iyotu' hana'*, beware! they might shoot you! (pl.). *kudupi' sa'hi'n'yan kud'esa' o'di*, shoot the bird on the other side of the ditch! *ko' nko'di*, I shoot now. *on'ki'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'xi o' ktaho'*, to make fall from a height by shooting. *xw'hi'xi o' ktaho'*, to make topple and fall by shooting (*yo' ktaho'*, *nko' ktaho'*). *kiyo'*, to shoot for one (20:14, 19). *ya'xkkyo'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.)

odiyohú^a.—*kodí'yohú^ani'*, not to move an object (*koyedí'yohú^ani'*, *ndí'yohú^ani'*; *kodí'yohú^atuni'*, *koyedí'yohú^atuni'*, *ndí'yohú^atuni'*).

ohi, all ten.—*ohiya'*, all of it; idea of having reached the end of a series (?).—*ohi'*, ten, i. e., all through (the fingers), throughout the series. *kci'zka ohi'* *inúktá'*, I have ten hogs (5: 6). *ohi' somsa'xéhé'* (= *somsa' + axéhé'*), "one sitting on ten," eleven. *ohi' nompa'xéhé'* (= *nompa' + axéhé'*), "two sitting on ten": twelve. *ohi' dana'xéhé'* (= *dani' + axéhé'*), "three sitting on ten," thirteen. *ohi' topa'xéhé'* (= *topa' + axéhé'*), "four sitting on ten," fourteen. *ohi' ksana'xéhé'* (= *ksani' + axéhé'*), "five sitting on ten," fifteen. *ohi' ksa'xéhé'* (= *ohi' ksa-naxéhé'*), fifteen. *ohi' akúxpá'xéhé'* (= *akúxpá' + axéhé'*), "six sitting on ten," sixteen. *ohi' nampahu'xéhé'*, "seven sitting on ten," seventeen. *ohi' da'nhu'xéhé'*, "eight sitting on ten," eighteen. *ohi' tckana'xéhé'* (= *tckanéhé' + axéhé'*), "nine sitting on ten," nineteen. *ohi' nompa'*, "two tens," twenty. *ohi' nompa' somsa'xéhé'*, "one sitting on two tens," twenty-one. *ohi' nompa' nompa'xéhé'*, twenty-two. *ohi' nompa' dana'xéhé'*, twenty-three. *ohi' da'ni*, "three tens," thirty. *ohi' da'ni somsa'xéhé'*, "one sitting on three tens," thirty-one. *ohi' da'ni nompa'xéhé'*, thirty-two. *ohi' da'ni dana'xéhé'*, thirty-three. *ohi' da'ni topa'xéhé'*, thirty-four. *ohi' w'pa*, "four tens," forty. *ohi' w'pa somsa'xéhé'*, "one sitting on four tens," forty-one. *ohi' ksa'*, "five tens," fifty. *ohi' ksa' somsa'xéhé'*, "one sitting on five tens," fifty-one. *ohi' akúxpá'*, "six tens," sixty. *ohi' akúxpá' somsa'xéhé'*, "one sitting on six tens," sixty-one. *ohi' nampá'hudí'*, "seven tens," seventy. *ohi' da'nhudí'*, "eight tens," eighty. *ohi' tckanéhé'*, "nine tens," ninety. *ohi' tckanéhé' somsa'xéhé'*, "one sitting on nine tens," ninety-one.

okrahe.—*kó'krahe'ni*, not to move. *ina-ya'w' kó'krahe'ník*, *te'hinyé' ká' imá'nikí xyo'*, 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).—*kó'xni yuké'di*, they were unwilling (8: 7). *kúkiyo'ha'ni*, (she) did not wish (for) him (to go) (29: 2). *de kú'kiyo'ha'ni*, she did not wish (for) him to go (p. 165: 8). *de kuyakiyo'ha'ni*, you did not wish (for) him to go (p. 165: 9). *de xkiyo'ha'ni*, I did not wish (for) him to go (p. 165: 10). *de kúkiyo'ha'ni*, 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 *kó'xni'*), she did not wish (for) me to go (p. 165: 13). *nde' ya'w'xkiyo'ha'ni*, she did not wish (for) me to go (p. 165: 14). *ide' i'nikíyo'ha'ni*, I do not wish (for) you to go (p. 165: 15). *kó'ha'ni*, he refused (31: 38). *ká'ha'ni*, not to desire it, he did not desire it (1: 5). *kó'xni*, unwilling (*kayo'xni*, *nko'xni*, *kó'xtuni*, *kayo'xtuni*, *nko'xtuni*). (Also 10: 29, 32; 26: 79.)

oxka', generic: a crane (Bk.). *o'zka som'* or *o'zksa'* (Bk.), a white crane. *o'zka ta'na'*, a crane of the other species found in Louisiana (not the white one). *o'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' pxi't-di*, *oxpa'*, *a'dikné*, they rooted up the ground, devoured (the roots), and have gone. *Tétkana' a'po' pa'w'hin du'ti oxpa'*, the Rabbit devoured all the potato vines when he ate (1: 2). *kiduni'ya'w' ku'ka'w' duti' oxpa'*, when he gave him the young canes, he devoured them at once (2: 8). *Om'pi ya'ndi o'xpa*, the Bear devoured all (2: 9) (*ya'w'xpa*, *axo'xpa*, *in'o'xpa*, *ya'w'xpa*). *kiyo'xpa*, he ate it up for him (6: 11). *kuyax-kiozpani'*, he did not eat up mine (for me). *duxtu-te'*, eat yel (14: 9). *ya'w'xkiyo'xpa*, they drink up for me (24: 4, 5). (Also 6: 18; 7: 10, 12; 8: 27; 9: 4, 5; 31: 18; p. 158: 7, 8, 9, 10.)

omayl', the yellow-hammer.—*Oma'yina*, Ancient of Yellow Hammers (15: 8).

o'ya.—*haima'ngiya'w' o'ya*, the front of your garment is open.

o^a (= *oⁿⁱ*, in composition), to do, make, use (*ayon*, *nkon*).—*nindoxpé' on' nedí'*, he has on pantaloons alone.

axi'k dutea'ti natcon' nkon' nkon' nda'sk nkon', I make baskets and mats out of split cane (Bj., M.). *akützyi' inkta' idu'si ko'*, *akützyi' on' hu'yaxkiya'*, when you receive my letter, send one hither to me. *inksiyo' ndu'ti na'nik nkon'*, I was eating meat very long ago (years ago). *nki'nikzihi on'*, I was laughing (long ago). *mak ädidihe on' tyi, äxti on'*, medicine for darting pains in the chest. *sa'hiw' kiya' nkon' inkte' xo*, I will do it again and hit you on the other side (1: 11). *sa'hiw'yan' kiya' nkon' in'naxta' xo*, I will do it again and kick you on the other side (1: 12). *akützyi' ayon' non'd ndo'hi'*, I saw to-day the letter that you made (wrote) (5: 1). *aya'on'*, you make or do it. *aya'on' xyi pi' na*, if you would do it, it would be good. *anya' dükon'yan'*, man doll (28: 184, 185). *aye'tike*, you were doing so (p. 161: 24). *sä'niio'nik o'ha anya on'ni*, "tar of man made," tar baby. *koxo-dentika a'nikadaya'on'ni*, the spider makes little cords. *ka'wak äw' nedi'* (=kawake + on'ni), what is he (or she) doing (while standing)? *aw'ksi ngo'znaki'*, 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'*). *änksa'pi kon' o'di hup'e'*, he shot a hole through it with a gun. *änksa'pi kayon' hayo'di yup'e'*, you shot, etc. *änksa'pi nkon' nko'di ä'niküp'e'*, I shot, etc. *ma'sütsa' kon' ükp'e'*, he burnt a hole through it with a hot iron. *ma'sütsa' kon' yup'e'*, you burnt, etc. *masütsa' nkon' ä'niküp'e'*, I burn, etc. *mikon'ni kon' hup'e'*, to dig with a hoe (*mikon'ni ayon' yup'e'*, *mikon'ni nkon' ä'niküp'e'*). *e'dekon'xti'*, to do just as he did (*e'dakon'xti'*, *e'dünkon'xti'*; preceded by the pronouns, *indhe'*, *ayi'ndhe'*, *nkinde'*). *ë'fukon'* or *ë'fukon'ni*, to do that; to do that to another, to treat one in that manner. *ë'fikayon'* (or *ë'fikayon'ni*), you do that to him. *ë'fa'nikon'* (or *ë'fa'nikon'ni*), I do that to him. *ë'fikiyon'ni*, he treated you thus. *ë'fukon'*, used as an imperative, do so, do that, treat him thus. *icidi'kikan' ë'fikayon'ni*, why have you done thus? (3: 20).

icidi'kë' ë'fikayon', why do (or should) you do that? (3: 10). *nkinde' ë'fa'nikon'*, I, too, act thus (5: 2). *ka'waxti' xyë'*, *ë'fikiyon'ni ya*, poor fellow! I feel sorry on account of the way in which they treat you! *aya'nde ka'w'ë'fikiyon'ni wo'*, "when it was you, did I treat you so?" (was it you whom I treated so?) (2: 6, 7, 15). *ë'fikiyon'ni xyeyo'*, why do you treat me thus? (2: 23). *kan'kon'ni nëtkohi' xëhe'kiyë'ëtuxa'*, *Tcë't-kanadi' ë'fukon'ni*, it was the Rabbit (himself, not another) who placed the trap in the path, etc. (3: 13, 14). *Tcë't-kanä' ason'ti' wa'nihiya' hin' adatctka'*, *Ina' ë'fukon'ni*, the Rabbit's hair between the shoulders was scorched by the Sun (3: 23). *ë'tike'xon'ni* or *ë'tike'xon'ni* (7: 3), he does that all the time, did no other way (*ë'ti'kazon'xa*, *ë'tünkon'xa*, *ë'tike'xon'tu*, *ë'tikayon'xtu*, *ë'tünkon'xtu*). *ë'tikon'daha'*, he treated them so (8: 7).—*on'ni* or *on'ni'* (*ayon'ni* or *hayon'ni*; *nkon'ni* or *nkon'ni'*; *ontu'*, *ayontu'* or *hayontu'*, *nkontu'*). Imperatives: *on'ni'* (to a child); *on'iki'* (man or woman to woman); *on'tata'* (man to man); *on'tate'* (woman to woman). Plurals: *ontu'* (to children); *on'tatki'* (man or woman to women); *on'tika'ko'* (man to men); *on'tatate'* (woman to women). *ma'sa ütsa'xti' icti' on'ni*, to make iron red hot. *nkon' kehe'detu*, we have finished making it. *kan'kon'ni nkon'han' nëtkohi' xë'he'kiyë'ë'ndu'si xyo'*, I will make a trap and set it down in the road and catch him. *on'ni'*, he made it (by command). *on'ni na'*, he made it (of his own accord). *nku'noze' nka'nde on'ni*, I did live with her for some time. *in'hiw' ya'nikä' nkon' he'dan' nē*, I had already made it when he came. *in'hiw' ya'nikä' ayon' he'dan' nē*, you had already made (or done) it when he came.—Used as the Dakota *on'* to denote the instrument: *spdehi' on' daksadi*, he cut it with a knife. *spdehi' ayon' i'daksadi*, (you cut it, or) did you cut it with a knife? *spdehi' nkon' ndaksadi*, I cut it with a knife. Used in forming nouns: *ama ädidihe on'ni*, a quicksand. *ha'me ta'w' on'ni nkat'i na'*, I dwell in a large bent tree

(2: 11).—Used in forming a participle: *kida' onni*, he was returning thither—*kiko'ni*, *akikacyi' kiko'ni*, to write a letter to another; to write a letter for another (*ya'kiko'ni*, *a'xkiko'ni*).—*adui' 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). **oⁿdē**, in the past (8: 1), after (14: 6, 15). **oⁿka**, after (9: 3). **oⁿni**, in the past (9: 12, 14; 10: 1, 6, 28; 11: 1, 9; 12: 4; 13: 2, 3; 15: 1, 2, 6, 7, 9, 10, 11).—**ha'me tan' oⁿ inda'hi ande' txye**, he was hunting (in the past) for a large bent tree (2: 12). **ici'waxti' ndoxti oⁿ**, we have seen great trouble in the past (5: 9). The past of **a'duti te'**, to be hungry, is **a'duti iē-xti oⁿ**. **oⁿxa**, a sign of a remote past action, referring to a time more remote than that implied by **oⁿ knē**. **Tētkana' kunkun' unoxē ha'nde oⁿxa**, the Rabbit was dwelling (continuous or incomplete act) with his grandmother. **nkā'noxē nka'nde oⁿxa**, I used to live (lit., I used to be living) with her (long ago). **tāma'na kunkūnyan' unoxē a'nde oⁿxa**, long ago he was living with his grandmother. **nka'kūna'xi nyu'kē oⁿxa**, we had been friends for some time. **ēdi' Ina' ko dusi' oⁿxa ētuza'**, behold, the Sun had been taken, they say. **ēkan' Tētkana' de' oⁿxa**, then the Rabbit departed (in the past) (2: 31). (Also 10: 34.)—**oⁿnidi**, because, as (11: 2, 3; 14: 3, 29; 23: 22). **eo'nidi'** (probably from **e**, **oⁿni** and **-di**), for that reason (2: 30), therefore.

oⁿ, with, by means of, having (26: 4; 31: 39).—**oⁿpa**, with (?) (20: 16).—

oⁿha (= **oⁿ+ha** ?), with, by means of (?). **tca'kik oⁿha kte'di**, he hit him with his hand or fore paw (1: 11). (Also 9: 2.)—**yoⁿ**, by means of, with, in. **tanēks han'yadi' ade' yoⁿ hiya'nkuka'dē kan' pade'hi ma'nkēdē 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.—**icoⁿho'nde oⁿni'**, he had on the breechcloth. **ē'xa oⁿ ne'di**, that is all which he had on (Bk.). **nindoxpē oⁿ nedi'**, he had on pantaloons alone. **axo'g misk oⁿyaⁿ**, a place where switches (of the *Arundinaria macrosperma*) grow. **axo'g oⁿyaⁿ**, a place where canes (of the *Arundinaria macrosperma*) grow. **oⁿsudi' oⁿyaⁿ**, a pine forest. **iwika sind oⁿyaⁿ**, "where the stars have tails," the Aurora Borealis. **azko'ni'**, to line a garment (**aya'zko'ni**, **nka'zko'ni**). **do'xpē naskē nka'zko'ni'**, I line (or lined) a coat. **adi'ōn azko'ni'**, a table cover.

oⁿti' (Bj., M.), **oⁿdi** (Bk.), a bear. (Dorsey says "a grizzly bear," but he must be in error.)—**oⁿti han'yadi'**, he is a bear person. **oⁿti ya'ya'di'**, are you a bear person? **oⁿti nka'wadi'**, I am a bear person. **oⁿti han'ya'tu**, they are bear people. **oⁿti ya'ya'tu**, are you bear people? **oⁿti nka'ya'tu'**, we are bear people. **oⁿti ya'ndi o'xpa**, the bear swallowed all (2: 9). **oⁿ sidi'**, a "yellow bear," a cinnamon bear. **oⁿti sūpi'**, a black bear. **oⁿtahi'** (= **oⁿti+ahi**), the skin of a bear. **oⁿtahi' upuxpē**, a bear-skin robe. **oⁿtixyan'** or **oⁿtiyixyan'**, "Bear Bayou," Calcasieu River, Louisiana.—**oⁿti'di'**, the bear, subject of an action. **oⁿti'di' Tētkana'k**, "heya'w'hi'nta'," **kī'yeha' kide'di**, the Bear said to the Rabbit, "go there," and went home.—**oⁿti'k**, the bear, object of an action. **Tētkana' oⁿti'k**, "heya'w'hi'nta'," **kī'yeha' kide'di**, the Rabbit said to the Bear, "go there," and he went home (2: 1, 2). **oⁿti'k ha'ne otu' xa**, they have found a bear and (men) have shot him (2: 31). (Also 17: 7; 19: 6, 20; 26: 28; 29: 27.)

pa-, prefix indicating action outward or by pushing.

pa, -p (15: 9, 10), only (9: 15, 17), alone (15: 7, 8). (Also 12: 3, 7; 20: 13; 28: 78, 133, 205.)—In the following examples *pa* is given as "self", but evidently has the same significance as the above: *pa* or *napa*, himself. *Pdēdna' pa*, Brant himself. *nkintpa' nde'di*, I went myself. *ayintpa*, yourself. *intpa*, himself. *eweyuke' 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. *unkapa'*, my head. *e'weyuke' pa*, or *patu'*, their heads. *a'yi-patu'*, your heads. *unka'patu'*, our heads.—*ewande' pa nitani' xye* (m. sp.), his or her head is large. *e'weyuke' pa nitala'ni xye* (m. sp.), their heads are large. *pa' pūdi'son*, or *pa' pūdi'sonni'*, to have an attack of vertigo. *pa' ne'di*, to have a headache. *pa' aho'*, or *pa'ahodi'*, "head bone," a skull. *pa aho' kipūde'*, "head bone joint," a suture, sutures. *pa' ne'di*, to have a headache (*i'pa*, or *ayipa' ne'di*, *unkapa' ne'di*). (See *pūdi'son*, ne.) *pa' ne onni'*, a headache. *pa ta'wiyān*, the crown of the head (*ayi'pa ta'wiyān*, *unkapa' ta'wiyān*; *patu' ta'wiyān*, *a'yipatu' ta'wiyān*, *unka'patu' ta'wiyān*). *pāsi'*, to stoop and lower the head (*i'pāsi*, *ū'nkūpā'si*). *pā'si han' i'ka'v ko pōdehi' ko ukā'ki Tō'ikana'*, the Rabbit stooped and cut the cord with the knife (3: 22). *psudi'* (= *pa + sudi'*), to be bareheaded (*i'psudi*, *nkā-psudi*; *psutu'*, *i'psutu'*, *nkā-psutu'*). *pū-nētkohi'*, the parting of the hair.—*pa sa'*, the bald eagle. *api'* (f), the bald eagle (G.). (Also 8: 17; 10: 25, 27; 16: 3, 4; 20: 1; 27: 24, 27; 28: 70, 78, 197, 199, 207, 232.)

pa.—*padī'*, bitter. (See *paxka'*.)—*anipa*, "bitter water," whisky.

pa.—*kūpa'hani*, he disappeared (8: 13; 20: 31; 26: 26; 28: 100; 109, 123, 128, 178; 30: 2, 4). *a'sepi pani' yē*, he lost his ax. *pāde'hi ūa' kūpani'hayē*, did you lose your knife? (p. 132: 20). *kūpa'niyē*, to lose anything (*kūpani'hayē*, *kūpani'hānkē'*). *a'sepi kūpa'niyē*, he lost his ax. *pāde'hi ūa' kūpani'hayē*, did you lose your knife? *kūpani'*

hiyē, I lost you. *kūpani'yanē'*, he lost me. *kūpa'niyēni'*, not to lose an object (*kūpa'nihayēni'*, *kūpa'niha'ū'nkēni'*; *kūpa'niyētuni'*, *kūpa'niha'yētuni'*, *kūpa'niha'ū'nkētuni'*). (The principal stem in the foregoing examples is probably *ha'nē*, "to find" (q. v.) and *kū-*, the privative or negative prefix.)

padā'dā.—*hade' padā'dā tēdi'*, a great talker.

pahi', a sore; to be sore.—*ū'nkācūtūn' ka'skani'wa pahi'*, my left eye is sore. *ū'nkācūtūn' ēnā'pā pahi'*, both my eyes are sore. *papahe'*, sore.—*apa'xtonyē*, to cause pus to ooze from a sore by pushing (?) or pressing (*apaxtonhayē*, *apa'xtonhānkē'*). *apa'xtonhinyēdāha' dandē*, I will press on your sores (said to many) and make the pus ooze out. *pax*, in this word, is a contraction of *pahi'*, a sore; and *ton* may be compared with *tonā'ni*, pus, etc. (Cf. D., *ton*, matter, pus.)

pahia, *pāhi'* (8: 2, 3, 8, 14), *pā'hin* (8: 30), *pax* (20: 17), a bag, sack.—*pahin' ahiyē*, to empty a bag. *pahin' yinēti'*, a pouch or pocket. *pahin' nitani'*, a large sack. *akūtyi' pahin'*, a paper sack. *pahin'* is contracted to *pax* in *anēk pax kidi'*, a bullet pouch. *pax*.—*dupaxi'* (used by men and boys); *eye'wi dupaxi'*, to open a door (*i'dupaxi'*, *ndu'paxi'*).—*dupaxkan'* (used by females), to open a door (*i'dupaxkan'*, *ndu'paxkan'*). *ema'*, *dupa'xkan'*, see! open the door! (Also 8: 29; 10: 8; 19: 4, 6, 7, 9, 14, 19; 31: 1, 5, 9.)

paxēzka', the chicken hawk.—*Paxēzkanā*, the Ancient of (Chicken) Hawks (13: 1; 20: 35, 45). *Paxēzkanā*, the Ancient of Red-tailed Hawks (?) (20: 5). *paxēzka' snti tēti'*, the red-tailed hawk (literal translation). *paxēzka' snti ko' natcon'ika*, "hawk with a tail that is forked (?)", the swallow-tailed hawk. *pa'zka* (Bk.), *paxka'* (Bj., M.), a mole (26: 23).

paxka', sour.—*pi'hu paxka'*, sour hickory. *as paxka'* (= *ast paxka'*), "sour berry," strawberry (?).

pana.—*kāpa'nahi*, or *kāpana'hi*, back again; to turn back (*ya'kīpana'hi*, *axkī-panahi*). *kāpa'nahi huya'*, hand it back!

kpa'nahi kudi', to give it back to him. *kpa'nahi yitudi'*, you give it back to him. *kpa'nahi xku'di*, I give it back to him. *kpa'nahi ya'xku huya'*, give it back to me, passing it hither! (C., in 'i ipaga). *kiya' kpana'hi dē' ha' in'kne'*, when he had turned and gone back again, he vomited (2: 20). *'xkpa'na*, or *in'xkpa'na*, to take himself back (*y'xkpa'na*, *n'k'xkpa'na*). *y'xkpa'na idē'*, you take yourself back and go. *n'k'xkpa'na ndē'*, I take myself back and go. *in'xkpa'nahiyē'*, to take herself back. *in'xkpanahi kda*, take yourself back and go home! (Also 8: 26; 18: 12; 26: 44.)

pana', all (see *ohi*).—*pana' Tan'ksa ha'ya'tu*, all the Biloxi people. *anya' pana'*, all the men. *icu' n'ki pana'*, all the dogs. *aya' pana'*, all the trees (20: 37; p. 120: 6, 9).—*apana'*, entire, the whole. *daswa' apana'*, the entire back.—*pana'xti'* (= *pana' + xti*), all . . . together. *kūdē'ska' pana'xti'*, all the birds together. *pana'xti' pizti-hi'kē'*, I did them all very well (5: 5). *pa'naxti'kiyē'*, she got all from it (28: 8). (See *tra*).—*na'pana'x kidusi'*, 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*, *mpa'ia'he'*).—*ūn'kpa'n ndon-xka'*, let me see and smell it! (p. 154: 10).

paspaho', to cook what is flat, to fry, as eggs (*paspā' hayon'*, *paspā' n'kon'*).—*maxin'tiya' paspaho' ha'nde*, she is frying eggs.

patcidu', to brush, as the hair; to wipe the hands, face, feet, plates, etc. (*'pa-tcidu'*, *ū' n'kapa'tcidu'*).—*patcidu' yuko'yē'*, to wipe the feet clean (*'patcidu' yuko-hayē'*, *ū' n'kapa'tcidu' yuko'hūn'kē'*). *in-patcidu'*, I brushed your hair. *'xkpa'tcidu'*, to wipe or rub himself (dry), as after bathing (*y'xkpa'tcidu'*, *n'k'xkpa'tcidu'*). *kpa'tcidu'*, to wipe it for him (*ya'kpa'tcidu'*, *a'xkpa'tcidu'*).—*pa'tcidonni'*, to wipe or swab out, as a gun barrel with a ramrod (*'patcidonni'*, *ū' n'kapa'tcidonni'*). *an'ksapi patcidonni* (= *an'ksawi patcidonni*), "used for washing or wiping out a gun," a ramrod.

pawehi, conjuring to him (28: 181).—*ūa pa'wehi yonni*, he conjured a deer to another person (p. 164: 11). *yin'isa pa'wehi yonni*, he conjured buffalo to another person (p. 164: 12).

paya.—*payadi'*, to plow (*'payadi*, *ūn'kpa'yadi*) (26: 23). *payonni'* (= *payadi + onni'*), a plow.

pa'hi', a beard or mustache; usually a beard (*'pa'hi'*, *ūn'kpa'hi'*; *pa'hi'ntu'*, *i'pa'hi'ntu'*, *ūn'kpa'hi'ntu'*).—*pa'hi' yon'xti'*, he has a full beard. *pa'hi' naskē'xti'*, a very long beard. *pa'hi' ta'wiyā'*, "beard above," a mustache. *pa'hi' tūkxo'hi'*, to shave himself. *pa'hi' kūtū'kxohi'*, to shave another.—*pa'hi' onni'*, a beard or mustache (*i'pa'hi' onni'*, *ūn'kpa'hi' onni'*).—*pa'hi' tūkxo' honni'*, a razor.

pa'hi', a vine of any sort (1: 2).—*ariye' sa' pa'hi'*, "the vine with white blossoms," the Cherokee rosebush. *mak-tu'hi pa'hi'*, a grapevine. *pa'hi' a'xiyehi' nūpi'hi'*, "the vine with fragrant blossoms," the honeysuckle.

pē'dēk'api', leggings.

pēhe', *apēhē* (26: 77), to pound, as corn in a mortar (*'pēhe*, *n'ka'pēhe'*). *aye'ki pēhe'*, to pound corn. *pa'wehi*, he knocked them (28: 47). *ūn'kpa'ni*, I knock him (28: 118).

perinyi.—*pe'xinyi xyu'hu*, a close odor, as from a cellar, cache, or room which has been closed for some time. (See *xyuhu teiya*; C., *uxē' bēan*.) *p'xni xyu'hu*, rancid. Probably identical with above.

pēsdoti', a flute.—*pēsdā't ohon'yē'*, to play on a flute (*pēsdā't ohon'hūnyē'*, *pēsdā't ohon'hūn'kē'*; *pēsdā't ohon'yē'u'*, *pēsdā't ohon'hūnyē'u'*, *pēsdā't ohon'hūn'kē'u'*).

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 *kon*, *kūn'ninuki'*.) *Pēskana*, Ancient of Tiny Frogs (17: 1, 5, 9, 13, 18, 23).

pe'ti, *pēti'*, *pēt* (28: 166), fire.—*pe'ti paxu'hi'*, 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. *pēdonni'*

(=peti+*oⁿi*), a fire-drill (G.). *pe'ti^on*', "makes fire," a match, lucifer matches. *petixtoⁿ*, to warm himself at a fire, as when one has come in from the cold (*pe'tixtoⁿ*, *pe'tiñki'xtoⁿ*). *petuxte* (=peti+*u'xte*), to make a fire, to camp. *petuxte a'matci'ha*, a fire-place. *petiti'*, a chimney (cf. *ksi toaⁿ kuⁿnutci'* 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'xenoⁿi' tci'*, live or red coals. *pe'xenoⁿ 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 *aⁿsepi* and *aⁿsewi*; *napi* and *nawi*.

pi, good (*hipi'*, *ññkpi'*; *ptu*, *hiptu'*, *ññkptu'*).—*aⁿya' pi' xyë*, he is a good man. *hipi' xyë*, thou art good. *ññkpi' xyë*, I am good. *aⁿya' 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'yaⁿ nkoⁿni* *pixti' xyë ni yaⁿ xkiha'tazni'*, I made a very good house for myself, but it was burnt (5: 6). *pi' yë*, to make properly or correctly (*pi' hayë*, *pi' hiñkë* or *pi' hññkë*). *në pi' hiñkë ha' nñu*, perhaps I am making it correctly. *në pi' hiñkë kina'ni*, perhaps I could make it correctly (if I tried). *afoho piyë*, "to cause to lie good," to spread a comforter on a bed. *pixti' yë* (= *piyë* + *xti*), to make or do very well (*pixti' hayë*, *pixti' hññkë* or *pixti' hiñkë*) (5: 3). *pi tko'hë*, better.—*kü-pini'* not good, bad; to be bad. *hi'kpi-ni' xyë*, thou art bad. *nka'kpi-ni' xyë*, I am bad. *kpi'nitu' xyë*, they are bad. *hi'kpinitu' xyë*, you (pl.) are bad. *nka'kpinitu' xyë*, we are bad. *tyi' küpini' ku'di*, to give bad medicine, i.e., for the purpose of killing him. *düt küpi'ni*, bad to eat. *nap küpini'*, a bad day, as in rainy weather. *käpini'*, not good. *kü-pini' xtiyë* (= *küpini* + *xti* + *yë*), to cause to be very bad, to do very wrong (*kü-pini' xti hayë* (3: 20), *kü-pini' xti hññkë*).

küpini'yë, to cause to be bad, to do wrong (*küpini' hayë*, *küpini' hññkë*).—*käpixyë* (said by a male); how pretty! (meaning, how ugly!)! *M + käpixyë* (said by a female), oh! how pretty (meaning, oh! how ugly!).—*nüpi'hi*, to emit a good odor, to smell good. *paⁿhiⁿ a'xiyehi' nüpi'hi*, the honey-suckle. *ani' nüpi'hi*, cologne. (Also 8: 5; 10: 4; 11: 6; 16: 12; 21: 10; 23: 5; 25: 6; 26: 4, 5, 7; 28: 132, 140, 241.)—*nëpi'yë*, correctly (p. 142: 3). *nëpi' hayë*, you are correct (p. 142: 4). *nëpi' hññkë*, I am correct (p. 142: 5). *kinë pi* or *kinepi'*, to be glad (*yi' kinepi'*, *ya' xkinë pi*; *kinë p tu'*, *yi' kinëptu'*, *ya' xkinëptu'*) (26: 68). *ka' xkinë pi-ni'*, I am not glad (not satisfied). *kukitne' pi-ni'*, you are not glad. *kü' kine' pi-ni'*, he is not glad. *kü' kine' tuni*, they are not glad. *aⁿ xkinëpi'*, I am glad. *hi' kinepi'*, to like a person (*ayi' ññkinepi'*, *nki' ññkinepi'*; pl., *hi' ññkineptu'*, *ayi' ññkineptu'*, *nki' ññkineptu'*). *kikine' pi*, to like another's property. *toho' xk kü-kine' pi*, to like another's horse. *toho' xk iñki' kine' pi*, I like your horse. *yata-mitu' kikine' pixti' nkinhë' ñ' tññkoⁿ*, I (sic) like your working (for yourselves), so I am working too (5: 2); *iñki' kinë-pixti'* is suggested instead of *kikine' pixti'*. *i' ññkine' pixti'* to like it exceedingly (*ayi' ññkine' pixti'*, *nki' ññkine' pixti'*).—*pi he*, ought (p. 151, passim). *pi'hëdi* or *pihedi*, ought, can. *ëpikiyom' pi'hëdi*, he ought to do it (Bk.); rather, *ëpika-yom' pi'hëdi*, you ought to do that (Bj., M.). *hayë' tikkë' pi'hëdi*, you ought to do it (Bk.). *pihe'di*, can. *yakine' pihe'di*, you can arise. *yañkeye' pihe'di*, he can saw it. *ita' x pi'hëdi'din*, you (pl.) ought to run. *ya' toho pi'hëdi'din*, you ought to lie on it. *a' xpada' kaxti' pi'hëdi'din*, he ought to be smart. *ya' ñkyëhñu' pi'hëdi'din*, he ought to know me. *yañkeye' pi'hëdi'din*, he ought to saw it. *toho' xk ahim' atsi' pi'hëdi'din*, he ought to sell a (or, the) horse. *doxpe' 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' yaⁿ* (Bj., M.), *piyaⁿ* (Bk.), the liver; his or her liver. A liver cut out

of a body would be called *pi*, not *piya* (M.) (31: 15, 17).

pihi'.—*ayan' pihí'*, a chip of wood. *ayan' pipihí'*, chips.

pixyí', to float (*i'pixyi, á'ñkapixyi'*).—*odi yihí'xti pixyi' yúkè'*, many fish "still float," i. e., are swimming around.

píts.—*p'ispítsedi'*, to wink (often). *tútcáw' p'ispítsedi'*, his (or her) eye winks, he winks his eye (or eyes). (See *wide*.)

piá.—*pin'huđi'*, a hickory tree, the *Carya alba*. *pin'huayan'*, hickory wood. *pin'hu paxka'*, a tree bearing a nut that is sour and smaller (sic) than the hickory nut; hardly the *Carya sulcata* (*Hicoria sulcata*), which has a larger nut than the shell-bark hickory (*C. alba*). *pin'tzo'gonni'*, pecan nuts. *pin'tzo'gon' u'di*, the pecan tree or *Carya olivæformis*.

pxá., to swim (*i'pxá, ánpáđ'; paxtu', i'paxtu', ánpáđ'tu*). The *a* in this word has a shorter sound than *aw* in *law*, though approximating it.

pxaki', sand (= *hama paxaki*). (*H. pu'xúki*).

pxi.—*pxi'di*, to cheat, deceive, or fool him (*ipxi'di, ánpxi'di; paxitu', ipxitu, ánpxitu*). *pxi'han' apúđi'yé*, he deceived him and (thus) repaid him (for the injury). *ipxi'han' apúđi'hayé*, you deceived him and (thus) repaid him, etc. *ánpxi'han' apúđáñkè'*, I deceived him and (thus) repaid him, etc.—*upxi'di*, to deceive or fool one; to cheat (*yupxi'di, nkupxi'di or á'ñkupxi'di; upxitu', yu'pxitu', nku'pxitu'*). *nyu'pxidi*, I deceived you. *nyu'pxini'*, I did not deceive you. *ya'ñkupxi'di*, you deceived (or, cheated) me. *nyupxi' te ni'ki*, I do not wish to cheat or deceive you. *upxi' i'spéxi'*, he knows full well how to cheat or deceive.—*kápxini'*, not to deceive or cheat one (*ku'yupxi'ni, áñkupxi'ni*). *nyukápxi'ni*, I did not cheat you.

pxu, pxwé, pxo, paxa.—*pxwé'di*, to punch, stab, thrust at, to gore (28: 186), stick into (23: 7) (*pxwé'di, paxáñkè'di; pxwétu', paxyetu', paxáñkè'tu*). *i'pxwédi*, he stabs thee. *i'pxwétu'*, they . . . thee. *pxu'yañkè'di*, he . . . me. *pxu'yañkétu'*, they . . . me. *pxu'ya dá'nde*, will you stab him?

a'pxuyé'di and *ka'pxuyé'ni* point to a *pxuyé'di* (3d sing.) instead of to *pxwédi*. (Also p. 141: 24, 26.) *paxa'*, stuck in (23: 7). *áñkpxaxa'*, I stick it in (23: 3). *áto' in'paxa on'ni*, he set out the potatoes (p. 154: 1). *áto' in'paxa on' hedáñ*, he finished setting out the potatoes (p. 154: 2). *áto' in'pax ayon' hedáñ*, did you finish setting out the potatoes? (p. 154: 3). *áto' in'paxa ñkon' hedáñ*, I finished setting out the potatoes (p. 154: 4). *pxwé koko'hedi'*, supposed to mean, to make a door, plank, or stiff hide sound by punching it. *ka'pxuyé'ni*, not to horn or gore. *aduhí' e'usaw'hin waka' ne'yan' ka'pxuyé'ni*, that standing cow on that side of the fence does not gore.—*pxwé' ktaho'*, to make fall by punching. *kohi'xti pxwé' ktaho'*, to make an object fall from a height by punching. *xwúhi'xti pxwé' ktaho'*, to make an object topple and fall by punching (*pxuyé' ktaho', paxáñkè' ktaho'*).—*pxwé' tpe'*, to punch a hole through (*ipxwé' tpe', á'ñkupxwé' áñkútpé'*). *pxu'ñi'xki' na'niekè'*, I came near sticking myself with it (p. 141: 23).—*pxwé' ma'nte deyé'*, to move an object by punching it (*pxuyé' ma'nte de'hayé', paxáñkè' ma'nte de'hiñkè'*).—*a'pxuyé'di*, to be in the habit of goring, thrusting, etc. (*a'pxuyé'tu*, 3d pl.). *aduhí' ndosaw'hin waka' nē a'pxuyé'di*, this cow on this side of the fence is apt to gore.—*ki'xkípxwé'*, to stab himself (*iyi'xkípxwé', ñki'xkí-paxáñkè'*).—*dupxonni'* or *donpxonni*, to thrust a tined instrument into an object (*i'dupxonni', ndu'pxonni'*). *aduti donpxonni*, or *adudipxonni*, "sticks in the food," a table fork.—*yomponni'*, or *a'yomponni'*, an auger. *yomponni' yi'ñki*, a "little auger" or gimlet. *ayompon' yiñki'*, "small auger," a gimlet.

pxú.—*pxúdi'*, to rub (*i'pxúdi, áñkpxúdi'; paxitu', i'paxitu', áñkpxútu'*).—*pxúdi' ix-yazyé'*, to stop rubbing. *acín'ni pxúdi'*, to rub grease on an object, to grease it. *ama' pxúdi'*, to root up the ground. *ama' pxúdi' oxpa', a' dikné*, they rooted up the ground, devoured (the roots), and have gone.

po, to swell (cf. *túpo'*, to burst).—*po'pax-tyi' (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, pā.—*popodē*, to wrap up a bundle (*yapo'podē, ānkpo'podē; popo'dētū, ya'popo'dētū, ānkpopo'dētū*). *i'ndūta'yan 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).—*pā'de*, to make up a bundle (*ipā'de, npā'de*) (cf. *apēni'*). *ā'pād oñ*, (he) wrapped it up (26: 47). *hapodē*, to wrap up an object (*haya'pode, nka'pode*). *akūtryi' hapodē*, wrapping paper.—*kīpo'podē*, to wrap up an object in a bundle for another (*ya'kīpo'podē, ā'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 (*yī'xkīpo'pode, nki'xkīpo'pode; kī'xkīpopo'detu, yī'xkīpopo'detu, nki'xkīpopo'detu*).

poda'dē, owl (20:16).—*pō'dadi, podi* (28:110), *pā'di*, the swamp owl.—*pādi' a'ñsūdiā'* (or *podi' a'ñsūdiā'*), the "owl pine," the short-leaved pine, *Pinus mitis*.

poxayi', a night hawk or bull bat.

poxka'.—*a'ñsē'p poxka'*, sledge hammer (28:193).

poxono', 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. *xāxwē' poska'*, a whirlwind. *xāxwē' poska' yī'ñki*, a small whirlwind. *aso'poska'*, a brier patch (1:16). *inika poska*, "stars in a circle," the Pleiades. *poski'ñki* (= *poska + yī'ñki*), occurring in the following: *aso'poski'ñki xē na'ñki Tcē'tkanadi'*, the Rabbit was sitting (was dwelling, or, was) in a very small brier patch (2:4). In this case *poski'ñki* was pronounced "pos-kin + ki," the prolongation having the force of "very." *ēka'ha' ko po'tcka na'ñki*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1:14). *q't potcka'*, Irish potatoes.

awi'ak potcka', cabbage. *teak po'tcka*, a fist. (Also 8:17; 10:17; 17:6; p. 118:14.)

poñ, smelling (28:142).

psde.—*psdehi, psū'dehi'*, or *spdehi'*, a knife. *psdehi' ā'duxta'ni ukca'ki*, to cut a rope with a knife. *psdehi' dusi' hañkeya'ñ kiya' de tuxa'*, he seized the knife and departed again (3:19). *psdehi' künūki'*, the edge of the knife blade is turned. *psdehi' kī'ñūkiyē'*, to turn the edge of a knife blade. *psdehi' ma'ñdē'ē inka'*, this (horizontal) knife is mine. *psde'-ma'ñkiya' inka'ni*, that (horizontal) knife is not mine. *psde'hi no'pa' ma'ñkiya' i'ndika'ni*, those two (horizontal) knives are not his. *psde'hi ne ka'ta*, whose knife is that? *psde'hi ne inka'*, that is my knife. *psde'hi ita' kīpani'hayē'*, did you lose your knife? *psdehi' naskē'*, "long knife," a butcher knife (= *psdehi nita'ni*). *psdehi' nitani'*, "large knife," a butcher knife. *psdehi' yī'ñki*, "small knife," a pocketknife. *psdehi' pūt künūzka'*, "knife with a curved end," a table knife. *psdeha'teapi'* (= *psdehi + atcapi*), a sword. *psdehudi'* or *psū-dehudi'* (= *psdehi + udi* or *ahudi*), a knife handle. *psū'de psonti'*, a knife point. *psū'de pūtsa'di* (= *psūdehi + pūtsa*), "sharp part of a knife," a knife blade. *psdehi' ma'ñki ko kta'*, the knife is his. *psdehi' ya'xan' ko teka'-ma'ñki'*, where is the (reclining) knife? *ya'ndaksa'di na spdehi'*, the knife cut me. *spdehi' nko'ndaksa'di*, I cut with a knife. *spdehi' du'si ha'nde*, he is holding a knife. (Also p. 120:10.)

psl.—*dupsi'*, to take up a handful (*i'dupsi, ndupsi; dupsiu', i'dupsiu', ndu'psiu'*). **psi, pīs**, to suck (*i'psi, nka'psi; psiu', i'-psiu', nka'psiu'*). (See *utūcipi'*.)—*pīs tēxi* (he) desires strongly to suck (26:58). (Also 26:59, 64, 66.)

psi, pūs (28:243; 30:1), **pūsai, pūsai'** (30:4), night; nighttime.—*psi' ya'xa*, almost night. *psidē'* (= *psi + de*), or *psūde'* (29:36), "this night," tonight. *psidē' xō'hi ko nde'ni dandē'*, it rains to-night, I shall not go. *psidē' wahu' ko nde'ni dandē'*, if it snows to-night, I shall not go. *psiki'ñkinge* (Bk.) or *psikiñginge* (Bj., M.) (= *psi ukikiñginge*),

midnight. *psaduti'* (= *psi* + *aduti*), "night meal," supper. *paṣaṣ' yihī'*, to be waiting for night to come (3: 12) (*paṣaṣ' a' yihī*, *paṣaṣ' nḥihī'*). *psaṣ'ni'*, dark. *kde'psi*, until night. *nka'psutūki na kde'psi*, I sewed till night. *ni' hine' kde'psi*, he walked till night. *uka'dē kde'psi*, he talked to him till night. *pūspūsi'*, *pū'spūs* (28: 91), *pūspūsi*, dusk, twilight. (Also 10: 12; 14: 6, 13, 15, 16, 21; 28: 101, 110, 124; 30: 1; p. 158: 14, 15, 16.)

psī'dikya^a, the milt or spleen of a cow, etc.

psohē', having corners or angles.—*psohē' pūpēdi'*, having the corners rounded off (14: 18). *o' psahedi'*, the "corner fish," or *gaspiḡou*.

psūtū'ki, or *pastū'ki* (26: 22), to sew.—*ha'masa' psūtūki'*, "sewing metal," a sewing machine.—*apstū'ki* or *apstūki'* (= *a* + *psūtūki*) to sew habitually (*aya'psūtūki'*, *nka'psūtūki'*). *an'xii' yūḡē'dē apstū'ki yim'pi'xiiu*, (all) these women sew well (are accustomed to do so). *nka'psūtūki na kde'psi*, I sewed till night, I sewed all day.—*kīpsūtūkyē'*, to sew together (*kīpsūtū'kha'yē'*, *kīpsūtūnḡē'*(?)). *kīpsūtūki'*, sewed together; a seam.—*kia'psūtūki'*, to sew for another; perhaps, to sew regularly for another (?) (*yakia'psūtūki'*, *xkia'psūtūki'*). *nkapstūki'kde'psi*, I sewed till night.—*an'psūtūgoni'*, a stick used as a spit for roasting meat. *an'psūtūgoni' pṣwē' kū'dūkūxpeyē'*, to thrust a stick through meat in order to barbecue or roast it.—*psūtūgoni'*, a stopper of any sort. *konicka' psūtūgoni*, bottle stopper. *waxi'psūtūgoni*, a metal awl, "that with which shoes are sewed." *psūtūgon-yē'*, to put a cork or stopper in a bottle, etc. (*psūtūgon'hayē'*, *psūtūgon-hānḡē'*). Imperatives: *konicka' psūtūgonya'* (m. sp.), or *konicka' psūtūgon-ka'* (w. sp.), put the cork in the bottle! (Also 26: 12, 24; p. 142: 3-6.)

psūdahi', a comb.

psūtū', to head off (cf. *psūtūki'*). *yaniḡa'psūtūki'*, he headed me off (Bk., M.). *ha'psūtūku'*, they surrounded (16: 7; p. 150, 29, 30). *tik nka'psūtūku'*, we surrounded the house (p. 150: 30). *akī'pūpsūtūki'*, to head him off, intercept him

(*aya'kīpūpsūtūki'*, *nka'kīpūpsūtūki'*). *yaniḡa'kīpūpsūtūki'*, he headed me off. *aya'xolka' akī'pūpsūtūki'*, he (the Bear) headed off (the Rabbit, thus preventing his escape from) the hollow tree (2: 26).

psūtū'ki, it broke (cf. *psūtūki'*).—*nka'xēhe' psūtū'ki*, I sat on it (and) it broke. *ko psūtūki'*, (a) gourd cut in two (16: 3, 10, 11; 17: 10).

psūtūki', or *psūtūki*, to belch, hiccough (*yapsūtū'ki* or *i'psūtūki'*, *ū'nka'psūtūki*, or *ū'nka'psūtūki*). (Hidatsa, *psuki* (*psuki*).)

psūtū'ati, or *psūtū'ati*, sharp-pointed.—*i'msu' psūtū'ati'*, "sharp-pointed teeth," canine teeth (= *i'msu* + *tūde*). *isa'hi'na' psūtū'ati'*, "sharp-pointed at one end or side," wider at one end than at the other. *kūde'ska' sin' psūtū'ati*, "sharp-tailed bird," the swallow. *mas' psūtū'ati*, "sharp-pointed iron," a bayonet. *psūtū'ipadi-ya'*, the point of an arrowhead.—*apsūtū'*, the smallpox; described as "*kde'xii' sipeipi'*, spotted and pitted."—*apsūtū'nd ayudi'*, the holly tree, so called because it has thorns.

ptce, *pītcē'*, (17: 16; 28: 248), *pītcē* (26: 41, 42), to leap, jump.—*pītcēdi'*, *pītcē'di* (27: 11), to jump, leap, as a grasshopper, sturgeon, etc. *o' pītcē'di*, "the jumping fish," the sturgeon. *pītcē'ni*, leaping not (27: 11). *pītcē'hayē'*, you jump over it (28: 173, 176, 201). *pī'icīnḡē'di*, I jump (28: 247).

ptcū'a, *pūtcū'a*, *ptcū'a* (6: 16; 9: 16; 10: 23), *putcū'a* (17: 17; 23: 7), a nose; his or her nose; for this, *ptcū'ya'* can be used (*hiptcū'a'* (or *hi'ptcū'ya'*), *ū'nka'ptcū'a'* (or *ū'nka'ptcū'ya'*); *ptcū'a'*, *hi'ptcū'a'*, *ū'nka'ptcū'a'*).—*ptcū'a' haidi' na*, his nose bleeds. *ū'nka'ptcū'a'*, my nose (23: 3). *ptcū'a' ahudi' tpa'nhi'*, the "soft bone of the nose," the septum of the nose. *ptcū'a' ahudi' tpa'nhi' okpē'*, the perforation of the septum of the nose. *ptcū'a' pūtsi'*, the ridge ("hill") of the nose. *ptcū'a'pē'*, "natural holes in the nose," the nostrils (*i'ptcū'a'pē'*, *ū'nka'ptcū'a'pē'*; *ptcū'a'pē'*, *i'ptcū'a'pē'*, *ū'nka'ptcū'a'pē'*). *ptcū'a'pē' sa'nhi'za*, "nostril on one side," one nostril (of a pair). *ptcū'a' hauni'*, "it dangles from the nose," a nose ring.

pta.—*dapta'weyē'*, to clap the palms of the hands together (*dapta'wehayē'*, *dapta'wehāñkē'*). *a'kipta'ye*, she caught both in one hand (8: 15).

ptqa.—*ptqaze'*, *ptqari*, *ptqax* (28: 258), *ptqasi'*, wide, broad, flat (C., *gānqē*). *tcak ptqaze'*, the "wide part of the hand," the entire palm of the hand (also 9: 16). *ptqazitu*, they are flat (28: 259). *ptqa'xi sin'hin ne'di*, to be standing with the feet apart; to straddle. *in'su' ptqazka'*, "flat teeth," the incisors (K., *blak'a* (?)). *taxpa ptqasi*, the wood duck or summer duck. *ptqasiyē'*, to cause an object to be flattened out again (*ptqasi'hayē'*, *ptqasi'hāñkē'*). *ptqaskūni'*, bread of any sort. *yē'ni ptqaskūni'*, corn bread. *son'pxi' ptqaskūni'*, wheat bread. *wak ta's ptqaskūni'*, cheese. *ptqaskūni' du'ti na'ñki*, he "sits eating" bread, he is eating bread (*ptqaskūni' i'duti na'ñki*, *ptqaskūni' ndu'ti na'ñki*; *ptqaskūni' du'ti ha'maki*, *ptqaskūni' i'duti aya'maki*, *ptqaskūni' ndu'ti nka'maki*). *ptqaskūn'*, bread of any sort. *atē'n'ni ptqaskūn'*, batter cakes.—*akipta*, fold. *aki'ptadi'*, double. *hakipta'di*, in layers. *akiptqa'iqadi'*, "lying one on another," double or manifold, as, *akūtxy'i akiptqa'iqadi'*, a book. *aki'ptakayē*, multiple, manifold (i. e., more than double or twofold). *akipta' non'pa'*, twofold, double. *akipta' dani'*, threefold. *akipta' topa'*, fourfold. *akipta' ksan'*, fivefold. *akipta' akūxpē'*, sixfold. *akipta' nan'pahudi'*, sevenfold. *akipta' danhudi'*, eightfold. *akipta' tckanē'*, ninefold. *akipta' ohi'*, tenfold. *akipta' ohi' son'sa'xēhē*, elevenfold. *akipta' ohi' non'pa'xēhē*, twelvefold. *akipta' ohi' dana'xēhē*, thirteenfold. *akipta' ohi' topa'xēhē*, fourteenfold. *akipta' ohi' ksa'xēhē*, fifteenfold. *akipta' ohi' a'kūtxpa'xēhē*, sixteenfold. *akipta' ohi' nan'pahu'a'xēhē*, seventeenfold. *akipta' ohi' da'nhua'xēhē*, eighteenfold. *akipta' ohi' tckana'xēhē*, nineteenfold. *akipta' ohi' non'pa'*, twentyfold. *akipta' o'hi da'ni*, thirtyfold. *akipta' o'hi to'pa*, fortyfold. *akipta' o'hi ksa'*, fiftyfold. *akipta' ts'i'pa*, a hundredfold. *akipta' tsipin'icya*, a thousandfold.

ptqato', cotton.—*ptqato' nlcu' non'pa'*, I put the cotton in two places. *ptqato' nlcu' dani'*, I put the cotton in three places. *ptqa'to uni'*, the cotton comes up. *ptqa'to udi'*, the cotton plant, cotton plants. *ptqa'to da'di*, to pick cotton. *ptqa'to san'*, "white cotton," a tunic or man's shirt. *ptqa'to akidi'*, the "cotton insect," a caterpillar.—*pū'titu kayudi'*, the cottonwood tree.

pūddē, open (p. 140: 32, 33.—*dupūddē'*, *dupūddē'* (28: 147, 149, 150, 153), to uncover by pulling, to open. *kidu'nahi' dupūddē'*, to uncover by rolling. *naxlē' dupūddē'*, to kick off the covering, as an infant does (*i'dupūddē'*, *ndu'pūddē'*). *duxtan' dupūddē'*, to pull open a box, cache, etc. (*i'duxtan' i'dupūddē'*, *ndu'xtan' ndu'pūddē'*).

pūddēd, brant.—*Pūddēdna'*, Ancient of Brants (6: 11, 12, and notes).

pūdi'.—*apūdi'*, he stepped over it (28: 115).

pūdi'son', or **pūdi'son'ni'**.—*pa' pūdi'son'* or *pa' pūdi'son'ni'*, to have an attack of vertigo (*i'pa pūdi'son'*, *ūñkapa' pūdi'son'*). **puhe**, to blow.—*puheyē'*, to blow a horn (*pu'heha'yē'*, *puhe'hāñkē'*; *pu'heyētū'*, *pu'heha'yētū'*, *pu'hēhāñkētū'*).—*pu'hekiyē'*, to blow a horn for or instead of another. *pu'hehi'ñkiyē'*, I blow a horn instead of you.—*pu'heki'ka'*, to blow a horn for some one to come (*pu'heyaki'ka'*, *pu'heaxki'ka'*). *pu'hehi'ñkikan'*, I blew the horn for you to come. *pu'heyaxki'ka'*, he or you blew the horn for me. *pu'heki'ka' tcy'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' tcy'ñki*, I blow the horn for the dogs (to come).—*apu'x homi'*, a blowgun: to use a blowgun (*apu'xhayon'ni*, *apu'x nkon'ni*). The Biloxi learned the use of the blowgun from the Choctaw.—*pxuhin'*, *pe'ti pxuhin'*, to blow at a fire (*pe'ti i'pxuhin'*, *pe'ti ūñkūpxuhin'*; *pe'ti pxuxtu'*, *pe'ti i'pxuxtu'*, *pe'ti ūñkūpxuxtu'*).

pūka'yi, large red-headed woodpecker (15: 9) (see *kūddēska'*, *omay'i*, *yakida-man'kay'i*): It stays in swamps; its note is "*k'i' ūñ'āñ'ā'ā'*."—*pū'kpūkay'i*, the large black woodpecker (perhaps *pū'k-*

pūk hayi'). *Pūkūkayina*, Ancient of Large Black Woodpeckers (28: 101).

pūke.—*pūkeyē'*, 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 (*pūke' hayē'*, *pūke' hañkē'*).

pūktyān' (Eng., *picayune*), five cents, a nickel.—*pūktyān' xkuku' oñdaha' dande'*, I will give a nickel to each.

pūktyi', loop (28: 88, 90, 221).

puxi.—*apuxi'*, *apu'x* (30: 1), to touch, feel (*aya'puxi'*, *nka'puxi'*). *in'yapu'xi*, I touch you. *haya'ñkapu'xi*, you touch me. *yañka'puxi'*, he touches me. *añk-sapi' emañ' aya'puxi' na*, beware lest you touch the gun! (or, do not touch the gun!). (Also 20: 4, 5, 6; 26: 21.)

pūni', to hang, dangle, be suspended (11: 2) (see *apēni'*).—*dodayē pūni*, "gullet hangs (on)," a necktie. *nūpūni'*, to swing or dangle, as beads (*añohi*).

pūpē', cut through often (28: 22, 24, 38).—*psohē' pūpēdi'*, having the corners rounded off.

pupu'xi.—*ani' pupu'xi*, foam (of water).

pūski'.—*nyukpē' pūski'*, my leg was cut off (p. 154: 6).

pūt, the end of any object.—*pedehi pūt kūñuxka*, "knife with a curved end," a table knife. *pūdiyañ'*, the tip or end of a tree, stick, nose, etc. *pūdiyañ' kūñūki'*, to bend the point of a knife, etc.—*kipūde'*, a joint, joints; to join (p. 140: 15). *pa'aho' kipūde'*, a suture, sutures. *kipūlē'*, the knuckles (evidently identical with the preceding).

pū'tsa, **pūtsa**, **pūtsū**, **pūtsi'**, sharp, sharp-edged.—*pūtsa'ya wa'yañ'*, "sharp side," the edge of a knife blade. *pitāñ' pūtsi'*, the ridge of the nose. *yukpē' pūtsi'*, the *os tibia* (the ridge of this bone is prominent). *pū'tsa tca'yē*, to wear off the edge of an ax, a knife, etc. (*pū'tsa tca' hayē'*, *pū'tsa tca' hūñkē'*). *nēñ-su' pūtsa dē'xoca*, the sharpness of my teeth is all gone. *pūtsi' tcaadi'*, the sharp edge is all gone, is worn down or off. *pū'tsani*, not sharp, dull.—*pūtsayē'*, to sharpen a tool (*pū'tsahayē'*, *pū'tsa-hañkē'* or *pū'tsahūñkē'*). *tañs-in'icayē' ko pūtsayē'*, to sharpen a scythe. *añsē'wi pūtsayē'*, to sharpen an ax.—*pūtsi'*, a

round-topped hill; an extended hill or mountain, a ridge. *pūts nūla'ni*, a large round-topped hill. *pū'tstahi'zye* (= *pūtsi' + hīzyē'*), many round-topped hills or ridges. *pūts ta'wiyañ'*, the top of a round-topped hill or ridge.

pūtwi', crumbled off.—*inkowa' pūtwi' hidē'*, it crumbled off and fell of its own accord, as plaster or a decayed stump.—*ñipūtwi'*, to make an object crumble by rubbing or pressing between the hands (*i'ñipūtwi'*, *nāñ'pūtwi'*).—*du'pūtwi'*, to make an object crumble to pieces by punching at it (*i'dupūtwi'*, *ndu'pūtwi'*).—*napūtwi'*, to make an object crumble by kicking it or by treading on it (*i'napūtwi'*, *ñnna'pūtwi'*).—*dū'kūpūtwi'*, to make an object crumble to pieces by hitting it (*i'dū'kūpūtwi'*, *nāñ'kūpūtwi'*). *maxiñ' ahi' dū'kūpūtwi'*, to break an egg to pieces by handling, hitting, etc.

Rapī'dyañ', the present Biloxi name for the town of Rapides, Rapides Parish, La. Formerly called *Atix tēdona*.

sa, to tear.—*sa' dē*, *sadē'*, to tear straight; torn, to be torn. *do'xpē naskē' sadē'*, the coat is torn (attitude not specified). *do'xpē naskē' na'ñki ko sadē'*, the coat (hanging up) is torn.—*dusa'di*, to tear anything. *kida'giya' dusa'di*, to tear a piece from the edge of an object (*kida'giya' i'dusa'di*, *kida'giya' ndusa'di*; *kida'giya' dusa'tu'*, *kida'giya' i'dusa'tu'*, *kida'giya' ndu'satu'*). *Aktūryi' dusa'di*, to tear paper.—*dusasa'di*, to scratch and tear the flesh, to tear often or in many places (*i'dusasa'di*, *ndu'sasa'di*). *dusasa' doñ'hi*, tear here and there and look at it! *ktu' yandu'sasa'di*, the cat scratched me and tore my flesh (in many places).—*dusa' hutpē'*, to tear a hole through (*i'dusa' yutpē'*, *ndusa' ndutpē'* sic: rather, *ndusa' ñnutpē'*).—*kidusa'di*, to tear it for him (*ya'kidusa'di*, *a'xkidusa'di*; *kidusatu'*, *ya'kidusatu'*, *a'xkidusatu'*). *kidusa'*, tear it for him! (Also 17: 4; 28: 10, 13; p. 120: 14, 15.)

sāde.—*sādedi'*, *sāddēdi'*, to whistle (once) as a boy or man does (*sā'dhayedi'* (or *sā'diye'di*), *sā'dhañkēdi'* (or *sā'diñkē'di*); *sādetu'* (or *sāddētu*), *sā'dhayetu'* (or *sā'di-yetu'*), *sā'dhañketu'* (or *sā'diñkē'tu*)). (28: 41). (cf. *sūsīde*, *sahē'*).—*sātsā'dēdi'*,

to whistle often, whistle a tune, as a man does (*sátsd' dhayedí', sátsd' dhañkedi'; sátsd' detu', sátsd' dhayetú', sátsd' dhañketu'*).—*sátsd' síloti* (12: 1), a katydid [onomatope]. *síloti'*, a green, long-legged cricket (sic) (Bj., M.).

sahé', a rattle (?).—*ndés sini sahé'*, the rattle of a rattlesnake.—*saheyé'*, to rattle a gourd rattle, etc. (*sahé' hayé', sahé' hánkéké'*).—*sahédí'*, it rattles; to make the rattling sound heard when corn ears are moved (*sa'yahedí', sa'hañkédí'*). *yo sahé'di*, "body makes a rattling sound," a locust.

sa'hi, raw, uncooked; wild, uncivilized.—*iktá'náxor sa'hi*, a raw apple. *tasahi*, "raw melon," muskmelon. *nka'ya-saxtu*, 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'wa^a, Shawnee (?).—*Sa'wan hanyá'*, the Shawnee people.

sa^a, white.—*ti né' ko san' xé* (w. sp.), the house is white, or *ti né' ko san' ní'* (w. sp.); a man says, *ti né' ko san' na'*, etc. *ati' san' néyan'*, the house is white (used when not seen by the one addressed). *toho'xk' toho' ma'ñki ko san' xé* (w. sp.), the reclining horse is white. *toho'xk' nonpa' tci'di a'mañki' ko san' xé* (w. sp.), the two reclining horses are white. *toho'xk' xa'xaxa a'mañki' ko san' xé* (w. sp.), the standing horses are (all) white. *yek san'*, dry white corn. *san'xti'*, very white, white near by. *san' sasán'san'*, white here and there; gray, as the human hair; iron gray. *a'yinahin' san' sasán'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. *kan'x te asan'*, "white faced bee," bumblebee. *asan'-tki*, 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.)

sa^aha^a, strong; to be strong or hard (*i'san'han, ú'ñksan'han'; san'hanu', i'san'hanu', ú'ñksan'hanu'*).—*ayan' san'han' udi'*, "strong wood tree," a sycamore. *ti san'han'yan'*, "strong house," jail.—*san'han'ni'* or *sáhd'ni*, stout, strong (*i'san'han'ni'* (or *ú'sáhd'ni*), *ú'ñksan'han'ni'* (or *ú'ñksáhd'ni*)). *xúxwé' san'han'ni'*, a strong wind, the wind blows strong. *anya'di san'han'ni'*, a strong man. *sin'hin' san'han'ni'*, to stand firm, to stand his ground. *adé' san'han'ni'*, to raise his voice (*aya'dé' san'han'ni'*, *nka'dé' san'han'ni'*). *anya'di né' san'han'ni'*, this man is strong. *anya'di é'wane' san'han'ni'*, that man is strong. *anya'di handé' san'han'ni'* *xyé*, that man is very strong. *san'han'xti'*, very strong, stiff, inflexible. *kintcé' san'han'xti' kidedí'*, to throw very far.—*kúsdhd' nini'*, not to be strong, to be weak (*ku'ieshdhd' nini', ú'ñksáhdhd' nini'*).—*san'han'xyé'*, to make an effort, exert force (*san'han' hayé', sa'hañkéké'*). *uxtu'k san'han'xyé'*, to push hard against.—*san'han'xtiyé'*, to make a great effort, exert much force, press very hard on, etc. (*san'han'xti' hayé', san'han'xti' hánkéké'*). *íñk-siyo' sícúki' kan' san'han'xtiyé'*, as the meat was tough, he bore down very hard on it (in cutting). *dúktúctké' san'han'xtiyé'*, to tie an object tightly (*i'dúktúctké' san'han'xti' hayé', ndúktúctké' san'han'xti' hánkéké'*).—*asan'hin'*, his or her arms (*aya'san'hin', nka'san'hin'; asan'xtu', aya'san'xtu', nka'san'xtu'*). *asan'hin' san'hin'xa*, his arm (on one side). *asan'hin' kaskani'*, his left arm. *asan'hin' spe-wayan'* (in full, *asan'hin' inspe'wayan'*), his right arm. *asan'hin' tudiyán' kaskani'*, his left arm above the elbow. *asan'hin' tudiyán' spewayan'*, his right arm above the elbow. *nka'san'hin' kaskani'*, my left arm. *asan'hin' né'di on'ni'*, pain in the arms. *A'sápeksa' a'-kúdisti' ti' on'yan'*, "the Place of the Store of the One-armed (man, i. e., James Calhoun)," Babbs Bridge, Rapides Parish, La. (*Also* 17: 12, 18: 17; 26: 38, 40.)

sa^ahi^a, on the other side (D., *akasan'pa, akasam; é', masani*).—*san'hin' kiya' nka' in'kté' xo*, I will do it again and hit you on the other side (1: 11).—*san'hin'xa*, on one side; used in speaking of one of a pair. *itúctúcu'hin' san'hin'xa*, one of

your eyes. *ni'xuxwi' sa'hi'n'xa*, one of his ears. *tayo' sa'hi'n'xa*, one of his cheeks. *isi' sa'hi'n'xa*, one of her feet. *ptcūn'pē' sa'hi'n'xa*, one of his nostrils. *asa'hi'n' sa'hi'n'xa*, one of his arms.—*sa'hi'n'ya'n* or *sa'hi'n'ya'n*, on the other side of. *kūdūpi' sa'hi'n'ya'n kūdēska' o'di*, shoot (at) the bird on the other side of the ditch! *yaduxta'n ta'hi'n' nūtkohi' sa'hi'n'ya'n a'ya' sin'hi'n ne' kiyohi'*, call to the man standing on the other side of the railway. *aduhi' sa'hi'n'ya'n sin'fo' yao'ni ne' inaxe'*, do you hear that boy who is (stands) singing on the other side of the fence? *sa'hi'n'ya'n kiya' n'kon in'axta' xo*, I will kick you again (and) on the other side (1: 13). *ayi'x sa'hi'n'ya'n*, on the other side of the bayou.—*isa'n'hi'n*, at one side or end. *isa'n'hi'n pō'hi'*, sharp at one end, i. e., wider at one end than at the other, as leggings.—*ndosa'n'hi'n* or *ndosa'n'hi'n'ya'n*, on this side of. *a'xu ndosa'n'hi'n*, on this side of the stone. *yaduxta'n ta'hi'n' nalkohi' ndosa'n'hiya'n ti ne'ya'n tcehe'da'n*, how high is the house on this side of the railroad?—*endo'sa'hi'n'*, on this side of the aforesaid place (preceded by the name of the place or object). Its opposite is *eusa'n'hi'n*.—*e'usa'n'hi'n*, *eu'sa'hi'n'ya'n*, *e'wusa'n'hiya'n*, on that side of (preceded by the name of the object). *aduhi' e'usa'n'hi'n waka' ne'ya'n ka'paxye'ni*, that standing cow on that side of the fence does not gore. *a'xu eu'sa'hi'n'ya'n*, on the other side of the stone. *yaduxta'n ta'hi'n' nalkohi' e'wusa'n'hiya'n ti ne'ya'n tcehe'da'n*, how high is the house on that side of the railroad? (Also 10: 17; 28: 38, 81, 176, 221; 31: 12.)

sa'hi'ki', a girl.—*sa'hi'ki' txa'*, there are (or were) none there but girls. *sin'fo' sa'hi'ki'ya'n he'*, a boy and a girl. *sa'hi'ki' sin'fo'ya'n he'*, a girl and a boy. *sin'fo' yih'i' sa'hi'ki'ya'n yih'i' he'*, boys and girls. *sa'hi'ki' tē'di*, the corpse of a girl. *sa'hi'ki' ka'naxēni' ndo'ni*, I have not seen the deaf girl. *sa'hi'ki' yū'kē' akū'xyi' uka'de yin'ep'xtitu*, (all) those girls sew very well. *Tanē'ks sa'n'ya sa'hi'ki'*, she is a Biloxi girl. *Tanē'ks sa'n'ya isa'hi'ki'*, are you a Biloxi girl? *Tanē'ks sa'n'ya ū'hi'ka'hi'ki'*, I am a Biloxi girl. *sa'hi'ki'*

tada'om, his or her girls. *sa'hi'ki' i'tada'om*, thy or your girls. *sa'hi'ki' i'hi'ktada'om*, my girls.

sa'ya (sic), young (p. 129: 4). Given by Bj. and M. in the following examples: *Tanē'ks sa'n'ya sin'fo'* (instead of *Tanē'ks sin'fo'*), he is a Biloxi boy. *Tanē'ks sa'n'ya isin'fo'*, are you a Biloxi boy? *Tanē'ks sa'n'ya ū'hi'ksin'fo'*, I am a Biloxi boy. *Tanē'ks sa'n'ya sa'hi'ki'*, she is a Biloxi girl. *Tanē'ks sa'n'ya isa'hi'ki'*, are you a Biloxi girl? *an'*, *Tanē'ks sa'n'ya ū'hi'ka'hi'ki'*, yes, I am a Biloxi girl. *Tanē'ks sa'n'ya ta'nyan'*, a Biloxi village.

sditka', **sdutka'**, elliptical.—*mū'sūda sditka'*, "elliptical dish," an earthenware dish used for meat, etc.

se.—*dūseyē'*, to make a clapping or slapping sound (*dūse'hayē'*, *dūse'ha'hi'kē'*) (cf. *sahe'*). *ica'ke dūseyē'*, to make a clapping sound by slapping the back of the hand. *tayo' dūseyē'*, to make a clapping sound by slapping the cheek. *ū'iko'n' dūseyē'*, to use a whip.

sē.—*dasē'*, to bite, as a person or animal does; to hold between the teeth or in the mouth (*yida'ēē' nda'ēē'*). *ida'ēē'*, did he bite you? *yanda'ēē'*, he bites me. *kida'giya' dasē'*, to bite out a piece from the edge of an object (*kida'giya' i'dasē'*, *kida'giya' ndasē'*). *dasē' daksū'ki*, to bite (a stick) in two (*i'dasē' i'daksū'ki*, etc.). *tcū'hi'ki' dasē' pū'tcpi'*, the dog missed (his aim) in trying to tear with his teeth. *dasē' datpē'*, to bite a hole through. *dasē' wahe'yē'*, to make cry out by biting or holding it in the mouth, as a bear or wolf does a fawn, etc. *dasē' da'koko'sēdi'*, to crack a hazelnut by biting. *dasē' daksū'pi'*, or *dasē' daskū'pi'*, to get the juice out of sugar cane by chewing.—*dasē' duxta'n xtaho'* (*kohi'xti dasē' duxta'n xtaho'*), to make fall from a height by biting. *xwū'hi'xti dasē' duxta'n xtaho'*, to make topple over, as a tree, by gnawing at the roots or base (*i'dasē' i'duxta'n xtaho'*, *ndasē' nduxta'n xtaho'*).—*duse'*, to bite, as a dog does.—*a'duse'*, to be in the habit of biting, as a bad dog is. *tcū'hi'ki' ma'hi'ki' a'duse'*, that (reclining) dog bites, is apt to bite. *toho'xk nixi'aru' naskē' a'duxti'*

(±*xa*), those mules bite, are in the habit of biting.—*ka'dusení*, not to be accustomed to biting. *toho'xk nixuxw' naské'* *ama'ñki ka'dustuni'*, those mules are not given to biting. *to'ñki ma'ñkélé ka'dusení*, this reclining dog does not bite.

sé'hiyé! sé'hiyé! Oshaw! (28: 92, 102, 110).

sép.—*asé'p*, *asépi*, *aséwi*, an ax. *asé'p sin'hin né' ko iñkta'*, the standing ax is mine. *asé'p hama' toho' ma'ñki ko kta'*, the ax lying on the ground is his. *asé'p nonpa' a'mañki' ko kta'*, the two (standing) axes are his. *asé'p nonpa' hama' tei'di a'mañki' ko iñkta'*, the two axes lying on the ground are mine. *asé'p xa'xaxa a'mañki' ko pa'na iñkta'* (*xé* is added by a female), all the standing axes are mine. *asé'p tei'di a'mañki' ko pa'na iñkta'*, all the axes lying down are mine. *asé'p xa'xaxa ki'naxadi' a'mañki' ko pa'na iñkta'*, all the scattered standing axes are mine. *asé'p tei'di ki'naxadi' pa'na iñkta'*, all the scattered and reclining axes are mine. *asé'pi ne' yaxku'*, give me that ax (leaning against something). *asé'pi ma'ñkiyan yaxku'*, give me that ax (lying down). *asé'pi ne ka'ta*, whose ax is that? *asé'pi ne iñkta'*, that is my ax. *asé'pi kupa'niyé'*, he lost his ax. *asé'p su'di*, an ax head. *asé'p su'di na'ñki ko i'a*, the ax head is yours. *asé'p pozka'*, sledge hammer. *asé'wi yiñki'*, "small ax," hatchet. *asé'wi ya' xan' ko tca'ka-mañki'*, where is the ax? This is sometimes abbreviated to *asé'wi ya' xan'*? *asé'wi a'yin ta'nini heda'*, he has finished using the ax. *asé'wi pútsayé'*, to sharpen an ax (see *anxudi dānthoni* under *an'xu*). *asé'wi ma'ñkélé nyi'ku dandé'*, I will give you this ax (lying down). (Also 28: 195, 202; p. 121: 21, 22.)

si.—*dasi*, strung (11: 3). *u'dasi'*, (he) strung them (21: 2).

si.—*dusi'*, to grasp, hold; to take, receive (*i'dusi* or *i'tsi*, *ndu'si*; *dutstu'*, *i'tstu*, *ndu'stu*). *axt i'tsi wó*, have you taken a woman? *dusi tusiye* (used when one grasps another, but *dustan tūsiyé* must be used if he already holds him), to

grasp another and pull him backward (*i'dusi tūsi'hayé'*, *ndu'si tūsi'hāñkélé'*). *in'dusi tūsi'hāmya' dandé'*, I will grasp you and pull you backward. *si' dusi'*, to catch a cold. *si' ndusi'*, I caught a cold. *si' ya'ndusi'*, "the cold caught me" (Gatschet). *Tétkana' du'si*, he seized the Rabbit (1: 20). *akūtryi' idu'siko'*, *ayindhé' akūtryi' huya'xkiya'*, when you receive the letter, do you (in turn) send a letter hither to me. *ka'wayan' ndusi' xyeni' inake'yañkélé'*, I wished to take something or other (from my trap), but it scared me (3: 16, 17). *édi Ina' ko dusi' on'xa étxaxa'*, behold the Sun had been taken, they say (3: 15). *dusi' duna'nayéyé'*, he seized him and shook him. *Tétkana' axokyan' yéskqan' dusi' uzne'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. *axti' dusi'*, to take a woman (i. e., cohabit with her without marrying her regularly). *an'han'*, *ndusi'*, yes, I have taken her. *ndu'si nq'*, I have taken her. *anyafo' dusi'*, to take up with a man informally, cohabit with him without being married. *psdehi' dusi' hañkeyan' kiya' de étxaxa'*, 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? *akūtryi' patcké' dusi'*, or *akūtryi' teaké'di na'ñki patcké'*, to take a book (almanac) from the nail on which it is hanging. *akūtryi' dusi' dehan' teaké'di*, take the book and go to hang it up on the nail. *dusi' dehan' kyūkihi' teaké'di*, take it off (the nail), and then take it back and hang it up. *akūdu'si*, they continued packing things in the boat (28: 214).—*teakkidusi'*, to shake hands (*teakya'kidusi'*, *teak a'xki-dusi*). *teak i'ñkidu'si*, I shake hands with you. *teak i'ñkidu'si te' ni'ñi*, I do not wish to shake hands with you. *teak ya'xkidu'si da'nde*, will you shake hands with me?—*kidusi'*, 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 kan' kidusni'*, or *nita'xiti kidusni'*, it is too large for him to hold. *nita'xti kan'* (or *nita'xiti*) *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*). *i'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. B. 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*). *sida'ki'*, 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 (*sih'i'hayé'*, *sih'i'háñkél'*). *taha'k sihiya'*, smoke the hide!—*a'ksihiyé'*: *iñkasiyo'* *a'ksihiyé'*, to smoke meat (*iñkasiyo'* *a'ksih'i'hayé'*, *iñkasiyo'* *a'ksih'i'háñkél'*).—*sika'hi*, buckskin.—*sikin'pozoni'* (= *sikahi* + *in* + *pozoni*), 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.—*kúsidí'*, smoke; to smoke. *pé'ti kúsidi'*, the fire smokes. *uksi'di*, smoke (G.). *uksi-nedi'*, (to) smoke (G.). *peté'ti uksi'di*, smoke-hole, chimney (G.). *kúsidé'-towe*, to be full of smoke. *ati' kúsidé'-towe*, the house is full of smoke. *áñkaté'túcn'* *kúsidé'-towe*, my eyes are full of smoke. *yaniksiyon'*, tobacco pipe. *kú tán' káñnúti'*, 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; *iñksi*, or *nka'si*, my feet; *i'situ'*, their feet; *yi'situ'*, your (pl.) feet; *i'ñksitu'*, our feet; also to step. *isi' dúksa'di*, to cut the foot with a knife. *isi' dúkta'a'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 ó'natpé'*, I broke a hole, etc.; plural formed from singular by adding *-tu*. *isi' ahi'* or *isi' ahiyan'*, the toe nails. *isi' wúsi'*, the toes (of one person) (*yisi'wúsi'*, *iñksi'wúsi'*). *isi' na'nte nedí'*, the third or middle toes (of a person). *isi' arohi'*, the "old toes," the big toes. *isi' ayiñka'*, the little toes (of a person). *isi' ayiñka' iñkta'ahi'*, the fourth toes (of a person). *isi' de' kenedi'* (*isi' de' knedi'?*), "he made his footprint, and has gone," a footprint, footprints. *isi' mayimni'*, 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*, *naihu'di*; *sihutu'*, *i'sihutu'*, *nai'hotu'*). *su*, barefooted (p. 141: 17, 20). *si' sonni'*, hose, stockings. *si'ya ski'xtiki'*, or *si' yaski'xtiki'*, the top of the foot. *kúdlé'sk siyan'*, birds' tracks. *sponi* (*asi+poni*), the ankles; his or her ankles (*i'sponi'*, *iñksponi'*; *sponitu'*, *i'sponitu'*, *i'ñksponitu'*). *sponi' ahudi'*, the ankle bones. The corresponding term is *teakponi*, the wrists (28: 199, 247). *spúdaxi'* (= *asi+púdaxi'*), the instep. May be identical with *stawiyan'*. *sta'wiyán'* (= *asi+tawiyan'*), "top of the foot": probably the instep (if so, = *spúdaxi'*) (*i'stawiyan'*, *iñksta'wiyán'*). *stuti'*, a heel. *stú'di ko' kidu'nahi'*, 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'wé*, step ye on (female to female) (26: 39). *kú'sini'*, (it) had not stepped in it (25: 2).—*si* (of measure), a foot; twelve inches. *si' sonsa'*, one foot; *si' no'pa'*, two feet; *si' tsi'pa*, one hundred feet. *toho'xk si' kúdlé'kútlé'*,

to hopple a horse (by the forelegs). *ēdi', a'yadi si' naskēxti' kito'ni de' on'knē žuxa'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3, 6, 13).—*si'hin'*, to stand (D., *ŋ.*, K., Kw., *najin*; Os., *navin*). *isi'hin' (ūnksin'hin')* (cf. *nē, ni*); *si'hin ne'di*, he is standing; *ūnksin'hin ne'di*, I am standing; *xa'xa ha'maki*, they are standing; *yi'xaxa ha'maki*, ye are standing; *nki'xaxa ha'maki*, we are standing. *a'ya xa'xaxa ma'aktu*, they (all the men) are standing (said of many). Imperatives: *si'hin'* (to child); *sintki'* (man or woman to woman); *sintkañko'* (man to man); *sindakte'* (woman to man). *a'ya si'hin ne' a'yēhūn'ni*, do you know the standing man? *aya' si'hin ne' ko tē'di*, the (standing) tree is dead. *toho'xk stipi' si'hin ne'di*, the black horse is standing; but *toho'xk si'hin ne' ko stipi' xē* (w. sp.), the standing horse is black. *asēp si'hin ne' ko iñkta'*, the standing ax is mine. *si'hin' sa'ha'ni'*, to stand firm, to stand his ground (*i'si'hin sa'ha'ni'*, *ūnksin'hin sa'ha'ni'*). *a'ya si'hin ne'yan nkyēho'ni*, I know that standing man. *a'ya si'hin ne'denē nkyēho'ni*, I know this standing man. *si'hin'yē'*, to stand up a perpendicular object (*si'hayē', si'hin'kē'; si'hin'yētū', si'hayētū', si'hin'kētū'*). *kūtata' si'hin'yē'*, to set it up straight (*kūtata' si'hin'hayē', kūtata' si'hin'hañkē'*). *si'hinx*, before *kan*, to stand, i. e., to stop and stand (as when listening, etc.). *yahe'yan dē si'hinx-kan'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *si'x*, stood (28: 176). *i'x*, stood (18: 11). *si'hin' nekde'*, he was standing so long. *a'yan si'hin'*, a standing tree. *si'nedi*, to stand (G.). *nksizne'di*, I am standing (G.). *a'si'hin' (=a+si'hin')*, to stand upon (*yasiv'hin', nkasiv'hin'*; pl., *a'xaxa (hamaki)*, *aya'xaxa, nka'xaxa* D., *ŋ.*, K., *anajin*; Os., *anavin*).—*hi'n' (=si'hin')*, to stand, be standing; used in composition. *xa'nina'tiñkē'hin nkanē'*, I (still) stand (here?) and make it (a heavy object) roll over and over in one direction. *ini'hin' (=i'ni'hin')* *ha'nde*, he was (or, continued) drinking. (Also 29: 3, 6, 9,

15, 18, 21, 23; 31: 34; p. 117: 1; p. 118: 5, 6, 19, 20; p. 121: 4.)

si.—*a'yin'si'hin'*, to be a coward (*aya'yin-si'hin', nka'yin'sihin', a'yin'sixtu', aya'yin-sixtu', nka'yin'sixtu'*). *a'yin'si'hin'xti'*, he is a great coward. *kin'sinhiyē'*, they made them cowards (23: 22).—*ka'yin-sini'*, not to be a coward (*kaya'yin'sini', nka'yin'si'ni*).

si.—*siye'*, to tell a lie (*si'hayē', si'hūñkē'*) (cf. *yēci'*). *t! siye' xye*, oh! what a lie! *t! si'yewa'yē'*, oh, how untrue!

sidi'pi', bearing marks or indentations from being tied tightly (cf. *sipi'*).—*si'dipiyē'*, to cause to be marked from a cord, etc., tightly drawn around the object (*sidi'pi'hayē', sidi'pi'hūñkē'*).

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't*, the tail of a bird or that of a quadruped (cf. *nindi'*).—*isi'nti*, for a tail (28: 240). *i'si'ndi'*, resembling a tail (28: 257). *isind o'ni*, make out of it a tail (28: 259). *iñka sind o'nyan*, "where the stars have tails," the Aurora Borealis. *sindihin'*, the tail feathers of a bird. *o si'ndiyan*, a fish's tail. *ndēs sint sahe*, "rattle tail snake," rattlesnake. *pažēx sint tcti'*, red-tailed chicken hawk. *pažēx sint konatcomika*, forked-tailed chicken hawk. *kūdeška sin pson'ti*, "sharp-tailed bird" (*sindi*), the swallow. *si'nd udoxpē'*, "tail dress," a crupper. (Also 15: 7, 9, 10, 11; 17: 9; 21: 39, 40; 26: 4; 28: 258.)

sinē.—*asnē', hasnē'*, a thief (p. 158: 33, 34), to steal (*haya'snē', nka'snē', hasnētū', haya'snētū', nka'snētū'*). *toho'xk hasnē'*, a horse thief. *tohaxka' nka'snē'*, I stole a horse. *a'xti' nka'snē'*, I stole a woman. *nka'snē' nyiku'di*, I stole (it and) gave it to you. *panan' xti' hasnētū'*, all steal, all are thieves. *asnēna'* (*=asnē+na*), "one who steals habitually," a thief.—*ha'snēyē'*, to cause one to steal (*ha'snēhayē', ha'snēhūñkē'*).—*kilha'snē'*, to steal something for (the benefit of) another (*yaki'hasnē', a'xkilha'snē'; kilha'snētū', yaki'hasnētū', a'xkilha'snētū'*). *hiñkilha'snē'*, I steal it

for you. *ya'ñkīha'snē*, he or you steal it for me.—*kīśnē*, to steal from another (*yakīśnē*, *azkīśnē*; *kīśnētu*, *yakīśnētu*, *azkīśnētu*). *sin'to' toho'xk kta kīśnē*, he stole "Boy's" (Bankston's) horse from him. *toho'xk ayi'ta' i'kīśnē*, he stole your horse from you. *toho'xk iñkīa' ya'n'xkīśnē*, he stole my horse from me. *toho'xk ayi'tada'on i'kīśnētu*, they stole your (thy) horses from you (thee).—*kyā'snē*, to steal from him or her (*yakya'snē*, *xkyā'snē*; *kyā'snētu*, *yakya'snētu*, *xkyā'snētu*). *iñkyā'snē*, I stole it from you.—*kīśnēdaha'*, to steal from them (*yakīśnēdaha'*, *azkīśnēdaha'*; *kīśnēdudaha'*, *yakīśnēdudaha'*, *azkīśnēdudaha'*). *toho'xk ya'n' xkīśnēdaha'*, he (or you) stole horses from us. *toho'xk iñkīitū' ya'n'xkīśnēdudaha'*, all of you stole horses from us.—*kyā'snēdaha'*, to steal from them (*yakya'snēdaha'*, *xkyā'snēdaha'*; *kyā'snēdudaha'*, *yakya'snēdudaha'*, *xkyā'snēdudaha'*). *iñkyā'snēdaha'*, I steal from you (all). *iñkyā'snēdudaha'*, we steal from you (all).—*kūha'snēyēni'*, not to cause one to steal (*kūha'snēhā'yēni'*, *kūha'snēhūñkēni'*). (Also p. 158: 33, 34.)

sīnē, melted, thawed.—*wahu' sīnē*, the snow melts.—*sīnē'yē*, to cause it to melt or thaw; to melt something (*sīnē'hayē*, *sīnē'hūñkē*).

sī'nīho' (26: 46, 49), *sīnhu'ni'*, *sū'nīho'ni'* (11: 9); *sīnhu'ni*, mush (G.).

sinto'ni', gum or rosin of any kind.—*ayuxu' sinto'ni'*, the gum from the sweet gum tree. *a'nu sinto'ni'*, pine rosin.

siopi', pith.—*nixuxwi siopi*, "ear pith," ear wax.

sipi', a pit or pustule, as in smallpox (cf. *šidipi'*, *psūnti*).—*sipsipi'*, covered with pustules or pits, as in smallpox.

sī'psiwē'di, onomatope, from "sp! sp!" the noise made by the "Bessie-bug" (*akidi sipsiwē'di*) of Louisiana, when caught.

sīsi' (= *kīkuhi*, see *kūhi*), to be wrinkled (*i'sīsi*, *ū'ñkēsi'*).

sītside.—*sīsi'dedi'*, to whistle as a woman does (*sīsi'dhayedi'*, *sīsi'dhañkēdi'*) (cf. *šde*).

sīfikuki', a robin.

sī'to', *sī't* (29: 31), a boy.—*sī'to' txa'*, there are (or were) none there but boys, all there are boys (not one is a girl). *sī'to' sañkī'ya'n' he'*, a boy and a girl. *sañkī' sī'to'ya'n' he'*, a girl and a boy. *sī'to' yihī' sañkī'ya'n' yihī' he'*, boys and girls. *sī'to' tē'di*, the corpse of a boy. *sī'to' tada'on*, his or her boys. *sī'to' i'tada'on*, thy or your boys. *sī'to' i'ñktada'on*, my boys. *sī'to' tūdē' dandē'*, the boy will be tall. *sī'to' kiyō'wo*, another boy.—*Sī'to'*, Boy, one of the household names of Bankston Johnson (now [1894] more than 30 years of age). *Sī'to' ko tcehe'dan*, how tall is Boy? *Sī'to' toho'xk kta kīśnē*, 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' nedī' ko tca'naska uki'kiñge ko' skane' e'naska na'*, this hog is half as large as that one.

skī'xtiki', or *yaskixitiki*.—*siya skizitiki*, the top of the foot.

Sko'ki ha'ya', the Muskogee people.

skūti', how deep?—*ani' ko skūti'*, how deep is the water? *skūti' tcehe'dan nkyē'ho'ni'*, I do not know how deep it is. *skūti' yahēdi'*, it is this deep. *skūti' nedī' ko uki'kiñge*, it is half as deep. *skūti'xti'*, very deep. *wahu' skūti'xti'*, the snow is very deep. *skūti'xti' tiki'*, somewhat deep. *skūti'xti'kiñkē'*; *skūti'xti'kiñkē' ko' t'ikiñkē'*, it is as deep as that (water).

snā'hi, slim, slender. (Its opposite is *nīa'xti* or *nīa'xti*; see *tan*.)

snihi, cold.—*snihi'xti'*, to be cold (as weather). *tohān'a'k snihixti'*, it was cold yesterday. *wīlē'di ko snihixti' dandē'*, it will be cold to-morrow. *wīlē'di ko snihixti' ko' ndē'ni dandē'*, if it be cold to-morrow I shall not go (12: 1, 4). *snihi'xyē'*, or *sni'hi xyē'*, it is cold now.—*sni'xtē'di*, to be or feel cold (said of persons and animals) (*sni'hiyitē'di*, *sni'hiya'xtē'di*; *sni'xtē'tu*, *sni'hiyitē'xtu*, *sni'hiya'xtē'xtu*; we should expect, judging from analogy, that the second and first plurals were *snihiyitē'tu* or *snihiyitē'tu*, and *snihiya'xtē'tu*, respectively; but the changes are probably owing to metathesis).—*sni' dusi'*, to catch a cold (*sni' i'dusi*, *sni' ndusi'*). *sni' ya'n-*

duši, "the cold caught me" (G.).—*smiši'hi*, "when the leaves begin to fall," autumn.—*smičkile a'miho'ni'*, to have ague and fever. *smičkile'xtihu*, they were very cold (28: 134). *smičkile'iyā-miho'*, you have fever and ague (p. 141: 15). *smičkile' nīka'miho'*, I have fever and ague (p. 141: 16).

snotka', rectilinear and rectangular (not necessarily square).

sokūno', a cypress tree.—*sōk udi' nitanī'*, "cypress tree large," a large species of cypress found in Louisiana; distinct from the *sokūno*.

soⁿ.—*soⁿsoⁿti*, all sharp at the ends (15: 8, 9, 10, 11).—*asoⁿ*, *a'sū*, a brier (cf. *asi'*). *asoⁿ ayin'sihi'xti ko'*, *asoⁿ in'non-da'hi na*, as you are in such great dread of briers, I will throw you into briers (1: 17). *asoⁿ poska'*, a brier patch (1: 16; 2: 28). "*asoⁿ tan'xti nkti na'*," *šhaⁿ kide'di*, he said, "I dwell in a very large brier patch," and went home (2: 2). *On'piyaⁿ e'yan hi' asoⁿ tan' in'da'hi hande'tryaⁿ*, the Bear reached there, and was seeking a large brier patch (2: 3, 4). *asoⁿ poski'nīki xē na'nīki Te'škanadi'*, the Rabbit was sitting (dwelling) in a very small brier patch (2: 4). *asoⁿwaⁿ in'kanatč'*, I (will) throw you into the briers (1: 20). *a'su oⁿxti*, large brier patch (26: 52). *a'su tohoⁿni'*, bamboo brier (vine) (26: 53). *a'su to'hil*, 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 pažka'*, or *a'spažka'* (= *as pažka*), "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 pažka* should be changed to *a's tēpa'žka* (as G. recorded it).

soⁿ.—*soⁿ*, kettle (28: 202). *soⁿoⁿni'* (28: 193), *soⁿhoⁿni'*, a kettle or pot, any vessel used for cooking. *si soⁿni'*, hose, stockings. *amasi soⁿhoⁿni'*, an iron

kettle. *amasi sidi soⁿhoⁿni'*, a brass kettle. *konizka soⁿhoⁿni'*, a jug.

soⁿpxi, wheat flour, dough.—*soⁿpxi dutčūcki'*, to knead dough. *soⁿpxi' ptčaskūni'*, "flour bread," wheat bread.—*soⁿpxoⁿni* (= *soⁿpxi + oⁿni*), wheat (5: 3).

soⁿsa', one, once.—*dūkūtca' soⁿsa dutčiv'*, to split at one blow. *Tētkana' ko' soⁿsa duti'*, the Rabbit ate one (2: 8). *wak soⁿsa in'ktā'*, I have a cow (5: 6, 7). *ma soⁿsa in'ktā'*, I have a turkey (5: 7). *soⁿwa*, on one side (21: 21). *nkoⁿ soⁿsa* (for *desoⁿsa*), 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.)

soⁿtka'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'nksūtkaⁿka*; *sūtka'katu'*, *i'sūtka'katu'*, *ū'nksūtka'katu'*; voc., *hi'nksōⁿtkaka'* (5: 1)).—*soⁿtka' hadopiya'* (sic), his youngest brother (Bk., fide G.).

soⁿtoⁿ xayi', the hen hawk.

soⁿyiti', rice.

Spani', a Spaniard (9: 13).

spē, *cpī*, to know how to.—*yaⁿ spē'*, he knows how to sing. *waxni' cpixti'*, to be very skillful in hunting game. *upxi' i'spēxti'*, he knows full well how to cheat or deceive. *axti' yukč' dē apstū'ki yin'spē'xtihu*, (all) these women sew very well. *sañki' yukč' akūtxyi' uka'de yin'spē'xtihu*, (all) those girls read very well. (Also 9: 10; 28: 245.)

spewa.—*spewayan'*, on the right (as distinguished from *šakani*, the left). *asoⁿhin' spewayan'*, the right arm. *isi spewayan'*, the right foot.—*in'spe'wa*, on the right side (uninflected). *ū'nkatčūcūn' in'spe'wa ne'di*, my right eye ("my eye on the right side") pains. *ū'n'ničū'xwi in'spe'wa ne'di*, my right ear pains.—*in'spewa'yan'*, his or her right side (*ayin'spewa'yan'*, *nkin'spewa'yan'*).

stčūki', tough.—*in'ksiyo' stčūki' kaⁿ soⁿhaⁿxtiyē'*, as the meat was tough, he bore down very hard on it (in cutting).

stač.—*apa'stačōni'*, to put on a patch (*apa'stač ayon'ni*, *apa'stač nton'ni*; *apa-*

staḥ oṁtu', *apa'staḥ ayoṁtu'*, *apa'staḥ nḥoṁtu'*. *wazi' apa'staḥ oṁ' hedan'*, the shoe has been patched. *wazi' apa'staḥ oṁ' pi'hedi'din'*, he ought to patch the shoe. *wazi' apa'staḥ nḥoṁ' kehe'detu'*, we have finished patching the shoes. *wazi' ne' apa'staḥ oṁni'*, that shoe is patched (sic). *wazi' ne' apa'staḥ oṁ'di xyoṁ'*, the shoes must be patched.—*a'pasta'ḥ oṁni'*; *wazi' a'pasta'ḥ oṁni'*, to patch his own shoes (*wazi' ya'pasta'ḥ oṁni'*, *wazi' nḥa'pasta'ḥ oṁni'*; *wazi' a'pasta'ḥ oṁtu'*, *wazi' ya'pasta'ḥ oṁtu'*, *wazi' nḥa'pasta'ḥ oṁtu'*).—*kiya'pastaḥ oṁni'*, to patch shoes, etc., for another (*ya'kiya'pasta'ḥ ayoṁni'*, *a'zkiya'pasta'ḥ nḥoṁni'*). (Also p. 120: 15, 16, 19, 20.)

sta^hhi^h.—*dūksta^hhi^h*, to cut with scissors (*i'dūksta^hhi^h*, *ndū'ksta^hhi^h*; *dūksta^hxtu*, *i'dūksta^hxtu*, *ndūksta^hxtu*) (cf. *a'dēhi*).—*du'sta^hsta^hhi^h*, (he) picked feathers often and fast (?) (14: 7).—*a'indūksta^hhoṁni'* (= *in* + *dūksta^hhi^h* + *oṁni*), or *aṁksta^hhoṁni'*, scissors.

sta^hhi^h.—*kusta^hhi^hni*, (he) could not reach to it (28: 90). *aduṁ' usta^hhi^h inḥiya' dandē*, 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*, *nḥin'sti*; *in'stitu'*, *ayin'stitu'*, *nḥin'stitu'*). *in'yin'sti*, I am angry with you. *in'yin'stiri na'*, I am very angry with you. *ya'ṁḥin'sti*, you are angry with me. *ya'ṁḥin'stiri*, he is angry with me. *ya'ṁḥin'stiri*, he is very angry with me.—*in'stiri*, to be very angry with him. *ayin'stiri*, you are angry. *nḥin'stiri*, I am angry.

sti, very (see *sti*).—*ti' yinḥi' sti*, the house is very small (lit., house small very). (Also 17: 18; 28: 9; 29: 25; 31: 10.)

sti' inḥi' (contr. to *stiṁki*), a plum, plums.

stūki.—*dustūki'*, to scratch without tearing the flesh; to pinch (*i'dustūki'*, *ndu'stūki'*) (15: 7, 10). *ktu' ya'ndustūki' (±na)*, the cat scratched me. *yandustuki*, I was pinched (he or she pinched me).—*dustū'gdāha'*, to scratch or pinch them (animate objects) (*i'dustū'gdāha'*, *ndustū'gdāha'*). *ya'ndustū'gdāha'*, he pinched us.—*kikidu'stūktu'*, to pinch one another. *ū'ṁkikidu'stūktu'*, we

pinched each other (or, one another).—*i'xkīdustūki'*, to pinch himself (*y'i'xkīdustūki'*, *nḥi'xkīdustūki'*).—*kūdu'stūgnī'*, not to pinch him; he did not pinch him (*ku'yudu'stūgnī'*, *ndu'stūgnī'*). *yidu'stūgnī'*, he did not pinch you (sing.). *yandu'stūgnī'*, he did not pinch me. *indu'stūgnī'*, I did not pinch you (sing.).

su, seed.—*tūtūcū' su' sūpi'*, "the black seed of the eye," the pupil. *su'ya*, seed (G.). *tan'si'o*; *tan'sudi'*, grass seed. *ka'wasu'ya*, what kind of seed? (G.). (Also 26: 3, 19.)

su, blown out, extinguished, as a flame.—*su'yē*, to blow out or extinguish, as the flame of a lamp or candle (*suḥayē*, *suḥaṁkē*).—*ksuyēni'*, to fail in blowing out the flame of a lamp or candle; literally, "not to blow it out" (*ksu'hayēni'*, *ksu'ṁkēni'*; *ksu'yētuni'*, *ksu'hayētuni'*, *ksu'ṁkētuni'*).—*ksuḥedi'*; *ani' ksuḥedi'*, to spurt or blow water from the mouth (*ani' yaksu'hedi'*, *ani' tūksu'hāṁkē'di*). *ani' ksuḥē'yē* is also used; but the difference between it and *ani' ksuḥedi'* was not learned.—*ksuḥē'yē* (= *ksuḥedi'*); *ani' ksuḥē'yē*, to blow or spurt (?) water from the mouth (?) (*ani' ksuḥē'hānyē*, *ani' ksuḥē'hāṁkē*; *ani' ksuḥē'yētu'*, *ani' ksuḥē'hānyētu'*, *ani' ksuḥē'hāṁkētu'*). *ani' ksuḥi'yedāha' dandē*, I will spurt water from my mouth on you (all).

sudi', (cf. *udi'*).—*ū'ṁkōkō^h sudi*, a fish hook. (Also p. 120: 3.)

sūdu.—*a'dusūdu'ye ha'nde*, she was singeing off the hair (14: 5).

sūna.—*sūnawi'*, dressed in silver and rattling with it (29: 28), rattling (29: 35). *sūnāhe'*, rattling (29: 33).

sūpi', to be lean, thin (*i'supi*, *ū'ṁksu'pi*) (cf. *hade'hi*).

sūpi', (30: 3), **sūpi** (30: 1; 31: 6), **sūp** (28: 33, 168).—*sūpi' xē* (w. sp.), it is black. *toho'xk nonpa' xā'xa a'ṁaṁki' ko sūpi' xē* (w. sp.), the two standing horses are black. *toho'xk tē'di a'ṁaṁki' ko sūpi' xē* (w. sp.), the reclining horses are (all) black. *toho'xk sūpi'*, a black horse. *toho'xk sūptu'*, black horses.—*sē'pi*, a distant black; dark (in color).—*sūpka'* or *sūpka*, "a sort of black"; dark; brown. *nsūk sūpka*, a black (sic) squirrel. *to'hu sū'pka*, black rattan vine

(28: 22). *tūtū' sūpka'*, the dark part of the eye, the iris. *tūt sūpka'*, dark red; blood red; roan. *hap sūpka'*, a brown leaf. *hap sūpka' ay'xti*, many brown leaves.—*sūp tūt kūtki'*, "between red and black" (Bj., M.); given to G. as meaning dark red (see *tūt sūpka* under *icti*). (Also 8: 17; 9: 17; 14: 26.)

susuki', stiff.

sū'nito'nī', tar.—*sū'nito'nī' kō'ha' a'nyā' o'nī'*, "man made from tar," the Tar Baby of the myths (1: 8).

Cepeti', a nickname given by Betsy Joe and other Biloxi to the family of John Dorsey and his son, Ben Austin, who were part Choctaw and part Biloxi. "All would steal."

cka.—*kūcka' hedī'*, generic: catfish. Divided into the *cicka'he sa'*, white catfish; *cicka'he sidi'*, yellow catfish; and *cicka'he tohi'*, blue catfish.

cuhi', a strong odor from meat (see *hi*). *cū'xka*, a strong odor from meat. It may differ from *cuhi*, but is probably identical.

ja'.—*wa'x usē' na'ñki ja'*, he is putting on his shoes (said if the act is seen by the speaker).

tc.—*du'ticu'*, to pull up, as corn by the roots. *aye'kiya' tudiya' kē du'ticu' tca'yē*, he dug around the corn and pulled it all up by the roots (1: 3, 4).—*du'ticudi'*, to pull out several arrows from a quiver: in full, *duxta' du'ticudi'* (*i' du'ticudi'*, *ndu'ticudi'*).—*du'tckē'*, to pull out an object, as a splinter, cork, or arrow (*i' du'tckē'*, *ndu'tckē'*); to remove an arrow from the quiver: *duxta' du'tckē'* is the full form (*i' duxta' i' du'tckē'*, *nduxta' ndu'tckē'*). *ndu'tckē'*, I pull out (the arrow) (20: 23).—*na'tckē'*, to kick off a shoe (*i' na'tckē'*, *u'na'tckē'*).—*pa'tckē'*, to pull off a garment; *do'xpē na'skē' pa'tckē'*, to pull off a coat; *waxtabdeyē pa'tckē'*, to pull off overshoes; *ya'titon pa'tckē'*, to pull off a vest (*i' pa'tckē'*, *u'ñkūpa'tckē'*; *pa'tckē'u'*, *i' pa'tckē'u'*, *u'ñkūpa'tckē'u'*). *akūtxy' tca'ē'di na'ñki pa'tckē'*, to take a book from the place where it hangs (= *akūtxy' pa'tckē' dusi'*). Imperative: *pa'tcka'* (to a

child).—*pa'ticudi'*; *waxi' pa'ticu'di*, to pull off shoes (*i' pa'ticu'di*, *u'ñkū' pa'ticu'di*; *pa'ticutu'*, *i' pa'ticutu'*, *u'ñkūpa'ticutu'*). Females say, instead, *pa'ticuxa'v*, *i' pa'ticuxa'v*, *u'ñkūpa'ticuxa'v*; *pa'ticu.*—*anahin' dā'kticu'du'*, to take the scalp of a foe (*anahin' i' dā'kticu'du'*, *anahin' ndā'kticu'du'*). *in'ticu'*, he pulled up by the roots (17: 13).

tc.—*tca'na*, again (6: 17).—*icma'na*, *icmana*, again, long ago (cf. *icna*). *xkūon'ni te' nka'nde kīkē'*, *icma'na ya'xkūon'ni o'knē*, *ēdī' tuxa' Tēl'-kanadi'*, 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). *icma'na kū'kū'ya'v unoxwē' a'nde o'xa'*, it used to be, long ago, that he was living with his grandmother. (Also p. 149: 15).—*kū'icmūna'*, the second time.—*kēca'na*, *kēca'na*, again (17: 10; 27: 15, 16, 17).—*kētcma'na*, again (21: 14). (Also 10: 2; 14: 14; 22: 12; 23: 11; 26: 48; 27: 27; 28: 28, 116, 123, 125, 128, 171, 181, 182, 187; 29: 18.)

tca.—*tca'di'*, to be expended (cf. *te*). *pūtsū' tca'di'*, the sharp edges have all gone, have been worn down or off. *ha-yi'ñk tca'di' na'ñki'*, it sits cleared of the bushes (rendered "clearing" by G.). *an'atka' xoxlē'u'ya' tca'di'*, a child both of whose parents are "expended" or are no more (i. e., dead).—*tca'yē*, to use up, expend (*tca'hayē*, *tca'hūñkē'*). *pū'tea tca'yē*, to wear off the edge of an ax, a knife, etc. *aho'ye kē'xyi tca'yē*, to wipe out, mark off, or cancel a debt (*aho'ye kē'xyi tca'hayē*, *aho'ye kē'xyi tca'hūñkē'*). *aye'kiya' tudiya' kē du'ticu' tca'yē*, he dug around the corn and pulled it all up by the roots (1: 3, 4). *ta'si'icayē*, "for removing grass," a scythe.—*atcadi'*, to gnaw on (8: 28). *atca'*, they gave out (31: 31).—*tca*, to kill many (cf. *te* and *kte*). *o atca'zte*, many fish were killed (6: 5). *o atca'zi'ñkē'*, I killed many fish. *o atca'zi' tca'hayē*, you killed many fish. *o atca'yē*, to kill all another's fish. *mazi' atca'-yañkē*, he killed all my chickens. *atca'-*

hayé, you kill all of his. *atca'hifike*, I kill all of his. *atca'hin ya'dande*, you will kill all of his (?).—*podehatcapi*, sword (*podehi*=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, 38, 37, 38; p. 141: 2, 3, 4, 5, 6, 7, 8, 9, 10; p. 167: 4, 5, 6, 7, 8, 9, 10.)

tea.—*ducadi'*, to wash; *mūsūda' ducadi'*, to wash a bowl (*i' ducadi'*, *ndu'tcadi'*; *du'tcatu'*, *i' ducatu'*, *ndu'tcatu'*). *mū'sūdañkta' ducadi'*, to wash her own bowl. *duca' yu'xozti'*, wash it very clean! *tea'kta ducadi'*, or *teak i'ndūa'-ya' ducadi'*, to wash his own hands.—*ducadi'tcadi'*, to wash often (*i' ducadi'tcadi'*, *ndu'tcadi'tcadi'*). *kidu'tcadi'*, to wash an object for another (*ya'kidu'tcadi'*, *a'xkidu'tcadi'*; *kidu'tcatu'*, *ya'kidu'tcatu'*, *a'xkidu'tcatu'*). *i'ñkidu'tcadi'*, I . . . for thee (you). *i'ñkidu'tcatu'*, we . . . for thee (you). *ya'xkidu'tcadi'*, he . . . for me. *ya'xkidu'tcatu'*, they . . . for me. *hiya'xkidu'tcadi'*, thou (you) . . . for me. *hiya'xkidu'tcatu'*, you (pl.) . . . for me. *i'kidu'tca ne'di*, she stands washing it for you.—*ki'xkidu'tcadi'*, to wash himself (*yi'xkidu'tcadi'*, *nki'xkidu'tcadi'*; *ki'xkidu'tcatu'*, *yi'xkidu'tcatu'*, *nki'xkidu'tcatu'*).—*ki'xkidu'tcadi'*, to wash himself (*yi'xkidu'tcadi'*, *nki'xkidu'tcadi'*; *ki'xkidu'tcatu'*, *yi'xkidu'tcatu'*, *nki'xkidu'tcatu'*).—*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'xka' tea'na*, I have nothing at all as I sit (6: 4, 13).

teāde.—*teādedi'*, to make the sound heard in tearing calico, etc. (*teādayēdi'*, *teā'dahañkēdi'*) (cf. *sa*).

Tcafa'la'ya, the Atchafalaya River, Louisiana.

tea'hama', a river.—*teahama' a'ki-duxit'*, to cross a river. *teahama' yi'ndukpe'*, you crossed the river on something. *teahama' kuhi'*, the river is high. *teahama' xwūhi'*, the river is low. *Tcama'*, "the river," Red River of Louisiana. *Tcahaman' sūpi'*, Black River, Louisiana. *Tcahaman' yin'kiya'*, Little River, Louisiana.

teak.—*teake'*, the hands (of one person) (*i'teake*, *ññkto'ke*; *teaktu'*, *i'teaktu'*, *ññkto'aktu'*). *teake' sa'hi'xa*, his hand on one side, or, *teake' so'sa'*, one hand. *teake' tēlci'tka*, to spread the fingers (as in playing the piano). *tea'ke hiñka'hi*, to get something (as a hook) hooked in the hand. *tea'ke dūseyē'*, to make a noise by slapping the back of the hand. *teak tap'*, the back of the hand. *teak pīqaze'*, "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 pīqaze'*). *teak o'wūsi'*, (all) the fingers (*i'teak o'wūsi'*, *nica'k o'wūsi'*). *teak u'wūsi'*, the fingers (of one person). *teak u'wūsi' uktēdi'*, to fillip with the fingers. *teak zohi'*, the "old hands," the thumbs (*ūca'k zohi'*, *nica'k zohi'*). *teak amihī'*, the index finger (*ūca'k amihī'*, *nica'k amihī'*). *teak na'nte nedi'*, the second or middle fingers (*ūca'k na'nte nedi'*, *nica'k na'nte nedi'*). *teak ayiñka' iñkto'hi'*, "the finger next to the little finger," the third or ring finger. *teak ayiñka'*, the little finger (*ūca'k ayiñka'*, *nica'k ayiñka'*). *teak ahi'*, or *teak ahiya'*, the finger-nails (*ūca'k ahi'* (*ya'*), *nica'k ahi'* or *ññk-teakahi'* (*ya'*)). *teawaxe'*, or *teaoxē'* (28: 8, 9), claws, nails. *teakho'yē'* (lit., to cause the fingers to sound or cry out), to snap the fingers (*teakho'-hayē'*, *teakho'hañkē'*). *tea'kē doxpe'*, "hand dress" or "hand cover," a finger ring. *teak ahudi'*, "hand bones," the spaces between the knuckles. *teak po'teka*, a clenched hand, a fist (G.). *teakponi'*, his or her wrists (*ūca'kponi'*, *nica'kponi'*; *tea'kponitu'*, *ūca'kponitu'*, *nica'kponitu'*). *teakponi' spewayay'*, his right wrist. *teakponi' kaskani'*, his left wrist (cf. *sponi* in *si*). *teak waha'yoni'*, "what the hands go into," gloves.—*tea'kik*, the hand (inanimate object). *tea'kik o'wūha kte'di*, he hit him with his hand, or fore paw (1: 10, 11).—*tea'kta* (= *teake*+*kta*), his hands, her hands. *tea'kta ducadi'*, 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.)

teak, **teaka**, where.—*teakaⁿandehaⁿ* (= *teakaⁿ + ande + ?*), where is it?—*teaⁿkaⁿmañkiⁱ*, where is the horizontal inanimate object? *haⁱñho^o ko teaⁿkaⁿmañkiⁱ*, where is the log? *aⁿse^owi yaⁿ xaⁿ ko teaⁿkaⁿmañkiⁱ*, where is the ax? *spdehiⁱ yaⁿ xaⁿ ko teaⁿkaⁿmañkiⁱ*, where is the knife? *mi^okoⁿni yaⁿ xaⁿ ko teaⁿkaⁿmañkiⁱ*, where is the hoe? *yañke^oniⁱ yaⁿ xaⁿ ko teaⁿkaⁿmañkiⁱ*, where is the saw?—*teakaⁿmañkihaⁿ*, where is the reclining animate object? *aⁿya^o fo^o mañkiⁱ ko teakaⁿmañkihaⁿ*, where is the reclining man?—*teaⁿkaⁿmañkiⁱ* (= *teakaⁿ + mañkiⁱ*), where is the curvilinear object? *aⁿsudi aⁿyaⁿ xaⁿ ko teaⁿkaⁿmañkiⁱ*, where is the pine forest?—*teaknaⁿñkihaⁿ*, where is the sitting animate object? *aⁿya^o x^ohe nañkiⁱ ko teaknañkihaⁿ*, where is the sitting man?—*teaksiⁿhiⁿnehaⁿ*, where is the standing animate object? *aⁿya^o siⁿhiⁿ n^o ko teaksiⁿhiⁿnehaⁿ*, where is the standing person?—*teaⁿkaⁿnediⁱ* (= *teakaⁿ + ne + -di*), where is the standing object? *tiⁱ ko teaⁿkaⁿnediⁱ*, where is the house? *ayaⁿ ko teaⁿkaⁿnediⁱ*, where is the (standing) tree? *yaduxtaⁿ ko teaⁿkaⁿnediⁱ*, where is the wagon? *tohozka^o yaⁿ xaⁿ ko teaⁿkaⁿnediⁱ*, where is the horse?—*teakaⁿnine^odaⁿ*, where is the walking animate object? *aⁿya^o teakaⁿnine^odaⁿ*, where is the walking man?—*teaktanⁿhiⁿhaⁿndedaⁿ* (= *teakaⁿ + taⁿhiⁿ + hande + ?*), where is the running animate object? *aⁿya^o teaktanⁿhiⁿhaⁿndedaⁿ*, where is the running man?—*teaⁿkaⁿyandehaⁿ*, what kind of man are you? (sic). *teane^o*, where is it? (28: 196) (for *teakaⁿ?*). *tiⁱ noⁿpa^o ko teak ha^omaki*, where are the two (standing) houses? *ayaⁿ noⁿpa^o ko teak ha^omaki*, where are the two (standing) trees? *haⁱñho^o noⁿpa^o ko teak ha^omaki*, where are the two logs? (Also 10: 12; 26: 22, 67; 27: 20, 23; 29: 15.)

teak.—*teaⁿkaⁿdi*, to hang up an object on a nail or post, as a coat, hat, or an almanac through which a string has been run (*teaⁿhayedi*, *teaⁿhañkiⁱedi*; *teaⁿetu*, *teaⁿhayetu*, *teaⁿhañketu*). *akue^o*

teaⁿkaⁿdi, to hang up a hat. *akütyiⁱ teaⁿkaⁿdi nañkiⁱ patck^o*, to take a book from the place where it hangs (= *akütyiⁱ patck^o dusiⁱ*). *akütyiⁱ dusiⁱ dehaⁿ teaⁿkaⁿdi*, to take a book and go to hang it up (on a nail). *dusiⁱ dehaⁿ kyükihiⁿ teaⁿkaⁿdi*, take it off (the nail), and then take it back and hang it up! *do^oxp^o (nask^o) teaⁿkaⁿdi*, to hang up a coat on a nail (= *x^ohey^o*).—*teaktak^odi*, to hang up several objects (*teaktak^ok-ha^oye^odi*, *teaktak^ok-hañke^odi*). *teaktak^ote*, (he) hung them up (31: 29). *e^oyaⁿ kiⁱdih^o kiⁱduniⁱ da teaktak^ote ha^omaki*, 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.

teaⁿka, notched (once), i. e., having a single notch.—*teaⁿkaⁿdi*, notched in many places.—*kdu^oteaⁿka* [J. O. D. suspects that it should be *dut^oteaⁿka*, the *k* being the objective sign]: *ayaⁿ kdu^oteaⁿka*, to cut a notch in wood with a knife (*ayaⁿ i^odut^oteaⁿka*, *ayaⁿ ndut^oteaⁿka*; *ayaⁿ kdu^otedktuⁱ*, *ayaⁿ i^odut^otedktuⁱ*, *ayaⁿ ndu^otedktuⁱ*). Imperatives: *ayaⁿ kdu^otedka^o* (to a child); *ayaⁿ kdu^otedkaikiⁱ* (man to woman); *ayaⁿ kdu^otedkakañko^o* (man to man).—*kdu^oteaⁿkaⁿdi*; *ayaⁿ kdu^otedkaⁿdi*, to cut notches in wood with a knife (*ayaⁿ i^odut^otedkaⁿdi*, *ayaⁿ ndu^otedkaⁿdi*; *ayaⁿ kdu^otedktuⁱ*, *ayaⁿ i^odut^otedktuⁱ*, *ayaⁿ ndu^otedktuⁱ*).

teaⁿki, thick.—*hiⁿ teaⁿki*, thick hair.

teaⁿku, oak. — *teaⁿku^o miska^o*, 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.) *taxkudiⁱ*, the post oak, the *Quercus catesbii* (or turkey oak of America); the water white oak or swamp post oak. *teaⁿku^o t^odu^oka^o*, the "very rough oak," the black-jack oak (= *teaⁿku^otaxkudiⁱ*)? If it be the black-jack, it is the *Quercus nigra*. *teaⁿku^otaxkudiⁱ*, the jack oak, probably the black-jack or *Quercus nigra*. *teaⁿku^o t^odi*, or *teaⁿku^o t^odi*, the red oak. *teaⁿku^owa^o saⁿ*, the

white oak (of central Louisiana); probably the *Quercus bicolor* or swamp white oak.—*itca'xka'* (see *tea'*), a post; *itca'xka' sin'hiw'*, a standing post. *itca'xka' to tea'xkonni'*, the post is forked (at the top). *a'ya' itca'xka'*, a post.

Tcaxta', a Choctaw.—*Tcaxta' anyadi'* or *Tcaxta' hany'a'*, a Choctaw person; the Choctaw people. *Tcaxta' hany'a' adl' un'ka' de te'*, I wish to speak the Choctaw language. *Tca' haxti'*, 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'ni'ki ne Tca'lēta'*, that is Charlie's dog. (See *Djim, Latci'*.)

tcantē', a breechcloth (Bj., M.). This is the ancient Biloxi word, the modern one, given by Bk., being the following: *tcnho'nde* or *tcūhan'kē'* (cf. *tcn'diui'*), a breechcloth. *tcnho'nde on'ni, ē'xa on ne'di*, he had on the breechcloth; that is all he had on (Bk.).

tcati', splintered, split.—*aya' tcati'*, a splinter. *utca'i* (he) split him open (31: 37). *nku'tculca'ti*, I split it (23: 3, 7). *hayi'nk tca'yē'*, to clear land of bushes (*hayi'nk tcahayē'*, *hayi'nk tcahūn'kē'*). *dutca'ti'*, to split an object by pulling apart with the hands; to make a splinter by cutting (*ē'dutca'ti, ndu'tca'ti*). *dūkūsa' dutca'ti'*, to make a splinter by cutting with a knife. *azō'k dutca'ti*, split cane. *dūkūsa' son'sa dutca'ti'*, given as meaning to cut in two at one blow, but it should be rendered to split at one blow (*ē'dūkūsa' son'sa ē'dutca'ti'*, *ndū'kūsa son'sa ndu'tca'ti*).—*du'tca'ta'ti'*, to make many splinters by cutting (*ē'dutca'ta'ti, ndu'tca'ta'ti'*). *dūkūsa' du'tca'ta'ti'*, to cut often with a knife, making many splinters.—*u'tūta'ti'*, to split, as wood, with an ax; to split by cutting with a knife (*yu'tūta'ti'*, *ūn'ku'tūta'ti'*).—*u'tūta'ti'*, 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'tūta'ti'*, *nku'tūta'ti'*). *dasē u'tūta'ti'*, to split, as a stick, by biting

(*ē'dasē yu'tūta'ti'*, *ndasē nku'tūta'ti'*).

tca'.—*tca'xkonni'*, to be forked. *itca'xka' to tea'xkonni'*, the post is forked (at the top).—*ko'natcon'ika*, forked (?). *pa'zē'xk sūti konatcon'ika*, "hawk with forked tail," the swallow-tailed hawk. *aya' kulca'xkonni*, a forked post.

tca'.—*tca'tca'hay'i*, 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. *hatedopi'*, anything that is smooth.—*tedoyē'* to make smooth by planing, rubbing (*tedo'hayē'*, *tedo'hūn'kē'*). *dūk-xohi' tedoyē'*, to make smooth by using a draw-shave.—*tedohiyē'*, to make smooth by rubbing (*tedo'hayē'*, *tedo'hūn'kē'*). *tedo'hiye xo'*, did any one smooth it?—*tedo'wūyē'*, to smooth. *aya' tēdo'wūyē'*, to smooth wood by using a draw-shave or a plane (*aya' tēdo'wūhayē'*, *aya' tēdo'wūn'kē'*).—*dūktedū'*; *aya' dūktedū'*, to smooth wood with an ax.—*na'ti'tēdo'hiyē'*, to make smooth by walking on (*na'ti'tēdo'hayē'*, *na'ti'tēdo'hūn'kē'*).—*sidu'hi'*, worn smooth by rubbing, as clothing. *sidu'hiyē'*, to wear smooth by rubbing, etc., as clothing (*sidu'hayē'*, *sidu'hūn'kē'*).

tcē, to drip, ooze (see *uyē*).—*du'tētcē'hi*, he let it drip often (6: 17) (*dutētcē'hi*, *ndutētcē'hi*). *tcehi'*, to ooze out. (Also 19: 11; p. 153: 24, 25.)

tcēdi'.—*hade' pad'fa' dfa' tēdi'*, a great talker.

tce'hi.—*adūktce'hiyetu'*, you (pl.) make too much noise (p. 165: 26). *adūktce'yētu*, they make too much noise (p. 165: 27). *adūktce'hūn'kē'tuni'*, we do not make too much noise (p. 165: 28). *ka'dūktce'yeni'*, he did not make too much noise (p. 165: 29).

tcētkā', a hare or rabbit.—*eon'nidi' tcy'ni'ki tētkā'k no'xē yu'kē'di xyan' om'pi'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 *tētkak*, marks the object. *tētkahi'* (= *tētika* + *ahi*), a rabbit-skin. *tētkahi' utupx'*, a rabbit-skin robe. *tētika san'*, a white rabbit. *Tētkana'*, the Rabbit, a mythical hero of the Biloxi; subject of action, *Tētkana-nadi'* (1: 3, 18; 2: 4, 5, 6, 30); *Tētkana'di* (2: 21, 26); object of action, *Tētkana'kan* (2: 24, 26, 27). *Tētkana' kūnkūn' unox'* *ha'nde ō'xa*, it used to be that the Rabbit lived with his grandmother. *Tētkana' kūnkūn' kīnōpa' ti' xyapka' kī'handōw' ētuxa'*, 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).—*tētkohi'* (= *tētkā* + *xohi'*), "the old or big rabbit," the sheep. *tētko'ahi'* (= *tētkohi* + *ahi*), a sheepskin. *tētko'x ahi'* (obtained by Gatschet) is the better form, according to analogy, as words ending in *hi* usually change that ending to *x* in contractions. *tētkoxo'ihim'*, wool. *tētkohim' doxpe'*, woolen cloth. (Also 16: 2, 5, 13; 20: 46; 28: 19.)

tē'tka, a dead tree (21: 22).—*ayan' tē't-kasān*, tree with the bark peeled off (21: 19, 25).

tei, or *tei'di*, du. and pl. of *tōho*; the two reclining objects.—*teitu'*, they lie down. *an'ya nōpa' tei' ha'maki nkyēhōw'ni*, I know the two reclining men. *tei' hīm-ki'*, said of two or more animals (not human beings) or inanimate objects in a horizontal attitude. *nōpa' tei' hīm-ki'*, two (books) lie in a pile, or two (animals) are reclining. *da'ni tei' hīm-ki'*, three (books) lie in a pile, or, three (animals) are reclining. *tei*, to lie (31: 5). *utci'*, they lie in it (8: 5). *ti tei nañki'*, *ti tei nañk*, they sit (?) in the house (19: 21). *teix kide'*, lay them all along! (26: 28, 30). *tei kide'*, lay them all along! (26: 33). *tē'tci*, *kide*, they lay down all along (28: 241). *tē'tcihu*, they lay down all along (28: 242). *kūtcko*, to lie in wait for him (7: 3). (Also p. 117: 8, 14; p. 119: 8, 13; p. 120: 5, 7, 9. *qmotci hayt*, "field-dwells-in-always," the *solidago* weed. *an'ya tei'di amā'ñki* 'a'yēhōw'ni, do you know (all) the reclining men? *tōho'xk nōpa' tei'di a'mañki' ko toxka' xē*

(w. sp.), the two walking horses are gray. *tōho'xk tei'di a'mañki' ko sūpi' xē* (w. sp.), the walking horses are (all) black. *an'sēp nōpa' hama' tei'di a'mañki' ko iñkta'*, the two axes lying on the ground are mine. *an'sēp tei'di a'mañki' ko pa'na iñkta'*, all the axes lying (on the ground, etc.) are mine. *an'sēp tei'di kī'naxadi' pa'na iñkta'*, all the scattered axes lying down are mine.

tei, to give up, surrender.—*kūci'* (they) did not wish to give it up (27: 4). *kī'tci* (he) did not wish to give her up (26: 35). *ñkiyū'ñkiyan' xki'tci*, I am unwilling to give up my daughter (p. 159: 5). (Also p. 159: 6, 7, 8, 9, 10, 11, 12, 13.)

teida', a scar.—*tē'tēida'* to be scarred (*i'tē'tēida'*, *nūci'tēida'*).

teida'gayi', the kingfisher.

teidi'ki, *teidi'ke*, *teidi'kē*, *teidi'ka*, what? why? wherefore? how? which? (probably same stem as *te* in *tē(ana)*, *tēina*, etc.).—*tōho'xk teidi'ki a'nde ita'* (horse which moves your), or *tōho'xk teidi'ki a'nde ko' a'yindi'ta*, which is your horse? *ayā'ki teidi'kē*, what kin are you two? *kīhā'ki teidi'kē yūlē'di*, what kin are they two? *teidi'kē andede'*, which of the two (7: 4). *teidi'kē yañtūkādāw'ni*, why did you not tell me? *teidi'kē kadēni'*, why does it not burn? *teidi'kē ē'pikayōw'*, why do you act thus? (3: 10). *teidi'kē mañkiyan' ānna'xē te'*, I wish to hear how he is. *teidi'kē hi'mañkiyan' ānna'xē te'*, I wish to hear how you (sing.) are (4: 1, 2). *teidi'kē mañktu' ānna'xē te'*, I wish to hear how they are. *teidi'kē hi'mañktu' ānna'xē te'*, I wish to hear how you (pl.) are. *teidi'ka i'wahē'di*, why did you cry out? Ans., *ñkī'ēkē nixki'*, because I was scared.—*tēidi'kika'*, *tēidi'kaka'*, why? wherefore? *tēidi'kika' ē'pikayōw'ni*, why have you done thus? (3: 20). *tēidi'kaka' ka'padiya'ñpeni'*, why have you not paid me?—*tēidi'kikē'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.)

teidi'kī'ina', 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).

teidō'na'.—*Atix teidō'na'*, Rapides, La. (the town so called).

teidūtka or **teitūtka'**, glittering, shining. By metathesis, this becomes *teitūtka*, which also means "silk cloth" (though the same word).—*hauni teitūtka*, "they dangle and shine," silver earrings.—*teidū'tkayē*, to make glitter by rubbing, as a gun barrel (*añksa' teidū'tkayē añksa' teidū'tkahayē*, *añksa' teidū'tkahāñkē*).

telka', a flying squirrel.

tein.—*teinañki'*, the knees (8: 28). *teinañkiya'*, the knees of one person, etc. *teinanta' wazehē*, the patella or kneecap. *teindi'* or *teindiya'*, the hips. *i'teindi* or *teindiya'*, your hips. *teinda-ho'ya*, the hip bones (Bk.). *donhi' teinda-ho'ya*, look at his hip bones (Bk.).

teina.—*teinahiyē*, to swing another (*teina'hihayē*, *teina'hihāñkē*) (cf. *xoxo*).

te'na, that many (cf. *te*, and *teidiē*).—*te'na yi'ñki*, a very few (2: 18). *te'nahinta*, go fast (male to male) (17: 22; 28: 215). *teina' yuke' di ko ē'i'kē*, (there are) as many as (said of living things).—*teina'ni*, *teinani'*, (1) how much? how many? *aya' teina'ni yuke' di*, how many men are there? *tohozka' ko teina'ni yuke' di*, how many horses are there? *ati' teina'ni*, how many houses are there? *aya' teina'ni*, how many trees are there? *keizka' ko teina'ni yuke' di*, how many hogs are there? *teina'n yuke' nkyē'ho'ni'*, I do not know how many (there are). *toho'xk teina'ni yuke' nkyē'ho'ni'*, I do not know how many horses there are. *aya' teina'ni nkyē'ho'ni'*, I do not know how many trees there are. *teina'ni ko ē'i'kē*, as many as (used after names of inanimate objects). *Tanyan' hanyā' teina'ni ko Tan-yi'ñkiya' hanyā' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *teina'ni nedi' ko uki'kiñge* (= *ukikiñge yuke' di*), (there are) half as many (animate objects).—(2) some. *aya' teina'ni*, some men. *tey'ñki teina'ni*, some dogs. *aya' teina'ni*, some trees. *ha'pi teina'ni*, some leaves.—

Teinaha'yina, Ancient of Wrens (31: 35). *teino'hedi'*, "it makes much noise," the wren. (Also 14: 18; 19: 15; 20: 34; 24: 7; p. 122: 3, 4, 5, 6, 7.)

teinase.—*teina' sēdi'*, to make the rattling sound heard when a chain is dragged (*teina'shayedi'*, *teina's hañkedi'*) (8: 25) (cf. *sahe*).—*teina'sēyē*, to make a chain rattle by dragging it, etc. (*teina'shayē*, *teina'shañkē*).

te'pana'kono', **teipānokano**, or **te'pana'kono**, a whippoorwill.

te'še, the sound heard in warm weather when one hits a tree (cf. *sahe*).—*teiseēdi'*, to make the sound "te'še," which is heard when one strikes a tree during warm weather, when the sap is flowing (*te'sayedī'*, *te'shañkedi'*).—*teicici'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.

teitcaki' or **teitcki'**, hard (cf. *teitceki'*).—*teitcicki'*, gravel.

teitceki', a terrapin, turtle (cf. *teitcaki'*).—*teitce'k nitani'*, the "big turtle," the loggerhead or snapping turtle of Louisiana, the alligator turtle. *teitce'k xuhi'*, "stinking turtle," a species of turtle. *teitce'k warka'*, the soft-shelled turtle.

teitcki'.—*duitcicki'*, to wring out, as wet clothing; to squeeze (28: 67) (W. *uitcicki'*, Tci. *uitcicki'*). *so'pri duitcicki'*, to knead dough (*i'duitcicki'*, *ndu'teitcicki'*).

teitcūtka or **teitcūtka'**.—*anahi' teitcūtka'*, to have the hair bristle up. *nka'nahin teitcūtka'*, my hair bristles up, stands on end. *teake' teitcūtka'*, to spread the fingers. *ññkta'ke teitcūtka'*, I spread my fingers (as in playing a piano).

te'i'wa, difficult, difficulty; trouble; troublesome.—*te'i'waxti' ndo'xt on*, we have seen great trouble (in the past) (5: 9). *teiwā'yata'*, do your best (male to male) (17: 21). *te'i'waxtiyata'*, do your very best (male to male) (17: 22).

te'wi' or **te'wiya'**, the intestines.—*te'wi' miska'*, the small intestines; *te'wi nitani'*, the large intestines.

te'ya.—*te'ya xu'hu*, rancid (cf. *xguhu*). **te'i'**.—*ate'ni*, grease. *ate'ni pti'di'*, to rub grease on an object, to grease it

- (*atcⁿni i'pāūdi'*, *atcⁿni ū'ñkpaūdi'*; *atcⁿni pāūtu'*, *atcⁿni i'pāūtu'*, *atcⁿni ū'ñkpaūtu'*). *wak tas atcⁿni*, "milk grease," butter. *kaz atcⁿni*, "bee grease," honey. *tcⁿcti*, very fat (26: 50, 86). *tcⁿtu*, they are fat (28: 249). *atcⁿni pi'hi ayudi'*, "grease smells-good tree," a slippery elm tree. *atcⁿni pñaskān'*, "grease bread," batter cakes. *atcⁿtza* (= *atcⁿni + tza*), "only grease," to be greasy (*aya'tcⁿtza'*, *nka'tcⁿtza'*; *atcⁿtzatu'*, *aya'tcⁿtzatu'*, *nka'tcⁿtzatu'*). *tcⁿitcⁿni* (Bk.) or *tcⁿicⁿni* (Bj., M.), soap. (Also 23: 2; 28: 251.)
- tcⁿi**, cover.—*tcⁿ w'hi*, blue cover (14: 24).—*ktcihⁿ*, a cover or coverlet for a bed. *ktcihⁿ ma'nte deyē*, to throw aside the cover (*ktcihⁿ ma'nte de'hayē*, *ktcihⁿ ma'nte de'hinkē*).—*ktcihⁿyē*, to put a cover on him (*a'ktcihⁿhayē*, *a'ktcihⁿhūñkē*). *a'ktcihⁿnya dandē*, I will put the cover on you (sing.). *a'ktcihⁿhiyañka'*, put the cover on me! (Also 14: 24, 25, 29.)
- tcⁿpoⁿ** or **tcⁿpoⁿyaⁿ**, the navel (cf. *in'tcⁿpoⁿ*).
- tcⁿkanē**, nine.
- tcⁿkaⁿni**, 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 (*yatcⁿniyaⁿ*, *ññktcⁿniyaⁿ*; voc., *tcⁿkaⁿni*).
- tcⁿkaⁿti'**, mashed, crushed, as fruit, etc.—*dtuckaⁿti*, to mash fruit, etc., in the hands (*i'dtuckaⁿti*, *ndtuckaⁿti*).—*dū-kūtckaⁿti*, to mash fruit, etc., by sitting on it or by hitting (*i'dūkūtckaⁿti*, *ndū-kūtckaⁿti*).—*natckaⁿti*, to mash, as fruit, by kicking or treading on (*i'natckaⁿti*, *ñna'tckaⁿti*).
- tcⁿkē**, to tie (?).—*dūkūtckē*, to tie any object (*i'dūkūtckē*, *ndū-kūtckē*) (1: 15; 28: 191). *yi'dūkūtckē*, he tied you. *ya'n-dūkūtckē*, he tied me. *hiya'ndūkūtckē*, you tied me. *dūkūtckē xwō'dikēdi*, to tie an object loosely. *dūkūtckē saⁿhaⁿxⁿtiyē*, to tie an object tightly (*i'dūkūtckē saⁿhaⁿxⁿtiyayē*, *ndū-kūtckē saⁿhaⁿxⁿtiñkē*). *ndū-kūtcke ne'di*, I am (standing) tying it (8: 3; 28: 24). *kida'kūtckē* (= *kida'kūtckē*), to tie an object for another (*ya'kida'kūtckē*, *a'xikida'kūtckē*). *toho'xk si kida'kūtckē*, to hopple a horse. *kida'kātckē*, (she) tied it for her (26: 37). *kukida'ckēyē*, he tied them together for her (28: 179).
- take**.—*in'dūckēdehi'* or *ñtckē'dehi'*, ribbon.—*ickē'niñⁿ*, 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.
- teko**.—*ickoki'* or *tekuki'*, lame; to be lame, to limp (*i'tekoki*, *ñ'ñkūtckoki*). *to'han-añⁿ aⁿxⁿti tcko'ki ndoⁿhoⁿ*, I did see a lame woman yesterday.
- teku**.—*apa'tekuni'*, corn dumplings (perhaps from *paska*, bread).
- tekuyē**, sweet.—*itku'yixti'*, very sweet (22: 10). *ko tekuyē*, "sweet gourd," watermelon.—*watckuyē*, sugar. *watckuyē udi'* or *watckuyē udi'*, sugar cane. *watckuyē wihi'*, molasses. *watckuyē ati'*, "sugar house," a sugar refinery. *watckuyē hudi' amān'ya*, a sugar field. *afo'watckuyē*, sweet potatoes.
- teodoⁿ**, to mourn.—*a'tcodoⁿta hande oⁿni*, she was mourning for him in the past (13: 2). *antcodoⁿ*, a widower (one who mourns for the dead). *a'xti antcodoⁿ*, a widow.
- teo'ha**, a prostitute.
- teohi'**, a cold.
- tooka'**, a piece broken out at the top (26: 15).
- teo'kanaⁿ**, when? (cf. *tcak*).—*tan-yi'ññiyaⁿ tco'kanaⁿ e'yaⁿ kayu'di*, when did you come from Cheneyville (or Lecompte)?
- teo'oⁿ**, to take up.—*itco'oⁿni*, you took it up. *uñktco'oⁿni*, I took it up. *utco'oⁿtu'*, they took it up. *utco'oⁿni*, he took it up (6: 10).
- teoⁿ**.—*natcoⁿ*, to plait (*i'natcoⁿ*, *ñna'tcoⁿ*; *natcoⁿtu'*, *i'natcoⁿtu'*, *ñna'tcoⁿtu'*). *axō'k duloa'ti natcoⁿ nñon' nñon' nda'sk nñon'*, I make baskets and mats out of split cane (Bj., M.).
- teoⁿaditi'**, the membrum virile.—*wak tcoⁿitūsi*, castrated cattle.
- teofñkteona**, a mythic hawk (20: 3, 37, 41).

tepa^a, tepa^a (8: 30), old, decayed (see *xohi'*, *tc*). (Also 14: 25; 22: 12; 26: 11, 24, 73.)

tepe^a.—*in'icpe^a*, to laugh at him (*ayin'icpe^a*, *nkin'icpe^a*). *inyi'icpe^a*, I laugh at you (cf. *xa*).—*ki'icpe^a*, to laugh at it for him (i. e., at his mistake); they laugh at each other (*yaki'icpe^a*, *arki'icpe^a*).—*kin'icpeni'*, not to laugh at him (*kayin'icpeni'*, *nkin'icpeni'*). (Also 17: 10, 14; 19: 13; 29: 12.)

tepu'xi, tepuxwi, teipu'xi, a blanket.—*tepu'xi dunini'*, to fold or roll a blanket several times. (14: 24, 29; 22: 12.)

teci, red.—*hap tci'* a red leaf; *ha'p tci'tu'*, red leaves. *ti ne' ko tci' xē* (w. sp.), the house is red. *toho'xk xē'he ne' ko tci' xē* (w. sp.), the sitting horse is red. *toho'xk to'ni a'mañki' ko tci' xē* (w. sp.), the two sitting horses are red. *toho'xk to'ani a'mañki' ko tci' xē* (w. sp.), the sitting horses are (all) red. *ma'sa ū'ta'xti' tci' o'ni*, to make iron red hot. *tcitzi'*, "very red," deep red.—*tcidiyē'*, to redden (*tcidihayē'*, *tcidihāñkē'*). *Waka tcidiyē' hincitciya ti onyan'*, "Place-where-the-man-who reddened-rawhides-used-to-live," Bismarck, La. *tcū't ada'sa'*, pink. *tcū't sidī'*, "red yellow," light red. *tcū't sūpka'* or *tcūt sūpka'*, "red, somewhat black," dark red, blood red.—*tcūtki'*, reddish. *tcūtkā'* (= *tcuti*+*ka*) or *tcūt kūtki'*, "a sort of red," lilac, purple. *tcū'tka sa'*, "between red and white," pink. *kūḍeska qtcūtkā*, a red bird.—*kutcu'xni*, (he) was not red (31: 40). (Also 21: 28; 31: 41.)

tcu, or teudi, to put, to plant (*i'tcu*, *ntcu'*).—*piçato' ntcu' no'pa'*, I put the cotton in two places. *piçato' ntcu' dani'*, I put the cotton in three places. *ayan' dan'xku tcu'*, "wood take and be returning put on the fire," to go to get firewood (sic). *a'yan' teudi'*, to put wood on the fire, she puts wood on the fire. *da'niya' teudi'*, to lay the third (book) on a pile. *aye'ki ūñktcu'di*, I planted corn (5: 3). *teudē'*, (he) threw them down (17: 8). *tcu'di*, he filled (6: 16). *tcu*, filled (6: 16). *teude'tu*, they abandoned (26: 1). *atcu* (he) threw it on him (31: 29). *a'ntateko'ye*, he placed it crosswise (with the end toward

him [?]) (8: 8). *o miska xa utcidi*, "fish-small-box-they-are-put-in," sardines.—*ayan' tcuka*, firewood.—*ki'tcu'di*, to put it down for another, to put down a number of small objects for another. *Tcē'tkana' kūtcu'di*, he (the Bear) put down (the young canes) for (=before) the Rabbit (2: 19).—*tcu dē'di*, to sow or plant, as seed. *so'p'xo'ni ntcu' dē'di*, to sow wheat. *so'p'xo'ni ūñktcu' dē'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'tcudedu'*, *nka'tcudedu'*). *atcu'de' heda'*, he has finished putting them on it. *nka'tcu'de' heda'*, I have finished putting them on it. *atcu'da' dande'*, he will put them on it (*aya'tcu'da' dande'*, *nka'tcu'da' dande'*).—*teudē' tcu'ti teude-di'*, to scatter, to sow broadcast (*teudē' i'tcuti teudedi'*, *teudē' ū'tcu'ti teudedi'*; pl., *teudē' tcu'ti teudedu'*, *teudē' i'tcuti teudedu'*, *teudē' ū'tcu'ti teudedu'*).—*ha' utcudi'*, to plant (*ha' yutcudi'*, *ha' nku'tcudi'*; *ha' utcutu'*, *ha' yutcutu'*, *ha' nku'tcutu'*). *ha' utcudi xyan'*, he must plant it. *ha' utcu' pi'hedi'din'*, he ought to plant it. *afo' utcu'di*, to plant potatoes. *afo' utcutu'*, they planted potatoes (1: 1). *kūtcutu'*, they planted it again (1: 2).—*teudedi'*, to spill a liquid, etc. (*icū'de*, *ntcu'de*). *uxtūki' teudedi'*, 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.)

teue.—*ki'tcueyē'*, to lend an object to another (*kiteue'hayē'*, *kiteue'hāñkē'*; *kiteue'yētu'*, *kiteue'hayētu'*, *kiteue'hāñkētu'*). *kiteue'hinyē'*, I lend it to you. *kiteue'yañkē'*, he lends it to me. *kiteue'hiañkē'*, you lend it to me. *kiteue'ya dande'*, he will lend it to him. *kiteue'haya da'nde*, will you lend it to him? *kiteue'hāñka dande'*, I will lend it to him. *kiteue'hinya dande'*, I will lend it to you. *kiteue'yañka*, lend it to me! (Also 12: 2).—*kūki'tcuē'yēni'*, not to lend it to him (*kūki'tcuē'hayēni'*, *kūki'tcuē'hāñkēni'*). *kūki'tcuēhinyēni' dande'*, I will not lend it to you. *kūki'tcuē'hāñkēni' dande'*, he will not lend it to

me. *kúki'tcu'e'hiyañkëni'* da'nde, will you not lend it to me?

tcúkdëxyi', a handkerchief; a cap.—*tcúkdëxyi' nítani'*, or, *tcúkdë'xyi nítani'*, a "big handkerchief," a shawl.

tcúko'ni'.—*ya'xtci tcúko'ni*, diaphragm.

tcúmu'ki' (Bk.), *tcémūk* (Bj., M.), *tcú-mūx* (20: 47), generic, a mouse; mice.—*tcémū'k adaxkë'*, the mouse makes a gnawing or grating sound by biting wood, etc. *tcémū'k katiti'*, the mouse is eating (sic). (See ti.) *tcú'mūk sa'*, a white mouse (Bk.).

tcúp.—*tcútcapi*, or *tútcá'pyi*, slippery. *natcú'p'* (her) foot slipped (28: 120). *ducú'p*, she missed it (28: 248). *tcútcapi'xti tútcá'pyixiti'*, very or too slippery. *tcútcapi'xti ka' nducú'p'*, as it was very slippery, I could not hold it, or, it was too slippery for me to hold.—*tútcá'pyixitiyë'*, to make very slippery (*tútcá'pyixitiyayë'*, *tútcá'pyixitihiñkë'*).—*da-tcú'p*, to miss with the mouth, lips, teeth, etc. (*i'datcú'p*, *nda-tcú'p*). *da-tcú'p ka' taho'*, it falls because he lets it slip from his mouth.—*datcú'p'*, to miss an object in grasping after it, or, in reaching out to an object; to miss with the mouth, lips, teeth, etc. (= *datcú'p*) (*i'datcú'p*, *nda-tcú'p*).—*ducú'p'*, *ducú'p*, to miss, as in trying to catch a ball (*i'ducú'p*, *nda-tcú'p*). *tcútcapi'xti ka' nducú'p'*, as it is too slippery, I could not hold it. *ducú'p ka' taho'*, as it slips from his grasp it falls. *i'ducú'p ka' taho'*, it fell because it slipped from your grasp. *nda-tcú'p ka' taho'*, it fell because it slipped from my grasp. *ducú'p kta'ho*, to let meat or bread drop.—*natcú'p'*, to let the foot slip (*i'natcú'p*, *nda'natcú'p*).—*a'natcú'p*, to kick at an object and miss it (*aya'natcú'p'*, *nka'natcú'p'*).—*dükütépi'*, 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' dükütépi'*, to miss a dog in trying to hit him (*i'dükütépi'*, *nda'ükütépi'*). *spdehi' dükütépi'*, the knife slipped.—*pütépi'*, given as a synonym of *dükütépi'*, to fail in pushing or punching. *tcú'ñki dasë' pütépi'*, the dog missed (his aim) in trying to tear with his teeth. *tcú'ñki kte' pütépi'*, to

miss the dog in trying to hit him (*i'pütépi*, *ññkëpütépi*). *ññkowa' pütépi' taho'*, it slipped off of its own accord, as a belt from a wheel, and fell.—*kidutépi'*, to drop another's property from the hand (*ya'kidutépi'*, *a'xkidutépi'*). *i'kidutépi'*, he dropped your property from his hand. *i'ññkë-dutépi' te n'ñki*, I do not wish to drop your property from my hand. *ya'xkidutépi'*, he dropped my property. *hi-ya'xkidutépi'*, thou (you) dropped my property. *kidu'tépinini'*, not to drop another's property from the hand(?).—*ickë'*, to slip off the helve, as an ax sometimes does. (Also 20: 38; 26: 29; p. 153: 33.)

tcúpa'.—*ducúpa'* (she) dipped it up with the hand (26: 47).

tcúy.—*tcú'yxti*, very old (28: 185).

tcúy.—*tcú'yxti*, very fast (28: 219).

tcuwa', in what place? where is it?—*ta'ya'w' xa'w' ko tcuwa'*, where is the village? (Also 18: 11; p. 121: 11.)

tcuwa'hana', a cedar.

tcú'ñki or *tcúñki'*, a dog.—*tcú'ñki dasë' pütépi'*, the dog missed (his aim) in trying to tear an object with his teeth. *tcú'ñki kte' pütépi'*, or *tcú'ñki kte' dükütépi'*, he failed to hit the dog. *pu'he-ki'ka' tcú'ñki*, she blew the horn for the dog to come. *pu'heaxk' dāha' tcú'ñki*, I blow the horn for the dogs to come. *tcú'ñki sōsa'*, one dog, a dog. *tcú'ñki nōpa'* two dogs. *tcú'ñki na'icka'*, a few dogs. *tcú'ñki yi'hi*, many dogs. *tcú'ñki pana'*, all the dogs. *tcú'ñki tcina'ni*, some dogs. *tcú'ñki ma'ñki a'duse*, that (reclining) dog bites. *tcú'ñki ma'ñkdë ka'dusen'*, 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 yuñë'di*, "dog my they-move," I have dogs. *tcú'ñki i'tak a'nde* or *tcú'ñki i'tak nañki'*, you have a dog. *tcú'ñki' ktak a'nde* or *tcú'ñki ktak nañki'*, he or she has a dog. *tcú'ñki ne ka'ta*, whose dog is this? *tcú'ñki ne Tca'lita'*, that is Charlie's dog. *tcú'ñki ne Dymta'*, that is Jim's dog. *tcú'ñki teya'w'xkiyë'*, he killed a dog for me (my

dog). *tcu'ñk' inñta' t'e'yě*, he killed my dog. *tcu'ñk' inñta' t'e'xitiu'*, my dog has been killed. *tcu'ñk' ita' t'e'yě* (dog your he-killed), or *tcu'ñk' t'e'h'kiyě* (dog he-killed-for-you), he killed your dog. *Dj'm tcu'ñk' kta' t'e'yě*, he killed Jim's dog. (Also 2: 30; 11: 4, 6, 8; 26: 10; 28: 30, 41, 42, 47, 49, 118, 121, 122, 217.)

Dj'm, Jim, as in name of James Jackson, a Biloxi near Lecompte, La.—*Latci' ko Dj'm kue'naska'ni na'*, Charles Prater is not as large as Jim Jackson. *Dj'm, tcu'ñk' kta' t'e'yě*, he killed Jim's dog. (We could not say, "*Tcu'ñk' Dj'mta' t'e'yě*."—M.) *tcu'ñk' ne Dj'mta'*, that is Jim's dog.

t! interjection of denial, doubt, annoyance, disappointment; oh!—*t! siye' xye*, Oh! what a lie! *t! si'yewa'yě*, oh, how untrue!

ta.—*ita'*, a deer. *Ita' anyadi*, the Deer people or clan of the Biloxi tribe. *Ita' odi' to'xti* (lit., Deer shoot). *I'ta han'yadi'*, a Deer person. *Ita'ya'ya'di'*, are you a Deer person? *I'ta nkan'yadi'*, I am a Deer person. *I'ta han'yatu'*, they are Deer people. *Ita'ya'yatu'*, you are Deer people. *Ita' nkan'yatu'*, we are Deer people. *ta' ah'i'*, or *tah'i'*, a deer-skin (4: 3) (cf. *sika*). *tah'i' utuxpě'*, a deerskin robe. *ta'hu waxi'*, "deerskin shoes," moccasins. *ta'indoke'* (= *ita' + indoke*), a buck, male deer. *tayot'*, "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'*, *nkitu'*; *iatu'*, *yiatu'*, *nkitatu'*). *ita'daha'*, to have them. *yita'daha'*, thou hast them. *nkitadaha'*, I have them. Bj. and M. also gave the following: *toho'xk da'ni yata'*, he has three horses; *toho'xk da'ni ayita'*, you have three horses. *anya' akúds ti'ta ne'yan'*, "man store has elsewhere," a storekeeper. *tada'on*, his or her animate objects. *toho'xk tada'on*, his horses. *si'ito' tada'on*, her or his boys. *taya'*, her, his (26: 90, 91; 28: 118). *in'xututu*, it was theirs (27: 4). *tiatu'yam*, their house (28: 136). *inñta'*, mine (p. 120: 1). *nk'indi'ñkta*, it is mine

(28: 226). *ayita'*, you have them (?). *toho'xk ayita' i'kšnē'*, he stole your horse from you.—*ita'* (= *ayindita*, *ayita*), your, yours; it is yours (p. 120: 3). *amē'p su'di na'ñki ko ita'*, the ax head is yours. *toho'xk tē'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. *i'tada'on*, thy or your animate objects. *toho'xk i'tada'on*, thy or your horses. *si'ito' i'tada'on*, thy or your boys. *i'tadaha'* (= *itadahn*, *ayitadahn*), thy or your (sing.) living objects. *toho'xk ama'ñki i'tadaha'*, those are your horses. *i'tak*, your; used in forming sentences denoting possession. *tcu'ñk' i'tak a'nde*, "dog your moves," and, *tcu'ñk' i'tak na'ñki'*, "dog your sits," i. e., you have a dog.—*kta*, his, hers; it is his or hers (p. 120: 2, 4). *amē'p si'n'hin nē' ko kta'*, the standing ax is his. *akuē' na'ñkiyan kta'*, that (object hanging up) is his hat. *toho'xk ne kta'*, this is his horse. *Si'ito' toho'xk kta' kšnē'*, he stole "Boy's" (Bankston Johnson's) horse. *Dj'm tcu'ñk' kta' t'e'yě*, he killed Jim's dog. *ktak* (probably objective), his, or her; used in forming sentences denoting possession. *tcu'ñk' kta'k a'nde*, dog his (or her) moves, and *tcu'ñk' kta'k na'ñki'*, dog his (or her) sits, i. e., he or she has a dog. *kta'ni*, it is not his or hers. *miko'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*).—*yañka'dükta nan'ni*, it might mash me (p. 159: 4)?

taha'ñkōna', a yellow-eyed duck (Bj., M.), the summer duck (20: 52), the squealer 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), *ñ'ñktahan'niyan'* (28: 156); voc., *tahan'ni'*).

tahi.—*dūktahi'*, to shake, as a blanket, in order to remove the dust (*i' dūktahi'*, *ndūktahi'*; *dūktaxtu'*, *i' dūktaxtu'*, *ndūktaxtu'*).

tahi', many (8: 21) (cf. *yi'hi*).—*ti' tahi'*, "many houses," a plantation. *wax ta'hixti'*, or, *wax ta'xti*, to have many cattle.—*ta'xti* (= *tahi' + xti*), many. *wax ta'xti* or *wax ta'hixti'*, to have many cattle.

taho' or **toho**, to fall.—*ducti'p ka' taho'*, it falls because it slips from his grasp. *datci'p ka' taho'*, it falls because he lets it slip from his mouth. *iñkowa' pūtcpi' 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'ika taho'*, a fallen hollow tree (7: 8). *ina ta'ho*, "the sun falls," sunset. *a'ya' to'ho nañke'di*, the tree fell. *a'ya' to'ho nañki i'na'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. *i'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.—*kaho'* (= *k=ka'* (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.)

taini'.—*mari taini*, a chicken's gizzard. **taki** or **takiya'**, the leg above the knee; his or her thighs (*i'taki* (*ya'*), *ntaki'* (*ya'*)).

takoho', a prairie.—*Takoho' yinñkian'*, "Small Prairie," Avoyelles Prairie, Louisiana.

tako'tci, turning somersaults (25: 7) (*i'tako'tci*, *uñktako'tci*, *tako'tctu*, etc.).—*tako'tciye*, to cause him to turn somersaults, or to turn over by taking hold of his legs (*tako'tcihayē*, *tako'tcihañkē*). *tako'tcihi'yē*, did he cause you to turn somersaults? *tako'tciyañkē'*, I cause to turn somersaults.

tax.—*dūkta'x*, (he) scared them off (28: 31). *ya'xkidu'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-*

kedi').—*tata'xēdi'*, *ani' tata'xēdi'*, the gentle patter of rain.—*to'xpuzēdi'*, to make the sound heard when one hits on a board with the end of a pencil, etc. (*to'xpuzaye'di*, *to'xpuzhañkē'di*).—*tūda'xēdi'*, to make the sound heard when a horse walks on hard but unfrozen ground. *e'fazkiye'* (8: 29).

taxoxka' or **taxoxkaya'**, his or her ribs; a rib (*i'fazoxka* (*ya'*), *ñta'xoxka'* (*ya'*)).

taxpa'.—*taxpa' pūqasi'*, 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." *pūqasi'* means "flat."

taxpadi' or **taxpadiya'**, the temples of any one (*i'taxpadi'* (*ya'*), *nta'xpadi'* (*ya'*)).

ta'ma, a beaver.—*tamahi'* (= *tama' + ahi'*), a beaver skin.

tamī, to work, to busy oneself.—*ata'mīni*, to work (1: 1) (*aya'tamīni*, *nka'tamīni*; *ata'mītu'*, *aya'tamītu'*, *nka'tamītu'*, or, better, *nka'uti*). *yañka'wati' kiki'*, *nka'tamīni*, I work although I am sick. *atamini iñkxwi*, he always works. *nkatamini iñkxwi*, I always work. *yata'mītu' kikiñ'paxi' nēñihē' žtañko'*, I like your working (for yourselves), so I am working too (5: 2). *yata'mītu'*, you work for yourselves (5: 2).—*ta'mino'mi'*, to dress himself or herself (*hi'a'mino'mi'*, *nkata'mino'mi'*). *ia'mīni*, he was dressed in (30: 3). *ia'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 (*i'tando*, *d'ñktando'*; *tandotu'*, *i'tandotu'*, *d'ñktandotu'*).—*tando' a'kaya'*, 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'*, *uñkta'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'*, *uñkta'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 a'yafo'* (Bj., M.) or *Tuñ'ks*

hayo'do' (Bk.), a Biloxi man (as distinguished from a woman). *Ta'nēks aya'*, or *Ta'nēks aya'di'* (Bj., M.), or *Ta'nēks hayo'di'* (Bk.), the Biloxi people, a Biloxi person. *Ta'nēks ha'ya'* *dede'*, or *Ta'nēks ha'ya' ade'*, the Biloxi language. *Ta'nēks ha'ya' ade' ūñka'de te'*, or *Tanē'ks ha'ya'di' ade' nka'de te'* (M.), I wish to speak the Biloxi language. *Ta'nēks ha'ya'di'*, he is a Biloxi. *Ta'nēks a'ya'ya'di'*, are you a Biloxi? *Ta'nēks nka'ya'di'*, I am a Biloxi. *Ta'nēks ha'ya'tu'*, they are Biloxi. *Ta'nēks a'ya'ya'tu'*, are you Biloxi? *Ta'nēks nka'ya'tu'*, we are Biloxi (i. e., men). *Ta'nēks a'xti'*, a Biloxi woman, she is a Biloxi woman. *Tanēks a'ya'xti'*, are you a Biloxi woman? *a'*, *Tanēks nka'xti'*, yes, I am a Biloxi woman. *Tanēks a'ya'xtitu'*, are you (pl.) Biloxi women? *Ta'nēks sa'ya si'ŋto'* (sic), he is a Biloxi boy. *Tanē'ks sa'ya si'ŋto'*, are you a Biloxi boy? *a'ha'*, *Tanē'ks sa'ya ūñka'ŋto'*, yes, I am a Biloxi boy (Bj., M.). *Tanē'ks sa'ya sa'ñki'*, she is a Biloxi girl. *Tanē'ks sa'ya isa'ñki'*, are you a Biloxi girl? *a'*, *Tanē'ks sa'ya ūñka'sa'ñki'*, yes, I am a Biloxi girl. *Tanē'ks ha'ya'di' yade'di'*, do you speak the Biloxi language? *Tanē'ks ha'ya'di' ade' nka'de'ni'*, I do not speak the Biloxi language. *pana' Tanē'ksa ha'ya'tu'*, all the Biloxi people. *Tanē'ks sa'ya ta'ya'na'*, a Biloxi village (Bj., M.).

ta'ni, du. of *xēhe*, they two sit (p. 119: 7).—*toho'xk no'pa' ta'ni a'man'ki' ko tci' xē* (w. sp.), the two sitting horses are red.—*ta'ni yoka'*, "it stays in the swamp," the water snake, the water moccasin.—*ta'ani*, pl. of *xēhe*, they sit (p. 119: 12; p. 141: 14). *ta'am*, they sat (28: 31). *toho'xk ta'ani a'man'ki' ko tci' xē* (w. sp.), the sitting horses are (all) red.

tao', cry of the squealer duck (26: 91).

tao'ni'.—*ani' tao'ni'*, an overflow.

tāp, *tūp*, *tāwi*, *tāwē* (26: 63), to make a slapping, pattering, or popping sound.—*tūpto'we*, making a pattering sound with the feet (16: 15). *a'ni ta'wē'di'*, he made a popping or slapping sound in water (p. 159: 28). *a'ni ta'wē'yē'di'*, did you make a popping or slap-

ping sound in water? (p. 159: 29). *a'ni ta'wē'ŋte'*, I make a popping or slapping sound in water (p. 159: 30).—*ta'ptowe'di'*, to make a popping, slapping, or pattering with the feet (*i'ŋtptowayē'di'*, *nid'ptowañkē'di'*; *ŋtptowetu'*, *ŋtptowayetu'*, *nid'ptowañkē'tu'*). *e'ŋiha' ta'ptowe'di'* *Tē'ŋkanadi'*, and then the Rabbit made a pattering with his feet (2: 5).

tapi'.—*ta'k tapi'*, the back of the hand.

tapka, flat, as a cap (cf. *xyapka'*). *aku'e ta'pka*, a cap ("a flat hat").

tasi', or *tasiya'*, the female breasts (*i'tasi(ya'na')*, *ŋ'ñkasi(ya'na')*).—*wak tasi'*, cow's milk.—*tasi' pūdiya'*, the nipples (?), "the tip ends of the female breasts."

ta'ti'ko'ni', a knife used by the Biloxi women for fleshing a hide, by pulling toward the one holding it.

ta'wiya', on top of; upon; above; upper (as distinguished from *xwihi*, lower).—*a'xu ta'wiya'*, upon the stone (p. 150: 1). *pa'hi' ta'wiya'*, a mustache ("hair above"). *tūcūw' ahi' ta'wiya'*, upper eyelids. *pata'wiya'*, crown of the head. *ihi'yapi' ta'wiya'*, the upper lip. *pūs tawiya'*, the top of a round-topped hill or ridge. *ti tawiya'*, upon the house.

tayo', the cheek; the cheeks (of one person) (*i'tayo'*, *ŋ'ñkata'yo'*; *tayotu'*, *i'tayotu'*, *ŋ'ñkata'yotu'*) (cf. *yo*).—*tayo' dūseyē'*, to make a clapping sound by slapping the cheek.

ta', large.—*ason' ta' ŋda'hi hande'trya'*, he (the Bear) was seeking a large brier patch (2: 4). *ha'me ta' o'ni nka'ti' na'*, I dwell in a large bent tree (2: 11). *A'xu tana*, "Big Rock," Boyce, Rapides Parish, La. *ta'xti*, very large. "*ason' ta'xti nka'ti' na'*," *ēha' kide'di'*, "I dwell in a very large brier patch," said he and went home (2: 2).—*nūani'* or *nūa'ni*, large. *ti' nūani'*, the house is large. *aku'e nūani'*, the hat is large. *i'ŋoho' ko nūani' xē* (w. sp.), the log is large. *ayipa' nūani' xyē* (m. sp.), your head is large. *a'ma' nūa'ni*, large ducks (of all species). *podehi' nūani'*, a butcher knife. *nūa'nixti* (= *nūani* + *xti*) or *nūa'xti nūa'xti'*, very large, too large, stout (the opposite of *end'hi*). *nūa'nixti kīdusi'*,

it is too large for him to hold. *nita^w-xti ka^wndu^wni*, it is too large for me to hold. *ti^w nita^w-xti*, the house is very large. — *nitata^wni*, each one (is) large, (large in the plural). *a^wyipatu^w nita^w-ta^wni xyē* (m. sp.), your heads are large *e^wwe yuke^w pa nitata^wni xyēzo^w* (m. sp.), their heads are large. *ūñka^wpatu^w nitata^wni xyē* (m. sp.), our heads are large. — *nita^wyan^w*, large. *ani^w nita^wyan^w*, the ocean. *akūds ti nita^wyan^w*, a big store. *inika nita^wyan^w*, "big star," the morning star. — *nita^wye^w*, to enlarge (*nita^whayē^w*, *nita^whāñkē^w*). *tpē^w nita^w-ye^w*, to enlarge a hole. — *knita^w-xti*, to be too large for him. *i^wknita^w-xti*, too large for you. *ya^wñknita^w-xti*, too large for me. *akue^w knita^w-xti*, the hat is too large for him. *akue^w i^wknita^w-xti*, the hat is too large for you. *akue^w ya^wñknita^w-xti*, the hat is too large for me. *do^wxpē naskē^w knita^w-xti*, the coat is too large for him. *wari knita^w-xti*, the shoes are too large for him. (Also 10: 3, 15, 33; 18: 4; 19: 11; 26: 69; 28: 81; 29: 36; p. 118: 8; p. 166: 23, 24.)

ta^w, a town, village. — *ta^w e^wdi ka^wwak ya^wtcē*, what is the town's name? (Bk.). (Also p. 122: 15, 21.) — *ta^wyan^w* or *taa^w*, a town or village (D., *otomwe*, *tomwan*; Ø., Kw., Os., *ta^wwan*; K., *ta^wman*). *ta^w-yan^w xaw^w ko tawwa^w*, where is the village? (Also p. 121: 11.) *Tunicka ta^wyan^w*, "Tunica town," Marksville. *ta^wyan^w*, "Village," Alexandria, Rapides Parish, La. (p. 122: 22). *ta^wyan^w nku^wdi*, I have come from Alexandria. *Ta^w an^w nita^w-yan^w*, "Big town," New Orleans, La. *ta^w yi^wñkiyan^w* (*ta^wyan^w + yi^wñki*), "Small village," (1) Lecompte, Rapides Parish, La.; (2) Cheneyville, Avoyelles Parish, La. (p. 122: 15, 21, 22). — *Ta^wyi^wñkiyan^w ti^w tēina^wni ko^w e^wi^wke na^w*, *Ba^wyusyan^w*, there are as many houses in Lecompte as there are in Bunkie. *Ta^wyan^w ha^wya^w tēina^wni ko^w Ta^wyi^wñkiyan^w ha^wya^w e^w kuna^w-tuni^w*, there are not as many people in Lecompte as there are in Alexandria. *Ta^wyi^wñkiyan^w kinhin^w yanicede^w Lamo^wri tēhe^wda^w*, how far is it from Lecompte to Lamourie? *Ta^wyi^wñkiyan^w nku^wdi*, I have come from Lecompte. *Ta^wyi^wñkiyan^w na^wñkiwa^wyan^w*, toward Lecompte.

ta^w. — *ta^whin^w*, to run (*i^wta^whin^w*, *ūñkta^whin^w*, *taxtu^w* (3d pl.), *i^wtaxtu^w*, *ūñkta^wxtu^w*) (Ø., *ta^whin^w*). *an^wya ta^whin^w yande^w a^w-yēhūn^wni*, do you know the running man? *ūñkta^whin^w he^wdetu^w*, we have finished running. Imperatives: to a child, *ta^whin^w*; man to man, *ta^whin^wakta^w*; man to woman, *ta^whin^wiki*; woman to man, *ta^whin^wtafe^w*; woman to woman, *ta^whin^wiki^w*. *hama^wñk ta^whin^w*, to run on the ground. *ita^wx pi^whedi^wdi^w*, you (pl.) ought to run. *ta^whin^w xa*, he can run (but he will not at present: w. sp.). *ta^whin^w de^w xa*, he can run away (but he will not: w. sp.). *ta^whin^w yan^w*, he is running. *ta^whin^wxti^w kide^w*, running very swiftly he went homeward (3: 15, 16). *ta^whin^w kide^wdi Tcē^wikana^w*, the Rabbit ran homeward (3: 24). *an^wya nonpa^w ta^whin^w ha^wmaki nkyēhon^wni*, I know the two running men. *toho^wxk ta^whin^w ko kde^wxi*, or, *kde^wxi xē* (w. sp.), the running horse is spotted. *toho^wxk nonpa^w ta^whin^w ama^wñki ko kde^wxi xē*, or, *toho^wxk nonpa^w ta^whin^w ha^wmaki kde^wxi xē* (w. sp.), the two running horses are spotted. *an^wya^wdi ta^whin^w newa^wyan^w*, toward the running man. *an^wya^w ta^whin^w ande^wdē nkyēhon^wni*, I know this running man. *an^wya^w ta^whin^w ande^wyan^w nkyēhon^wni*, I know that running man. *teaktā^whin^w handeda^w*, where is the running animate object? *inika ta^whin^w*, "a running star," a meteor. *ta^whin^w nēkde^w*, he was running a long time. *ta^whin^w nēkde^wpsi*, he was running till night. *yaduxta^w ta^wx sinhin^wyan^w*, "where the running wagon stands," a railroad station. — *a^wta^whin^w*, to run on something (*aya^wta^whin^w*, *nka^w-ta^whin^w*). *i^wtoho a^wta^whin^w*, he ran on a log. — *ha^wta^whin^w* (pl.), they run. *an^wya ha^wta^whin^w a^wmañki^w ko nkyēhon^wni*, I know the running men. *toho^wxk ha^w-ta^whin^w a^wmañki^w ko kde^wxi xē* (w. sp.), the running horses are (all) spotted. (Also 8: 16; 11: 4; 23: 3, 7; 26: 88, 89; 28: 83, 153, 170; 31: 22, 36; p. 117: 5, 11, 16; p. 119: 4, 5, 10, 15; p. 121: 8.)

ta^w. — *ta^wsahi^w* (= *ta^w + sahi^w*), "raw *ta^w*, raw melon," a muskmelon. *ta^wsa^w tohi^w* (= *ta^wsahi^w + tohi^w*), "green muskmelon," a cucumber, cucumbers. *ta^w tani^w*, the "large *ta^w*," a pumpkin or

(or wishes) to drink water. *akütyi'* *on te'*, he wishes to write (*akütyi'* *ayon' te'*, *akütyi'* *nkon' te'*). *te'yē tē'*, he wished to kill him. *tehi'yē tē'*, did he wish to kill you? *kan'kon'ni' don'hi tē' dedi' tē' tu za'*, as he wished to see the trap, he departed, they say (3: 15).—*ta*, to desire: used before the future sign, *dande'*. *a'duti ta' dande'*, he will desire to eat, he will be hungry (*aya'duti ta' dande'*, *nka'duti ta' dande'*).—*tē'xti on'*, a sign of past desire (?): *a'duti tē'xti on'*, he was hungry; *aya'duti tē'xti on'*, you were hungry; *nka'duti tē'xti on'*, I was hungry. [NOTE.—As *a'duti te'* means he is hungry (he wishes to eat), it is probable that *-xti on'* rather than *tē'xti on'* is the past sign.—J. O. D.] (*Also* 7: 13; 9: 7; 10: 3, 21, 30; 12: 2; 20: 6; 21: 17, 26; 24: 4; 26: 50, 58, 59, 68; 28: 159, 161, 171, 183, 226, 228, 231, 237, 244, 253; 29: 1; 31: 12, 20, 21; p. 156: 3, 4, 5, 6, 7, 8.)

te, *de*, *dē* (7: 5), this, here, now.—*te'*, *orte'*, 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' yuke'di*, they move here, they are (still) here. *te' i'yuke'di*, you (pl.) move here, are (still) here. *te' nyuke'di*, we move here, are (still) here. *to'hana'k te' yuke'di*, they were here yesterday. *wite'di ko te' i'xtu' dande'*, they will come (be) here to-morrow. *ama' te'*, "land here," "this country," Louisiana. *de*, that (?) (7: 9), then (8: 8). *ami'hi' de'*, this year (M.). *nyi'nkado'di de' a'taxniti'*, now is my grandson burnt severely (3: 26).—*tenani'*, *tee'nani'*, this many; so many. *te'naska*, this large. *ka'wat de'fikē*, what is this?—*dehe'dan*, *te'he'dan*, this high, as high as this. *ti ne' ko ti dehe'dan*, that house is as high as this one. *ti nē' ko ti' tehe'dan*, that house is as high as this one.—*tema'ntē-dē'* (= *te* + *ma'ntē*), this reclining or horizontal object. In this compound, *te* and *dē* seem to be identical in meaning (this).—*tewa'*, this way, in this direction. *tewa' hu' don'hi'*, come and look in this direction!—*tēk*, or *tēki'*,

here. *tē'k ha'nyadi'*, he is a person who belongs here, an autochthon. (Φ., *ēgiha*; K., *yegaha*; Os., *ēkaha*.) *te'k yanya'di*, you are an autochthon. *te'k nka'nyadi'*, I am an autochthon. *te'k ha'nyatu*, they are autochthons, they belong here. *te'k yanya'tu*, you (pl.) are autochthons. *te'k nka'nyatu'*, we are autochthons. *tē'k a'nti'*, she is an autochthon. *te'k a'nyaxti'*, are you a (female) autochthon?—*dekandē'*, to have stayed here (*de'kaya'ndē*, *de'ha'ntē'ndē*).

te, *te'di*, to die, to be dead (*ite'di* (or *ite'di*), *nē'di* (or *ānkte'di*): *tea'di* (3d, pl.), *itca'di*, *āntica'di*).—*ite' on'ni' nkihi' na*, I thought that you were dead. *e'yan nkihi' ya'ntka' te on'ma'nti'*, "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 kika'ni*, he may die. *ayan' sin'hi' nē' ko tēdi xē*, or *ayan' sin'hi' nē' ko tēdi*, the standing tree is dead. *ayan' toho' tē'di*, the fallen tree is dead. *te'di xyan'*, he must die. *te'tu xyan'*, they must die. *wite'di ko' ta' dande'*, he will die to-morrow. *a'nya' tē'di*, the corpse of a man. *a'nti' tē'di*, the corpse of a woman. *sin'ho' tē'di*, the corpse of a boy. *sa'nti' tē'di*, the corpse of a girl. *te'di ha'nān*, he may be dead. *tēdi' xye*, he is (indeed) dead. *te'ni'ntē' i'nta' tē'xti'u'*, my dog has been killed.—*tehi'm'xkiyē*, to kill himself (*tehi'm'yixkiyē*, *tehi'ntē'xkiyē*).—*teyē'*, to cause to die, to kill (*tehayē'*, *tehu'ntē'*: pl., *teyētū'*, they killed him; *tehayētū'*, ye killed him; *tehu'ntē'tū'*, we killed him). *teyē' hētū'*, *ani'si' kika' nkyē'ho'ni na'*, they say that he killed him, it is uncertain (?); I do not know it. *te'hi'nya' dande'*, I will kill thee. *te'hi'nyēdaha dande'*, I will kill you (pl.). *te'hu'ntē' na'ānti'hi' xye'ni a'ntkapi' ya'ntkiya'man'*, I wished to kill it, but I had no gun. *te'yē na'wiyihi'*, he wished that he could have killed it. *te'hayē yina'wiyihi'* (*-yē* slurred, the sentence being pronounced as if *te'ha yina'wiyihi'*), did you wish to kill him (though you failed)? *te'hi'ntē na'wiyihi' ha'nān*, given instead of *te'ya'ntē na'wiyihi' ha'nān*, perhaps he wished to kill me (or, did he wish to kill me?). *te'yē tē'*, he wished to

kill him (2: 24). *téhi'yé zé*, did he wish to kill you? *té'háñkè té*, I wish to kill him, her, or it. *té'hí'yé ká ima'ñkí xyo'*, I will kill you as you recline. *té'háñkè ma'ñkí xyo'*, I will kill him as he reclines. *té'yé ko'* (conveys the idea of waiting for him to kill it), when he kills it. *té'ya xo'*, he will kill it (a contingency: as, a horse that is trespassing, if not removed); but, *té'ya dandé*, he will kill it, he is going to kill it (at the proper time, when he gets ready, as a hog in the pen). *Djím tcy'ñkí kta'* *té'yé*, he killed Jim's dog. *tcy'ñkí úa'* *té'yé*, he killed your dog. *tcy'ñkí inktá'* *té'yé*, he killed my dog. *até'yé*, a murderer.—*té'kiyé*, to kill another's property (*téha'kiyé*, *téha'xkiyé*). *tcy'ñkí té'ya'xkiyé*, he killed my dog. *tcy'ñkí téhi'kiyé*, he killed your dog.—*kúte'ni*, not dead. *kúte'ni há'nde*, to be still alive. *úeni híya'nde*, you are still alive. *úñkte'ni nka'nde*, I am still alive, I still live. *kútea'ni yúkè'di*, they are still alive. *útea'ni yayúkè'*, you (pl.) are still alive. *úñktea'ni nyúkè'*, we are still alive. *kútemi' handé* was given as meaning, he is not dead yet.—*ta'hi*, to reach or to have reached death. *ta'hi ya'xa*, he has almost reached death, he is almost dead. *úñkte'hi ya'xa*, I am almost dead. *ta'hi ya' inhi' kan*, when his time to die came. *úta'hi ya' inhi' ko*, when your time to die comes. *úñkte'hi ya' inhi' 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'íñk.—*te'íñkayi'*, ivory-billed woodpecker (15: 10). (It has a white bill, stays in swamps, and its note is "Té-ink! Té'íñk! Té'íñk!".)

Té'ksi, Texas.

ténaxi', *téna'x* (6: 20), or *ténaxiya'*, a friend: his, or her friend (1: 1) (*i'ténaxiya'*, *i'ñkíténaxiya'*).—*nkúté'naxi'*, he is my friend. *é'kúé'naxi'*, is he your friend? *ewande' ténaxi'*, he

is his friend. *toho'xk i'ñku na'ni nika' ya'úena'xi da'nde*, as I have given you a horse, will you be a friend to me? *toho'xk i'ñku'di ko'*, *ya'úena'xi da'nde*, if I give you a horse, will you be a friend to me? *úena'xé*, O friend (1: 10). *úenaxi'*, O friend (2: 6; 4: 1). *úena'xé'di'*, O friend (2: 15).—*kúéna'xi*, to be friends (to each other). *kúéna'xzu'a'*, they had been friends (in the past) (2: 1). *nka'kúéna'xi nyi'ké o'wa*, we had been friends (long ago). *te'tcayudi'*, the white bay. The Biloxi used a tea made from the bark and leaves as a sudorific.

ti, a house.—*ti né' ko sa'w xé* (w. sp.), the house is white. *ti' no'pa' xa'xa ma'ñkí ko tci' xé* (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 né' ko sa'w tédi'handé'*, the house is white; but Bk. said that this was not plain to him, *tédi* seeming to mean "it is dead." *ti' ko tca'ka' nedi'*, where is the (standing) house? *ti né'-ya' kowa'hi tché'da'*, 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 sa'no'pa' ama'ñkí ko ka'wa túpé'ta ti'*, whose are those two white houses? *ti sa'w yi, hi'*, white houses. *nkti' ya'xkiha'taxni'*, my house was burnt. *ti' kóhi'*, the house is high. *ti' nítani'* (or, *nítan'-xi*), the house is large. *ti' yíñki'*, the house is small. *ti' a'tckayan'* (= *ati atckayan*), near the house. *ti' kwia'ya'* (= *ati kwia'ya'*), under the house. *in-ska' ti kwia'ya' xé na'ñkí'*, the skunk is sitting under the house. *nkti'ya' nko'ni, pixti' xye'ni, ya'xkiha'taxni'*, I made a very good house for myself, but it was burnt (5: 5). *nkti' ya'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' sa'han'ya'*, "strong house," a jail. *ti ta'wiyá'*, a house top. *ti ta'wihudi'*, "the backbone of a house," the ridge of a roof. *ti u'xkú'ni'*, a floor. *ti a'xé-he'*, a doorknob. *ti a'iktugoni'*, a

lock. *ti a'ikicugonni' tpe'*, a keyhole. *ti' in'pa'xo'nni'*, a key (the *in-* is the instrumental prefix: *tpa'xo'nni'* may be intended for *dupa'xo'nni'*, 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 *unkati'* 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 *unka'titu'*, our house (near by), or, we dwell in it. "*ason' tan'xti nkati' na'*," *ehan' kide'di*, "I dwell in a large brier patch," said he and went home (2: 2). *ati' kiha'tazni'*, his house was burnt. *ati' san' nēyan'*, the house is white (used when the house is not seen by the one addressed). *ati' kúsidé'fowe*, the house is full of smoke. *watcku'ye ati'*, a sugar refinery. *ati' étiati'*, far from the house. *ati' a'tckayan'*, near the house. *ati' ta'wiyān'*, on top of the house. *ati' kwia'yan'*, under the house. *ati' úka-yan'*, within the house. *ati' ndosa'hin'*, on this side of the house. *ati' e'usan-hin'yan'*, on the other side of or beyond the house. *ati' aduhí'*, "house fence," the wall or walls of a house or yard (?) [probably refers to a fence or wall around a house or yard]. *ati' atkse'*, the roof of a house [perhaps this should be *ati' atúkse'* (see *atúkse'*)]. *ati' hioki'*, a room in a house. *ti-hin' yo'kí*, 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. *atiya'*, a house in the distance. *nkatiya'*, my house in the distance. *nka'tituya'*, our house, if far. *hati'*, a collection of houses (?). *hati' ki'naxadi' mañki' ko san' xé* (w. sp.), the scattered houses are (all) white. *udak stugon' hatiomni'*, "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.)—*kii' ha'nde on'*, or *kii'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. *nkii'-hin' nka'nde on'*, I lived long ago (*kii' yuke' on'*, *iti' ya'yuke' on'*, *nkii'hin' nyuke' on'*).
ti.—du'ti, to eat (*i'duti*, *ndu'ti*). *sin'fo' iñksiyof' du'ti ha'nde*, the boy continued eating the meat (he was still eating it—no attitude specified). *sin'fo' iñksiyof' du'ti na'ñki'*, the boy sat (or, was) eating the meat. *toho'xka aye'ki du'ti nē'*, 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). *ptqaskúnni' du'ti na'ñki'*, "bread eating he sits," he is eating bread (*ptqaskúnni' i'duti na'ñki'*, *ptqaskúnni' ndu'ti na'ñki'*). *ptqaskúnni' du'ti ha'maki'*, they are eating bread (*ptqaskúnni' i'duti aya'maki'*, *ptqaskúnni' ndu'ti nka'maki'*). *iñksiyof' ndu'ti na'ñk nkon'*, I was eating meat very long ago (years ago). *tan'si' wak du'ti nē'*, the cow is (standing) eating grass or hay. *aye'k ma'zi ya'ñki du'ti nē'*, the hen is eating corn. *kidu-ni'yan' ku kōn' dui' oxpa'*, when he gave him the young canes, he devoured them at once (2: 8). *du't kúpi'ni'*, bad to eat. *xon'niyohi' dudayi' xohi'*, "old one that eats crawfish," pelican.—*aduti'*, to eat (*aya'duti*, *nkaduti'*). *nkaduti' na'ñki' yan' kōn' ini'hin' ha'nde*, while I was eating, he was drinking. *i' ha'nde na'ñki' yan' kōn' nkaduti' na'ñki' ná'*, while he was drinking, I was eating. *nkaduti' na'ñki'hi' xye'ni' yañka'ti*, I wished to (or, that I could) eat it, but I was sick. *aduti' on'knē'*, he had already eaten. *aduti' te'*, "to-eat he-wishes," to be hungry (= *adutú te*) (*aya'duti te'*, *nka'duti te'* or *nka'duti te ho'n'*). *a'duti tē'xti on'*, he was hungry (*nka'duti tē'xti on'*). *a'duti te' xa*, he is still hungry (*nka'duti te' xa*). *a'duti ta' dandē'*, he will be hungry. *nka'duti ta' dandē'*, I shall be hungry. *nka'dutitū' te ho'n'*, we are hungry. *aya'dutitū' te ho'n'*, ye or you (pl.) are hungry. *a'dutitū' te ho'n'*,

they are hungry.—food: *aduti' ēpuke' ko ndu'zni xa'na*, I have never eaten that sort of food (2: 21).—*a'dutūle'*, to be hungry (*aya'dutūle'*, *nka'dutūle'*). *nka'dutūle' zyē*, I am very hungry. *aduti' nūtcko'ni*, "little eating," breakfast. *nka'dū o'di'*, I have been eating so long (7: 12, 13).—*adūo'di'*, he was eating a very long time (*aya'dito'di'*, *nka'dito'di'*, *aduxto'di'*, *aya'duxto'di'*, *nka'duxto'di'*).—*kadu'z-ni'*, not to eat it (*kaya'duzni'*, *ndu'zni'*). *aduti' ēpuke' 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'di'ōni'*, *adito'ni'* (p. 142: 22), a table. *adito'ni' a'xio'ni'*, a table cover.—*adudi'pxo'ni'* or *aduti' dōm'pxo'ni'*, "sticks in the food," a table fork.—*katiti'*; *tōmu'k katiti'*, said of a mouse's eating: see *zē* [could this have been a misunderstanding: *tōmu'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*, *tīdū'wi*, to alight (10: 11).—*tīdū'p*, (it) alighted on (28: 220, 223). *tīdū'wi*, he alights (10: 12). *tīdū'wiyañka'e'*, help me down (w. to m.) (15: 4). *tīdū'wiye'*, he helped her to get down or descend (15: 5). *tīdū'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' so'na'*, one pound; *tīke' non'pa'*, two pounds; *tīke' tsi'pa*, one hundred pounds; *tīke' tsi'pi'nteyā'*, one thousand pounds (19: 16; 28: 152).—*tīkeyē'*, to weigh an object (*tīke'hayē'*, *tīke'hāñkē'*; *tīkeyētū'*, *tīke'hayētū'*, *tīke'hāñkētū'*). *tīke'hī'ya dandē'*, I will weigh you. *tīke'yañkē'*, weigh me! *tīkehī'yañkē'*, did you weigh me?

tīkehī'yañkē' da'nde, will you weigh me? *tīke'yañkē' dandē'*, he will weigh me.—*tīke'dahayē'*, to weigh them (*tīke'daha'hayē'*, *tīke'daha'hāñkē'*). (Also 19: 16; 28: 152.) *tīkēdhi'*, heavy(?). *añkēapi tīkēdhi*, "heavy gun," a musket.

tīki', *tēki'*, *tiki*, *kūtiki'*, used after adjectives: somewhat.—*xyepi'zti tiki'*, somewhat shallow. *skut'zti tiki'*, somewhat deep (Bk.). *asa'lti*, somewhat white, whitish. *ayū'skatki'*, somewhat dust colored, roan. *teūtki'*, reddish. *ktcu'x-tēki'*, *ktcu'ztki'*, sort of red, reddish (G.). *si'di tiki'*, sort of yellow or brown (G.). *asa'neki'*, sort of white, gray (G.). *ya-he'da tiki' nazki'ya*, he ought to have made it better than that (p. 152: 3). *teū'tkiki'* (= *teūtki'*), a sort of red.

tīx.—*tīxzyē'di*, *ya'ndiya' tī'xzyē'di*, his heart beat or beats. *i'ya'ndiya' tī'xzyē'di*, your heart beat. *ūñkya'ndiya' tī'xzyē'di*, my heart beat. *he ka'na' ya'ndiya' tī'xzyē' na'ñki Te'ēkana'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25, 26). *tītksa'hi'na'*, a ceiling. (G. obtained for this, *tīko'hia*.)

ti'a, note of sap sucker (28: 92).—*tīñka'*, sap sucker. *Tīñka'na*, Ancient of Sap Suckers (?) (28: 92).

ti'ekā' or *ti'ekaya'*, the back of the (or, of his or her) neck (*ti'ekā' skā' (ya'na)*, *ūñkita' skā' (ya'na)*). (Also 17: 14.)—*tī'ekāna'* the jay.

ti'etka'tek ayudi', the elm tree (?).

ti'wē.—*ti'wētū*, they made a whirring sound (23: 19, 22).

tīkā'nā, *tokonā'* (Bk.), peaches. *tīkā'nd so'na'*, 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 so'na'*, 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.

tīka'ncayudi' (= *tīka'nc + ayudi'*), the ash tree.

tīko.—*tī tīko' kowō'hi tēhe'da'*, how high is this house?

tīko', *dūko*, a whip; to whip.—*ūñtkon'*, a whip. *ūñtkon' dūseyē'*, to use a whip (*ūñtkon' dūseyē'hayē'*, *ūñtkon' dūseyē'hāñkē'*). *nyiniko'*, I whip you (28: 36). *dūko*, (he) whipped him

(28: 38, 39). *dūko'di*, to whip, use a whip (*i'dūko'di*, *ndūko'di*). *indūko'*, he whipped him against (17: 5, 14, 17). *ayindū'ko*, (he) whipped him against the tree (17: 9). *onikon'*, the "cypress trout" or mud fish (?) (see o).

tza or *txya*, alone; only (= *dizya*). — *sa'niki tza'*, there are or were none but girls, there were girls alone (no boys). *sin'lo' tza'*, there are or were none but boys. *ksa'xa tza'*, all the brothers and sisters. *ha'ya' in'teya tza'*, (there were) none but old men, the ancients. *hama' ani'tza*, the earth is full of water (p. 140: 4). *aya' ani'tza*, the wood is full of water (p. 140: 5). *pe'titi' yusa'tza'*, the fireplace is full of ashes (p. 140: 7). *txaxi*, alone (30: 4). *in'trya* (or *-za*), only he, he alone; *ayin'trya*, only you; *nkin'trya*, only I, etc. (Also 21: 41; p. 157: 18.)

txitū'mi hayi', the horned owl.

txoki', a toadstool (28: 114, 119).

txya^a, an archaic ending, not used in modern Biloxi (= *di xya*) (cf. *za*, *tza*). — *On'pi ya' e'ya' hi' aso' tan' inda'hi hande'trya*, when the Bear reached there he was seeking a large brier patch (2: 3, 4). — *trye*, an archaic ending not used in modern Biloxi. *ha'me tan' on' inda'hi ande'trye*, he was seeking the large bent tree aforesaid (2: 12, 13).

tmotcka', *tūmo'tcka*, *tūmo'tek*, a wildcat. *tmotkahi'* (= *tmotcka* + *ahi*), a wildcat skin. *tmotkahi' ufuxpé'*, a robe of wildcat skins. *tnō'tc kēxi'*, "the spotted wildcat," the panther or mountain lion. *Tūmo'tckana*, the Ancient of Wildcats (8: 1, 4, 5, 9, 16, 23).

to. — *kūto'hēdi*, to hide from him (*ya'-kūto'hēdi*, *a'xkūto'hēdi*). *nyi'kūto'hēdi*, I hide from you. *evande' ya'xkūto'hēdi*, he hides from me. *ayindi' ya'xkūto'hēdi*, you hide from me. *tohē-hayé'*, you hide (23: 14). *kūto'hē*, hiding (28: 185). (Also 21: 9; 23: 11; 28: 257.)

tohana', *tohanak*, or *tohanaka*^a, yesterday. — *to'hana nde'di*, I went yesterday. (Also p. 118: 16.) *tohana'k kide'di hētu'*, they say that he went home yesterday. *tohana'k xo'hi*, it rained yes-

terday. *tohana'k wahu'*, it snowed yesterday. *tohana'k wahu' zohi' i'dē*, hail fell yesterday. *tohana'k snihi'xti*, it was cold yesterday. *tohana'k mihim'*, it was warm yesterday. *tohana'kan' a'ya hanti' ndom'hi*, I saw a sick man yesterday. *to'hana'kan' a'xti teko'ki ndom'hon*, I saw (in the past) a lame woman yesterday. *tohana' e'wayan'*, or *to'hane'wayan'*, day before yesterday.

tohi. — *dūktō'hi*, to drive horses, hogs, poultry, etc., along (*i'dūktō'hi*, *ndūktō'hi*).

tohi' (9: 15), *to'hū* (14: 24), blue; green; hence, green, unripe, as fruit, etc. — *natci' tohi'*, "blue cloud," clear sky. — *atūti'*, 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'ma'ni' ko' tozka' xē* (w. sp.), the two walking horses are gray. *toho'xk ha'kinini' a'ma'ni' ko' tozka' xē* (w. sp.), the walking horses are (all) gray. (2) generic, a fox. (3) a gray fox (25: 1, 5; 31: 15). *fox*, a fox (31: 17). *tozka' sidi'*, a yellow fox. *to'zka sa'*, a "white" or silver fox.

toho', *toho* (28: 51), *taho* (18: 12), *tox*, to lie down, recline (single or completed act) (H., *xū'pi*). (*i'toho*, *axtoho'*: *tcitu'* (?), *i'tcitu'* (?), *ānktci'tu'* (?)). Imperatives: to child, *toho'*; man to man, *toho'takta'*; man to woman, *toho'tki*; woman to man, *toho'tatē'*; woman to woman, *tohotki'*. — *a'ya nonpa' tci' ha'maki nkyēhon'ni*, I know the two reclining men. *a'ya tci'di ama'ni' a'yēhōn'ni*, do you know (all) the reclining men? *toho'xk toho' ma'ni' ko' sa' xē* (w. sp.), the reclining horse is white. *a'wē'p hama' toho' ma'ni' ko' kta'*, the ax lying on the ground is his. *mikon'ni toho' kta'ni*, the (reclining) hoe is not hers. *akua'-ya' toho'*, to lie down out of doors. *utoho'*, he lay in it (8: 2). *aya' toho'*, log (28: 36). *uto*, (he must) lie in it (31: 38). *utoho'ye*, following the trail (18: 11; 22: 5; 28: 49; p. 157: 22, 23, 24, 25). *utoho'*, to lie in (*yutoho'*, *nkutoho'*). *a'ya' fox ma'ni' nkyēhon'ni*, I know this reclining man. *a'ya' fox ma'ni' nkyān' nkyēhon'ni*, I know that re-

clining man.—*to'xmañki'*, to be reclining (3: 12) (*yato'hima'ñki*, *ññkto'xmañki'*; *teitu'*; *hūcihi'mañki*; *ññkci'tu*). *ama' to'x ma'ñki*, he is lying on the ground. *ūapzkiñ' to'xma'ñki*, he is lying on the floor. *alo'kafoho' to'xma'ñki*, he is lying on the bed. *an'ya to'xmañki' a'yēhāni*, do you know the reclining man?—*a'foho*, (1) to recline or lie down on something (*ya'foho* (or *aya'foho*), *nka'foho* (or *ññkafoho'*)); (2) a mattress, a bed (cf. *yahi*). *ya'foho pi'hedi'din*, you ought to lie on it. *nka'foho he'detu*, we have finished lying on it. *nahin'ē afoho'* (= *nahin'ē afopi*), the new moon. *alo'kafoho'*, a bed. *a'tokafoho' to'xma'ñki*, he is lying on the bed.—*afoho' piyē*, to spread a comforter on a bed (*afoho' pi'hayē*, *afoho' pi'hūñkē*).—*i'foho*, a log. *i'foho a'kinini'*, he walked on a log. *i'foho a'tan-hin*, he ran on a log. *ūfoho' ko nūani' xē* (w. sp.), the log is large. *ha'ūfoho'*, log (p. 118: 8; p. 121: 13, 17). *ūfoho' aya'inde'*, a foot log, i. e., a single log across a stream, instead of a bridge. *ha'ūfoho'*, a log. *ha'ūfoho' ko tca'kañ-mañki'*, where is the log? *ha'ūfoho' nōpa' ko tca'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 *tohozka*, a horse.—*toho'xk sūpi' sin'hin ne'di*, the black horse is standing. *toho'xk sin'hin nē' ko sūpi' xē* (w. sp.), the standing horse is black. *toho'xk xē'he nē' ko tci' xē* (w. sp.), the sitting horse is red. *toho'xk toho' ma'ñki ko san' xē* (w. sp.), the reclining horse is white. *toho'xk ni' hine' ko tozka' xē* (w. sp.), the walking horse is gray. *toho'xk tan'hin ko kē'xi*, or *kē'xi' xē* (w. sp.), the running horse is spotted. *toho'xk nōpa' xaza' a'mañki' ko sūpi' xē* (w. sp.), the two standing horses are black. *toho'xk nōpa' ta'ni a'mañki' ko tci' xē* (w. sp.), the two sitting horses are red. *toho'xk nōpa' tci'di a'mañki' ko san' xē* (w. sp.), the two reclining horses are white. *toho'xk nōpa' ni'ni a'mañki' ko tozka' xē* (w. sp.), the two walking horses are gray. *to-*

ho'xk nōpa' tan'hin a'mañki' ko (or, *tan'hin ha'maki*) *kē'xi' xē* (w. sp.), the two running horses are spotted. *toho'xk xaza' a'mañki' ko san' xē* (w. sp.), the standing horses (all) are white. *toho'xk ta'ani a'mañki' ko tci' xē* (w. sp.), the sitting horses are (all) red. *toho'xk tci'di a'mañki' ko sūpi' xē* (w. sp.), the reclining horses are (all) black. *toho'xk ha'kinini' a'mañki' ko tozka' xē* (w. sp.), the walking horses are (all) gray. *toho'xk ha'tan'hin a'mañki' ko kē'xi' xē* (w. sp.), the running horses are (all) spotted. *toho'xk in'dē*, horse manure. *toho'xk xohomyē*, to saddle a horse. *toho'xk si' kidū'kūckē*, to hopple a horse. *toho'xk mūstūšyē*, to put the bridle on a horse. *toho'xk ma'ñki-yafu'*, a saddle girth. *toho'xk nōpa' da'ni ha ndon'daha'*, I saw two or three horses. *toho'xk ne kata*, whose horse is this? *toho'xk ne kia'*, this is his horse. *toho'xk ama'ñki i'ñktadaha'*, those are my horses. *toho'xk ama'ñki i'tadaha'*, those are his horses. *toho'xk tci'diki a'nde i'ta* (horse which moves your), which is your horse? *toho'xk tci'diki a'nde ko' a'yindi'ta*, which is your horse? *toho'xk in'kta' yan'xkistnē*, he stole my horse. *Sin'to' toho'xk kia kistnē*, he stole "Boy's" (Bankston Johnson's) horse. *toho'xk ayita' i'kistnē*, he stole your horse. *toho'xk i'ñkittu' yan'xkistnē tudaha'*, they stole our horses. *toho'xk ayi'tada'om i'kistnētu'*, they stole your (thy) horses. *toho'xk tada'om*, his or her horses. *toho'xk i'tada'om*, thy horses. *toho'xk i'ñktada'om*, my horses. *tohozka' ko tci'na'ni yūpē'di*, how many horses are there? *tohozka' du'cicku'*, fetch the horse! *tohozka' tohāna' i'dusi'*, did you get the horse yesterday? *aduhi' ndosan'hin tohozka' sin'hin ne'di ndon'hi'*, I see (or, saw) the horse standing on this side of the fence. *tan'si' toho'zka du'ti nē*, the horse is (standing) eating corn. *tohozka' axēhe*, to ride a horse. *toho'xk siyan' ahiyan'*, "horsefoot hide," the hoofs of a horse (Bk.). *toho'xk ti*, or *tohozka' ati*, "horse house," a stable. *toho'xk waxi'*, a horsehoe. *toho'xk waxi' om'ni'*, to make, or, he makes a horsehoe (*toho'xk waxi' ayo'ni*, to-

ho'zk wazi' n̄kō'ni). *toho'zk wazi' o' di xyān'*, the horseshoe must be made. *toho'zk wazi' o' hedān'*, the horseshoe has been made, or, it is finished. *toho'zk n̄ixw' naskē'*, "long-eared horse," a mule. (Also p. 118: 19, 20; p. 119: 1, 2.)

toho'k (cry of the yellow-eyed duck) (20: 39).

toho'ni.—*toho'n̄niyan'*, 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'tohō'n̄niyan'*, *ā'nik'tohō'n̄niyan'*; voc., *toho'n̄ni*).—*toho'n̄ noxti'*, his or her father-in-law (*ya'tohō'n̄ noxti'*, *ā'nik'tohō'n̄ noxti'*; voc., *toho'n̄ noxti'*).

to'hu, *to'hī*.—*toho'ni*, bamboo. *a'su to'hō'n̄ni*, (26: 53), *a'su to'hī* (28: 38), bamboo brier. *tohu'di*, rattan vine (26: 66). *to'hu sū'pka*, black rattan vine (28: 22).

toke.—*tokexti'*, calm, no breeze stirring. *to'xti* (?).—*ita' odi' to'xti* (*ita*, deer; *odi*, to shoot; *to'xti* (?)).

topa', four, four times, in four places.—*toho'zk topa' ko zkuku' o'ndaha' dandē'*, I will give four horses to each (man). *a'kikūnē' topa' i'niktā'*, I have four geese (5: 7) (*tetopa* or *detopa*). *n̄kō' topa'*, I did it four times. *p̄cātō' n̄cu' topa'*, I put the cotton in four places. *ohito'pa*, forty. (Also 18: 16; 26: 3; 27: 28; 28: 22, 24, 38.)

topi', *dopi*, *adopi'*, *ato'pi* (28: 144, 145), *atopi'*, new: hence, single, unmarried.—*ha'yasaha'ya' topi'*, a young (unmarried) man. *a'xti topi'*, an unmarried woman, a virgin. *ado'pi' yu'ke' ya'nikā'*, 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). *a'xti dopi' yi'nikē'*, a girl of 14. *a'xti dopi'*, a girl of 16. *nahin'ē' atopi'* (or *nahin'ē' adopi'*), new moon. (Also 8: 6; 14: 24; 26: 35; 27: 1; 28: 39.)

totosi', hard.—*yek to'tosi'*, a species of blue corn.

towe.—*kitō'weyē'*, to barter, exchange, swap, trade (*kitō'wehayē'*, *kitō'wehī'nikē'*; *kitō'weyētū'*, *kitō'wehayētū'*, *kitō'we-*

hī'niktū' (we swap, or let us swap). *kitō'wehī'nikē' detū'*, we have swapped (finished act). *kitōwehā'nikē na*, I did trade. *wazi' kitōwe'hī'nikitū' xē*, let us swap shoes.—*Towedī'* (1: 1), a Frenchman. *To'we hā'xti'*, a French woman. *anī' kyā o'nik'k n̄kākētū'*, *ēdī' Towē' ya'nde*, "let us dig a well," said the (moving) Frenchman (1: 5). *Toweyān'* (= *towe + ya'n*), the Frenchman, referring to one supposed to be elsewhere (9: 12). *ēkā'n Toweyān' eyān' hī*, then the (distant) Frenchman arrived there (1: 14). *To'we nauxi'ya*, "Frenchman's Sunday," New Year's Day.

towē, to fill.—*ā'xtowē*, he filled to the top (10: 2). *nā'ē dā'nyē*, he filled half full (10: 2). *ā'xtowē*, full of them (19: 5, 6, 8). *ā'xtowē*, full of them (p. 153: 23; p. 166: 25, 26, 27). *nihō'kān anī' towēyē'*, he filled the cup with water (p. 166: 28). *nihō'kān anī' to'waye*, did you fill the cup with water? (p. 166: 29). *nihō'kān anī' to'wa'nikē'*, I filled the cup with water (p. 166: 30). *pē'titi yusi dē'towe*, the fireplace is full of ashes (p. 140: 6). *kā'wū' dē'towe*, it is full of coffee (p. 140: 8). *pā'hin' sō'n'pzi dē'towe*, the bag or sack is full of flour (p. 140: 9). *tōwe*.—*to'wē hutpē'*, to shoot a hole through (with an arrow) (*i'towē yutpē'*, *n̄to'wē ā'nikutpē'*).

to'a.—*to'a ā'ni'*, pus; watery or liquid matter in a sore. *to'a* is identical with the D., *to'a*, matter, pus; *ā'ni'* denotes the material (cf. *anionni*, watery). *apa'tō'nyē'*, to make pus ooze from a sore.

to'a'xka', humped, broken (backed) (17: 14).—*akidi tamī'hin' to'xka*, "broken backed insect," the buffalo bug.

to'a'ni or *to'a'niya'a*, his or her father's real or potential elder sister (*yiton'ni* (*yan'*), *ā'nikton'ni* (*yan'*); voc., *to'a'ni*).—*to'a'ni aka'* or *to'a'niya'a aka*, his or her father's real or potential younger sister (*yiton'ni* (*yan'*) *aka'*, *ā'nikton'ni* (*yan'*) *aka'*; voc., *to'a'ni' aka'*).—*to'ndiyan'*, 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 descendants of real or potential brothers and sisters (*yato'ndiya*, *ũkto'ndiya*; voc., *yĩkĩ'*).

tpa^{hi}, any soft part of the body.—*ayĩ'ipa^{hi}* or *ayĩpa^{hi}* *hiyan*, the hypogastric and iliac regions. *nizuxwi tpa^{hi}*, "the soft part of the ear," the ear lobe. *ptcũ^{hi} ahudi tpa^{hi}*, "the soft bone of the nose," the nasal septum.

tpẽ, *tũpẽ* (28: 207, 208, 210), (1) any natural orifice in the human body.—*nizuxwi tpe*, the meatus auditorius. *hũtũ' tpe*, the anus. *ptcũ^{hi} tpe*, the nostrils.—(2) an artificial orifice: *añkẽap tpe*, a gun muzzle; *añkẽa^{hi} wĩnizuxwi tpe*, a gun's touchhole.—*kĩdũtpe*, to make a hole for another—mode not specified (*yã^{hi} kĩdũtpe*, *a^{hi} kĩdũtpe*). *ikĩdũtpe*, he . . . for thee (you). *ĩ^{hi} kĩdũtpe*, I . . . for thee (you). *yã^{hi} kĩdũtpe*, he . . . for me. *hiyã^{hi} kĩdũtpe*, thou (you) . . . for me.—*datpe*, to bite a hole through. *dasẽ^{hi} datpe*, to bite a hole through an object (*ĩ^{hi} dasẽ^{hi} i^{hi} datpe*, *ndasẽ^{hi} ndatpe*).—*natpe*, to make a hole through with the foot. (1) *asĩ^{hi} natpe*, to break a hole through ice, etc., with the foot (*aya^{hi} si^{hi} i^{hi} natpe*, *nka^{hi} si^{hi} ũ^{hi} natpe*; pl., *asĩ^{hi} na^{hi} tpeũ*, *aya^{hi} si^{hi} i^{hi} natpeũ*, *nka^{hi} si^{hi} ũ^{hi} na^{hi} tpeũ*). (2) *naxtẽ^{hi} natpe*, to make a hole through an object by kicking (*ĩ^{hi} naxtẽ^{hi} i^{hi} natpe*, *ũ^{hi} naxtẽ^{hi} ũ^{hi} natpe*; pl., *naxtẽ^{hi} natpeũ*, *ĩ^{hi} naxtẽ^{hi} i^{hi} natpeũ*, *ũ^{hi} naxtẽ^{hi} ũ^{hi} na^{hi} tpeũ*).—*ukpe*, to make a hole through by pressure (*yukpe*, *ũ^{hi} nkukpe*).—*hũtpe*; *mĩkũ^{hi} ni^{hi} kũ^{hi} hũtpe*, to dig with a hoe (*mĩkũ^{hi} ni^{hi} ayũ^{hi} yũtpe*, *mĩkũ^{hi} ni^{hi} nũ^{hi} ũ^{hi} nkũtpe*). *mazawũ^{hi} ni^{hi} kũ^{hi} hũtpe*, to dig with a spade (*mazawũ^{hi} ni^{hi} ayũ^{hi} yũtpe*, *mazawũ^{hi} ni^{hi} nũ^{hi} ũ^{hi} nkũtpe*). *duša hũtpe*, to tear a hole through. *duksasadi hũtpe*, to cut a hole through with a knife. *ũ^{hi} nkẽapĩkũ^{hi} odi hũtpe*, to cut a hole through with an ax. *u^{hi} tũpẽ*, hole (16: 8). *ama^{hi} tũpẽ*, *ama^{hi} tũpẽ*, hole in ground (21: 26; 27: 7, 10).—*okpe*, any artificial opening in the human body. *nizuxwi okpe*, the places where the ears have been bored for wearing earrings. *ptcũ^{hi} ahudi^{hi} tpa^{hi} hĩ^{hi} okpe*, the perforation of the septum of the nose. (Also 28: 124, 171, 176.)

tsĩ^{hi} pa, one hundred.—*tsĩ^{hi} pa so^{hi} sa^{hi} zẽhẽ*, "one sitting on one hundred," one hundred and one. *tsĩ^{hi} pa no^{hi} pa^{hi} zẽhẽ*, one hundred and two. *tsĩ^{hi} pa o^{hi} hi*, one hundred and ten. *tsĩ^{hi} pa o^{hi} hi so^{hi} sa^{hi} zẽhẽ*, "one sitting on one hundred and ten," one hundred and eleven. *tsĩ^{hi} pa o^{hi} hi no^{hi} pa^{hi} zẽhẽ*, "two sitting on one hundred and ten," one hundred and twelve. *tsĩ^{hi} pa o^{hi} hi dana^{hi} zẽhẽ*, one hundred and thirteen. *tsĩ^{hi} pa o^{hi} hi topa^{hi} zẽhẽ*, one hundred and fourteen. *tsĩ^{hi} pa o^{hi} hi ksa^{hi} zẽhẽ*, one hundred and fifteen. *tsĩ^{hi} pa o^{hi} hi no^{hi} pa^{hi}*, one hundred and twenty. *tsĩ^{hi} pa o^{hi} hi no^{hi} pa^{hi} so^{hi} sa^{hi} zẽhẽ*, one hundred and twenty-one. *tsĩ^{hi} pa o^{hi} hi da^{hi} ni*, one hundred and thirty. *tsĩ^{hi} pa o^{hi} hi da^{hi} ni so^{hi} sa^{hi} zẽhẽ*, one hundred and thirty-one. *tsĩ^{hi} pa no^{hi} pa^{hi}*, two hundred. *tsĩ^{hi} pa no^{hi} pa^{hi} so^{hi} sa^{hi} zẽhẽ*, two hundred and one. *tsĩ^{hi} pa no^{hi} pa^{hi} no^{hi} pa^{hi} zẽhẽ*, two hundred and two. *tsĩ^{hi} pa no^{hi} pa^{hi} o^{hi} hi*, two hundred and ten. *tsĩ^{hi} pa no^{hi} pa^{hi} o^{hi} hi so^{hi} sa^{hi} zẽhẽ*, two hundred and eleven. *tsĩ^{hi} pa no^{hi} pa^{hi} o^{hi} hi no^{hi} pa^{hi} zẽhẽ*, two hundred and twelve. *tsĩ^{hi} pa no^{hi} pa^{hi} o^{hi} hi no^{hi} pa^{hi}*, two hundred and twenty. *tsĩ^{hi} pa no^{hi} pa^{hi} o^{hi} hi no^{hi} pa^{hi} so^{hi} sa^{hi} zẽhẽ*, two hundred and twenty-one. *tsĩ^{hi} pa no^{hi} pa^{hi} o^{hi} hi da^{hi} ni*, two hundred and thirty. *tsĩ^{hi} pa dani^{hi}*, three hundred. *tsĩ^{hi} pa dani^{hi} so^{hi} sa^{hi} zẽhẽ*, three hundred and one. *tsĩ^{hi} pa dani^{hi} no^{hi} pa^{hi} zẽhẽ*, three hundred and two. *tsĩ^{hi} pa dani^{hi} o^{hi} hi*, three hundred and ten. *tsĩ^{hi} pa dani^{hi} o^{hi} hi so^{hi} sa^{hi} zẽhẽ*, three hundred and eleven. *tsĩ^{hi} pa dani^{hi} o^{hi} hi no^{hi} pa^{hi} zẽhẽ*, three hundred and twelve. *tsĩ^{hi} pa dani^{hi} o^{hi} hi no^{hi} pa^{hi}*, three hundred and twenty. *tsĩ^{hi} pa dani^{hi} o^{hi} hi no^{hi} pa^{hi} so^{hi} sa^{hi} zẽhẽ*, three hundred and twenty-one. *tsĩ^{hi} pa dani^{hi} o^{hi} hi dani^{hi}*, three hundred and thirty. *tsĩ^{hi} pa topa^{hi}*, four hundred. *tsĩ^{hi} pa ksani^{hi}* or *tsipa ksa^{hi}*, five hundred. *tsĩ^{hi} pa akũxpe*, six hundred. *tsĩ^{hi} pa na^{hi} pahudi^{hi}*, seven hundred. *tsĩ^{hi} pa danhudi^{hi}*, eight hundred. *tsĩ^{hi} pa tckanẽ*, nine hundred. *tsĩ^{hi} pi^{hi} tcyã* (*tsĩ^{hi} pa + i^{hi} tcyã*), "old man hundred," one thousand. *tsĩ^{hi} pi^{hi} tcyã so^{hi} sa^{hi} zẽhẽ*, one thousand and one. *tsĩ^{hi} pi^{hi} tcyã o^{hi} hi so^{hi} sa^{hi} zẽhẽ*, one thousand and eleven.

tspa^{hi}.—*atspa^{hi} hi*, to stick or adhere to an object. *atspa^{hi} hi kte^{hi} kã^{hi}*, he stuck

to it when he hit it (1:11). *naxtē kan atspaⁿ/hi*, when he kicked it he stuck to it (1:12). *atspaⁿ/tspahiⁿ*, to stick or adhere here and there, to be sticky or gummy. (G. gave this as, *hadespa-pahi*.)—*aⁿ/tspaⁿ/yē* to cause one object to adhere or stick to another; to glue or paste one object on another (*atspaⁿ/hayē, atspaⁿ/hūñkē*).

-tu, usual pl. ending of verbs and nouns. Used when the act or acts were seen by the speaker. *utatuⁿ*, 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 (*iⁿ/tūdē, ūⁿ/ñkātūdē*).—*iⁿ/suⁿ tūdē*, "long teeth," canine teeth (= *iⁿ/suⁿ psūñti*). *siñtō tūdē dandē*, the boy will be tall. *tohozkaⁿ tūdē*, the horse is high (cf. *naskēⁿ, kōhi*). *tūⁿ/ti tūdēxtiⁿ*, very tall. *tanⁿ/si sidi mēñksom tūti tūdēxti*, "the very tall variety of yellow broom grass."—*tūdaxpē*, a perch (fish).—*duⁿ/tūdidīⁿ* (masc. verb); *asaⁿ/hiⁿ duⁿ/tūdidīⁿ*, to stretch the arms straight out horizontally (*iⁿ/duⁿ/tūdidīⁿ, nduⁿ/tūdidīⁿ; duⁿ/tūdituⁿ, iⁿ/duⁿ/tūdituⁿ, nduⁿ/tūdituⁿ*).—*duⁿ/tūdixanⁿ* (fem. verb); *asaⁿ/hiⁿ duⁿ/tūdixanⁿ*, to stretch the arms straight out horizontally (*iⁿ/duⁿ/tūdixanⁿ, nduⁿ/tūdixanⁿ*).

tuⁿ/di (17: 9), root, stump.—*tūdiyanⁿ*, a stump (cf. *udiⁿ*), hence, the base of an object. *iⁿ/suⁿ tuⁿ/diyanⁿ*, the roots of teeth. *asaⁿ/hiⁿ tūdiyanⁿ spewayanⁿ*, his right arm above the elbow. *asaⁿ/hiⁿ tūdiyanⁿ kas-kaniⁿ*, his left arm above the elbow. *tūdiyanⁿ kaⁿ nduⁿ/ti zyāⁿ*, let me eat the roots (1:2). *ayēⁿ/kiyanⁿ tūdiyanⁿ kē duti-teuⁿ tcaⁿ/yē*, he dug around the corn and pulled it all up by the roots (1:3). *ayitūⁿ*, stump (14:26). (Also 21:19.)—*atutiⁿ*, 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 *atutiⁿ nūpxiⁿ*.

tūdūdūhe.—*tūⁿ/dūdūheⁿ di*, to shiver, as with the cold (*iⁿ/tūdūdūheⁿ di, nūⁿ/dūdūheⁿ di*); subsequently given thus: to have the ague (*tūⁿ/dūdūhayēⁿ di, tūⁿ/dūdūhūñkēⁿ di*).—*tūⁿ/dūdūhēⁿ (-di)*, to have dart-

ing pains. *maktūdūdūhēⁿ ōⁿ tyi*, "medicine for darting pains in the chest."

tūheⁿ, thunder; the Thunder Being (28: 1, 257).—*tūheⁿ naxēⁿ yihiⁿ*, he thought that he heard (it) thunder. *tūⁿ/heⁿ handēⁿ*, it still thunders. (Also p. 118: 7.) *tūheⁿ di*, it thunders.

tukaⁿ, that way; in that direction.—*tukaⁿ donhiⁿ*, look that way!

tūⁿ/kamaⁿ/goⁿni or tūⁿ/kagoⁿni, to go underneath.—*ninduxpē tūⁿ/kagoⁿni*, "going under the trousers," drawers. *doxpē tūⁿ/kagoⁿni*, "under cloth or dress," a skirt or petticoat.

tukaⁿ/ni, tukaniⁿ (28: 1); generic: his or her mother's brother. *yaⁿ/tukanⁿ/ni*, thy uncle. *ūⁿ/ñktukanⁿ/ni* (Bj., M.), *nkaⁿ/tukanⁿ/ni* (Bk.), my uncle (*tukanⁿ/niⁿ*, *yaⁿ/tukanⁿ/niⁿ*, *ūⁿ/ñktukanⁿ/niⁿ* (Bj., M.), or *nkaⁿ/tukanⁿ/niⁿ* (Bk.)).—*tukanⁿ/ni akaⁿ*, his or her real or potential mother's younger brother (*yatukanⁿ/ni akaⁿ*, *ūⁿ/ñktukanⁿ/ni akaⁿ*, voc., *tukanⁿ/ni akaⁿ*).—*tukanⁿ/ni noxtiⁿ*, his or her real or potential mother's elder brother (*yatukanⁿ/ni noxtiⁿ*, *ūⁿ/ñktukanⁿ/ni noxtiⁿ*; voc., *tukanⁿ/ni noxtiⁿ*). (Also 22: 2, 3, 6, 8, 9; 26: 39, 62; 28: 20, 34, 52, 55, 64, 80, 222, 229.)

tūⁿ/kixyē.—*yakaⁿ/kūx tūⁿ/kixyē*, to rest the face on the palm of the hand (*yakaⁿ/kūx iⁿ/tūⁿ/kixyē, yakaⁿ/kūx ūⁿ/ñkātūⁿ/kixyē*). *yakaⁿ/kūx tūⁿ/kixyē nañkiⁿ*, he is (i. e., sits) resting his face on the palm of his hand.

Tūkpaⁿ, Atakapa. *Tūkpaⁿ hanⁿ/yadiⁿ*, the Atakapa people, an Indian tribe of Louisiana.

tūⁿ/kpē.—*tūⁿ/kpēⁿ ōⁿdiⁿ*, she changed into it (14:27, 29; 16: 2, 10; 22: 2; 26: 92).

tūⁿ/ksiki or tūⁿ/ksikiyaⁿ, his real or potential sister's son, applicable to his father's brother's daughter's son, if the mother is older than himself (*itūⁿ/kikiⁿ* (26: 58; 28: 12) *yitūⁿ/ksiki (yaⁿ) ūⁿ/ñktūⁿ/ksiki (yaⁿ)*; voc., *tūⁿ/ksikiⁿ*).—*tūⁿ/ksiki akaⁿ*, his real or potential younger sister's son, including the son of his father's brother's daughter younger than himself (*yitūⁿ/ksiki akaⁿ, ūⁿ/ñktūⁿ/ksiki akaⁿ*). (Also 17: 3, 7, 11, 16.)

tukaiⁿ, the armpits (*iⁿ/tukaiⁿ, ntukaiⁿ*).

tūⁿ/kikē.—*tūⁿ/kikēⁿ*, it makes no difference (14: 17, 21).

Tuni'eka (in composition), Tunica.—*Tuni'eka anyadi'*, or *Tuni'eka hany'a'*, a Tunica, the Tunica people. *Tuni'eka han'xi'*, a Tunica woman (Bj., M.). *Tuni'eka ta'nyan'*, "Tunica town," Marksville, Avoyelles Parish, La.

tüpe'ta.—*kawatüpe'ta*, whose (p. 136:16).

tüpi', **tüwi'** (p. 139: 4, 5), a pail or bucket.—*tüpi' nitani'*, "large bucket," a tub.

tüpo', (it) burst (26: 42) (cf. *po*.)

tüsi.—*tüsiyë'*, to pull another backward (*tüsi' hayë'*, *tüsi' hân'kë'*) (cf. *si*). *tüsi' hâny'a' dandë'*, I will pull you backward. When one already holds another, *duxta' tüsiyë'* is used; but if he grasps him at the moment of pulling him backward, *dusi tüsiyë'* is correct.

tüstü'ñki or **tusufñkiya'**, his real or potential elder sister's daughter, including the daughter of his father's brother's daughter older than himself (*yitü-sü'ñki(yan')*, *ü'ñktüstüñki(yan')*; voc., *tüstüñki'*) (cf. *tañki*).—*tüstü'ñki aka'*, his real or potential younger sister's daughter, including the daughter of his father's brother's daughter younger than himself (*yitüstü'ñki aka'*, *ü'ñktüstüñki' aka'*).

tütce', (it) touched it (28: 191).—*tütce' di*, (it) touches her (20: 3). *tütce' ya ni*, do not touch it (28: 189).

tütcku', to spit, expectorate (*i'tütcku'*, *ü'ñkatütcku'*; *tütckutu'*, *i'tütckutu'*, *ü'ñkatütckutu'*) (28: 134).—*tatckë'*, saliva.

tütécü' or **tütécü'**, the eyes of one person; his or her eyes (*i'tütécü'*, *üñka'tütécü'*; *tütécü'tu'*, *i'tütécü'tu'*, *üñka'tütécü'tu'*).—*i'tütécü'hin' sa'hin'za*, your eye on one side, one of your eyes. *ü'ñkatütécü' kâsidi'fowe*, my eyes are full of smoke. *ü'ñkatütécü' in'pe'wa ne'di*, my right eye pains. *ü'ñka-tütécü' ka'skani'wa pah'i'*, my left eye is sore. *tütécü' widw'i'de w'ni'*, his eyes twitch often. *tütécü' p'i'tspitsedi'*, to wink the eye(s). *tütécü' ah'i'*, the eyelids. *tütécü' ah'i' ta'wiyân'*, the upper eyelids. *tütécü' ah'i' xwühi'*, the lower eyelids. *tütécü' sa'*, the white part of the eye, the cornea. *tütécü' su' süpi'*, "the black seed of the eye," the pupil. *tütécü' süpka'*, the "dark part of the

eyes," the iris. *On'si'x tütécü'*, "Fish (?) eye," the Great Dipper. *Ta' tütécü'*, "Deer eyes," two stars known to the Biloxi in Louisiana, sometimes called by them the "Buck eyes."—*tütécü' ksepi'*, to be clear-sighted (*i'tütécü' i'ksepi'*, *ü'ñkalütécü'ñksepi'*).

tütü'xka, **tuduxka**, **tüdurka'**, short (the ancient word; the modern form is *tëduska* or *tuduska*).—*a'yinaxtu' tütü'xka*, your (pl.) hair is short. *n'k'insu' tuduxka'*, my teeth are short. *do'xpë tëdu'xka*, or *do'xp tëduska'*, "short shirt," a man's shirt or a woman's sacque. *do'xpë tëdu'xka ni'ki*, without a shirt, i. e., stripped to the waist (= *yoxa*).

tuwa.—*ko'kohë' tu'wa ki'di në'di*, he was walking back and forth making a noise (8: 24).

tyi, **atixyi** or **tixyi**, medicine (see *xi*).—*tyi' kâpini' ku'di*, he gave bad medicine, i. e., for the purpose of killing a person. *popoztyi*, "swelling medicine." *mak tütü'dihë' on' tyi*, "medicine for darting pains in the chest." *amihon' tizyi*, "fever medicine," a weed. *atix-yi' kâzwi'*, "medicine coffee," tea. *tyi' nüpihi'*, "sweet-smelling medicine," a tall variety of clover, found in Louisiana. It differs from the following. *tyi' nüpihi' 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.

ü, **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' hoodë'*, the sun shines.—*udaki*, firelight. *uda'gari* (= *udaki* + *hari*?), "light all the time" (?). *peti udagari*, firefly. *uda'k stügon'ni'*, or *hadakstügon'ni* (Bk.), "light made to stand up," a candle or lamp (Bj., M.). *uda'k stügon' ni' xwüdati'*, "light made-to-stand-up glass," a glass lamp. *uda'k stügon' ha'tion'ni'*, "a light that has a house over it," a lantern. *xwüdati'*, light within doors, coming from outside; hence, window glass (?). *ondonhon' xwüdati'*, "to see

with light from outside," window glass. *kwádati'*, translucent (?), transparent (?) "the light comes through," "one can look through," hence, glass. *konicka' kwádati'*, 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. *ptça'to udi'*, the cotton plant. *úñkòkòon udi*, *yaníkisiyòon udi*, a pipestem. *u'di mísk udi'*, the "fine" or "small wood tree," the pin oak or water oak (cf. *toaxku*). *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'* + *ktedi*), to beat a drum (*u'du yakte'di*, *u'du xkte'di*). *u'dukte' hedan'*, he has finished beating the drum. *u'dukte' he'detu*, they have finished beating the drum.

ue, to boil, stew, or cook anything (*i'ue'di*, *nku'e'di*).—*o i'ue'di*, did you boil the fish? *o iua' da'nde*, will you boil the fish? *uwé' (29: 14)*, *ué' (14: 7)*, *huwé' (29: 16, 21, 32)*: *uwedi'*, stewed (28: 137, 138). *o huwé'*, 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. *uax*, 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' ya'xan'*, where is that stewed fox liver? (p. 167: 1). (Also 8: 19, 20, 23, 27; 9: 5.)

ukafika'yi, her vine (28: 179).

uka'ñki, **uka'x** (28: 85, 88, 180, 193), it caught on, it caught him.

ukçe', to resemble some one a little (*yu'ke*, *nku'ke*).—*nyu'ke*, I resemble you a little. *tyi nùpihi ukahi*, "resembles sweet-smelling medicine," a species of clover.

ukikiñge, one half (p. 122: 20).—*uki'kiñge yuke'di* or *te'na'ni nedi' ko uki'kiñge*, half as many. *tea'naska nedi' ko ukikiñge*, half as large. *kcixka' nedi' ko tea'naska uki'kiñge ko' skane' e'naska na'*, this hog is half as large as that one. *teehe'dan' nedi' ko uki'kiñge*, half as tall. *skuti' nedi' ko uki'kiñge*, it is half as deep. *ti nē' ko kowo' hi ti ne'di uki'kiñge*, that house is half as high as this one

ki'ñikiñge, half (20: 11, 36). *psikiñge*, midnight.

ukpe' itka'xéye', given as meaning, to put a curvilinear object under the blanket, next the body and above the belt (*tukpe' itka'xéhe' ha'yitu'*, given as the 3d pl.).

uksani', very soon.—*uksani' nda' dande'*, I will go very soon. *akútyi' uksa'ni hu'yaxkiye' na'úñkíhi'*, I hope that you will send me a letter very soon (4: 5). (cf. *ksahon'*.)

ūx!, psha! (29: 31).

uxi.—*daw'zitu hi na'úñkíhi'*, I wish that they would bite it off (p. 144: 9). *dawzi 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'xté'*; *ux-tétu'*, *nku'xtétu'*). *pe'ti uxta'*, make a fire (said to a child).—*kuxténi'*, not to make a fire (*kuyu'xténi'*, *nku'xténi'*; *ku'xtétuni'*, *kuyu'xtétuni'*, *nku'xtétuni'*).—*kyuxté'*; *pe'ti kyuxté'*, to make a fire for some one (*pe'ti ya'kyuxté'*, *pe'ti a'xkyuxté'*; *pe'ti kyuxtétu'*, *pe'ti ya'kyuxtétu'*, *pe'ti a'xkyuxtétu'*). *pe'ti nku'ntyakuyuxté'*, did you make the fire for me? *pe'ti ya'xkyuxta'*, make the fire for me!—*kyuxténi'*; *pe'ti kyu'xténi*, not to make a fire for another (*pe'ti ya'kyuxténi'*, *pe'ti a'xkyuxténi'*). (Also 20: 7; 22: 1, 5; 26: 57, 69; 28: 155, 203.)

uxwi', dry, as grass, clothing, etc.—*do'di uxwi'*, his throat is dry, he is thirsty (*ido'di uxwi'*, *ndo'di u'xwi'*; *doxtu' uxwi'*, *i'doxtu' uxwi'*, *ndo'xtu uxwi'*). *do'di uxwi' dande'*, he will be thirsty. *doxtu' uxwi' dande'*, they will be thirsty. *ndo'di u'xwi dande'*, I will be thirsty.—*uxwo'w'* (= *uxwi' + on*), to have been dry. *do'di uxwo'w'*, his throat was dry, he was thirsty (*ido'di uxwo'w'*, *ndo'di uxwo'w'*; *doxtu' uxwo'w'*, *i'doxtu' uxwo'w'*, *ndoxtu' uxwo'w'*).

uma', to bathe.—*ñfu'ma'*, 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 (P).—*kuna'tuni'*, there are not that many. *Ta'ya' ha'ya' te'na'ni ko'*

Ta'yi'ñkiya' ha'ya' 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*, *nñu-nasi*). *una'sho'ni'* (= *unasi* + *o'ni*), to fry meat, etc. (*una'sayo'ni*, *una'mko'ni*).—*to'pi' a'stne'yē ya'xa'*, where is that fried fox liver? (p. 166: 32).

unaaki'li, (he) pressed her down in it (28: 203).

unatci'ktci, to dodge; evade a blow, missile, or person by dodging (*yu'natci'ktci*, *nñu'natci'ktci*).—*unatci'ktci' ha-ki'niki*, 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*). *pča'to uni'*, the cotton comes up.—*humi'*, hominy made with lye, hulled or lyed corn. *ñka'om*, I make hominy (28: 228) (or from *om*).

unoxē' or *unoxwē'*, to live with him or her (*yu'noxē'*, *nñu'noxē'*; pl., *u'noxētu'*, *yu'noxētu'*, *nñu'noxētu'*).—*yu'noxē'*, I live with you. *ya'ñkunoxē'*, he or you live(s) with me. *Tēikana' kñkñan' unoxē' ha'nde om'xa*, it used to be that the Rabbit lived with his grandmother. *nñu'noxē' nñu'nde om'xa*, I used to live (lit., be living) with her (long ago). *nñu'noxē' nñu'nde om'ni*, I did live with her for some time. *nñu'noxē' xa nñu'nde*, I am still living with her. *tcu-ma'na kñkñan' unoxwē' a'nde om'xa*, 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'*, *nñuno-xēni'*).

upi', to be tired, weary (*ayu'pi*, *nñu'pi*). *u'si*, the sting of an insect.—*ka'x 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 ja'*, he is putting on his shoes (said if seen by the speaker).

usi'hi'a.—*usi'n'hi'yē'*; *ñni' usi'n'hi'yē'*, to plunge (hot iron) into water (*usi'n'hi-hayē'*, *usi'n'hiñke'*) (28: 210, 214).

ustiki'ustū'ki (16: 3), *ustū'ki* (28: 184), *usta'x*, to set a perpendicular object

on something, to stand it up (*yustē' ki'*, *nñustē' ki'*).—*ika'ya' ustē' ki'*, to set a perpendicular object in something. *stñnilom'ni' ko'ha' a'ya' om'ni ustē'x kñe'di*, *ani' kyē'ho' ye'hika'*, he stood up a tar baby close to the well and left it there (1: 8).—*kyustē'ki'* or *kyustū'ki* (6: 16), to set a perpendicular object on something for another person (*ya'kyustē'ki'* or *kyustū'ki*, *a'zkyustē'ki*). *yi'kyustē'ki'*, I for thee. *ya'zkyustē'ki'*, he for me (preceded by *aw-ande*), you for me (preceded by *ayindi*). *ññi'ni-yakyu'ki'*, you for me (sic). *kñstū'ki*, set it down before him! (6: 6). (Also 24: 1; 29: 26.)

utēne', to miss the mark in shooting (*yu'tēnē'*, *nñu'tēnē'*) (20: 25) (cf. *tcūp*).

utētepi', to kiss; to suck (*yu'tētepi'*, *nñu'tētepi'*).—*nyu'tētepi' dandē'*, I will kiss you. *nyu'tētepi' te na'*, I wish to kiss you.

utcu'wī, borrow it (26: 78).

uti', a pigeon.

ū'tsa' or *ū'tsa'*, hot.—*ū'tsanxti'*, very hot. *ma'sa ū'tsanxti' kledī'*, to hammer hot iron, as a blacksmith does. *ma'sa ū'tsanxti' tci' om'ni*, to make iron red hot.

uwusē'.—*u'wu'sēdi'*, to make a crunching sound, as by walking on ice or hard snow (*uwu'suyē'di*, *uwu'shūñkē'di*; *uwu's-etu'*, *uwu'suyētu'*, *uwu'shūñkētu'*).

uyē', to leak (p. 139: 4, 5).

ññktci' sayi', onions (5: 4).

u'ni', sign of continuous action (?) (cf. *om*).—*ina' hu u'ni'*, the sun is coming. *da u'ni'*, he is going. *ida' u'ni'*, are you going? *nda' u'ni'*, I am going. *om*, still on the way (22: 6).

ū'ni', or *ū'ni'ya'*, a mother; his or her mother (*ayom'niyan'*, *nñom'niyan'* (Bj., M.) or *nñu'ni'* (Bk.)). *ū'ni'*, O mother!—*ū'ni'(ya'n)* *e' andē'* or *ū'ni'(ya'n)* *e' nañ-ki'*, he or she has a mother. *ayom'ni'(ya'n)* *e' andē'*, or *ayom'ni'(ya'n)* *e' nañki'*, you have a mother. *nñom'ni'(ya'n)* *e' andē'* or *nñom'ni'(ya'n)* *e' nañki'*, I have a mother. *om'ni'ya'n*, his mother (26: 72). *ko'ni'*, mother! (in address) (28: 139).—*omnyuwo'*, 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*, *heva*, *kowa*, *tewa*, perhaps *-wo* is an equivalent of *-wa*. *aso^awa^a*, into the briars (1: 20) (cf. *wahe*). *isa' we de'*, to rush madly into a dense thicket (*isa' i'we ide'*, *isa' áñkuwe' nde'*).—**-waya^a** (= *-wa* + *-ya^a*), locative ending; toward; in that direction. *pátsaya waya^a*, "the sharp side," the edge of a knife.—**-yuvá'ya^a**, toward. *ayande'yuvá'ya^a*, toward the place where you (are or) shall be (2: 29).—**-wa'de**, toward. *a^axu wa'de* or *a^axu na'ñkiwa'ya^a*, toward the stone. *aya^a wa'de*, toward the tree.—**-e'wa** or **-ewa'**, to that place, in that direction; beyond; farther. *e'wa kida'*, go farther! *wite'di ewa'*, day after to-morrow. *e'wa nda' xo*, I will go farther if. *e'wa ide'di*, did you go farther? *e'wa a'nde*, he moves there, he is there (*e'wa aya'nde*, *e'wa nka'nde*; *e'wa yuke'di*, *e'wa i'yuke'di*, *e'wa nyuke'di*). *e'wa ka'nde ha'mca' hang^a*, he was there, but (he has gone elsewhere). *e'wa yuke'di ha'mca' hang^a*, 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. *i'ya'nte 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'yoni'**, to go into or under, as a shed or pile of brush (*i'waha'yoni*, 2d pers.). *wahetu'*, they went into (10: 13; 27: 8). *uwahe'tu*, they went into (31: 31). *áñka'wahe*, we went into (the water) (p. 152: 28). *ti kuwé'n* (*ti uwé'*), *ti ku'yuwé'ni*, *ti nkuwé'ni*, *ti kuwé'tuni'* (6: 16). *teak wahayoni*, "what the hands go into," gloves.—**-uwé'**; **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. *aye'wiyá^a*, the doorway, doorhole, as distinguished from the door itself (*ayewi*). *eye'wi dupazi'* (used by men and boys) or *eye'wi dupacka^a* (used by females), open the door! *eye'wi kátske'yé*, to shut the door. *eye'wi ká'dák tsálgōnyé*, 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*, *áñkwahé'di*; pl., *wahétu'*, *i'wahétu'*, *áñkwahétu'*) (cf. *wáhe*). *tsá'dika i'wahé'di*, why did you cry out? Ans., *nkin'ské' 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'*). *dase' wahé'yé'*, 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'dase' wahé'hayé'*, etc.). *wahé'hinyá' dande'*, I will make you cry or squall. *wahé'higé*, 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'háñkédí'*). *a'ma 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' áñé'**, the snow melts. *wahu' skúfákti'*, the snow is very deep. *tohqna'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' nedi'*, it is snowing now. *wahudi'*, it snows.—**-wahu' zohi'**, "ancient snow," hail. *wahu' zohi' idé'kan nde'ni*, I did not go because it hailed (literally, hail it-fell-because, I went-not). *wahu' zohi' i'dé'né'*, "the ancient snow stands falling," it is hailing now. *tohqna'k wahu' zohi' i'dé'*, it hailed yesterday. *wite'di ko wahu' zohi' i'da*

dande', it will hail to-morrow. *wite'di ko wahu' xohi' idē ko nde'ni dande'*, should it hail to-morrow, I shall not go. *wahu' xozo'hi*, "ancient snows," hail-stones.—*wahu' kide'ska'*, a snowbird.

wak, wax, waka, a cow, cows (derived from the Spanish word *vaca*); *waka* is also a contraction of *watahi*, cowhide, rawhide (see *waka' tēdiyē' hi' tētiya' ti' o'ya'*):—*wa'k i'ndē*, cow manure. *ta'si' wak du'ti nē*, the cow is (standing) eating grass or hay. *tohozka' wa'k ya' ndo'ho'*, I saw a horse and a cow. *wa'k so' sa i'ntka'*, I have a cow (5: 6, 7). *waka'ka' kio'weyē*, to swap cows. *adu-hi' ndosa'hi' waka' nē a'pxuyē'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 i'ntka'*, this is my cow. *wax ta'hi'xi'*, or *waxtaxi'*, to have many cattle—*wa'k i'ndoke'*, a bull.—*wak tēo' i'kūsi'*, or *wak tēā'kēsi'* (Bk.), "castrated cattle" (?); oxen, steers (Bj., M.).—*wa'k yī'nti'*, "little cow," a calf.—*wakyo'* (= *waka* + *yo*), "cow meat," beef.—*wa'k ahi'*, a cowhide; leather (Bk.).—*wakhē'* (= *waka* + *ahe*), cow horns. *wakhē' niskodi'*, cowhorn spoon.—*wa'k tasi'*, milk.—*wa'k ta's o'ni'*, "to make milk," to milk a cow (*wak ta's ayo'ni*, *wak ta's nko'ni*; *wak ta's o'ni'*, *wak ta's ayo'ni*, *wak ta's nko'ni*).—*wak ta's atē'ni'*, "milk grease," butter.—*wak ta's pī'askū'ni'*, "milk bread," cheese.—*Waka' tēdiyē' hi' tētiya' ti' o'ya'*, "Place where the man who Reddened Rawhides Used-to-live," Bismarck, Rapides Parish, La.—*waxtēa'yadi'*, the name of a dark-skinned people who used to dwell on Red River, Louisiana, above Lecompte. If this is *wax tēa'yadi'* (*waka* + *tēa* and *a'yadi*), it may have a phallic reference, *waka* being cow; bull; *tēa* = *tēo'diti*, and *a'yadi*, people.

wa'x, to hunt animals.—*waxni' cixti'*, 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.)

waxē.—*waxēdi'*, the sound of hard rain, as distinguished from the pattering of gentle rain (= *ani' tata' xēdi'*).

waxi', wax, shoes.—*waxi' apa'stak o' heda'*, the shoe has (or, the shoes have) been patched. *waxi' pa'tēti'cu'di*, to pull off shoes. *wa'xi ma'yī'ni tē'*, to wear holes in shoes by walking on the ground. *a'ntsa waxi'*, "gun shoe," the butt of a gun. *wa'x yihixi'*, many shoes, shoes. *wax usi'*, to put on overshoes. *wax usē'*, to put on shoes. *wa'xi naskē'*, long boots. *wa'za xa'pka*, "flat shoes," slippers. *waxta'bdeyē*, overshoes.—*waxi' pēti'go'ni'* (= *waxi* + *pēti'go'ni'*), a metal awl, "that with which shoes are sewed." (See *pēti'ki*.) (Also 26: 44, 56; p. 120: 15, 16, 19, 20; p. 121: 2.)

waxka', soft (?).—*ayē'k wa'xka*, or *yē'k waxka'*, green corn. *tēti'ē'k waxka'*, the soft-shelled turtle.

wasi', salt.

wata', to watch, or to watch over (*iwata'*, *nkuwa'ta*). *wa'tatu*, they watched it (18: 14).—*wa'ta'ye*, (they) made her watch it (20: 8). *akidēsi wata*, "watches a store," a clerk at a store. (Also 18: 14; 21: 21; 22: 5; 25: 2; 27: 21.)

we.—*we'yē*, coire, to have sexual intercourse with one (*we'hayē*, *wehe'kē'*; *we'heyētu'*, *we'hayētu'*, *we'he'kētu'*). *we'hi'ya' dande'*, I will have intercourse with you.

wide.—*widwi'de w'ni'*, to be twitching often. *tūtcū' widwi'de w'ni'*, his eyes twitch often (cf. *widē*).

wihi', juice. That this is the meaning appears from Gatschet's word, "wihia'," juice (i. e., *wihiya'*).—*waxtēkuye wihi*, "sweet liquid," molasses. *ahwi-hi'*, gravy; soup. *hawe'wihō'ni'*, gravy. *wihō'ha'kō'*, I got milk from it (26: 66). (Also p. 159: 31, 32, 33.)

wi'xka, light, not heavy (8: 9).—*wixka-xi'*, very light.

Witcina', Wichita. *Witcina' ha'ya'*, the Wichita people.

witē, **wite**.—*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' ima-hi' dande' naha'diya'*, he will paddle (or row) the boat to-morrow. *wite'di ko' nē'a'da dande'*, I will be on the way

thither to-morrow. *nde' hin don' hi xyo'*, *wite' di ko*, I will go to see you to-morrow. *wite' di ewa' ko ya' hu' kañko'*, come to me day after to-morrow (man to man)! *wite' di ewa' ko ya' dan' hu'*, come to see me day after to-morrow! *wite' di ko wahu' xohi' i' da dande'*, it will hail to-morrow. *wite' di ko sni-hixti' dande'*, it will be cold to-morrow.—*wite' na*, this morning (10: 2, 17; 14: 12).—*he' wite' di*, morning. *e' wite' xti'*, very early in the morning (3: 1, 5, 14; 7: 1, 4).

-*wo*, a locative ending of direction. Perhaps a variant of -*wa*.

wo.—*kiyo' wo*, another; a different one. *anya' kiyo' wo*, or *anya' di kiyo' wo*, another man. *axti' kiyo' wo*, another woman. *küde' sk kiyo' wo*, another bird. *sinto' kiyo' wo*, another boy. *ayan' kiyo' wo*, another tree. *ya' nikiyo' wo*, another pipe. *teu' niki 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' n-ko' nyon' ni wo'*, are you married? (said by a male to a man). *yi' n-ko' ni wo'*, is he married? *yi' n-ka' do' ni wo'*, is she married? (said by a male). *aya' nde' ka' n' i' ki' nyon' 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). *uñku' wu' xiki*, I am ashamed (29: 36). *wüxi' kiyé*, (the sun) made her ashamed (29: 39). *wü' xiki*, (she) was ashamed (30: 1).

wüda', to be hardly able to sit erect through weakness or sleepiness (*i' wüda*, *uñku' wüda'*). *yowada*, "body weak," to be weak.

wüde' (cf. *ade'*, wide).—*awode' x*, sunshine. *nowüde'*, burnt bare.—*nowüde' hiyé*, to cause a piece of ground to be burnt bare (*nowüde' hayé*, *nowüde' hañkè*).—*wüdwüde'*, *wüdwüde'*, (28: 127, 153), *wüdwüde'*, (19: 12), lightning, to lighten. *wüdwüde' di*, it lightens.

wüke, *wöhé'* (22: 16), to bark, barking (cf. *wahe'*).—*wühedi'*, to bark as a dog does.—*ohi'*, to bark or howl as a wolf does.

wüki.—*wüki' xti*, worthless (27: 1).

wu' xwé, the roar of falling water.

wüsi', *owüsi'*, all.—*isi' wüsi'*, the toes, (all) his or her toes. *ta' k owüsi'* (all) the fingers (of one person).

wüsse', the crackling noise of a breaking stick.—*wüsse' di* (7: 11) (in Opossum's song).

wüsta' hudi', the live oak, or *Quercus virens*.

-*ya'*, masculine ending of imperative of verbs in -*ye*.—*xéheya'* (m. sp.), hang it up! (*xéhe' kan*, w. sp.). *uxtu' wiya'*, turn it upside down (m. sp.)! *pestügonya'*, put the cork in (m. sp.)! (Also 26: 51.)

yadéta.—*ya' tüön*, *yatuta' on*, or *yadéla' onni'*, a vest. *ya' tüön patcké'*, to pull off a vest.

yahe', this.—*nka' kiyasi' xa na' yahe' ko*, this is what I always (or, usually) like (2: 10). *yahe' yan kan*, away off (28: 127). *yahe' tu*, like this, in this manner (2: 22). *yahéde'*, now (Bk.). *yahéde' da' wo hu' kañko'*, come hither now! (Bj., M.). *sküti' yahédi'*, it is this deep. *yaheya'*, or *yaheya' on*, in this or that manner.—*yahe' yan*, to a distance. *yahe' yan dé' sin' hin' xkan'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *Té' i' kanadi' koxta'*, *yahe' yan kide' xé' hé*, 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.)

yahe.—*yahe' yé*, she took together (28: 194).—*hina' hi* (she) made it grow on herself (26: 56). *hinya' hi* (he) put the skin on himself (31: 16).

yahi or *aya' hi*, a bedstead (cf. *toho'*). (Also 26: 40, 42; 29: 25.)

yahi.—*duyahin'*, to use a sieve, to sift (*i' duyahin'*, *ndu' yahin'*; pl., *du' yaxtu'*, *i' du' yaxtu'*, *ndu' yaxtu'*). *ha' duihi*, to sift (G.). *ga' duihi*, I sift (G.).

yaka' kûx (cf. *yaka'*).—*yaka' kûx tü-kixyé'*, to rest the face on the palm of the hand.

yakida' manñkayi', "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 mutch-hotch.

ya/kp̄hu', lights, lungs (G.).

yaku.—*yaku'di*, to feed another (*iya'kudi*, *n̄ka'kudi*; *yakutu'*, *iya'kutu'*, *n̄ka'kutu'*). *in'yaku'* (±*di*), I fed you. *iya'ñkaku'* (±*di*), he fed me, you fed me (distinguished by the pronoun preceding the verb): *evande*, he; *ayindi*, you. *ayi'ndi ko' iya'ñkaku'ya'ñkiya'nitepi'*, etc., when you entertained me, I liked your food very well, etc. (2: 22). *ñkaku'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 **-yē'** (see *du*, *xaye*).—*aduyaxaⁿ*, to wrap a cord several times around an object. *duxayaxaⁿ*, to scratch.

yaxdokē.—*yaxdo' kē'di*, to snore (*yaxdo' kayē'di*, *yaxdo' hūñkē'di*).

yaⁿma, yaⁿmaⁿ (21: 7; 23: 10, 13; p. 141: 35, 36; p. 142: 1, 2), no, nothing (masc.).—*yaⁿma, kadēni'*, no, it does not burn.—*yamaⁿ'* (fem.), no. *yamaⁿ'*, *kadēni'*, no, it does not burn.—*kiyaⁿmaⁿ*, to have none, to be destitute of (*iyaⁿmaⁿ*, *ya'ñkiyaⁿmaⁿ*; *kiyaⁿmaⁿtu'*, *iyaⁿmaⁿtu'*, *ya'ñkiyaⁿmaⁿtu'*). *te'huñkē na'ñkihi' xye'ni añksapi' ya'ñkiyaⁿmaⁿ*, I wished to kill it, but I had no gun. *kaki'kiyaⁿmaⁿ*, he has nothing at all.—*yandi koyamaⁿ*, to be destitute of sense.

yamaⁿki', a mosquito, mosquitoes.—*yamaⁿki' yuke'di*, are there mosquitoes (here)? *yamaⁿki' ni'ki*, there are no mosquitoes (cf. *akidi'*).

yandi, yaⁿndiyaⁿ, yanti, a heart; his or her heart (*i'yandiyaⁿ, ññkiyaⁿndiyaⁿ*). *ññkiyaⁿndiyaⁿ ti'xtixyē'di*, my heart beat (hard). *he kaⁿ'*, *yaⁿndiyaⁿ tixixyē' na'ñki Te'ikana'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25, 26). *icake' 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'*, *nyaⁿndixtu'*). *hin'yaⁿndihin'*, I think of you (=thee) (4: 6). *evande' yaⁿyandi'hin*, he thinks of me. *ayindi' yaⁿyandi'hin*, thou (you) think of me. *yandi'hindaha'*, he thinks of them (≠*yandi'hindaha'*, *nyandi'hindaha'*; *yandixtu'da-*

ha', *i'yandixtu'daha'*, *nyaⁿndixtu'dahin'*). *hin'yaⁿndihin'daha'*, I think of you (pl.). *hin'yaⁿndixtu'daha'*, we think of you (pl.). *evande' yaⁿyandihin'daha'*, he thinks of us. *e'we yuke' yaⁿyandixtu'daha'*, they think of us. *ayindi' yaⁿyandihin'daha'*, thou thinkest of us. *ayinxtu' yaⁿyandixtu'daha'*, you (pl.) think of us.—*yaⁿndi koyaⁿmaⁿ*, to be destitute of sense. *iyaⁿndi koyaⁿmaⁿ*, have you no sense?—*yaⁿndi niki'*, to be without sense. *iyaⁿndi niki'*, have you no sense?—*kayaⁿndini'* or *kayaⁿndi niki'*, to be wanting in sense (*kayayaⁿndini'* or *kayayaⁿndi niki'*, *nyaⁿndini'* or *nyaⁿndi niki'*).—*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). *n̄ki'yandi'pi hi'usaⁿ*, I am not satisfied (6: 10, note). *n̄ki'yandi'pi*, I am satisfied (6: 19).

yani', tobacco.—*yaⁿi dadē'*, to chew tobacco. *yaⁿi kuda'deni'*, not to chew tobacco.—*yani'ksiyon'* (= *yani' + ksi + on-ni*), a pipe. *yaⁿniksiⁿyon son'a'*, one pipe. *yaⁿniksiⁿyon non'pa'*, two pipes. *yaⁿniksiⁿyon na'tcka*, few pipes. *yaⁿniksiⁿyon yi'hi*, many pipes. *yaⁿniksiⁿyon pan'a'*, all the pipes. *yaⁿniksiⁿyon ama'ñki*, some pipes are still there. *yaⁿniksiⁿyon tēna'ni*, some pipes. *yaⁿniksiⁿyon ni'ki*, no pipe. *yaⁿ ksoni'*, pipe (G.). *yaⁿni ksoni'*, tobacco pipe (G.). *yaⁿni kso'n'udi*, pipestem (probably contraction from *ksoni hudi*) (G.). *yani'ksiyon' udi'*, a pipestem.

yaoⁿni, yaoⁿ (7: 10), to sing (*iyaⁿonni*, *n̄kiyaⁿonni* or *n̄ki'onni'*; *yaon'tu'*, *iyaⁿon'tu'*, *n̄kiyaⁿon'tu'*).—*aduhi' san'hin'yaⁿ sin'to' yaon'ni nē inaxe'*, 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 *yañko'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? *ha'ya'di ka'wak ya'te* (Bk.), *anyadi' ka'wakèhi' yatci'* or *anyadi' kawa'kèhi' yatci'* (Bj., M.), what is the man's name? *a'xi ka'wak ya'te* (Bk.), what is the woman's name? *icu'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'wakèhi' yatci'*, what is his, her, or its name? *anyadi' kawa'kèhi' yatci'*, what is the man's name? *ka'wakèhi' yatci' kika'*, I wonder what his name is!—*yate o'ni* (= *yate* + *o'ni*), to "make a name," to call or name a person or object (*i'yate anyo'ni*, *yate nkon'ni*). *ka'wakèhi' yate o'ni*, what does he call it? *etañke'hi yate nkon'ni*, I did call it thus. *ka'wakèhi' 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'*, *yatki'*, his or her jaw (*i'yatka(yan)*, *nya'tka(yan)*; *ya'tkatu'*, *i'yatkatu'*, *nya'tkatu'*). (Also 17: 6.)—*yatkin' inaudi'*, jaw teeth.—*yatka' pènti'*, "his sharp jaw," his chin (*i'yatka pènti'*, *nya'tka pènti'*).

ya', (1) a sign of the nominative (= *yandi*). *On'fi yan' e'yan hi' ason' tan' inda'hi hande'tzyan*, when the Bear reached there, he was seeking the large brier patch (2: 3). *ayan' yan kadè'ni za ma'ñki'* is not the wood still burning? *On'fi yan'*, "He+ha< tènaxèdi'," etc., the Bear said, "Halloo, O friend," etc. (2: 14, 15). *ekan' To'we yan' eyan' hi*, then the (distant?) Frenchman arrived there (1: 14). *ica'naska nkyè'honni' 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' taudi'*, to lay or put a third (book, etc.) on a pile. *ta'ahi' ayatsi' yan' unaxè na'ñkihi'*, 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. *Tany'i'ñkiyan' ti' tina'ni ko èpi'ke na'*, *Ba'yüsyàn'*, there are as many houses in Lecompte as there are in Bunkie. Also in *atckayan'*, *eusan'hinyan'*, *kwiayan'*, *mañkiwayan'*, *nañkiwayan'*, *ndosan'hinyan'*, *ta-wiyan'*, *wayan'*, etc. (7) And (= and too?). *tohò'xk wak yan' ndonhon'*, I saw a horse and a cow. *wak' tohò'xk yan' ndonhon'*, I saw a cow and a horse. *anyato' an'xti' yan' ndonhon'*, I saw a man and a woman. *anyato' an'xti' yan' a'hi ha'maki*, a man and woman are coming. *tohò'xk wak yan' ndonhon'*, I saw a horse and a cow. *anyato' an'xti' yan' ndonhon'*, I saw a man and a woman. *anyato' an'xti' yan' a'hi ha'maki*, a man and woman are coming. *anyato' yihixti' an'xti' yan' yihixti' ndon'hondaha'*, I saw the men and women.—*yan'*, *-yan'*, *yan'* or *yan'*, objective pronoun fragment: me, us (when *-daha* is inserted or added). *ewande' kuyan'yan'ni'*, he hates me; *ayi'ndi kuyan'yan'ni'*, you hate me; *e'we yuke' ko kuyan'yan'xtuni'*, they hate me; *ayin'xtu ko' kuyan'yan'xtuni'*, you (pl.) hate me; *ewande' kuyan'yan'dahani'*, he hates us; *ayi'ndi kuyan'yan'dahani'*, you (sing.) hate us; *e'we yuke' ko kuyan'yan'xtu'dahani'*, they hate us; *ayin'xtu ko' kuyan'yan'xtu'dahani'*, you (pl.) hate us.—*yan' he'*, and (and too?) *anya'di an'xti' yan' he'*, a man and a woman. *an'xti' anya'di yan' he'*, a woman and a man. In the plural this becomes, *yan' yihixti'*, or *yan' yihixti'*. *anya'di yihixti' yan' yihixti' he'*, men and women. *an'xti' yihixti' anya'di yan' yihixti' he'*, women and men. *anyato' 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' kyà on'ni'ntakètu'*," *èdi' Towè ya'ndi*, "Let us dig a well," said the Frenchman (1: 5). *Èkika' On'fi yandi' inakè'han' yaha'yan dè' sin'hixtan'*, etc., and then the Bear was much scared and went a great distance, and when he stopped

and stood (listening?) (2: 5). *On'fi ya'ndi o'zpa*, the Bear swallowed all (of the canes) (2: 9). *On'fi yandi' he'di*, the Bear said that which precedes (2: 10). *he'di On'fi ya'ndi*, said the Bear (2: 16). *axo'g duni' da de'di On'fi ya'ndi*, the Bear went to gather young canes (2: 17, 23, 25).

yañka', when.—*ayi'hin' yañka', nde on'knē*, I had already gone when you came. *e'yan' nñihin' yañka', de on'knē*, he had already gone when I reached there. *e'yan' nñihin' yañka' te on' mañki'*, he was (lay) already dead when I arrived there. *iñhin' yañka', nñon' he'da'nē*, I had already made it (or done it) when he came. *iñhin' yañka', ayon' he'da'nē*, you had already made (or done) it when he came. *ayi'hin' yañka', nde knē*, I went when (i. e., shortly after) you came.

-ya'ka', while, during (cf. *ka'*). Follows the classifiers.—*ku ne' ya'kan'*, while he was coming back; *ya'ku' ne' ya'kan'*, while you were coming back; *nñu' ne' ya'kan'* (rather, *zku' ne' ya'kan'*), while I was coming back; *nde' ne' ya'kan' ya'ku' hine'*, while I was going, you were coming back; *kle' hande' ya'kan' zku'*, while he was hitting, I was coming back. *kle'ni hande' ya'kan' nñihin'*, "he was not hitting while I came," I came before he hit him. *nñadu' na'ñi ya'kan'*, *ini'hin' ha'nde*, while I was eating (as I sat), he was (=continued) drinking. *i' hande' na'ñi ya'kan'*, *nñadu' na'ñi na'*, while he was (=sat for some time) drinking, I was (=sat) eating (of my own accord). *ya'ñiki, ya'ñipi* (27: 10), a female animal.—*nsa' ya'ñiki*, a buffalo cow. *toho'zē ya'ñiki*, a mare. *ma'xi ya'ñiki*, a hen. *yañko'*, to treat (badly) (cf. *zēk*).—*ñi-kiyan'kon'*, you treated me so (6: 19). *kideyañko'dqha*, let us get ahead of one another (28: 170).

ya'xa, almost.—*pai ya'xa*, almost night. *kein'hin' ya'xa*, almost evening. *na'pi ya'xa*, almost day. *ta'hi ya'xa*, he almost reached death. *ñika'hi ya'xa*, I am (or, was) almost dead. *ki'tixaza' ya'xa*, "almost noon," forenoon. (Also 17: 19, 24; 27: 2, 13; 28: 62.)

ya'xa'.—*an'sudi on'yan'zan' ko tca'kan-nañki'*, where is the pine forest? *an'se'wi ya'zan' ko tca'kan-mañki'* (sometimes shortened to *an'se'wi ya'zan'?*), where is the ax? *spdehi' ya'zan' ko tca'kan-mañki'*, where is the knife? *mi-ko'ni ya'zan' ko tca'kan-mañki'*, where is the hoe? *yañke'on'ni' ya'zan' ko tca'kan-mañki'*, where is the saw? *tohoz-ka' ya'zan' tca'kan'edi'*, where is the horse? *toho'zē kēēkt' dēdēktu' da'ni yuke' ya'zan'*, where are those three striped horses? (Also 27: 28; 28: 234.) *ya'xi'*, the strong odor from a goat (cf. *ya'xi'*).—*nio ya'xi'*, the odor from a negro.

ya'xtēl.—*yan'xici tēl'kon'ni'*, the diaphragm, or midriff.

ya'ni, to sleep (*iya'ni, nkiyan'ni* (= *ñi-kiyan'ni'*)).—*ñi'ya'*, I sleep (7: 5, 6). *iya'* you sleep (28: 95, 104, 113). *yan'nekde'*, he was sleeping so long (7: 8). *ñi'ya'ni'te*, I am sleepy (I desire to sleep?) (7: 12). *nki'ya'ni'xi*, I (was) very sleepy (7: 13).—*ya'ni'te*, he is sleepy, "he wishes to sleep" (*iya'ni'te, nkiyan' te (han)*; *ya'netu, iya'netu', nki-ya'netu*).—*ya'ni'xi*, he is very sleepy (*i'ya'ni'xi, nki'ya'ni'xi, ya'ni'xi'tu, i'ya'ni'xi'tu, nki'ya'ni'xi'tu*).—*kaya'-nampi ni'*, he did not sleep till day (*kia'yānampi ni', nki'yañkanampi ni, kaya'nampi ni'*, etc.).—*yan' ya'nampi'*, he sleeps till day (*iya' iya'nampi, nki-yan'ñika'nampi, ya'ya'nampi', iya' iya'nampi', nkiyan'ñika'nampi*).—*yan' na-pa'yan'*, "second sleep," Tuesday. *ya-da'ni*, "third sleep," Wednesday. *ya-topa'*, "sleep four," Thursday. *ya-kas'yan'*, "sleep five times," Friday. (Also 9: 2; 14: 8, 11, 14.)

ya'si', having a strong odor, fishy, having a fishy odor (cf. *ya'xi'*).—*ya'sixi'*, he smells very strong (29: 4). *iya'-sixi'*, you smell very strong (29: 5, 7, 11).

ya'ska', a kidney; the kidneys.

ya'tcede'.—*Ta'yi'ñi'ya' kñihin' ya'tcede' Lamo'ri tohe'da'*, how far is it from Lecompte to Lamourie?

-yē, one of the causative endings, 3d sing., of verbs, the 2d sing. being *-hayē*, and the 1st sing., *-hanē*, *-hiñkē*, or *-hanēkē*.

(cf. -di, -ni, -xan). Examples: (3d) *hayñik teayē*, *nañticitdohiyē*, *usiñhiñyē*; (2d) *hayñik teahayē*, *nañticitdohayē*, *usiñhiñhayē*; (1st) *hayñik teahññikē*, *nañticitdohaññikē*, *usiñhiññikē*.

ye'hi, edge of, close to (20: 38, 40).—*ye'hi-yañ* (18: 7), *yehon* (28: 29), *ye'hikan*, at the edge of, close to. *a'ni kyā'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'hoñ, *yē'hoñni*, to know, recognize (cf. *yihī*) (*iyē'hoñni*, *ñkyē'hoñni*, *yē'hontu'*, *iyē'hontu'*, *ñkyē'hontu'*).—*a'ya' kaka' ye'hon te' ha'nde etuxa' Tē'ikanadi'*, the Rabbit (for some time) had been wishing to know what sort of person this was (3: 3). *ñē'eha'*, I do not know (31: 19). *hiñ'hiyē'hāñni*, I do not know you (p. 122: 8, 9, 10, 11.) At first Bj. and M. gave *a'yē'hāñni* as the 2d sing. of this verb, using it in ten sentences; but they subsequently gave *iyē'hoñni*. They also gave *kayehonni* first, then *kiyehonni*, 2d sing. of the negative, *kyehonni*. *in'yē'hoñni*, I know you. *yañkyē'hoñni*, do you know me? *yañkyē'hāñ pi'hedi-dāñ*, he ought to know me. *ka'hena'n iyē'hoñni* (in full, *ka'hena'ni, iyē'hoñni*), you know everything (5: 10).—*a'yē'hāñni*, given in ten sentences by Bj. and M. instead of *iyē'hoñni*, do you know? *a'ya sin'hin ne a'yē'hāñni*, do you know the standing man? *a'ya xē'hē na'ñki a'yē'hāñni*, do you know the sitting man? *a'ya to'xmañki a'yē'hāñni*, do you know the reclining man? *a'ya ni' hine' a'yē'hāñni*, do you know the walking man? *a'ya tañ'hin yande' a'yē'hāñni*, do you know the running man? *a'ya xa'xa ha'maki a'yē'hāñni*, do you know the standing men? *a'ya a'xē'hē ha'maki a'yē'hāñni*, do you know the sitting men? *a'ya tei'di ama'ñki a'yē'hāñni*, do you know the reclining men? *a'ya ha'kinini ama'ñki a'yē'hāñni*, do you know the walking men? *a'ya ha'tañ'hin ama'ñki a'yē'hāñni*, do you know the running men?—*kyē'hoñni'*, not to know him, her, or it; to be ignorant of (*kiyē'hoñni'*, *ñkyē'hoñni'*; *kyē'hontuni'*, *kiyē'hontuni'*, *ñkyē'hontuni'*). *in'yē'hoñni'*, I do not know you. *yañkyē'hoñni'*, don't you know me?

ñkyē'hoñni na', I do not know him, her, or it (*na* attracts the accent). Earlier forms given by Bj. and M.: *kayē'hoñni'*, you do not know him; *kayē'hontuni'*, you (pl.) do not know him; *hiñ'hiyē'hāñni'*, I do not know you. *ku'yañkyē'hāñni'*, don't you know me? *ku'yañkyē'hāñni' tko'hē*, you do not know me at all. *ka'wa ñkyē'hāñtuni' naxo' nkan'yasa'xtu hi'*, when we were (or, lived as) Indians in the past, we knew nothing (5: 8).—*kakyi'hāñtuni'* (= *kawa* + *kyē'hontuni'*), they know nothing. *haya'sahi' yuñkē' kakyi'hāñtuni'*, they who are (still?) Indians, know nothing.—*kihi'yehon'yē*, to teach him (*kihi'yehon'hayē'*, *kihi'yehon'hāññikē'*. *kihi'yehon'hiyē'*, he teaches you (sing.) (5: 9). *kihi'yehon'hinyē'*, I teach you (thee). *kihi'yehon'hinyē'daha'*, I teach you (pl.). *kihi'yehon'yañkē'*, you teach me. *kihi'yehon'yañkētū'*, you (pl.) teach me. *kihi'yehon'yē'daha'*, he teaches them. *kihi'yehon'hayē'daha'*, you teach them. *kihi'yehon'hāññikē'daha'*, I teach them. *kihi'yehon'yañkē'daha'*, he teaches us (or you, sing., teach us).—*kihi'yehon'yēni'*, he did not teach him (*kihi'yehon'hayēni'*, *kihi'yehon'hāññikēni'*). *kihi'yehon'hiyi'ni*, he did not teach thee (you). *kihi'yehon'yañkēni'*, he did not teach me. *kihi'yehon'dahani'*, he did not teach them. *kñi'yehon'hiyi'da-ha'ni*, he did not teach you (pl.). *kihi'yē'hon'ya'ñkē'dahani'*, he did not teach us. (Also 16: 6; 26: 17, 61, 66; p. 117: 1; p. 122: 17, 18, 19.)

yek, *ye'ki*, *ayeki*, *ayekiyañ*, *ayē'k* (used in composition), corn (26: 3, 19). *yek wazka'* or *ayē'k wa'zka*, "soft corn," green corn. *yē'k sañ*, *yek sañ*, dry white corn. *yē'ki kūcutu'*, they planted corn (1: 2). *yē'k totoxi'*, "hard corn," blue corn (a species known to the Biloxi of Louisiana). *yē'ñupxi'*, "fine corn," corn meal. *ayē'ki ñakukhi'*, to shell corn. *toho'zka ayē'ki du'ti ha'nde*, the horse continues (or, is still) eating the corn. *toho'zka ayē'ki du'ti nē'*, the horse stands (= is) eating the corn (given him). *ayē'ki ññktcu'di*, I planted corn (5: 3). *ayē'k ññaxo'*, 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'kiya' tudiyam' kē dūitcu' tca'yē*, he dug around the corn and pulled it all up by the roots (1: 3). *aye'k ati'*, "corn house," a corncrib. *a'yek u'di*, corncobs. *a'yēku'ya'*, a cornstalk; cornstalks. *yē'ni* (from *aye'ki*), "made of corn" (?). *yē'ni pīqaskū'ni'*, 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).

yēskasa', tin, a tin bucket (1: 9). (This is probably better than the following form.)—*īksū'm*, tin. *īksū'm mūsūda'*, a tin pan. *īksū'm mūsūda' xa'pka*, a tin plate. *ayikean' mūsūda' yīnki'*, a tin pan.

yētcī', his or her tongue (*yētcī'*, *nyētcī'*; *yētcu'*, *i'yētcu'*, *nyētcu'*). (28: 96, 105, 106.)—*yētcpi'*, to tell a myth, story, or tale; a myth or tale (*i'yētcpi'*, *nkyētcpi'*; *yētcpiu'*, *i'yētcpiu'*, *nkyētcpiu'*). *yē'tcpi* (7: 14, 15; p. 158: 31, 32).—*yētcpi' na'tcka*, a short myth or tale.—*yētcūmna'*, a habitual liar.

yīhi', to await, wait for.—*amīzkan' yīhi*, to be waiting for summer to come. *anan'kan' yīhi*, to be waiting for winter to come. *pīzkan' yīhi*, to be waiting for night to come.

yīhi', *yūhi'* (18: 3), *yū'hi* (8: 22), to think (?). (*ayī'hi*, or *i'yūhi'* (28: 205) *nkihi'*, or *nkuhi'*; *yuztu*, *i'yuztu'*, *nkuztu'*).—*īuhe' naze' yīhi'*, he thought that he heard it thunder. *amītkā' anhin' yīhi'*, he thought that he heard a child cry. *ūe' ōni' nkihi'*, I thought that you were dead. *kī'hi*, not thinking (27: 15, 17). *akētx*, she forgot and left it (28: 9). *kiya'xtu*, they think about him (16: 5). *anhin' ayī'hi nazo'*, you (sing.) did think (then, not now) that he cried. *ha'ya ayī'hi nazo'* (said of many). "*zki'tomni e'yan nkihi'n xyo'*," *yū'hi ha'nde ētuxa' Tē'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'wīhi'*, to think so, to think that or thus (*heke'wīyīhi* (2d sing.), *heke'wīnkihi'* (1st sing.)). *heke'wīhi' nazo'*, he did think so formerly (but not now).—*neheyān' kī'di na'we de'di*, though almost sure not to reach

there, he goes.—*na'wīyīhi'*, to wish to do something (but without succeeding) (*yina'wīyīhi'* (?), *na'ānkihi'*; sometimes pronounced as if *no'ōnkihi'*). *na'we*, he thought (28: 91). *te'hayē yina'wīyīhi'*, did you wish to kill him (though you failed)? The *-yē* is slurred or omitted, the sentence sounding as if *te'ha yina'wīyīhi'*. *te'hiñki na'wīyīhi' ha'nān*, given instead of *te'yañkē na'wīyīhi' ha'nān*, perhaps he wished to kill me. *te'hāñkē na'ānkihi'*, I wished to kill him (but I failed). *te'yē na'wīyīhi'*, he wished that he could have killed it. *nka'duti na'ānkihi' xye'ni yañka'ti*, I wished that I could have eaten it, but I was sick. *te'hāñkē na'wīyīhi' xye'ni anksapi' ya'ñkiya'mān'*, I wished that I could kill it, but I had no gun. *in'kan' ndu'si na'ānkihi' xye'ni īske'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' ayatai'yan āna'xē na'ānkihi'*, I hope to hear that you have bought deerskins (4: 3, 4). *kiya'xtu*, they think about him (16: 5). *e'yan zki'di na'wīkwe āni'x ne'di*, I am going (walking), though I have but a slight chance of reaching there again (p. 163: 13). *e'yan yak'di na'wīyē inix, inē'di*, you are going (walking), though you have but the barest chance of reaching there again (p. 163: 14). *Tanē'ks ade' fiñin' spē na'wīkwe'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'ānkihi'*. 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'*, *nkoyizi'*). (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' an'xti'yan yihi' he'*, men and women. *sin'fo' yihi' san'kti'yan yihi' he'*, boys and girls. *an'xti' yi'hi*, many women. *icu'ñki yi'hi*, many dogs. *ayan' 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. *anyafo' yihi'xti an'xti'yan yihi'xti ndon' hon'dqha'*, I saw the men and women. *ha'p aupa' ayi'xti*, many brown leaves.—*kayí'hini*, not many; a few.—*hi'xyě*, a plural ending of nouns; "many." *ékta'ni'*, a sharp peak; *ékta'nihi'xyě*, many sharp peaks. *pú'ts-tahi'xyě*, many round-topped hills. (Also 14: 16, 20, 23; 19: 14, 16; 20: 9, 18; 23: 1, 2; 24: 2.)

yi'xya, yix (31: 12), **ayixya, ayixyi**, a bayou; a creek.—*On'pi yixyan*, Bear Creek. *ayixyan' de' di*, he has gone to the bayou. *ayixyan' a'kidurizé'*, 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. *Núzodapayixyan*, Baton Rouge, La. *Nízixyan*, Alligator Bayou. *Tcoaxayixyan*, Bayou Choctaw. *Tcoax-ta ayixyi*, "Choctaw Creek," Lamourie Bridge, Rapides Parish, La. *ayixyan' yin'kti*, a brook or rivulet. *ayi'x sanin-yan'*, on the other side of the bayou. *Ayi'x kúdo' tanyan* (= *ayixyan* + *kúdupi* + *nitani* + *yan*), "Big Ditch," Louisiana; place not identified; probably in Rapides Parish. *Ayi'x naske-yan'*, "Long Bayou," Bayou Rapides, Rapides Parish, La. *Núpondi ayixyan*, Nupondi's Creek. *Ayi'xyi makúdo'te on'yan*, "Muddy Place Creek," Mooreland, Rapides Parish, La. *Ayi'xyi zuheyán*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.; so called because of the water which falls over a rock.

yi'xya, 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, *ayit-pan'hinyan*, the soft part of the abdomen,

probably the hypogastric and iliac regions.

yi'ndukpe', you cross it (a stream) on something.—*icahaman' yi'ndukpe'*, you crossed the river on something.

ynisa', yanasa' (17: 11), **yúnisa'** (31: 9), **nsa** (abbreviated), a buffalo (cf. *wak*).—*yi'nisahe'* (= *ynisa* + *ahe*), buffalo horn. *ynisahe' niskodi'*, a buffalo-horn spoon. *nsa' intoki'* (sic: *indoke'*), a buffalo bull; *nsa' yafiki'*, a buffalo cow; *nsa' yin'kti'*, a buffalo calf. *nsahi'* (= *nsa* + *ahi*), a buffalo skin. *nsahi' upuxpe'*, a buffalo-skin robe. (Also 19: 1, 4, 18; 20: 9, 11, 12, 26.)

yis'kti', the vulva or pendulum muliebrea.

yifika (cf. *yin'kti* and *yúñkti*).—*yin'kon'ni* or *yin'kon'niyan*, his wife. *nyin'kon'ni'* or *nyin'kon'niyan*, my wife. Voc., *nyan'-zohi'*.—*yin'kon'ni*, to take a wife, to marry a woman (m. sp.) (*yi'ñkon'nyon'ni* (m. sp.), *ni'ñkan'kon'ni*). *an'han', ni'ñkan'kon'ni na'*, yes, I am (or, have) married. *hin'yi'ñkon te'*, or, *hin'yi'ñkon te na'*, I wish to marry you. *hin'yi'ñkon te' ni'ki na'*, I do not wish to marry you. *yi'ñkon'nyon'ni'*, are you married? (woman to man). *anyadi' yande' yin'kon'ni'*, that man is married (w. sp.). *anyafo' yuke' yin'kon'tu wo'* (m. sp.), or *anyafo' yuke' yin'kon'tu nipa* (w. sp.), are those men married? *yi'ñkon'nyon'tu wo'*, are you (pl.) married? (m. sp.). *ni'ñkan'kon'tu na'*, we are married (m. sp.). *kiiyi'ñkontu'*, they are married.—*in'ka'tiyan' yin'ka'tiyan'*, a husband, her husband. *hiyi'ñka'tiyan'*, or, *i'yin'ka'tiyan'*, thy husband. *nkayi'ñka'tiyan'* or *nyin'ka'tiyan'*, my husband. *in'ka'tiyan'*, my husband (p. 121: 14) (?). Voc., *nyan'intiya'*, "my old man."—*yi'ñka-dom'ni* (m. sp.), or *yin'ka'dom'ni* (w. sp.), (= *yin'ka'te* + *on'ni*), to take a husband, to marry a man. *yin'ka'dom'nyon'ni wo'* (m. sp.) or *yin'ka'dom'nyon'ni'* (w. sp.), are you married? *an', yin'ka'dan'kon-nini'*, yes, I am married (w. sp.). *yin'ka'dontu'*, they are married; *yin'ka'dom'nyon'tu*, you (pl.) are married; *yin'ka'dan'kon'tu*, we are married. *hin'yi'ñkadon' te'*, or, *hin'yi'ñkadon' te ni'*, I wish to take you as my husband. *hin'yi'ñkadon' te' ni'ki ni'*, I do not wish to take you as my husband.—*yi'ñka yi'ki*, her hus-

band's real or potential brother (*iyi'ñka yi'ki*, *nyiñka' yi'ki*). (Also 10: 28; 13: 1; 14: 2; 16: 13; 26: 42, 76; 27: 5; 28: 2, 11, 211.)

yi'ñki or **yiñkiya'**, **iñk** (28: 9), small: the young of any animal.—*xáwé' poska' yi'ñki*, a small whirlwind. *ewandé pa yiñki' xyé* (m. sp.), her head is small. *nea' yiñki'* a buffalo calf. *toho'xk yiñki'*, a colt. *wa'k yiñki'*, a (domestic) calf. *ktu' yiñki'*, a kitten. *ma'xi yiñki'*, a chick. *ici'na yi'ñki*, a very few (2: 18). *akúskúsiñki*, he nibbled a little. *poskiñki*, a small brier patch. *tea'k ayiñka'*, the little fingers. *isi' ayiñka'*, the little toes. *tea'k ayiñka' iñktca'hi'*, the fingers next to the little fingers, the third or ring finger. *isi' ayiñka' iñktca'hi'*, the toes next to the little toes, the fourth toes.—*hayiñki'*, stock; horses and cattle (?).—*ki'yiñki'xti*, to be too small for him. *i'kiyiñki'xti*, too small for you. *ya'ñkiyiñki'xti*, too small for me. *akue' ki'yiñki'xti*, the hat is too small for him. *akue' i'kiyiñki'xti*, the hat is too small for you. *akue' ya'ñkiyiñki'xti*, the hat is too small for me. *do'xpé naské' kiyiñki'xti*, the coat is too small for him. *waxi' kiyiñki'xti*, the shoes are too small for him.—**yiñki** or **yiñkiya'**, his or her son; his brother's son; his father's brother's son's son; her sister's son; her husband's brother's son (*i'yiñkiya'*, *nyi'ñkiya'*; voc., *yiñki'*).—**yiñkado'di**, his or her son's son; his brother's or sister's son's son; his father's brother's son's son's son; her sister's son's son; her husband's brother's son's son (*i'yiñkado'di*, *nyi'ñkado'di* (3: 25); voc., *nyiñkado'*).—**kyako' yiñkiya'**, his or her son's son's son; his brother's son's son's son; his or her sister's son's son's son; his father's brother's son's son's son's son (*kyako' i'yiñkiya'*, *kyako' nyi'ñkiya'*).—**kyako' a'kúko'xi yi'ñkiya'**, his or her son's son's son's son; his or her son's son's daughter's son (*kyako' a'kúko'xi i'yiñkiya'*, *kyako' a'kúko'xi nyi'ñkiya'*).—**yiñka'kúko'xi** (= *yiñkiya' + akúko'xi*), his or her real or potential daughter's son's son; his or her real or potential daughter's daughter's son; his real or potential brother's daugh-

ter's son's son; his real or potential brother's or sister's daughter's daughter's son (*i'yiñka'kúko'xi*, *nyiñka'kúko'xi*; voc., *nyiñka'kúko'xi*).—**kyako' yiñka'kúko'xi**, his or her daughter's daughter's son's son (real or potential); his or her (real or potential) daughter's daughter's daughter's son (*kyako' i'yiñka'kúko'xi*, *kyako' nyi'ñka'kúko'xi*).—**a'yiñka**, tender (G.). (Also 6: 15; 8: 18; 10: 10, 30; 14: 1; 17: 18; 26: 44, 45; 28: 60, 62, 64, 72, 76, 157, 158, 160, 161, 189, 190, 201; 29: 25; 31: 10.)

yo', or **yoya'**, (1) his or her body; his or her limb (*i'yo(ya')*, *nyo(ya')*; *yotu'*, *i'yotu'*, *nyotu'*) (10: 18; 23: 4, 7).—(2) the fruit of any plant.—*haataw' tani' yo*, the fruit of the banana tree.—*yo'za*, naked; he is naked (i. e., stripped to the waist) (*i'yoxa*, *né'i'yoxa*; *yoxtu'*, *i'yoxtu'*, *né'i'yoxtu'*). *yoxa' xa ne'di*, he is still naked. (Bj., M.). Bk. gave the following: *yo'zaxti diko'hé*, he is entirely naked; *i'yoxaxti diko'hé*, you are entirely naked; *nyo'zaxti diko'hé*, I am entirely naked. *yowada'* (= *yo + wada'*) "body weak," to be weak (*i'yowa'da*, *nkyo'wada'*).—*yo'sahé'di* (= *yo + sahé'di*), "body makes a rattling sound," a locust. *yo'sahayi'*, a locust (= *yo + sahé'di*). J. O. D. suggests that this may have been intended for *yo saheyé*, as *saheyé* and *sahé'di* are synonyms.—*Yosaha*, Locusts (Ancient of) (12: 2).—*yo'nistadi'*, the pulse (Bk.).—*yoskiye'* (= *yo + skiyé'*), to have the body itch (*i'yoskiye'yé*, *nkyoskiye'yé*).—*iñksiyó'*, meat. *iñksiyó' stúki'kan sa'ha'w'xtiyé*, as the meat was tough, he bore down very hard on it (while cutting it). *iñksiyó' ndu'ti na'ñk nkon'*, I was eating meat very long ago (years ago). *kcick-ayo'*, hog meat, pork, bacon. *tayo*, deer meat, venison. *wakyo*, "cow meat," beef.—*yutpan'hiw'* (= *yo + tpan'hiw'*), the soft part of the body," the flanks (above the hip bones), the lumbar region.

yohi.—*kiyohi'*, to call or halloo to (*ya'ki-yo'hi*, *a'xkiyo'hi*). *iñki'yohi' dande'*, 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? *yaduztan' tan'hiw' nütukohi' sa'hiw'yan a'ya' sin'hiw'*

ne'kiyohi', call to the man who is standing on the other side of the railway! *ññki'yohom'*, 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'yehom'*, edge of lake (28: 29). *ayo'hiyan*, the long lake. *ayo'hi na'ñki*, the curvilinear lake. *Ayo'xkëci'*, "Crooked Lake," Bayou Larteau, Rapides Parish, La.—*yoka'*, *ayoka'*, a swamp (19: 20, 23); bog. *kcizka yoka*, "swamp hog," opossum. *nsùk ma iyoka*, "squirrel stays in the ground," salamander; "squirrel in swampy ground" (J.R.S.). (Also 7: 2; 18: 7, 11, 13, 15.)

yohoyo^ani, or *yo'hoyo^ani'*, to dream (*i'yohoyo^ani'*, *ññkyo'hoyo^ani'*).—*ayo'hoyo^ani*, to dream about him, her, or it (*aya'yohoyo^ani*, *ñkayo'hoyo^ani*).

yoki, different, differently (21: 33).

yokxi', a nest.

yoktcona', the ordinary gar fish.

yoteksa', a dove.

yon, in (p. 129: 16) (cf. *yan*).

yon^adao^ani (28: 143), *yon^adao^a* (28: 207), her daughter's.

yon^awé, making a humming (26: 25).

yuda'hñ^ani, to gape (*yu'dahñ^ani*, *ñkyu-da'hñ^ani'*).

yuhi, *yuhe*, to shake.—*duyuhí'*, to shake off small objects upon the ground (*idi'yuhi*, *ndi'yuhi*) (cf. *na* and *tí'ddñuhe-di*).—*duyuhí'*, to shake a tree in order to shake off the fruit (*i'duyuhí'*, *ndu'yuhí'*; *du'yuztu'*, *i'duyuztu'*, *ndu'yuztu'*). *hama'yuhedi'*, an earthquake.—*di'yuzkide'*, to shake down or off, as a number of small objects (as fruit from a bush or tree) (*idi'yuzkide'*, *ndi'yuzkide'*).

yukawe', *yukuwe'* (31: 10), to be wounded.—*yuká'weyè'*, to wound another (*yukawe'hayè'*, *yukawe'hánkè'*). *yukawe'himyé'*, I wound you.

yuke', or *yukè'*, 3d pl. of *hande*, to be; to be still.—*o'di yihi'xi piyí' yukè'*, many fish are swimming (floating) around. *e'we yuke'*, they (animate objects). *toho'xk tçina'ni yuke' nkyé'ho^ani'*, I do not know how many horses there are. *toho'xk kðéckú'dððtatu' da'ni yuke' yan-*

xa^a, where are those three striped horses? *haya'sahi' yukè' kakyí' hñtuni'*, they who are (still?) Indians know nothing. *siñto' no^apa' yukè' ka'naxtu-ni'*, those two boys are deaf. *sañki' yukè' akützyi' uka'de yñspí'xtitu*, (all) those girls read very well. *ya'yuke'*, continuous action with reference to you (pl.). *iti' ya'yuke' on*, you (pl.) lived long ago. *itca'ni yayuke'*, you (pl.) are still alive. *idu'ti ya'yukè*, you (pl.) are eating (9: 7).—*yukè'di*, they move; there are (said of animate objects) (*i'yukè'di*, 2d pl.; *nyukè'di*, 1st pl.). *anya' tçina'ni yukè'di*, how many men are there? *tohoxka' ko tçina'ni yukè'di*, how many horses are there? *kcizka' ko tçina'ni yukè'di*, how many hogs are there? *uki'kinge yukè'di*, there are half as many. *tçina' yukè'di ko èpi'kè*, there are as many as. *yamaki' yuke'di*, are there mosquitoes (here)? *tohoxka' yuke'di*, are there any horses (here)? *kíhà'ki tç'dikè yukè'di*, what kin are they two? *to'hana'k tç'e' yukè'di*, they were here yesterday. *i'yim^ada'hi yukè'di ko' ayande-yuwa'yan nda'hi hani'*, *hè'di Tç'ikanadi'*, "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^anidi' tçu'ñki tçètkak' no'xè yukè'di xyan' on'í'k ha'ne otu' xa*, for that reason (it has come to pass that) whenever dogs chase rabbits they have found a bear and (men) have shot him (2: 30, 31). *yukè'di*, refers to animate objects; they move(?), used in sentences denoting possession. *tçu'ñki ññka'k yuke'di*, "dog my they-move," i. e., I have dogs. *kátca'ni yuke'di*, they are still alive. *tanhin'yukedi'*, they are running.—*yukè'dè*, these animate objects, no attitude specified. *a^axti' yukè'dè apstá'ki yim^aspí'xtitu*, (all) these women sew well. *yukè' ko*, they who (8: 6). (Also 13: 4; 14: 16; 15: 8; 16: 4; 17: 10, 14; 18: 11, 12, 13, 18; 19: 5, 7, 8, 12, 16, 18, 20, 23; 20: 7, 9, 12, 18, 20, 24, 25, 30, 52; 21: 28, 29, 31, 34, 36; 22: 1, 16; 23: 14; 24: 2, 3, 4, 5, 8; 26: 71; 27: 4, 5, 21, 27; 28: 37, 69, 73, 74, 76, 136, 144, 145, 156, 164, 206, 211, 251; 31: 10, 11, 32; p. 157: 29.)

yuko', clean, to be clean. *yuko'xti*, very clean. *duca' yukoxti'*, wash it very clean!—*yukoyé'*, to cause to be clean, to make clean (*yuko'hayé'*, *yuko'háñkè'*). *patcidu' yukoyé'*, to wipe the feet clean (on a mat, etc.) (*'patcidu' yuko'hayé'*, *á'npatcidu'yuko'háñkè'*).—*yuko'xtiyé'*, to make an object very clean (*yuko'xtihayé'*, *yuko'xtiháñkè'*). *'duca' yuko'xtihayé'*, did you wash it very clean? *ndu'tea yuko'xtiháñkè'*, I washed it very clean (see *tea*).—*dayuko'*, to make bare by biting.—*yúko*, bald (10: 27). *upa'yuko'*, bald (*'yupa'yuko'*, *núpa'yuko'*).

yukpé' or **yukpeya'**, his or her legs (*'yukpé(ya)*, *nyu'kpé(ya)*) (8: 15; 11: 3). *nyukpe'ya nedi' xyé*, my leg hurts (*xye*, exceedingly?). *yukpé' adudi'*, "wrapped around the legs," men's garters. *yukpé' inti'*, *yukpé' inaiya'*, the calf of the leg. Given by G. (26) as *yukpe'india*. *yukpé' pútsi'*, the os tibia.

yukúni.—*'yukúni'*, roasted (22: 78; p. 167: 3). *'yukúni*, that was roasted (31: 17). *iyá'yukú'ni*, did you roast? (31: 14).

yuxu.—*'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' sintoni'*, 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.). *yusatza'*, to be dusty. *yusatza' ma'ñki*, *dúksa'ka*, it is (lit., it lies) dusty; sweep it (woman) to woman). (Also p. 138: 18, 19.)

yúñki.—*yúñki'ya'*, 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 (*'yúñkiya'*, *nyú'ñkiya'*; 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 (*'yúñka yí'ñki*, *nyú'ñka yí'ñki*; voc., *nyú'ñka yí'ñki'*).—*yúñkado'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 daughter (*'yúñkado'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's daughter; his or her sister's daughter's daughter (*'yúñka yú'ñki*, *nyú'ñka yú'ñki*; voc., *nyú'ñka yú'ñki'*). *kyako' yúñkiya'*, 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 daughter's daughter (*kyako' 'yúñkiya'*, *kyako' nyú'ñkiya'*).—*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 (*'yúñka kúko'xi*, *nyú'ñka kúko'xi*; voc., *nyú'ñka kúko'xi'*).—*yúñkado' yí'ñkiya'*, his or her son's daughter's son (*'yúñkado' yí'ñkiya'*, *nyú'ñkado yí'ñkiya'*).—*yúñkado' yú'ñkiya'*, his or her son's daughter's daughter (*'yúñkado' yú'ñkiya'*, *nyú'ñkado yú'ñkiya'*).—*kyako' a'kúko'xi yú'ñkiya'*, his or her son's son's son's daughter; his or her son's son's daughter's daughter (*kyako' a'kúko'xi 'yúñkiya'*, *kyako' a'kúko'xi nyú'ñkiya'*).—*kyako' yúñka 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' 'yúñka kúko'xi*, *kyako' nyúñka 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.

- | | |
|---|--|
| <p> abandon, to, <i>tcu</i>.
 abdomen, the, <i>yixyaⁿ</i>.
 about to, <i>dande</i>.
 abroad, <i>ti</i>.
 accompany, to, <i>iya</i>.
 accurate, <i>nistúti</i>.
 accurately, <i>nistúti</i>.
 ache, to, <i>ne</i>.
 acorn, an, <i>ayaⁿ</i>, <i>udi</i>.
 across, <i>akida</i>.
 Adam's apple, <i>dodi</i>.
 adhere, to, <i>daki</i>, <i>tspaⁿ</i>.
 aforesaid, the, <i>e</i>.
 afraid, to be, <i>inškě</i>.
 after, <i>naha</i>, <i>on</i>.
 afternoon, <i>kohi</i>.
 afterward, <i>naha</i>, <i>ekědxyin</i>.
 again, <i>kiya</i>, <i>tc</i>.
 aged, <i>intc</i>.
 ague, <i>sníhi</i>.
 ahead, <i>taníni</i>.
 alarm, to, <i>inškě</i>.
 alas! <i>kodehan</i>, <i>xwí</i>.
 Alexandria, La., <i>Ani</i>, <i>Taⁿ</i>.
 Alibamu, an, <i>Mamo</i>.
 alight, to, <i>tídupi</i>.
 alive, <i>te</i>.
 all, <i>kodé</i>, <i>xa</i>, <i>ohi</i>, <i>panaⁿ</i>.
 all over, <i>ti</i>.
 all together, <i>wási</i>.
 alligator, an, <i>nzo</i>.
 Alligator people (among Biloxi), <i>Nzofo</i>.
 almost, <i>yaⁿxa</i>.
 alone, <i>xa</i>, <i>nedi</i>, <i>pa</i>.
 along, <i>kōx</i>.
 along, to go, <i>akúwe</i>.
 already, <i>kně</i>.
 also, <i>he</i>.
 although, <i>kípě'</i>. </p> | <p> altogether, <i>kohě</i>.
 always, <i>kwí</i>, <i>wa</i>.
 American, an, <i>K'ús</i>.
 ancients, the, <i>anⁿya</i>, <i>intc</i>.
 and, <i>han</i>, <i>yaⁿ</i>.
 and then, <i>kan</i>.
 angle, an, <i>psohě</i>.
 angry, <i>si</i>.
 angry, to get, <i>kxi</i>.
 ankle, the, <i>poni</i>, <i>si</i>.
 another, <i>wo</i>.
 ant, an, <i>kacíděkkě</i>.
 anus, the, <i>indě</i>.
 apple, an, <i>ikánd</i>.
 approach, to, <i>atcka</i>.
 arise, to, <i>ně</i>.
 arm, an, <i>sanhan</i>.
 armpit, the, <i>tuksin</i>.
 around, <i>du</i>.
 arrive at, to, <i>hi</i>.
 arrow, <i>añks</i>.
 arrowhead, an, <i>hoiě</i>,
 <i>as</i>, <i>ědan</i>, <i>ěfiké</i>, <i>ko</i>, <i>kan</i>, <i>on</i>.
 ash, the, <i>ikantcayudi</i>.
 ash, prickly, <i>ani</i>.
 ashamed, <i>vozaki</i>.
 ashes, <i>yusi</i>.
 aside, <i>akíduwari</i>, <i>mante</i>.
 ask, to, <i>atc</i>, <i>hayin</i>.
 asleep, <i>dúhoⁿni</i>, <i>xte</i>.
 at all, <i>kohě</i>.
 at all hazards, <i>xě</i>.
 at any rate, <i>xě</i>.
 at length, <i>ědi</i>, <i>hanca</i>.
 Atakapa, the, <i>Tíkpa</i>.
 Atchafalaya Bayou, <i>Tcafalaya</i>.
 attend to, to, <i>akíla</i>.
 auger, an, <i>pxu</i>.
 aunt, maternal, <i>úⁿni</i>. </p> |
|---|--|

aunt, paternal, *toⁿⁱ*.
 Aurora Borealis, the, *inika*.
 autumn, *mihi*.
 Avoyelles Prairie, La., *Takoho^a*.
 await, to, *yih*.
 away, *manie*.
 away off, *yahe*.
 awl, a metal, *psúki*, *waxi*.
 ax, an, *sép*.

Babb's Bridge, La., *Sanha^a*.
 back, the, *taⁿⁱhiⁿ*, *das*.
 back of hand, *tapi*.
 back of neck, the, *tiⁿskq*.
 back to, *das*.
 back, to go, *pana*.
 bacon, *kcicka*.
 bad, *ksihiⁿ*, *xi*, *pi*.
 bag, a, *pahⁿ*.
 bald, *yuko*.
 bald eagle, the, *pa*.
 ball, a, *añks*, *niⁿtapi*.
 ball, a conical, *kte*.
 ball club, a, *niⁿtapi*.
 ball play, *anix*.
 balloon vine, the, *po*.
 bamboo, *tohoⁿⁱ*.
 banana, a, *haata^a tani'*.
 barbecue, to, *atcu*.
 bare, to, *yuke*.
 barefooted, *si*.
 bareheaded, *pa*.
 barely, *ti*.
 bark, *ahi*, *ayaⁿ*.
 bark, to, *wúhe*.
 bark a tree, to, *xkě*.
 barrel, a, *ani*.
 barrel hoop, a, *ani*.
 barrel (of gun), *añks*.
 barter, to, *towe*.
 base, the, *tudi*.
 basket, a, *aⁿaska*.
 bat, a, *kinomusa*.
 bathe, to, *umaⁿ*.
 Baton Rouge, La., *Ma*.
 batter cake, a, *piⁿga*, *toiⁿ*.
 battle, a, *kte*.
 bay, sweet, *awúxúxkudi*.
 bay, the white, *tacayudi*.
 bayonet, a, *masq*.
 bayou, a, *yixyaⁿ*.
 Bayou Boeuf, *Ani*.
 Bayou Choctaw, *Teaxta*.
 Bayou Cocodril, *Nzofo*.

Bayou de Lac, *Núpondi*.
 Bayou Larteau, La., *Kéti*, *Yohi*.
 Bayou Rapides, La., *Naskě*, *Yixyaⁿ*.
 be, to, *hande*, *yuke*.
 bead, *afohi*.
 bean, the, *taⁿika*.
 bear, a, *oⁿti*.
 beard, a, *paⁿhiⁿ*.
 beat, to, *kte*, *fix*.
 beat a drum, to, *udu*.
 beaver, a, *tama*.
 because, *štúkě*, *kaⁿ*, *nizki*, *oⁿ*.
 bed, a, *foho*.
 bedbug, *akidi*.
 bedstead, a, *yahi*.
 bee, a, *kaⁿxi*.
 bee martin, *aⁿicka*.
 beech, a, *haowudi*.
 beef, *wak*.
 beer, *ani*.
 before, *taⁿni*.
 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, *kéti*.
 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, *yinisa*.
 bite, to, *xkě*, *sě*.
 bite off, to, *kě*, *uzi*.
 bitter, *pa*.
 bivalve, a, *aⁿski*.
 black, *súpi*.
 Black River, the, *Tcahamaⁿ*.
 blackbird, a, *küděska*.
 blackbird, the red-winged, *kútcincka*.
 blackened, *dě*.
 blacksmith, a, *masq*.

blacksmith shop, a, *masq*.
 bladder, *dix*.
 blade of a knife, *pútsa*.
 blaze, a, *ade*.
 blaze, to, *ade*.
 bleed, to, *hai*.
 blind, *don*.
 blood, *hai*.
 blossom, a, *xiye*.
 blow, to, *xúxwě, puhe, su*.
 blowgun, *puhe*.
 blowing noise, to make a, *xyi*.
 blue, *tohi*.
 bluebird, a, *küðëska*.
 blue darter, the, *küðëska*.
 boat, a, *nahañi*.
 body, the, *yo*.
 bog, a, *yohi*.
 boil, to, *axihi, ue*.
 bolt, to, *kútske*.
 bolt food, to, *mayě*.
 bone, *aho*.
 bonnet, a, *axti*.
 book, a, *kě*.
 boot, a, *waxi*.
 borrow, to, *utcuwě*.
 both, *nonpa*.
 bother, to, *napi*.
 bottle, a, *konicka*.
 bow and arrows, *añks*.
 bowl, a, *kópka, mäsuda*.
 bowstring, *añks*.
 box, a, *xa*.
 boy, a, *sinfo*.
 Boyce, La., *Aⁿxu*.
 brain, the, *nafoⁿ*.
 branch, a, *deti*.
 brant, the, *púðed*.
 brass, *masq*.
 brave, *info*.
 bread, *ptqa*.
 break, to, *kě, xo, psúki, pútwi, tonzka*.
 breakfast, *ti*.
 breast, the female, *tasi*.
 breastbone, the, *maq*.
 breath, the, *nixta*.
 breech of a gun, *añks*.
 breechcloth, a, *teanfě*.
 bridge, *ayan*.
 bridge, a foot-, *toho*.
 bridge of nose, *picúⁿ*.
 bridle, a, *müstúš*.
 bridle, to, *müstúš*.
 brier, a, *son*.
 bring, to, *hu, ki, xan*.

brisket, the, *maq*.
 bristle, to, *icúctika*.
 broad, *ptqa*.
 brook, a, *yixyan*.
 broom, a, *kse*.
 broom grass, *tanⁿⁱ*.
 brother, a man's elder, *ini*.
 brother, a man's younger, *sonikaka*.
 brother, a woman's, *tando*.
 brothers and sisters (collective), *ksan-
za*.
 brother-in-law, a, *tahanⁿⁱ, yinika*.
 brown, si, *súpi*.
 brush, *icúca*.
 brush, to, *patcidu*.
 buck, a, *ta*.
 bucket, a, *túpi*.
 bucket (of tin), a, *yěskasan*.
 buckskin, si.
 buffalo, *yinisa*.
 buffalo bug, *akidi*.
 buffalo fish, a, *o*.
 bull, a, *wak*.
 bull bat, a, *pozayi*.
 bullet, *añks*.
 bullet, a conical, *kte*.
 bullet pouch, *añks*.
 bullfrog, a, *kúwínmuhi*.
 bumblebee, *kan^{xi}*.
 Bunkie, La., *Bayús*.
 burn, to, *ade*.
 burn bare, to, *wúðě*.
 burst, to, *túpo*.
 bury, to, *ma*.
 bushes, *ayan*.
 busy one's self, to, *tamě*.
 but, *hantca, 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, *kzipa*.
 by means of, *on*.
 cabbage, a, *hapi*.
 cache, a, *ma*.
 cackle, to, *kdekě*.
 cactus, a, *mazonika*.
 cakes, *tein*.
 Calcasieu River, La., *Onfi*.

calf, a, *wak*.
 calf of leg, *wa*, *yukpě*.
 call, to, *e*, *yohi*.
 call (or name), to, *yalcě*.
 calm, *tokc*.
 camp, to, *uxě*.
 can, *za*, *nani*, *pi*.
 cancel, to, *kđě*.
 candle, a, *uda*.
 cane, *kidumi*.
 cane (the plant), *azoki*.
 cannon, a, *añks*.
 cannon ball, a, *añks*.
 canoe, a, *nahañi*.
 cap, *akue*, *tcukdčryi*.
 car, a railway, *xla^a*.
 carbine, a, *añks*.
 cardinal bird, *kűdčska*.
 cardinal grosbeak, *kűdčska*.
 care of, to have, *no^a*.
 carry, to, *ki*.
 carry on the shoulder, to, *kűlpe*.
 castrate, to, *tcodűi*.
 cat, a, *kű*.
 cat, a wild, *tmotcka*.
 catch, to, *pta*, *si*, *ukanki*.
 catch up with, to, *dizi*.
 caterpillar, *akidi*.
 catfish, a, *cka*.
 cause, to, *-di*, *-ni*, *-yě*.
 caw, *a+* / *a+* /
 caw, to, *ho^a*.
 cease, to, *za*.
 cedar, a, *icunwa*.
 ceiling, a, *tűksa^ahi^a*.
 chain, a, *masq*.
 chair, *xozo*.
 change into, to, *tűkpě*.
 chase, to, *nožě*.
 cheat, to, *pzi*.
 cheek, the, *tayo*.
 cheese, *wak*.
 Cheneyville, La., *Ta^a*.
 chest, the, *mąk*.
 chew, to, *dě*.
 chew out, to, *ksűpi*.
 chicken, a, *ma*.
 chicken hawk, the, *pažžrka*.
 chief, a, *zi*.
 child, a, *a^atűka*.
 chimney, a, *si*, *peti*.
 chin, the, *yatka*.
 China tree, *aya^a*.
 chip, a, *pihi*.

Choctaw, *Tcaza*.
 chop, to, *ay^a tanini*, *ka*, *kica*, *kic*.
 Christmas, *Napi*.
 church, a, *e*, *yao^ani*.
 circle, to, *kűnčki*, *mizyi*.
 circular, *kűnčki*.
 cistern, a, *ani*.
 clap, to, *pta*.
 clapping sound, a, *se*.
 claw, a, *tcak*.
 clean, *yuko*.
 clean, to, *yuko*.
 clean away, to, *aku*.
 clear, *kepi*.
 clear, to, *tca*.
 clear (weather), *napi*.
 clerk, a, *kű*.
 climb, to, *adi*.
 clock, *ina*.
 close to, or by, *ema*, *atcka*, *yehi*.
 cloth, *dorpě*.
 cloud, a, *nalc*.
 clover, *tyi*.
 coal, *peti*.
 coat, a, *dorpě*.
 cocklebur, *anaki*.
 cocoa grass, *sahuti*.
 cocoanut, *anaki*, *maro^aika*.
 coffee, *kűrwi*.
 cohabit, to, *we*.
 coiffure, *adfihi*.
 cold, *mihi*.
 cold, a, *icohi*.
 Coldwater Creek, *Ani*.
 collar, *apěni*.
 collect, to, *da*.
 cologne, *ani*.
 Comanche, the, *Kamďntci*.
 comb, a, *peđdah*.
 come, to, *hi*, *ku*.
 come against, to, *ka^a*.
 come out or forth, to, *hakanaki*.
 come up, to, *uni*.
 comforter, a, *űčűcoki*.
 complete, to, *űda^a*.
 conceal, to, *to*.
 conjure, to, *pa^awehi*.
 conjurer, a, *a^aya*.
 cook, to, *ha^a*, *pa^apaha^a*, *ue*.
 copper, *axisahi*, *masq*.
 cord, *in^aka^a*.
 cord (of wood), *kűde*.
 cork, a, *konicka*, *peđki*.
 corn, *yek*.

corn, a species of blue, *totosi*.

corncob, a, *yek*.

corncrib, a, *yek*.

cornea, the, *tútcán*.

corner, a, *psohé*.

cornstalk, a, *yek*.

corpse, a, *fe*.

correct, *nistúti*, *pi*.

correctly, *nistúti*.

cotton, *piçato*.

cotton insect, the (P), *piçato*.

cottonwood, the, *piçato*.

cough, to, *xoxo*, *psúki*.

count, to, *akida*.

cousin, *ini*, *tando*, *tañki*, *yiñki*, *yáñki*.

cover, a, *atükse*, *tcin*, *ti*.

cover, to, *atükse*.

coverlet, a, *tcin*.

covetous, *inske*.

cow, a, *wak*.

coward, to be a, *si*.

crack, a, *kúddúksa*.

crack, to, *koko*, *xuki*.

crane, a, *oaka*.

crawfish, a, *zomniyohi*.

crazy, to be, *kshin*.

creak, to, *ince*.

creep up on, to, *kde*.

crest of hair or feathers, *hazeye*.

cricket, a, *alde*.

cricket, a black, *asododúka*.

crier, a, *e*.

crooked, *kéci*.

cross, a, *kústa*.

cross, to, *akida*, *yindukpe*.

crosswise, *antatcko*.

crow, a, *avicka*.

crow, to, *hon*.

crown of head, *pa*.

crumble, to, *pútwi*.

crunch, to, *wurúé*.

crupper, a, *dorpé*, *sindi*.

crush, to, *kta*, *xuki*, *ickanti*.

cry, to, *wahe*.

cry (as a child), to, *anhiñ*.

cry out, to, *hon*.

cucumber, a, *tan*.

cunning, *xi*.

cup, a, *in*, *músuda*.

current, a, *ani*.

curve, a, *kúñéki*.

curvilinear, *poska*.

cut, to, *ksa*, *kta*, *pápé*.

cut in two, to, *psúki*.

cut off, to, *dakxopi*, *púski*.

cut with a knife, to, *aké*.

cut with scissors, to, *stanhñ*.

cypress, the, *sokúno*.

damp, *kúdo*.

dance, to, *dúci*.

dangle, to, *hau*, *púni*.

dark, *psi*, *súpi*.

darting pain, a, *túddúhe*.

daughter, *yondaoñni*, *yáñki*.

daughter-in-law, *tohoñni*.

dawn, *hu*, *napi*.

day, *napi*.

daylight, *napi*.

daytime, *napi*.

deaf, *naxé*.

debt, a, *ahoye*.

decayed, *tcpan*.

deceive, to, *pri*.

deep, *skúti*.

deer, a, *ta*.

deerskin, *sika*.

defecate, to, *indé*.

depart, to, *de*.

depend on to protect, to, *inkowa*.

descend, to, *tidupi*.

desire, to, *ox*, *te*.

destitute of, *yamq*.

devour, to, *oxpa*.

dew, *ayu*.

dewberry, the, *son*.

diaphragm, the, *tcákonni*, *yanzi*.

diarrhea, *korpe*.

die, to, *fe*.

difference, no, *konhi*.

difference, it makes no, *etax*.

different, *yoki*, *wo*.

differently, *yoki*.

difficult, *tcíwa*.

difficulty, *tcíwa*.

dig, to, *ké*, *tpé*.

dinner, *kohi*.

dip, to, *tanhi*.

dip up, to, *tcápan*.

dirt, *ma*.

disappear, to, *pa*.

dish, a, *káopka*, *músuda*.

dislike, to, *iyáñ*.

dissatisfied, *yandi*.

ditch, a, *kúdo*.

do, to, *on*.

do one's best, to, *tcíwa*.

doctor, a, *xi*.

- dodge, to, *unatčiktčl*.
 dog, a, *tcyñki*.
 dogwood, *ayū*.
 doll, a, *anyā*.
 doodle bug, *akidi*.
 door, *āyepi*, *wahe*.
 door hole, the, *wahe*.
 doorknob, a, *ti*.
 doorway, the, *wahe*.
 double, *ptča*.
 dough, *sonpxi*.
 dove, a, *yotekp*.
 drawers, *nindi*.
 drawshave, a, *xohi*.
 dread, to, *inēkē*.
 dream, to, *yohoyomni*.
 dress, a woman's, *anxti*.
 dress one's self, to, *tamē*.
 dried meat, *atcu*.
 drink, to, *in*, *axpa*.
 drip, to, *icē*.
 drive, to, *tohi*.
 drop, to, *icūp*.
 drum, a, *ulu*.
 drum, to, *udu*.
 drumming sound, a, *tax*.
 drunk, to be or make, *in*.
 dry, *xye*, *uxwi*.
 duck, a, *anma*, *tahanūkona*, *taxpa*.
 duck hawk, the, *kyētōhi*.
 dull, *pūsa*.
 dull (of intellect), *daka*.
 dumpling, a, *tcu*.
 dung, *indē*.
 dung, to, *indē*.
 during, *-yankān*.
 dusk, *pi*.
 dust, *nūpxi*, *yusi*.
 dusty, *yusi*.
 dwell, to, *ti*.
 dwelling, a, *ti*.
 each, *nanni*.
 eagle, the bald, *pa*.
 ear, the, *nixuxwi*.
 ear lobe, the, *nixuxwi*.
 earring, an, *nixuxwi*, *hau*.
 earth, *ma*.
 earthquake, an, *ma*, *yuhi*.
 earwax, *nixuxwi*, *siopi*.
 east, the, *hakanaki*.
 eastward, *ina*.
 eat, to, *nayē*, *axpa*, *ti*.
 eddy, an, *ani*, *na*.
 edge, the, *kidagiya*, *yehi*.
 edge of a knife, *pūsa*.
 eel, an, *o*.
 egg, an, *inti*, *ma*.
 eggshell, the, *inti*.
 eight, *dani*.
 eight times, *de*.
 eighteen, *ohi*.
 eighteen times, *de*.
 eighteenfold, *ptča*.
 eightfold, *ptča*.
 eighty, *ohi*.
 elbow, *inotodi*.
 eldest, the, *noxti*.
 elephant, an, *ka*.
 eleven, *ohi*.
 eleven times, *de*.
 elevenfold, *ptča*.
 elliptical, *ediika*.
 elm, the, *tiñkatck ayudi*.
 elsewhere, *mantē*.
 emerge, to, *hakanaki*.
 empty, *xotka*.
 end, the, *ēdan*, *pūl*.
 end, one, *sanhin*.
 Englishman, an, *Tanyosan*.
 enlarge, to, *tan*.
 enough, *stanhin*.
 enough, to have, *xom*.
 enter, to, *wahe*.
 entire, *ti*, *panan*.
 entirely, *kohe*.
 entrance to a lodge, the, *wahe*.
 erect, *naniki*, *kta*.
 erect, to, *si*.
 esophagus, *dodi*.
 evade, to, *unatčiktčl*.
 evening, *kanhin*.
 ever, *kzi*.
 every, *henani*.
 everybody, *henani*.
 everything, *henani*.
 everywhere, *yate*.
 exceedingly, *xē*.
 exchange, to, *towe*.
 exert strength, to, *sanhan*.
 expectorate, to, *tūctku*.
 expend, to, *ica*.
 explode, to, *hon*.
 extend the arms, to, *tūdē*.
 extinguish, to, *su*.
 extract, to, *ksūpi*.
 eye, the, *tūctūn*.
 eyebrow, the, *iū*.

eyelashes, the, *tiam*.
eyelid, the, *tútcá*.

face, *do^m*, *íð*.
face, to, *do^m*.
feces, *índa*.
fall, to, *idě*, *taho*.
fan, a, *maxo^mka*.
far, *ěti*, *hedan*, *yahe*.
farther, *káwa*.
fast, *tcu^u*.
fast, to go, *tcina*.
fat, *tcin*.
father, *adi*.
father-in-law, *kanzo*, *foho^mni*.
fear, to, *iskě*.
feather, *hin*.
feather headdress, *azě*.
feed, to, *yaku*.
fell, to, *ka*, *ktca*.
female animal, a, *yañki*.
fence, a, *du*.
fever, a, *mi*, *smihi*.
few, a, *natcka*, *tcina*, *yih*.
fiddle, a, *han*.
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*, *masq*.
fill, to, *lowě*, *tcu*.
fillip, to, *kte*.
fin of fish, o.
find, to, *haně*.
fine, *miska*.
finger, the, *teak*.
finish, to, *ědan*.
fire, *peti*.
fire, to, *naoⁿ*.
fire a gun, to, *añks*.
fire drill, a, *peti*.
firefly, a, *peti*, *uda*.
fire light, *peti*, *uda*.
fireplace, *peti*.
firewood, *tcu*.
first, *ta^mni*.
fish, a, o.
fish, to, *kúk*.
fishhawk, a, *xandayi*.

fishhook, a, *kúk*.
fishing rod, a, *kúk*.
fish line, a, *kúk*.
fish net, a, o.
fish spear, a, o.
fishy, *ya^msi*.
fist, the, *teak*.
five, *ka^m*.
five times, *de*.
fivefold, *ptca*.
flanks, the, *yo*.
flat, *xyapka*, *ptca*, *tapka*.
flay, to, *zkě*.
flea, a, *kátcka*.
float, to, *pizyi*.
floor, a, *itap*, *inkzapka*, *ti*.
flour, *so^mpxi*.
flower, a, *xie*.
flute, a, *pěsoti*.
fly, green, *apeka*.
fly, house, *apeka*.
fly, to, *niye*.
fly around, to, *du*.
flying squirrel, a, *tcika*.
foam, *ani*, *pupuzi*.
fog, *ayu*.
fold, a, *ptca*.
fold, to, *ka*, *ni*.
follow, to, *akka*.
fond of, *iske*.
food, *nayě*, *ti*.
fool, to, *pxi*.
foot, the, *si*.
foot (measure), a, *si*.
footprint, a, *ně*, *si*.
for nothing, *ti*.
for that reason, *on*.
forcibly, *kídě*.
ford, to, *káni*.
forefinger, *amihiv*.
forehead, *íð*.
forenoon, *kohi*.
forest, pine, *ansudi*.
forget, to, *ktca*, *yih*.
fork, a, *pxu*, *ti*.
forked, *tean*.
forty, *ohi*.
forty times, *de*.
fortyfold, *ptca*.
four, *topa*.
four times, *de*.
fourfold, *ptca*.
fourteen, *ohi*.
fourteen times, *de*.
fourteenfold, *ptca*.

fowl, a, *ma*.
fox, a, *tohi*.
Frenchman, a, *Towe*.
Friday, *Yamni*.
friend, a, *tēnazi*.
frighten, to, *inškē*.
fringe of skin, a, *hau*.
frog, a, *kion*, *kūnīnuhi*, *pēska*.
from, *kyanhe*.
front of dress, *maq*.
frost, *xedi*.
frozen, *akze*.
fruit, *anaki*.
fry, to, *paspahon*, *unasi*.
full, to feel, *ixūnxi*.
fur, *hiⁿ*.
further, e, *-wa*.

gall, the, *inčinpon*.
gall (of fish), o.
gallon, a, *nkūnū*.
gape, to, *yudahūmi*.
garden, a, *du*.
garfish, a, *nzofo*, o, *yoktcona*.
garter, *yukpē*.
garter snake, a, *ndēsi*.
gaspigou, a, o.
gate, a, *du*.
gather, to, *da*.
generous, *akse*.
German, a, *E*.
get ahead, to, *de*.
get down, to, *tidupi*.
get out, to, *hakanaki*.
get over, to, *hi*.
get someone, to, *hinyaki*.
get up, to, *nē*.
ghost, a, *natci*.
gimlet, a, *pxu*.
girl, a, *sañki*.
give, to, *ku*.
give away, to, *kaye*.
give out, to, *tea*.
give up, to, *icī*.
gizzard, the, *taini*.
glad, to be, *pi*.
glass, *uda*.
glittering, *icidūka*.
globular, *poska*.
glove, a, *icak*.
glue, to, *daki*, *tepan*.
gnash, to, *kē*.
gnat, a, *kūniski 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, *wahē*.
goat, a, *hi*.
God, *Kohi*.
gold, *axisahi*.
goldfinch, *apenyikyahayi*.
good, *pi*.
goose, *akīnī*, *koika*.
goose, Canada, *akīnī*.
goose, snow, *akīnī*.
goose, Texas, *akīnī*.
goose, white brant-, *akīnī*.
gore, to, *dēi*, *pxu*.
gourd, a, *ko*, *akodi*.
governor, a, *xi*.
gown, a woman's, *axti*.
granddaughter, *yūñki*.
grandfather, *kanxo*.
grandmother, *kūnkūn*.
grandson, *yūñka*, *yūñki*.
grape, a, *maktcuhi*.
grasp, to, *si*.
grass, *tan^{si}*.
grass, cocoa, *satuti*.
grasshopper, a, *adadazayi*, *xondayi*.
grave, a, *kahoyē*, *ma*.
gravel, *icūcaki*.
gravy, *wiki*.
gray, *san*, *tohi*.
grease, *icīn*.
greasy, *icīn*.
great, *tan*.
Great Dipper, the, *tūcūn*.
great-granddaughter, *yūñki*.
great-grandfather, *kanxo*.
great-grandmother, *kūnkūn*.
great-grandson, *yūñka*, *yūñki*.
great-great-granddaughter, *yūñki*.
great-great-grandfather, *kanxo*.
great-great-grandmother, *kūnkūn*.
great-great-grandson, *yūñka*.
great-great-great-grandfather, *kanxo*.
great-great-great-grandmother, *kūnkūn*.
greedy, *inške*.
green, *tohi*.
grindstone, a, *anxu*.
grosbeak, *kūdēska*.
ground, the, *ma*.
groundhog, a, *kicika*, *ma*.

grow, to, *ksapi, uni*.
 growl, to, *xyi*.
 grunt, to, *ihě*.
 gullet, the, *dodi*.
 gulping sound, a, *ḥotčě*.
 gum, *sintoⁿni, yuzu*.
 gum tree, black, *antudayudi*.
 gum tree, the sweet, *yuzu*.
 gun, a, *aḥks*.

habitual action, a-.
 hail, *xohi, wahu*.
 hail, to, *idě*.
 hailstone, a, *xohi, wahu*.
 hair, *hiⁿ*.
 hair of head, *anahinⁿ*.
 half, *ukikiṅge*.
 halloo!, *he+ha<*.
 halloo, to, *wahe, yohi*.
 hammer, a, *masq*.
 hammer of a gun, *aḥks*.
 hammer, to, *kte*.
 hand, the, *icak*.
 handkerchief, a, *icukdēxyi*.
 hang, to, *pūni, icak*.
 hard, *saḥaⁿ, icicaki, tolosi*.
 hare, a, *icēka*.
 hastily, *yatana*.
 hat, *akue*.
 hat, a woman's, *aⁿxti*.
 hatchet, a, *sēp*.
 hate, to, *iyaⁿ*.
 have, to, *ha, ta, wa*.
 having, *oⁿ*.
 hawk, *kūdēska, pazēka, son^{to}n xayi*.
 hawk, duck, *kyētoⁿhi*.
 hawk, marsh, *kiyaⁿska, kotapka*.
 hawk, a mythic, *icoḥktēona*.
 hay, *taⁿsi*.
 he, e, i.
 head, a, *pa*.
 head off, to, *psūki*.
 headache, *ne*.
 hear, to, *nažě*.
 heart, a, *yandi*.
 heat, to, *ade*.
 heavy, *ḥke*.
 heel, a, *si*.
 help! nu!
 help, to, *akita*.
 hen, a, *ma, yaḥki*.
 hen-hawk, the, *son^{to}n xayi*.
 her, i, *ta*.
 herald, a, e.

here, *dawo, haⁿ, ēti, te, tē*.
 heron, a, *oxka*.
 her's, i.
 herself, i.
 hiccough, to, *psūki*.
 hickory, a, *pūⁿ*.
 hide, to, *to*.
 high, *hedāⁿ, kōhi*.
 hill, a, *pūtsa, ēktaⁿni*.
 him, i.
 himself, i.
 hip, the, *icin*.
 his, i, *ta*.
 hiss, to, *icise*.
 hit, to, *dūk-, kte*.
 hither, *dawo, haⁿ, ndao*.
 hitting a tree, sound of, *icise*.
 hoe, a, *mi^{ko}nⁿi*.
 hoe, to, *ma*.
 hog, a, *kcicka*.
 hogweed, *kcicka*.
 hold, to, *daⁿ, si*.
 hold the head up, to, *aⁿta*.
 hole, *tpě*.
 hollow, *xotka*.
 hollow, a, *ma*.
 hollow sound, a, *tax*.
 holly tree, the, *psūⁿti*.
 hominy, *uni*.
 hominy, to make, *oⁿ*.
 honey, *kaⁿzi*.
 honeysuckle, the, *panⁿhiⁿ*.
 hoof, *ahi, si, tohozk*.
 hook, a, *kūk*.
 hook (as a cow), to, *ddi*.
 hook into, to, *hiṅkahi*.
 horizon, the, *natci*.
 horizontal, *ma*.
 horn, *ahi*.
 hornet, the, *kaⁿzi*.
 horse, a, *tohozk*.
 horsefly, a, *konicka*.
 horseshoe, a, *tohozk*.
 hose, *si, son*.
 hot, *mi, ūtaⁿ*.
 house, *ti*.
 house top, *ti*.
 how, *icidiⁿi*.
 howl like a wolf, to, *wūhe*.
 huckleberry, *hapi*.
 hug, to, *apēni*.
 hull, to, *xdo*.
 hum, to, *yoⁿwě*.
 humblebee, *kaⁿzi*.

humming bird, a, *momoxka*.
 humped, *toⁿxka*.
 hundred, a, *tipa*.
 hundredfold, a, *piça*.
 hungry, *ti*.
 hunt, to, *inda*, *waz*.
 husband, *yinça*.
 husk of corn, *yek*.
 husk, to, *xdo*.

I, *ñk*.
 ice, *atze*.
 icicle, an, *xohi*.
 identical, *keheyaⁿ*.
 if, *kan*, *ko*, *xyi*.
 image, *ani*.
 imitate, to, *kdaçayi*.
 imitate crying of a person, to, *xuke*.
 in, *ika*, *kan*, *yon*.
 in the past, *on*.
 indeed, *anisti*, *xë*.
 index finger, *amihin'*.
 Indian, *Aⁿya*.
 Indian Creek, Louisiana, *Aⁿya*.
 industrious, *apüdüxka*.
 infant, an, *awitka*.
 inferior, *küdani*.
 inflexible, *sanhon*.
 ink, *kde*.
 insect, *akidi*.
 inside, *ika*.
 instep, the, *si*.
 (instrumental prefix), *aⁿ-*.
 intelligent, *daka*.
 intercept, to, *psüki*.
 interpreter, an, *e*.
 intestines, the, *ciwi*.
 into, *ika*, *kan*, *-wa*.
 iris, the, *tütöⁿ*.
 iron, *masq*.
 -ish, *iki*.
 island, an, *ma*.
 it, *i*, *e*.
 itch, to, *yo*.
 itself, *i*.
 ivory bird (P), *diçti hayi'*.

jack fish, the, *kyüski*.
 jail, a, *ti*.
 jaw, the, *yalka*.
 jay, the, *tinska*.
 jerk, to, *xian*.
 jerked meat, *atcu*.
 Jew, a, *E*.

join, to, *püt*.
 joint, a, *püt*.
 joist, a, *ayon*.
 jug, a, *konicka*, *son*.
 juice, *ani*, *wihi*.
 jump, to, *piçe*.
 just, *kohe*, *ti*.
 just like, *hon^a*.
 just now, *naxaza*.
 just there, *ema*.

katydid, a, *sde*.
 keep on, to, *hande*.
 kershaw squash, the, *tan*.
 kettle, *son*.
 key, a, *ti*.
 keyhole, a, *ti*.
 kick, to, *dus*, *xte*.
 kick off, to, *ic*.
 kidney, the, *yonska*.
 kill, to, *ica*, *te*.
 kin, *hai*.
 kind, *çpuçë*.
 kindle, to, *ade*.
 kindred, one's, *hai*.
 king bird, *awitka*.
 kingfisher, the, *icidagayi*.
 kiss, to, *utçüpi*.
 kitten, a, *ktu*.
 knead, to, *teuçki*.
 knee, a, *icin*.
 kneepan, the, *icin*.
 knife, a, *pede*, *taçikoni*.
 knife blade, a, *pede*.
 knife handle, a, *pede*.
 knock, to, *pöhe*.
 knock down, to, *nahi*.
 know, to, *yehon*.
 know how, to, *spë*.
 knuckle, a, *püt*.
 Kosati, the, *Kosate*.

lacking, *niçi*.
 ladder, a, *ayan*.
 lake, a, *yohi*.
 Lake Cocodril, La., *Nzofo*.
 lame, *tcko*.
 Lamourie Bridge, La., *Lamori*, *Tcaxta*.
 lamp, a, *uda*.
 land, *ma*.
 language, *e*.
 lantern, a, *uda*.
 large, *tan*.
 large (as large as), *naskë*.

last, the, *akiya*.
 laugh, to, *za*.
 laugh at, to, *tcpě*.
 law, a, *xi*.
 lawmaker, a, *xi*.
 lawyer, a, *xi*.
 lay, to, *nonďě*.
 lay down, to, *inpi*.
 lead, *ańks*.
 leaf, a, *hapi*.
 leak, to, *uyě*.
 lean, *supi*.
 lean against, to, *kań*.
 leap, to, *asďhi*, *ptce*.
 leather, *wak*.
 leave, to, *ińki*.
 Lecompte, La., *Kńs*, *Xtań*, *Tań*.
 left, the, *kasani*.
 leg, a, *yukpě*.
 leggings, *pěďěkupi*.
 lend, to, *tcue*.
 let! hi, *xya*.
 let go or alone, to, *ińki*.
 let loose, to, *ińki*.
 letter, a, *kďě*.
 level, *ka*.
 liar, a, *yětcí*.
 lick, to, *akawci*.
 lid, a, *atúkse*.
 lie, to, *ma*, *ťoho*, *tcí*.
 lie (deceive), to, *si*.
 lie in wait, to, *tcí*.
 light, *uda*.
 light (not heavy), *wizka*.
 lighten, to, *wúďě*.
 lightning, *wúďě*.
 lightning bug, a, *peti*.
 lights, *yakzu*.
 like, to, *iyań*, *kiyasť*, *pi*.
 lilac colored, *teti*.
 limb, a, *yo*.
 limb (of a tree), *deti*.
 limber, *ka*.
 limp, to, *tko*.
 line, *inķan*.
 line, a, *kńńki*.
 line, to, *onni*.
 line a garment, to, *on*.
 lining of a garment, *doxpě*.
 lip, the, *ihi*.
 little, *yinķi*.
 Little River, *Tcahaman*.
 live, to, *ti*.
 live with one, *tő*, *unoxě*.

liver, the, *pi*.
 lizard, a, *astotonizka*.
 Lloyd's Bridge, La., *Ayan*.
 load, to, *ańks*.
 lock, a, *ti*.
 lock, to, *atúkse'*.
 locust, *sahe*, *yo*.
 lodge, a, *ti*.
 lodge, to, *atowě*.
 log, a, *ťoho*.
 long, *hedan*, *naskě*, *tűďě*.
 long ago, *on*, *tc*.
 long time, a, *aoń*, *sahi*.
 look, to, *don*.
 look down on, to, *akűdi*.
 look out! *eman*.
 look sharp! *aksűpi*.
 loop, a, *pűkxyi*.
 loose, *xwűďike*.
 loosely, *xwűďike*.
 loosen, to, *na*.
 lose, to, *pa*.
 Louisiana, *Ma*.
 louse, *ane*.
 love, to, *iyań*.
 low, *xwűhi*, *xyapka*.
 lower, *xwűhi*.
 lungs, *yakzu*.
 maggot, *atoyě*.
 magic, *xi*.
 magnolia, the, *kokayudi*.
 maiden, a, *ťopi*.
 make, to, *on*.
 make a fire, to, *uxťě*.
 make better, to, *edaki*.
 male, a, *anya*.
 male animal, *indoke*.
 man, a, *anya*.
 manifold, *ptca*.
 manure, *inďě*.
 many, *tahi*, *tcina*, *una*, *yihí*.
 maple, the, *ayan*.
 March, *Ina*.
 mare, a, *yańki*.
 mark, to, *sidipi*.
 mark off, to, *kďě*.
 Marksville, La., *Tunicka*.
 marry, to, *yinķa*.
 marsh hawk, the, *kiyan'ska*, *kotapka*.
 mash, to, *ta*, *tkawti*.
 mast, *udi*.
 match, a, *peti*.
 matter in a sore, *ton*.

matter, no, *koⁿhi*.
 mattress, a, *toho*.
 may, *kiknani*.
 me, *ñk*.
 meadow lark, a, *hapenizka xyarⁿ hayi*.
 meal, *nüpzi*.
 meal, corn, *yek*.
 mean, to, *kaha*.
 measles, *hauti*.
 meat, *ñks*, *yo*.
 meat, dried or jerked, *atcu*.
 medicine, *xi*, *tyi*.
 medicine man, *aⁿya*.
 meet, to, *kripa*.
 mehaw (a berry), *asi*.
 melt, to, *sině*.
 membrane between fingers, *teak*.
 membrum virile, the, *teoⁿditi*.
 mend, to, *kiko*.
 metal, *masq*.
 meteor, a, *ñtka*.
 middle, *nata*.
 midnight, *psi*.
 midriff, the, *yoⁿxtci*.
 might, na, *nani*.
 milk, *wak*.
 milk, to, *wak*.
 milt, the, *hai*, *psidikyarⁿ*.
 mine, *ñk*.
 minnows, *kosayi*.
 mired, to get, *nozpe*.
 mirror, a, *don*.
 miss, to, *tecp*.
 miss in shooting, to, *utčne*.
 mistletoe, the, *niawayi*.
 mix, to, *ñkikidudi*.
 moccasin, the water, *tani*.
 mock, to, *kdaⁿkayi*.
 mock crying of a person, to, *xuke*.
 mocking bird, e, *kdaⁿkayi*.
 moist, *küdo*.
 molasses, *teku^yě*, *wihi*.
 mole, a, *pazka*.
 Monday, *Napi*.
 money, *axisahi*.
 month, a, *ina*.
 moon, the, *ina*.
 Mooreland, La., *Yixyarⁿ*.
 morning, *witě*.
 morning star, the, *ñtka*.
 mortar, *ita*.
 mosquito, a, *yamaki*.
 moss, ground, *peti*.
 moss, tree, *ayarⁿ*.

mother, a, *ñⁿi*.
 mother-in-law, *kⁿñkⁿ*.
 motioning, *kiñkě*.
 mountain, a, *pⁿtsa*.
 mourn, to, *teodon*.
 mouse, a, *teⁿmⁿki*.
 mouth, the, *ihi*.
 move, to, *kse*, *ni*, *odiyohⁿ*, *okzahe*.
 move in a circle, to, *mixyi*.
 much, *teⁿna*.
 mud, *ma*.
 muddy, *küdo*, *xwika*.
 mud fish, the, *tkon*.
 mulberry tree, a, *aⁿsañkⁿudi*.
 mule, a, *tohozk*.
 multiple, *piⁿca*.
 murderer, a, *te*.
 muscle, a, *ñⁿtan*.
 mush, *sinthoⁿ*.
 musket, *añks*.
 muskmelon, *taⁿ*.
 Muskogee, the, *Skoki*.
 muskrat, a, *xanaxka*.
 mussel, *aⁿski*.
 must, *nani*, *xyarⁿ*, *yete*.
 mustache, a, *pañhin*.
 mutch-hotch, the, *yakidamañkayi*.
 muzzle (of a gun), *añks*.
 my, *ñk*.
 myself, *ñk*.
 mysterious, supernaturally, *xi*.
 myth, a, *yěci*.
 nail, a, *hao*.
 nail, to, *hao*.
 nail (of finger or toe), *ahi*, *teak*.
 naked, to be, *yo*.
 name, a, *yatčě*.
 name, to, *yatčě*.
 navel, the, *teⁿpon*.
 near, *atcka*, *kripa*.
 nearly, *nanteke*.
 neck, the, *dodi*.
 necklace, *aⁿohi*, *aⁿpni*, *kahudi*.
 necktie, *dodi*.
 need, to, *yih*.
 needle, a, *aⁿsadaki*.
 negress, a, *aⁿxti*.
 negro, a, *aⁿya*.
 neigh, to, *hoⁿ*.
 nephew, *yinⁿki*, *tükski*.
 nest, a, *yokxi*.
 never, *xa*.
 nevertheless, *ěⁿukě*.

new, *topi*.
 New Orleans, *Tan*.
 New Year's Day, *Napi*.
 newspaper, *a, kdě*.
 next, the, *ktaan*.
 next to, *inktaanihi*.
 nibble, to, *kds*.
 nickel, *a, paktiyan*.
 niece, *tusuniki, yuniki*.
 night, *psi*.
 night hawk, *a, pozayi*.
 nightshade, the, *tansi*.
 nine, *tkaně*.
 nine times, *de-*.
 ninefold, *ptca*.
 nineteen, *ohi*.
 nineteen times, *de-*.
 nineteenfold, *ptca*.
 ninety, *ohi*.
 nipple, the, *tasi*.
 nipple of a gun, *anks*.
 no, *atci, hanan, hiusan, niki, yama*.
 noise, to make, *tcehi*.
 none, *yama, niki*.
 nonsense! *kě!*
 noon, *kohi*.
 noose, *a, inkan*.
 north, the, *xunumi*.
 northeast, *nalci*.
 nose, the, *ptcan*.
 nose ring, *a, ptcan*.
 nostrils, *ptcan*.
 not, *i . . . na, niki, yama*.
 not at all, *xti*.
 notch, to, *tedka*.
 notched, *tedka*.
 nothing, *yama*.
 notwithstanding, *etukě*.
 now, *te, ko, naxaza, yahe*.
 numb, *dühonni, xte*.

 oak, *an, teazku*.
 oak, the live, *wistahudi*.
 oak, the pin or water, *udi*.
 ocean, *ani*.
 odor, *an, cuhi, xyuhu, pezinyi, yanxi, yansi*.
 off, *kox*.
 oh! *atci +, he + ha <, kd!, zo, xwi, sehiyě, tl, u*.
 oh no! *atci, hanan*.
 oh! yes, *he +!*
 old, *imc, xohi, tepan, tcyu*.
 on, *a-*.

on top of, *tawiyān*.
 once, *de-, sona*.
 one, *sona*.
 one of, *sanhin*.
 onion, *an, unktciyasi*.
 only, *eyaza, xa, ti, nedi, pa*.
 ooze, to, *teě*.
 Opelousas, La., *Aphusa*.
 open, to, *pudě*.
 open a door, to, *pax*.
 opossum, *an, kiccka*.
 or, *ha*.
 orange, *anaki*.
 orifice, *tpě*.
 ornament, *an, teke*.
 orphan, *an, antika*.
 other, *wo*.
 other, the, *sanhin*.
 otter, *an, xanaxka*.
 ouch! *atci +*.
 ought, *hi, nazkiya, pi*.
 our, *nik*.
 ours, *nik*.
 out, *aku*.
 outside, *aku*.
 overcoat, *doxpě*.
 overflow, *an, ani, taonni*.
 overshoes, *wazi*.
 overturn, to, *xtu*.
 owl, *an, txivumi hayi*.
 owl, the screech, *zo*.
 owl, swamp, *podadě*.
 ox, *wak*.
 oyster, *anski*.

 paddle, *a, katcanhi*.
 paddle, to, *imahin*.
 pail, *a, tüpi*.
 pain, *ne*.
 paint, *kdě, ma*.
 paint, to, *nahi*.
 palate (P), *ihi*.
 palate, the hard, *dodi*.
 palm of the hand, *teak*.
 palmetto, *a, maxontka*.
 palpitate, to, *fir*.
 pan, *a tin, yěskasan*.
 pant, to, *sikte*.
 pantaloons, *nindi*.
 panther, *a, tanta, tmotcka*.
 paper, *kdě*.
 parasol, *si*.
 parch, to, *unasi*.
 parents, *xohi*.

parrot, a, *kūdēska*.
 parting of hair, *pa*.
 partridge, a, *apuska*.
 Pascagoula Indians, *Miska*.
 pass, to, *de, miryi*.
 paste, to, *span*.
 patch, a brier, *poska*.
 patch, to, *staš*.
 patella, the, *icin*.
 path, a, *nē*.
 pathway, a, *nē*.
 patter, to, *tax*.
 pattering sound, a, *īdp*.
 paunch, the, *yiryan*.
 paw, *icak*.
 paw, to, *kē*.
 pay, to, *apadi*.
 pea, *tanika*.
 peach, a, *ikānd*.
 peak, a, *ēktanmi*.
 pecan, a, *pin*.
 peel, to, *akē, duka, icētkā*.
 peep, to, *kūdūksa*.
 pelican, a, *xomniyohi*.
 pen, a, *kāē*.
 pencil, a, *kāē*.
 penis, the, *iconditi*.
 people, *anya*.
 pepper, *apaya*.
 perch, a, *tūdē*.
 perform, to, *on*.
 perhaps, *handn, kikanani*.
 persimmon, *axka*.
 person, a, *anya*.
 perspire, to, *mi*.
 pestle, a, *ita*.
 pet, a, *iyān*.
 pet, to, *iyān*.
 petticoat, a, *doxpē*.
 picayune, a, *pūkiyūn*.
 pick, to, *da*.
 pick to pieces, to, *kūya*.
 picture, a, *daki, kāē*.
 piece, a, *icoka*.
 pierce, to, *xin*.
 pigeon, a, *uti*.
 pillow, a, *san*.
 pimple, a, *ata*.
 pinch, to, *stiki*.
 pine tree, a, *ansudi, podadē*.
 Pineville, La., *Ansudi*.
 pink, *icti*.
 pipe, a, *yani*.
 pipestem, a, *yani*.

pistol, a, *afks*.
 pit, a, *sipi*.
 pitch on, to, *asdi*.
 pitcher, a, *mūsuda*.
 pitchfork, a, *masq*.
 pith, *siopi*.
 place, to, *icu*.
 place crosswise, to, *antatcho*.
 plait, to, *icon*.
 plane, a, *itap*.
 plank, a, *itap*.
 plant, a, *uni*.
 plant, to, *icu*.
 plantation, a, *tahi, ti*.
 plate, a, *mūsuda*.
 plate, a soup, *kdopka*.
 plate (of tin), a, *yēskasan*.
 play, to, *anir*.
 play (a violin), to, *hon*.
 play roughly, to, *iniryi*.
 Pleiades, the, *inka*.
 plentiful, *dūkūcūpa*.
 pliant, *kia*.
 plow, a, *paya*.
 plow, to, *paya*.
 plum, a, *stiiniki*.
 plunge into water, to, *usinhin*.
 pocket, a, *pahin*.
 point, the, *psūni, pūt*.
 poke a fire, to, *ātcē*.
 poke out, to, *navi*.
 pokeberry, *koq tinpka*.
 poker, a, *ātcē, peti*.
 pond, a, *yohi*.
 poor, to be, *xak*.
 poor fellow! *ka*.
 popping sound, a, *īdp*.
 pork, *kcicka*.
 portrait, a, *daki, kāē*.
 post, a, *icaxku*.
 pot, a, *xon*.
 potato, *afo*.
 pouch, a, *pahin*.
 pound, a, *āke*.
 pound, to, *pēhe*.
 powder, *nūpxi*.
 prairie, a, *lakohon*.
 preach, to, *e*.
 preacher, a, *e*.
 press down, to, *unaskiki*.
 pretending, *kiñkē*.
 pretty, *dē, pi*.
 proclaim, to, *e*.
 proper, *pi*.

prostitute, a, *icoha*.
 protect, to, *inpádqhi*.
 proud, *info*.
 psah! *ux!*
 pull, to, *xtaⁿ*, *ic*.
 pull backward, to, *túsi*.
 pull off, to, *kúkapi*, *xpi!*
 pull the trigger, to, *ta*.
 pull up, to, *xa*, *ic*.
 pulse, the, *nixta*.
 pulverized, *nüpxi*.
 pumpkin, a, *taⁿ*.
 punch, to, *dük*, *pxu*.
 pupil, the, *tútcán*.
 pupil of eye, the, *su*.
 purple, *icti*.
 pursue, to, *noxě*.
 push, *ton*.
 push, to, *xtaⁿ*, *pa-*.
 push over, to, *kaⁿ*.
 pustule, a, *sipi*.
 put, to, *xěhe*, *noⁿdě*, *icu*.
 put down, to, *xěhe*.
 put inside, to, *ukpe ukazěye*.
 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, *hayin*.
 quickly, *ixyomni*.
 quicksand, a, *xídidihe*, *ma*.
 quietly, *nítiki*.
 quit, to, *xa*.

rabbit, a, *tečtka*.
 raccoon, a, *atúki*.
 rail, a, *du*.
 railroad, a, *xtaⁿ*, *ně*.
 rain, *xohi*.
 rainbow, a, *naukidă omni*.
 raise a person, to, *ksapi*.
 raisins, *maktcuhi*.
 ramrod, *añks*.
 rancid, *peziⁿyi*, *teiya*.
 Rapides, La., *Atiz*, *Rapidyāⁿ*, *Tědōma*.
 rapidly, *ixyomni*.
 rat (all kinds), *du*.
 rattan vine, the, *tohoⁿni*.
 rattle, a, *sahē*.
 rattle, to, *sahē*, *koko*, *súna*, *tečnase*.
 rattlesnake, a, *nděsi*.
 raw, *sahi*.

razor, a, *paⁿhāⁿ*.
 reach, to, *hi*, *staⁿhāⁿ*.
 read, to, *e*.
 ready, *info*.
 real, *koⁿě*.
 really, *koⁿě*.
 rear a person, to, *ksapi*.
 receive, to, *si*.
 recline, to, *ma*, *ně*, *tei*, *toho*.
 recognize, to, *yehōⁿ*.
 rectangular, *snotka*.
 rectilinear, *snotka*.
 red, *icti*.
 redbird, a, *küďěska*.
 redder, to, *icti*.
 reddish, *icti*.
 Red River, the, *Teahamaⁿ*.
 reflection, *ani*.
 refuse, to, *ox*.
 related, *hai*.
 release, to, *itiki*.
 remove, to, *xpi*, *ic*.
 repair, to, *kiko*.
 repay, to, *apadi*.
 reprove, to, *kyāⁿhi*.
 resemble, to, *uke*.
 rest face on hand, to, *túktiryě*.
 return, to, *de*, *hi*, *hu*.
 rib, a, *taxoxka*.
 ribbon, *teke*.
 rice, *sonyiti*.
 riddle, a, *hadiyāⁿhāⁿ*.
 ridge, a, *pútsa*.
 ridgepole, the, *ti*.
 right, the, *spewa*.
 right here, *nětka*.
 ring, finger, *teak*.
 ring, to, *hoⁿ*.
 rip, to, *kayadi*.
 ripe, *tohi*.
 rise, to, *ně*.
 river, a, *teahamaⁿ*.
 rivulet, a, *yizyāⁿ*.
 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.,
Yixyāⁿ.
 roast, to, *yukáni*.
 roasting stick, a, *pestúki*.
 robe of skin, a, *doxpě*.
 robin, a, *siñkuki*.

rock, a, *anxu*.
 roe (of fish), o.
 roll, to, *na*.
 roll up, to, *xa, ni*.
 roof, a, *atükse, ti*.
 room, a, *ti*.
 rooster, a, *ma*.
 root, *tudi, udi*.
 root up, to, *pxü*.
 rose bush, the Cherokee, *xixe*.
 rosin, *sintonni, yuxu*.
 rosin, pine, *ansudi*.
 rough, *daxka, xahi*.
 rounded, *poska*.
 row, a, *kittüki*.
 rub, to, *patüdu, pxü*.
 rubbed, anything, *dohi*.
 ruffle (the feathers), to, *xixika*.
 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, *doxpë*.
 sad, *yandi*.
 saddle, a, *xohon*.
 saddle, to, *xohon*.
 saddle girth, *maq*.
 saddle maker, a, *xohon*.
 salamander, *ma, nsüki*.
 saliva, *tütcku*.
 salt, *wasi*.
 same, the, *teheyan*.
 sand, *ma, pxaki*.
 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, *ic*.
 scalp lock, a, *haxeye*.
 scar, a, *icida*.
 scare, to, *inskë, tax*.
 scarred, *icdagayü*.
 scatter, to, *kinaxa, teu*.
 scent, to, *hi*.
 schoolhouse, a, *käë*.
 scissors, *stanhin*.

scold, to, *kyanhi*.
 scorch, to, *ade*.
 scrape, to, *kë, xohi*.
 scraper for hides, *si*.
 scratch, to, *xaye, stüki*.
 scythe, a, *tanⁿsi*.
 seam, a, *psüki*.
 seat, a, *xëhe*.
 see! *emaⁿ!*
 see, to, *don*.
 seed, a, *su*.
 seek, to, *inda*.
 -self, *pa*.
 sell, to, *atsi*.
 send, to, *de, dutan*.
 send for, to, *atc*.
 send hither, to, *hu*.
 sense, *yandi*.
 senseless, *yandi*.
 septum, nasal, *aho, picün*.
 serpent, a, *ndësi*.
 set down, to, *xëhe*.
 set fire to, to, *naon*.
 set on, to, *dutan*.
 set out (vegetables), to, *pxu*.
 set up, to, *si, usüki*.
 seven, *nonpa*.
 seven times, *de*.
 sevenfold, *piça*.
 seventeen, *ohi*.
 seventeen times, *de*.
 seventeenfold, *piça*.
 seventy, *ohi*.
 sew, to, *psüki*.
 sewing machine, a, *masq, psüki*.
 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, *pütsa, son*.
 sharp-edged, *pütsa*.
 sharpen, to, *pütsa*.
 sharp-pointed, *psüti*.
 shave, to, *xohi*.
 shawl, a, *icükëxyi*.
 Shawnee, the, *Sawon*.
 she, *e, i*.
 sheep, a, *icëka*.
 shell, to, *xku*.
 shine, to, *uda*.
 shingle, *ixkrapka*.

shining, *icidũka*.
 shirt, a, *dorpě, pĩcato*.
 shiver, to, *zuki, tũdũdũhe*.
 shoe, *wazi*.
 shoot, to, *kte, o, aĩks*.
 shoot through, to, *ťowe*.
 short, *natcka, řupuzka*.
 shot, a, *aĩks*.
 shoulder, *azě*.
 shoulder blade, *asonfi*.
 show, to, *don*.
 shut, to, *kũtske*.
 shut the mouth, to, *aktĩtu*.
 sick, *hauti*.
 side, one, *sarĩhin*.
 sieve, a, *atcan, hadiyarĩhin*.
 sift, to, *yahin*.
 sight (of a gun), *don*.
 silent, *e*.
 silk, *icidũka*.
 silver, *azisahi*.
 since, *řan*.
 since then, *řfukě*.
 sinew, a, *ĩřan*.
 sing, to, *yacĩni*.
 singe, to, *řũdu*.
 single, *řopi*.
 sink, to, *ani, řiduspě, wahe*.
 sister, *řacĩxa, ini, tarĩki*.
 sister-in-law, *tckarĩni*.
 sit, to, *zěhe, narĩki, tani*.
 six, *aktĩarpě*.
 six times, *aktĩarpě*.
 sixfold, *piřa*.
 sixteen, *ohi*.
 sixteen times, *de-*.
 sixteenfold, *piřa*.
 sixty, *ohi*.
 sizzle, to, *tcise*.
 skillful, *spě*.
 skin, to, *řkě*.
 skirt, *awode, dorpě, hau*.
 skull, the, *pa*.
 skunk, a, *ĩřskũ*.
 slapping sound, a, *se, tũp*.
 sledge hammer, a, *sěp*.
 sleep, to, *yacĩni*.
 sleeves of a coat, *dorpě*.
 slender, *řndhi*.
 slide, to, *řati*.
 slim, *řndhi*.
 slip, to, *tcũp*.
 slip off, to, *řĩnti*.
 slipper, a, *wazi*.

slippery, *tcũp*.
 slippery elm, a, *hi, tcĩn*.
 slowly, *haeyě*.
 slow-witted, *daka*.
 small, *miska, yĩřki*.
 smallpox, *kđě, ředĩni*.
 smart, *daka*.
 smeared, anything, *dohi*.
 smell, to, *hi, pani, řon*.
 smell badly, to, *řyũhu*.
 smell strong, to, *yacĩsi*.
 smoke, *si*.
 smoke, to, *si*.
 smoke hole, *si*.
 smoky, *si*.
 smooth, *tcđopi*.
 smooth, to, *tcđo, řohi*.
 snail, a, *řozono*.
 snake, a, *nděsi*.
 snakebird, the American, *kĩděska*.
 snatch up, to, *da*.
 sneak off, to, *kořta*.
 sneeze, to, *ĩřsi*.
 snore, to, *yazđokě*.
 snow, *wahu*.
 snow, to, *wahu*.
 snowbird, a, *wahu*.
 so, *řĩřke, inke*.
 so far, *řdan*.
 so long, *on*.
 soap, *tcĩn*.
 soapberry tree, *ayarĩ*.
 soft, *řparĩhin, warka*.
 soiled, *đě*.
 sole of foot, *si*.
 solidago, the, *ma*.
 some, *tcĩna*.
 some one, *arĩya*.
 somersault, a, *takotč*.
 something, *ka*.
 somewhat, *ka, řĩki*.
 son, *yĩřki*.
 son-in-law, *tonĩ*.
 soon, *yatana*.
 soon, very, *uksani*.
 soot, *peti*.
 sore, *pahi*.
 sore, a, *pahi*.
 sort, *řfukě*.
 sort of, a, *řĩki*.
 soup, *wĩhi*.
 sour, *řazka*.
 south, the, *nyũhuyewade*.
 sow, to, *tcu*.

- spade, a, *ma*.
 Spaniard, a, *Spani*.
 sparrow hawk, the, *kiskisayi*.
 speak, to, *e*.
 speak to, to, *kino*.
 speech, *e*.
 spider, a, *kozode nika*.
 spill, to, *icu*.
 spine, the, *tanⁿhiⁿ*.
 spirit, a, *nacⁱ*.
 spit, to, *tlic^{ku}*.
 splash, to, *pozwe*.
 spleen, the, *hai*, *psidikyanⁿ*.
 splinter, a, *icati*.
 splinter, to, *icati*.
 split, to, *kica*, *icati*.
 spoon, a, *niskodi*.
 spot (of dirt), a, *atada*.
 spotted, *kä*.
 spread, to, *kse*, *iclic^{ku}*.
 spread out, to, *xähe*.
 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, *wähe*.
 square, *mihi*.
 squash, a, *tanⁿ*.
 squash, crook-necked, *ahi*.
 squeak, to, *wähe*.
 squealer duck, the, *tahanⁿona*.
 squeeze, to, *iclic^{ku}*.
 squirrel, a, *nsäki*.
 squirrel, a flying, *icika*.
 stab, to, *pxu*.
 stable, a, *tohoak*.
 stain, a, *atada*.
 stairway, a, *si*.
 stalk, a, *udi*.
 stand, to, *za*, *nä*, *si*.
 stand up, to, *iclic^{ku}*, *usäki*.
 star, *itika*.
 station, a railroad, *atanⁿ*.
 steal, to, *ä^{nä}*.
 stealthily, *näiki*.
 steamboat, a, *nahaⁱ*.
 steamboat landing, a, *nahaⁱ*.
 steer, *wak*.
 stem, a, *udi*.
 step, to, *si*.
 step over, to, *pädi*.
 sternum, the, *mak*.
 stew, to, *ue*.
 stick, a, *ayanⁿ*.
 stick, to, *daki*, *tepanⁿ*.
 stick into, to, *pxu*.
 stick through, to, *kät*.
 stiff, *sanⁿhaⁿ*, *susuki*.
 still, *za*, *yukä*.
 still further, *e*.
 sting, a, *usi*.
 stingy, *akate*.
 stink, to, *hi*.
 stock (horses and cattle), *yinäka*.
 stockings, *si*, *sonⁿ*.
 stomach, the, *yixyanⁿ*.
 stone, a, *anⁿzu*.
 stop, to, *za*.
 stopper, a, *psäki*.
 store, a, *käts*.
 storekeeper, a, *käts*.
 storm, a, *xäwä*.
 stout, *sanⁿhaⁿ*.
 straddle, to, *piça*.
 straight, *kä*.
 straight line, in a, *kä*.
 strange, *zi*.
 strawberry, *asi*.
 street, a, *nä*.
 stretch the arms out, to, *tüdä*.
 stretched, *natiz*.
 strike, to, *kä*.
 string, *inäⁿ*.
 string, to, *si*.
 striped, *kä*.
 strong, *sanⁿhaⁿ*.
 stub, to, *hahonⁿ*.
 stump, a, *tudi*.
 stump, to, *hahonⁿ*.
 sturgeon, a, *o*.
 subside, to, *xäpi*.
 suck, to, *pei*, *utäcäpi*.
 sucker, a, *o*.
 sugar, *ickuyä*.
 sugar cane, *ickuyä*.
 sugar field, a, *ickuyä*.
 sugar refinery, a, *ickuyä*.
 summer, a, *mi*.
 summer duck, the, *tahanⁿona*, *taxpa*,
 ptçasi.
 sun, the, *ina*.
 Sunday, *Napi*.
 sunrise, *ina*, *hakanaki*.
 sunset, *ina*, *idä*.
 sunshine, *wädä*.
 superfluous, *küdani*.

supernatural, *xi*.
 supper, *psi*.
 supple, *kta*.
 suppose, *akan*.
 sure enough, *anisti*, *kohě*.
 surely, *anisti*.
 surrender, to, *tč*.
 surround, to, *psūki*.
 suture, *aho*.
 swab out, to, *patčidu*.
 swallow, the, *kūdēska*.
 swallow, to, *aduwaška*, *naŷe*.
 swamp, a, *yohi*.
 swap, to, *lowe*.
 swarm, to, *axi*.
 sweep, to, *kse*.
 sweet, *ickuyě*.
 swell, to, *po*.
 swim, to, *pxd*.
 swing, a, *xozo*.
 swing, to, *xozo*, *pūni*, *tčna*.
 sword, a, *psde*.
 sycamore, the, *ayan*.

table, a, *ti*.
 table cover, a, *on*.
 tail, a, *sindi*.
 take, to, *dan*, *ki*, *si*.
 take care, *ema*.
 take from, to, *kyaⁿhe*.
 take off, to, *ic*.
 take out, to, *hakanaki*.
 take together, to, *yahe*.
 take up, to, *icooⁿ*.
 take up a handful, to, *psi*.
 tale, a, *yětč*.
 talk, to, *e*.
 talker, a great, *icedi*.
 tall, *hedan*, *naskě*, *tūdě*.
 tar, *sūⁿniotⁿni*.
 tea, *tyi*.
 teach, to, *yěhon*.
 tear, to, *sa*.
 tearing sound, a, *icdde*.
 tell, to, *kanhi*, *kūt*.
 tell a tale or story, to, *yětč*.
 temple, the, *taxpadi*.
 ten, *ohi*.
 ten times, *de-*.
 tender, *yūⁿkī*.
 tenfold, *ptča*.
 tent, a, *ti*.
 terrapin, a, *tčtceki*.
 Texas, *Těksi*.

that, *te*, *e*, *he*, *kīⁿhīⁿ*, *ko*, *skane*.
 that distant one, *ně*.
 that way, *xudedike*, *tuka*.
 thaw, to, *sīně*.
 the, *kīⁿhīⁿ*, *ko*.
 thee, *ay*.
 their, *e*.
 them, *dqha*.
 then, *te*, *kan*.
 there, *e*, *ēti*, *he*.
 therefore, *on*, *kan*.
 these, *yuke*.
 they, *e*, *i*, *-tu*.
 thick, *dūkātčūpa*, *icdki*.
 thicket, *isa*.
 thief, a, *sīně*.
 thigh, the, *takī*.
 thin, *hadehi*, *supi*.
 thing, *ka*.
 think, to, *yandi*, *yihī*.
 thirsty, *dodi*, *uzwi*.
 thirteen, *ohi*.
 thirteen times, *de-*.
 thirteenfold, *ptča*.
 thirty, *ohi*.
 thirty times, *de-*.
 thirtyfold, *ptča*.
 this, *do*, *ēti*, *te*, *yahe*.
 this way, *ndao*.
 thither, *akwe*, *e*.
 thorn, a, *xīha*.
 thorn tree, a, *xīha*, *ayan*.
 thou, *ay*.
 thousand, a, *tsipa*.
 thousandfold, a, *ptča*.
 thread, a, *inⁿkan*.
 thread, to, *xīan*.
 three, *dani*.
 three times, *dani*.
 threefold, *ptča*.
 thrice, *dani*, *de-*.
 throat, the, *dodi*.
 throughout, *nanⁿi*.
 throw, to, *kīⁿicč*, *icu*.
 throw away, to, *nonⁿdě*.
 throw into, to, *kde*.
 throw on, to, *asdi*.
 throw the head back, to, *anⁿta*.
 thrust at, to, *pxu*.
 thrust through, to, *kūt*.
 thud, a, *koko*, *pūke*.
 thumb, the, *icak*.
 thunder, *puhe*.
 thunder, to, *puhe*.

- Thursday, *Yaⁿni*.
 thus, *ēpīte*.
 thy, *ay*.
 tibia, the, *yukpē*.
 tick, a, *kanatcki*.
 tie, to, *du*.
 tight, *taninhē*.
 tightly, *taninhē*.
 till, *kde*.
 time, the second, *tc*.
 tin, *yēskasaⁿ*.
 tip, the, *pūt*.
 tired, to be, *upi*.
 toad, a, *ktoⁿ*.
 toadstool, a, *txoki*.
 tobacco, *yani*.
 tobacco pipe, *si*.
 today, *napi*.
 toe, a, *si*.
 toe, the second, *ktoⁿ*.
 toenail, a, *si*.
 together, *kode*.
 together, two, *noⁿpa*.
 tomorrow, *wiž*.
 tongue, the, *yētč*.
 tonight, *psi*.
 tonsils, *dodi*.
 too, *he, yaⁿ*.
 tooth, a, *iⁿsu*.
 toothache, *iⁿsu, ne*.
 touch, to, *puxi, tūice*.
 touchhole of a gun, *añks*.
 tough, *stčiki*.
 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, *in^kan*.
 trap, to, *in^kan*.
 treat, to, *on*.
 treat (a patient), to, *xi*.
 treat badly, to, *xək, yañ^kon*.
 tree, a, *ayaⁿ*.
 tree, a dead, *tčēka*.
 trench, a, *kūdo*.
 trouble, *iciwa*.
 troublesome, *ciwa*.
 trousers, *nindi*.
 trout, a, *atcohi*.
 trunk, a, *za, udi*.
 tub, a, *tūpi*.
 Tuesday, *Yaⁿni*.
 tumbler, a, *ani*.
 tunic, a, *pīcato*.
 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, *tčūcski*.
 twelve, *ohi*.
 twelve times, *de*.
 twelvefold, *pīca*.
 twenty, *ohi*.
 twenty times, *de*.
 twentyfold, *pīca*.
 twice, *de, noⁿpa*.
 twilight, *psi*.
 twins, *anⁱtaka*.
 twist, to, *ni*.
 twitch, to, *wide*.
 two, *noⁿpa*.
 twofold, *pīca*.
 ugly, *dē, kūdani, pi*.
 umbrella, *si*.
 unawares, *niñki*.
 unbraid, to, *xke*.
 uncivilized, *sahi*.
 unele, *adi, atcki, tuk^ani*.
 uncooked, *sahi*.
 uncover, to, *pūdē*.
 under, *ika, kuya, yaskiya*.
 undergrowth, *ayaⁿ*.
 undermine, to, *kē, kuya*.
 underneath, *kuya*.
 underneath, to go, *tūkamagoⁿni*.
 understand, to, *epē*.
 unfinished, *ēdan*.
 unripe, *tohi*.
 untie, to, *du*.
 until, *kde*.
 untrue, *si*.
 unwilling, *oz*.
 unwrap, to, *du*.
 up, *kohi*.
 upon, *tawiyaⁿ*.
 upright, *kta*.
 upset, to, *xtu*.
 upward, *kohi*.
 urge on, to, *dutaⁿ*.
 urinate, to, *dix*.

urine, *dix*.
 us, *dāha*, *yan*.
 use, to, *on*.
 use an ax, to, *ayin tanini*.
 use up, to, *tca*.

valley, a, *kwinhi*.
 vein, a, *hai*.
 venison, *ta*.
 very, *tohē*, *xē*, *xti*, *sti*, *wa*.
 vest, a, *yadēta*.
 village, a, *tan*.
 vine, a, *panhin*.
 vine, her, *ukanāyāi*.
 vine, leather, *mantuhu*.
 violin, a, *hon*.
 virgin, a, *topi*.
 vomit, to, *knē*.
 vulva, *yisiki*.

wade, to, *kāni*.
 wagon, a, *xatā*.
 wait, to, *hedikan* (*tca*), *yih*.
 walk, to, *ni*.
 walk on ground, to, *ma*.
 wall, a, *ti*.
 want, to, *yih*.
 war, a, *kē*.
 warbler, the yellow, *kūdēska*.
 warm, *mi*.
 warm, to, *mi*, *peti*.
 war whoop, a, *komomo*.
 wash, to, *tca*.
 wasp, a, *kanxi*.
 watch, *ina*.
 watch, to, *wata*.
 water, *ani*.
 watermelon, *ko*.
 wave, a, *ani*, *xoxo*.
 we, *ik*.
 weak, *sanhan*, *wāda*.
 wear, to, *on*.
 wear around neck, to, *nūpimi*.
 weary, *upi*.
 weasel, a, *iskāpa*.
 weather, *napi*.
 web (of a spider), *inkan*.
 Wednesday, *Yami*.
 weed, a certain, *dudayi*, *zo*.
 week, a, *napi*.
 weep, to, *anhin*.
 weigh, to, *like*.
 weird, *xi*.
 well! *inda!*

well, *pi*.
 well, a, *ani*.
 well, to get, *ini*.
 west, the, *idē*.
 wet, *kūdo*.
 what, *ka*.
 what? *tcak*.
 wheat, *sonpxi*.
 when, *dī*, *han*, *hantca*, *hi*, *kan*, *ko*, *xyan*,
yan, *yaika*.
 when? *tcokanan*.
 where, *xan*, *yan*.
 where? *tcak*, *tcuwa*.
 wherefore? *xyeryo*, *tcidiki*.
 whereupon, *kan*.
 which? *tcidiki*.
 while, *-yankan*.
 while, a, *sahi*.
 whip, a, *tkon*.
 whip, to, *tkon*.
 whippoorwill, a, *tcipanakono*.
 whirlwind, a, *xūxwē*.
 whirring sound, to make a, *tinwē*.
 whisky, *ani*.
 whisper, to, *e*.
 whistle, to, *xyuwe*, *sāde*, *sūside*.
 white, *san*.
 whitish, *san*.
 whole, the, *panan*.
 whoop, to, *wahe*.
 whortleberry, *hapi*.
 whose, *ka*, *tūpeta*.
 why? *xyeryo*, *tcidiki*.
 Wichita, the, *Witcina*.
 wide, *ptca*.
 widow, a, *tcodon*.
 widower, a, *tcodon*.
 wife, *yika*.
 wild, *ksapi*, *sahi*.
 will, *dande*, *zo*.
 wind, the, *xūxwē*.
 wind, the north, *xinimi*.
 window, *dyepi*, *wahe*.
 window glass, *don*.
 wine, *ani*.
 wing, *azē*.
 wing feather, *azē*.
 wink, to, *pits*.
 winter, *anan*.
 wipe, to, *patēdu*.
 wish, to, *ox*, *te*, *yih*.
 with, *on*.
 with, to be, *iya*.
 within, *ika*.

without, to be, *niñi*.

wolf, *ayihñ*.

woman, a, *añxi*.

woman, an old, *añya*.

wonder, to, *ñiñ*.

wood, *ayañ*.

wood duck, the, *taxpa, piçasi*.

woodpecker, *icañ*.

woodpecker, a variety of, *pukayi*.

woodpecker, the ivory-billed, *te'iñk*.

woodpecker, the red-headed, *küdeska*.

wool, *icēka*.

woolen cloth, *icēka*.

work, to, *tamñ*.

worm, a, *tamoki*.

worthless, *wiñki*.

would, *na*.

wound, to, *yukawe*.

wrap, to, *du, po*.

wren, *icñna*.

wring out, to, *icēcki*.

wrinkle, a, *küdo, kuhi*.

wrinkled, to be, *sisi*.

write, to, *kdē, oñ*.

wrist, the, *icak*.

wrist guard, a, *apedehe*.

writhe, to, *na*.

yard, *aku*.

yard (measure), a, *ahin'yehi*.

year, a, *mi*.

yellow, *si*.

yellow bird, *küdeska*.

yellow-hammer, the, *omayi*.

yellow warbler, *küdeska*.

yes, *añ, he+*!

yesterday, *tohñna*.

yet, *kikē, za*.

yolk, *iñti*.

yonder, *e*.

yonder, over, *iyañ*.

you, *ay*.

you (obj. pl.), *daha*.

young, *sañya*.

young, the, *yññki*.

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 *ɣ*), *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*, *ɣ*, 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; *abasdoki'*, or *abas-to'ki*, rooster; *abast'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; *tea'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.

afp'e'ni, to forget, not to know.—*bafp'e'ni*, I forget, or do not know; *tafpe'ni*, you forget, or do not know; *onafp'e'ni*, we forget.

af'ta'ti, to prick.—*abaf'ta'ti*, I prick; *atcafta'ti*, you prick.

ahe', **ahi'**, horn (of deer, etc.).—*itza' ahe'*, deer-horns.

ahi'hi, blood.—*aba'hihi*, my blood; *atca-hihi'tu*, your (pl.) blood.

ahi'te, to land, disembark.

a'ɣnaki, **aɣnaka**, out of, it is nearly light, it is just rising, it is out.—*i'la aɣnaki'*, the sun rises. *a'ni aba-ɣnaka te'kna*, I am going out of the water.

a'ho, bone.

a'ho, the haw (black or red).

a'kaftati, to nail.—*abakafta'ti*, I nail; *atcakafta'ti*, you nail.

akale'wa, to stand up.—*bakale'wa*, I stand up.

akanaŋpa'ka, bow, semicircle, arc.—*asho'hi akanaŋpa'ka*, rainbow.

akap'e', six.

a'kde, to find.—*ba'kde*, I find; *tea'kde*, you find.

akfu', bead.—*akfu' fhi*, yellow bead; *akfu' fthēpi'*, black bead; *akfu' atchu'ti*, red bead; *akfu' itho'hi*, blue bead; *akfu' afhan'*, white bead.

akhai'yi, cushion, pillow.

akxe', to plant (cf. *khewe*).—*ba'kxe*, I plant; *tea'kxe*, you plant.

akhi'pi, satisfied.—*abakhi'pi*, I am satisfied; *atcahi'pi*, you are satisfied.

akh'si, **aki'si**, turtle.—*akh'si sɣu'pka*, soft-shelled turtle; *akh'si patchu'ti*, red-headed turtle (*pa*, head; *tch'u'ti*, red).

akh'si, **akpi'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 cte'kna*, you go out; *akho'tca at'e*, I go outside.

akhō'tē, **akho'te**, under.—*abo'ki akhō-tē*, river bank.

akxō'hi', a worm found in human beings.

akhu, **ku**, to give.—*bakhu'*, I give; *taakhu'*, you give; *a'ñkwa akhu'*, one gives. *akhu'hi*, I am giving it to him; *atcakhu'*, you are giving it to him; *taakhu'*, he is giving it to you; *miñti' atcakhu'*, he is giving it to me; *ontcakhu'bē*, give it to me! (with future suffix); *antcakhō'*, give me! *tei'tcaki*

anicku', give me your hand! *a'khu*, to give to eat; *aba'khu*, I give to eat; *atca'khu*, you give to eat. *athi'si tiku'*, you give medicine.

akihū'ku, Saturday.

aktice'hi, a flower.—*ila aktice'hi*, sun-flower.

akisho'tiḡtaba, a lizard.

a'kiska, grass, bush.—*a'kiska ktce'hi*, rosebush.

ako'hi, to shout, to call out.—*bako'hi*, I shout; *taako'hi*, you shout. *kia'we i'ko'hi*, what do you call? *mi'we kia'we iba'kahi*, what am I calling? *tea'kahi*, you are calling.

ako'cka, gizzard, his gizzard.

ako'ni, bee.—*akon'si wi'wshu*, honey.

akō'ti, a peach.—*akō'ti atcū'ti*, a plum;

akon'ti pal'dska, 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; *atcaktca'pi*, near to you.

a'ktchē, to spit (cf. *teahe*).—*ba'ktchē*, I spit; *tea'ktchē*, you spit; *ona'ktchē*, we spit; *teaktcē*, spittle, your spittle (?).

akta'tci, friend.—*abakta'tci*, my friend; *teakta'tci*, your friend.

a'ktati, to love.—*ba'ktati*, I love; *tea'ktati*, you love.

akte'hue, *akte'hu*, to shut up.—*bakte'hue*, *bakte'hu*, I shut up; *teakte'hue*, *teakte'hu*, you shut up; *onakte'hue*, *onakte'hu*, we shut up; *akte'hu*, shut it! *abakte'hu*, I shut it; *atca'ktehu*, you shut it.

a'ktha, to watch.—*ba'ktha*, I watch.

a'kti, bug, insect.

akti'si, paper.—*akte'sue*, to write; *bakte'sue*, I write; *teakte'sue*, you write. *akte'sue iw'fpe*, to read; *bakte'sue iw'fpe*, I read.

a'ktucpō'cka, to splice, to patch.—*ba'ktucpō'cka*, I splice or patch; *tea'ktucpō'cka*, you splice or patch.

a'ktuwa, to gather, collect.—*ba'ktuwa*, I gather or collect; *tea'ktuwa*, you gather or collect.

a'kuitcu', to be stingy.—*ba'kuitcu'*, I am stingy; *tea'kuitcu'*, 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 qla'hi*, buckskin, deer-skin; *apha' alahi'*, scalp, "head skin." *alapha'*, whisky.—*alapha tcu'ti*, red whisky.

alu'thē, to be drowned.—*balu'thē*, I am drowned; *calu'thē*, you are drowned; *onlu'thē*, we are drowned; *mi'w'ti balu'thē*, I drown myself; *mihin'sa balu'thē*, I drown myself; *mihin'sa etcin'ti balu'thē*, we drown each other; *ihin'sa alu'thē*, he drowns himself.

amapho'ska, *amaphū'ska*, the common partridge (Creole: *perdrix*).

amashū'pka, palmetto.

amasku'wē, salt.—*atk amasku'wē*, sugar; *afho'ti atk amasku'wē*, sugar-cane.

amaspo'hi, *amaspohi'*, tobacco-pipe (cf. *pāhi*, hole).

amatcho', *a'matcha*, *a'matchō'*, down, low, low down.—*a'matcha ba'te'kna*, I go down.

amawactē (?), to let go, release.—*ba'mawactē*, I let it go; *tea'mawactē*, you let it go.

ama', turkey.—*ama' iya'iki*, female turkey; *ama' ito'ki*, male turkey.

a'ma', land, country, ground.—*a'ma' tu'fihae*, to hoe land; *a'ma' khe'we*, to plow land.

a'mifē, to sneeze.—*ba'mifē*, I sneeze.

amifhi'pi, parasol, umbrella.—*amifhi'pi tea'ni*, you take your parasol; *amifhi'pi ba'ni*, I take my parasol.

ami'hu', *ami'hu'*, fever.—*ami'hun fhi*, yellow fever.

ami'shu, to fan, a fan.—*bami'shu*, I fan; *teami'shu*, you fan.

amō'fi, *amō'fi*, iron, a pot, pottery.—*amō'f okho'e*, lid of a pot; *amon'fhasi'*, *amon'fhasi'*, money. *amon'fhasi' ishu'hi*, *amō'fi iwō'fi*, brass, copper. *amon'fhasi' afhan'*, *amon'fhasi' afhōn'*, silver. *amon'fhasi' fhi'*, *amon'fhasi' fhi*, gold. *amō'fi ta'nufhan'*, one dollar. *amon'fi atkū'si*, scissors. *amō'fktē*, scythe. *amō'fkala-*

lu, *amó'fkalala*, to ring, also a bell.—*bamó'fkalalu*, I ring.

amó'fiki, the breast.—*atce'k mó'fiki*, the ribs.

ampho'ska, a drum.

ampti'yaho, it thunders.

amtcə'ki, it lightens.

anapha'si, flour.—*qāgo'fa anapha'si*, flour, "white man's flour"; *atce'k anapha'si*, corn-meal.

a'ni, *ani'*, water.—*a'ni than*, the ocean, "the big water."

a'ni, to take.—*ba'ni*, I take; *tca'ni*, you take.

anisho'pi, a cup.

ani'si, to play (as children) (cf. *into-nisi*).—*abani'si*, I play; *tcani'si*, you play.

anita', to wash.—*banita'*, I wash.

ano', north, winter.

ano'ska, orphan.

andja'ki ke'hi, one thousand.

andjo'fta, *a'djo'fta*, *a'djo'fta*, cloth, clothes, clothing.—*a'djo'fti-pa'sti*, soap.

anthu'hi, vines, creepers.—*a'itho'hi ftě'-pi*, muscadine.

apasko', *apasko'*, *a'pasku*, bread (Biloxi, *pā'ska*).—*apaskon' bo'wasi*, I need bread; *apaskon' tco'wasi*, you need bread.

a'pasti, *apasti'*, to wash, bathe one's self or clothing.—*ba'pasti*, I wash; *ihi'na apq'sti*, to wash one's self; *a'djo'fti-pa'sti*, soap.

aphe'ni, to fold.—*aba'pheni*, I fold; *taphē'ni*, you fold; *aphen'xku*, a little bundle.

aphe'ti, *aphi'ti*, fire.—*aphe'eni*, *aphe'sni*, the coals; *ape'shihi*, smoke. *pe'tota*, a match. *aphe'sa nagi'*, fire-place, chimney. *ape'shihi pho'hi*, smoke-hole. *iya'ti ape'shihi*, steamboat.

a'pxi, leaf.—*aphi'fo'tka*, pecan.

apho', owl (Creole: *grosse-tête hibou*).—*apho' nagi'*, *ampho' naki*, screech owl.

apho'hi, to smell.

aphu'ska, fist.—*baphu'ska*, my fist; *taphu'ska*, your fist.

api'ntcu, nose.—*bapi'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; *tca'shě*, you sit; *ona'shě*, we sit down.

ashe', frost.—*ashion*, a big frost.

asxe, to hear.—*tc'asxe*, do you hear?; *tc'asxe kia'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; *tcu'shehi*, you laugh [etc.]; *i'she'hi*, he laughs [etc.]; *onshe'hi*, we laugh [etc.]; *i'shehi'*, someone laughs.

ashoha', ring-necked plover, or killdeer (Creole: *pluvier*).

asho'hi, *asho'i*, *a'shohi*, rain, to rain, it rains.—*asho'hi akanafpa'ka*, rainbow, "rain bow;" *a'shohi kiuknao*, rain is coming.

asho'ni, crawfish.

asho'pi, to drink.—*basho'pi*, I drink; *tcasho'pi*, you drink.

ashu'se, *a'shusě*, the wind, it blows.

askho, askhole, to stand.—*baskhole*, I stand; *tcaskhole*, you stand; *tcaskho*, get up!

aspa(?)', to chop.

asti'ki, boy.

astō'ki, girl.—*astō'ki-ki'ska*, little girl.

aco'co, to cough.

atce'ki, corn.—*atce'k nu'fha*, ear of corn; *a'tak-bi'ska*, hominy grits; *atcē-napasi una'fi*, corn mush. *qāgo'fa tce'ki*, rice, "white man's corn." *atce'k napha'si*, corn-meal.

a'tchaka, grasshopper (Creole: *sotriyeau*).

atche'tka, *atchě'tka*, rabbit.

atchu'fiki, dog (Biloxi, *atcū'fiki*).—*atchu'fikasi*, *atcu'fikasi*, horse. *atcu'fikasi nashu'sita*, mule. *atchu'fiki-dji'fiki*, puppy, "little dog."

atcokfa', to lie, tell a falsehood.—*batcokfa'*, I lie; *atcokfa' fha'la*, liar.

atcu'fi, ashes.

atcu'ta, *atcu'ta*, the dove (?), wild pigeon (?) (Creole: *tortue* or *tūt*).

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'*, *atafthě*, *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*, *atcatafthe'hawe*, you burn

it; *atcatafihe aba'tafithe*, they burnt each other. *bi'hi athafte'have*, I burn my mouth. *atqahi'ska*, scorched.

ataki'ti, a lock.

atako'fš, meal made of parched Indian corn (Biloxi, *athó'ke*).

atatcha', *a'tatcha*, hot, warm; steam, vapor. *ani a'tatcha*, warm water; *cto'hi a'ni a'tatcha*, you see warm water. *amo'nfa atatcxa'*, the pot is hot. *atatcha'wa*, to warm something; *batatcha'wa*, I warm something.

ate'we, to throw away.—*bate'we*, I throw away; *teate'we* you throw away.

a'thahi, frozen.—*ba'thahi*, I am frozen; *tea'thahi*, you are frozen; *a'ni a'thahi*, frozen water.

atxa'nta, wildcat (perhaps *atxa'n thon*, "big cat").—*tan'ic'ni'ki*, the cat (perhaps *atxa'n ic'ni'ki*, "little cat").

athe', a dress.—*athe' tu'ska*, skirt; *a'the okpe'*, to put on a dress; *aba'thē*, my dress.

athi', *atxi'*, a house.—*abati'tea ate'kna*, I am going home (*abatitca*, home).

athi', father, his father.—*baki'*, my father; *teathi'*, thy father.

atho'nogi, to exchange, to trade.—*ba'thonogi*, I trade or exchange; *itca'atho'nogi*, you exchange or trade.

atxo'ska, skunk.

a'tho'hi, to run.—*abqitho'hi*, I run; *actho'hi*, you run (imperative); *abatxa'abē*, I am going to run; *abatxa'kiba'fpeni*, I can not run.

ati'kna, to climb (cf. *te*).—*qabati'kna*, I climb; *qacaati'kna*, you climb.

atipo'uska, to weave.—*batipo'uska*, I weave.

atisho'skatha'la, *atisho'ska-atha'la*, sparrow-hawk (Creole: *sparrier*).

ati'ai, medicine (modern and ancient).

ati'tcoka, floor.

atkapha'hi, beard.—*ba'tkapha'hi*, my beard; *tea'tkapha'hi*, your beard.

atka'tē, a rope.

atki'tco.—*itufa atki'tco a'te*, he went to town.

ato', potato, sweet potato.—*ato' a'nglif*, Irish potato; *ato' apha'*, white or Irish potato; *ato' atcaki'*, wild or marsh potato.

ato'k(i), summer, also spring, south.—*atok nufha'*, one year.

ato'nahī, to fall.—*bato'nahī*, I fall.

ato'yē, to catch.—*bato'yē*, or *mi'nti bato'yē*; I catch; *teato'yē*, you catch; *ho atu'yi*, I catch fish; *ho teatu'yi*, you catch fish.

ato'hi, to see, to look.—*ato'hi*, *atu'hi*, I see or look; *cton'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 *sh* see; *cto'hi te'ska*, you see that bird; *ato'hi' mi'nti*, let me see! *yeton'hi*, he sees me. *cto'hi a'ni a'tatcha*, you see warm water.

ato'hi, to sing.—*bqton'hi*, I sing.

atubanitci, to wrap up, to twist.—*abaturban'ici*, I twist it or wrap it up; *mi'nti atu'ban'ici*, I wrap something up; *tei'nti atubani'ici*, you wrap something up; *i'nti atubani'ici*, he wraps something up; *on'ti atubani'ici*, we wrap something up; *etca'na' tubani'ici*, hold on! we wrap something up; *etca'na' abaturbanitci*, hold on! I will wrap something up.

atu'nahi, to turn, to go back.—*abatur'nahi*, *bqtu'nahi*, I turn, I go back; *tea'tunahi*, you go back; *ctu'nahi*, or *ctā'nahi*, you turn, go back! *ontu'nahi*, we turn.

atuphō'uska, a basket.—*atuphō'uska tutu'ska*, a basket-handle.

atucnā'hi, *atucnahi'*, *atucnāwa'*, *atucnāwa'*, hurry up! hurry! hasten! make haste!—*batucnahi'*, I hasten; *atucnāwa tea'kiu a'ctutē*, make haste and come and eat!

atu'ti, cooked, he has cooked; ripe, it is done.—*batu'ti*, I cook; *teatu'ti*, you cook; *ontu'ti*, we cook; *teatu'titu*, you (pl.) cook; *atu'titu*, they cook. *a'tutue*, to be cooking; *aba'tutue*, I am cooking; *tea'tutue*, you are cooking.

atutka'fi, to break.—*itca'atutka'fi*, to break a stick.

a'ye, to cry.—*i'baye*, I cry; *i'teaye*, you cry; *onaye*, we cry.

ayo'ti, to light a lamp, a blaze, a flame.—*bayo'ti*, I light; *teayo'ti*, you light.

a'fhe'pi, an ax.

a'kfi'ntē, *a'kfi'ntaki*, ugly.

a'kindē, manure, dung.

a'nglif, *a'nglif*, another.—*a'nglif in'lē*, *a'nglifhi in'lē*, another language, the English language, you can speak Eng-

lish (?). *qñgñ'f ito'*, an American man, "another, different, or foreign man."—*qñgñ'f he'mu*, an Indian; *qñgñ'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' pda'fi*, lima beans, "flat beans;" *añkunaki wñ'fka*, peas.

añku'naka, humming-bird.

añikwa, person, someone, somebody.—*añkho'cka*, baby.

añxo'xa, slime.

añto'hi, eye.—*añ'to a'lahi*, eyelid; *añ'to hih'i*, eyelash, eyebrow.

añtoni'ki, blind.—*añtok'fi*, cross-eyed.

añtuskhë', knife.

añwā'fka, onion (see *añkonaki'*).

ba'hu, *te'saka ba'hu*, the common robin (or the little blue heron) (Creole: *petit gris*).

ba'ka, where.—*ba'ka tcahiu'*, whence do you come?

be'ko', who is it? who?—*be'kon tciñ'ti*, who are you?

bohona'hi, near, beside.—*a'ni bohona'hi*, near or beside the water.

bok'xi', abroad, away, off.—*bok'xi' t'ekna*, I am going abroad.

bu'te, to shine.—*babu'te*, I shine; *tcahu'te*, you shine; *in'tuk bu'të*, it shines; *upo'fi i'la bu'të*, the moon shines.

efhahi', *ë'fhahi*, *efhahi'*, a long time, old times, always.—*ë'fhahi'ti te'kna*, he has been gone a long time; *ë'fhahi'ti cte'kna*, you have been gone a long time; *ë'fhahi' a'tufihë*, he has passed a long time. *efhahi lemón'ti anó'ñki*, I have lived here a long time. *a'ñkwa ë'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 ton*, a mountain, "a big hill."

ephu, pawpaw (Creole: *jasmin*).

e'skha, buzzard.

e'tcahua, fast (Creole: *vite*).—*be'tcahua*, I am fast.

e'tcañ'sa, in a little while, by and by, hold on!

ëthe'ni, meat.

ëtikón'so, grandfather.—*bëtikón'so*, my grandfather; *tcëtikón'so*, your grandfather.

fafanaki, mulberry (Creole: *murier*).

fə'kumi, seven.

fə'tfate, to whistle.—*bafə'tfate*, I whistle; *tcafa'tfate*, you whistle.

feska', hog.—*feska tci'ñki*, pig, "little hog"; *feska-tca'ki*, opossum, "forest hog" (?); *fə'skitci*, fat (evidently "hog fat").

fha'ki, pain.—*abafhaki*, I have a pain; *atcafhaki*, you have a pain; *nashu'si fha'ki*, earache.

fha'la: *atcofja' fha'la*, a liar, story-teller.

fhi, yellow.—*ami'hun fhi*, yellow fever; *itcofhi'*, yellow tree (Creole: *bois jaune*).

fxi'm'te, tail.—*feska fxi'm'ti*, pig's tail; *ho fxi'm'te*, fish's tail. *on'taske fhi'm'të*, comet, "tailed-star."

flo'hi, long.—*on'ni flo'hi*, a long day.

fte'tka, tall.

fto'tka, a circle, round.

hafë: *dukha'fë*, to scratch; *aba'dukha'fë*, I scratch; *tca'dukha'fë*, you scratch.

hë'tani, to think.—*bahë'tani*, I think; *tcahë'tani*, you think; *tcahë'tanitu*, you all think.

hiti: *ahi'ti*, to kick; *abahi'ti*, I kick; *atahahi'ti*, you kick; *miñ'ti abahi'ti*, I kick; *itcaki'ti*, we kick each other (?); *itcabahi'ti*, I want to kick you.

hi'm'sa, self.—*mihiñ'sa*, myself; *mihiñ'sa tciñ'ti*, ourselves; *ihiñ'sa*, himself.

ho, fish.

ho'hë, to bellow (like a bull), to howl (like a wolf).

ho'cka, child.—*ho'cka mi'tha*, my child; *añkho'cka*, baby.

hüpi: *dukhu'pi*, to dig.—*badukhu'pi*, I dig; *tcadukhu'pi*, you dig; *ondukhu'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.

iftaptan', ten.—*iftaptan' nñ'fha'*, eleven; *iftaptan' num'pha*, twenty; *iftaptan' ta'ni*, thirty; *iftaptan' to'pa*, forty [etc.]; *ifta'pñ nufha'*, one hundred. *iftë'pue*, to pull out.—*biftë'pue*, I pull out; *tëftë'pue*, you pull out.

ifthēpi', **ifthē'pi**, **ifthi'pi**, black, also coffee.—**abo'ki** or **a'ni ifi'ē'pi**, Black river; **ifi'ē'pi i'to'**, black man, negro; **i'tska ifthi'pi**, blackbird; **ifi'ē'pi'**, coffee; **ifi'ēpi' tca'yu**, make coffee! **tē'waho'-hi ifi'ē'pi**, black moss.

ifthe'yi, left.—**tca'k ifthe'yi**, left hand.

i'hi, **ihi'**, mouth.—**bi'hi**, my mouth.

ihi', **i'hi'**, hair, feather, wool.—**tē'k i'hi'**, bird's feather; **c'i'tkash'i i'hi'**, sheep's wool; **apza'hi**, head hair.

iko'ni, grandmother.—**biko'ni**, my grandmother.

i'la, luminary.—**no'pi i'la**, sun, "day luminary;" **upo'fi i'la**, moon, "night luminary;" **upo'fi i'la bu'ē**, the moon shines; **i'la nu'fha**, one month; **i'la i'tu'ka**, sun-gazer or American bittern (Creole: *vise-en-l'air*).

ilē', **i'lē'**, to speak, he speaks, language.—**ibal'ē'**, I speak; **itca'lē'**, you speak; **tcu'pi ilē'**, all speak; **min'ti ba'le**, I speak; **tcin'ti tci'le**, you speak; **on'ti ilē'**, we speak; **min'ti iyan' iba'lē'**, I, a woman, speaks. **an'glif in'lē'**, another language, or the English language; **an'glifhi in'lē'**, the Indian language; **min'ti in'lē'** (or **i'lē'**), my language.

ile'tci', **ile'tci**, tongue.—**tcile'tci**, **tcile'tci**, your tongue.—**ale'tci**, to lap; **bale'tci**, I lap; **tcale'tci**, you lap; **on'ale'tci**, we lap.

i'phi: **i'phiba'wi**, **i'phi'bowi**, **ephi'pawi**, up, high, above.—**i'phibawi hātē'kna**, I go up; **i'phi'bawi itcon'**, high in the tree; **i'phiba'wi-ito'**, "The-man-up-above," God; **ito' itzan' i'phiba'wi**, God, "Man-big-above"; **athi' i'phi'pawi**, up stairs. **epi'tcon'**, high, up; **epi'tcon' tē'kna**, to go up.

Y'shi, full.

ishu'hi, to stink, to smell bad.—**bi'shu'hi**, I smell bad; **tcishu'hi**, you smell bad; **tcamuwactē' tcishu'hi**, go away, you smell bad!

itca'hu, to sing, a song.

itca'ki, **itca'ki**, hand, fingers.—**bidja'ki**, my hand; **a'ñkwa itca'ki**, someone's hand. **itca'ki to'**, **itca'ki tañ**, thumb, "big finger" (?); **itca'ki tē'ñki**, fingers, "little fingers"; **tcicaki a'ñku'**, give me your hand! **itca'kappac 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'teacpha-a'ñnaku, mushrooms.

itcathō', mortar.—**itcatho'pka**, pestle.

itce'pi, door.—**itce'pi ki'ska**, window, "small door."

itche'pi', **itchipi'**, dirt, dust.

itchi', fat, oil, grease.

itcho'hi, green, unripe.

itco'lē', chief.

itco'ti, neck, throat.

itco'w, **itca'w**, **i'tco'w**, tree, wood.—**itcatu'ska**, **tcē'tu'ska**, a stick. **itcatcin'ki o'phi**, a thicket of bushes, lots of bushes. **itcofhi'**, yellow tree (Creole: *bois jaune*). **itcanō'ñki**, a fence. **itca'pheti**, torch, "fire-stick." **itcaplu'**, thorn-tree. **itca'ni**, tobacco.

ita'tiaka, back.—**bita'tiaka**, my back; **tcita'tiaka**, your back; **onta'tiaka**, our backs; **tcitā'tiaskatu**, your (pl.) backs.

ite', **i'te**, **e'te**, to suffer.—**bi'te**, I suffer; **tcit'e**, you suffer; **a'pha i'te**, headache. **e'tete**, sick, keeping on suffering (redupl. form); **abe'tete**, I am sick; **ate'e'tete**, **tcē'tete**, you are sick; **ontete'**, we are sick.

ite'hu, to touch.

itxa, **i'te**, to have, own, possess.—**min'ti itxa**, it is mine; **tcin'ti itxa**, it is yours; **ito' i'te**, to marry (said of a woman); **iyān' ite'**, to marry (said of a man). **aba'thē'ñniñki**, I have no dress. **hockami'tha**, my child; **tokmi'tha**, to'kmitxa, my brother; **tokcin'txa**, your brother; **tokon'txa**, our brother.

ithā'nani, wife.—**bi'ithā'nani**, my wife; **tā'nani ni'ki**, a widower, "his wife not"; **tā'nani thē'**, a widower, "his wife dead."

ithe'fi, the'fi, belly.

itho'hi, **ito'hi**, blue.—**tē'ska itho'hi**, blue-jay.

itho'w, **itho'fi** (see **ihō'w**), big, large.—**in'tufi tzo'w**, a large town; **bi'tzo'w**, I am large; **tcit'tzo'w**, you are large; **i'tzo'w**, he is large; **tcu'pi i'tzo'w**, we (they) are large. **a'ni tzo'w**, lots of water, much water. **ithō'w**, to grow (cf. **ithon'**, big).

itho'fka, sister.—**bitzo'nfka**, **bi'ho'nfka**, my sister; **tcitzo'nfka**, your sister; **bitzo'nfka itzin'to**, my sister's husband.

- itxu²hi, cord, ligament.
 ito', a man, a male.—ito' nufha', a man, one man; Ito' itza' xphiba'wi, God, "Man-big-above" (see xphi).
 iwâ', to sleep.—biwd, I sleep; ciwd, 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'shihi, steamboat.
 iya', woman.
 iyo'naki, to mock.—te'ska iyo'naki, mockingbird.
 i'fhi'hi, ifhihi', afraid, scared.—iba'fhihi, aba'fhihi, I am afraid, I am scared; itca'fhihi, uci'fhihi, you are afraid, you are scared.
 i'fpë, to know.—iba'fpë, I know; tca'fpë, you know. akte'sue in'fpe, to read; bakte'sue in'fpe, I read. ifphe'we, to teach; biphpe'we, I teach; tci'fpe'we, you teach; ifphetci'we, you teach me.
 i'khe'hi, it is enough.
 i'kta'we, to hate.—bi'kta'we, I hate.
 i'tco, i'tco', body, flesh, corpse.—a'nikwa in'tco, a person's body; in'tconan'tci, ghost, spirit, soul of the dead; a'nikwa in'tco', somebody's body or corpse.
 i'daki', i'da'ki, i'taki, hominy (Creole: *gros gru*; Mobilian: *sagamitë*).
 i'the', forehead.—bi'the', my forehead; tci'the', your forehead.
 i'to'nisi, to make fun of, to joke, to play with (cf. ani'si).—abi'to'nisi, I make fun of; tci'to'nisi, you make fun of.
 i'tu, egg.—in'tu fhi, the yolk of an egg, "egg yellow"; in'tu afxo', the white of an egg (both of the above may take a'bas, "hen," before them); a'bas in'tu, "hen's eggs."
 i'tufa, i'tufi, town.—in'tufa atki'tco q'te, he went to town; lo'kobathi in'tufati atitcon' ate'kna, I am going to the town to-morrow.
 kafxpö'te, to mash, to crush.—bakafxpö'te, bakafxpö'nië, I mash, I crush, I squeeze or press; tca'afxpö'te, you mash, you crush.
 ka'nataka', kanata'ka, red-headed lizard (Creole: *scorpion*).
 ka'shoki, to break.—baka'shoki, I break; tca'ka'shoki, you break.
 k'ade'si, spotted.—aba's k'ade'si, guinea-hen, "spotted hen."
 ka'latchi'tka, "wood tick" (Creole: *puis bois*).
 ke'tci, k'ëdji, crooked, a bend.—itca' k'ë'tci, crooked stick; abo'ki k'ë'dji, river bend.
 kfa'hi, old.—do'kfa'hi, y'dokfahi, an old man; dokfa'hi cto'he cte'kna, are you going to see the old man?
 khatu'ye, to sew.—akhatu'ye, I sew; tca'khatu'ye, you sew; a'nikhatu'ye, needle.
 khe'we, to plow (cf. akxe').—a'man khe'we, to plow land.
 kia'wë, something, what.—ki'awe tce, what do you say?; ki'awe tco'pte'kna, what are you going to get?
 kifa², five.
 ki'ska, small, little, thin (generally of human beings).—in'tufi ki'ska, a small town; i'to ki'ska, a thin man.
 ki'ska'we, to lend.—bakiska'we, I lend; tca'ki'ska'we, you lend.
 ki'ctacga, nine.
 ki'ctataki, to pity, the pitiable people.—bak'ctataki, I pity; tca'ki'ctataki, you pity.
 kithë', a fight.—a'kithë, you fight! a'kithë min'ti, I fight; a'nikwa kithë', one is fighting; a'kithë tci'n'ti, you fight; a'kithë tci'pi, all fight (ourselves and yourselves); kithë'he, they are fighting.
 kiu: kiukna, to come.—akiu'kna, I come; tca'kiu'kna, you come; kiu'kna, he comes; on'kiu'kna, we two come; on'kiukna'tu, we come; tci'kiuknatu', you (pl.) come; kiuknatu', they come; a'shohi kiu'knao, a rain is coming. ba'katca'kiu', whence do you come? lë'mön'ti tca'kiu, you come here! tca'kiu a'ctu'ti, come and eat! atucnqwa, tca'kiu a'ctu'ti, make haste and come and eat! de'tonni a'kiubë, if he goes I will come. tca'kiu', come on! takiu' akte', I am going, you are going(?).
 kobi'ska, slender.—itcon' kobi'ska, a slender tree.
 koppe²ti, gafpi'nti, gofpi²ti, to whip.—a'gafpi'nti, I whip; tci'gafpi'nti, you whip; hibaba' gafpi'nti, a'nikofpe'nti, a whip. a'ni kofpi'nti, a wave.

kofthé', to sweep.—*bakofthé'*, I sweep;
itakofthé', you sweep; *ami kofthé'*,
ingafthé', a broom.

kpáni, to win.—*ba'kpáni*, I win; *tca'kpáni*, you win.

kte'hi, rose.—*a'kiska kte'hi*, rosebush.

ktzé', **kté**, to kill.—*akté'*, I kill; *teakté'*, you kill; *a'nikwa kté*, somebody kills; *o'niké'*, we kill; *teakté'tu*, you kill; *ké'tu*, they kill; *tcin'ti teakté'*, you kill; *kikthe'have*, *aki'kthe*, they killed each other, or one another, or they killed themselves. *min'ti a'nikwa' ha'ktzé'*, I kill somebody; *tcin'ti a'nikwa' tca'ktzé'*, you kill somebody; *on'ti a'nikwa' on'ktzé'*, we kill somebody. *kikthe'he*, they are killing; *akthe'*, I killed; *atciktthe'be*, I will kill you; *tcin'ktthe'be*, some one will kill you; *akthe'be*, you will kill me.

ktoké, to whinny (as a horse), to crow (like a rooster).—*abaktoké'*, I whinny or crow; *teaktoké'*, you whinny or crow.

ktope, to cross.—*akto'pe*, I cross; *teaktopé'*, you cross.

ktuwe, to stick, paste, glue.—*abaktuwe'*, I stick, paste, or glue; *atcaktuwe'*, you stick [etc.].

la: *lalacka*, elastic, a rubber; *la'cka*, to jump; *bala'cka*, I jump; *tcala'cka*, you jump.

(1) **e'he**, he says, to say; *be'he*, I say; *tce'he*, you say; *onehe'*, we say; *tcu'pi e'he*, all say; *lehe'*, he says; *lehetu'*, they say.

le'khati, **le'kxati**, **lé'khati**, now, right now, just now, a short time, again (?).

lémón'ti, here, this.—*lémón'ti anó'ni*, I live here; *lémón'ti tca'kiu*, you come here! *lémón'ti te'ska*, this bird. *lémón'ti bofthá'hi*, I arrive here.

le'yi, to fly.—*aleyit'é'*, I am flying; *teale'yiit'é'*, you are flying; *te'skha leyit'é'*, *te'skha leyit'é'*, the bird is flying; *é'skha leyit'é'*, *e'skha leyit'é'*, 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; *tcin'ti teapaklilí'hi*, you roll it. *itcapaklilí'hi*, a wheel.

li'tchi, to dance.—*balit'chi*, I dance; *tealit'chi*, you dance; *onli'tchi*, we dance.

lo: *lolohi*, to run (like water).—*a'nic lo'lohe*, *ani'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; *tca'mahi*, you paddle.

ma'naki, to meet (?).—*on'tekma'naki*, I meet you; *akma'naki*, I meet him; *atcakma'naki*, you meet me; *tcin'ekma'naki*, he meets me [you?]; *akma'naki*, he meets me.

man'ka: *man'ka tca'kana*, where are you?

ma'ki (cf. *mó'ni*).—*iwama'ki*, it is sleeping, he is sleeping; *tcin'hi iwa'ma'ki*, see him, he is sleeping.

mon'hé: *i'to mon'hé*, to whoop (like Indians in old times).

mó'nika: *mó'nika tcinó'ni*, you live here.

mó'ni, to lie down (cf. *ma'ki*).—*ba'ftu mó'ni*, I am lying down; *tca'ftu mó'ni*, you lie down.

na': *nafha'si ya'ni*, cow; *nafitci'*, butter, "cow grease."

na'ftaki, to tie.—*aba'naftaki*, I tie; *tca'naftaki*, you tie.

na'fthi, true, real.

nakhe', heavy.—*nakhe' u'phi*, too heavy.

nakhi'ti, to slide.—*banakhi'ti*, I slide.

nakho'hi, trail, road.

nakhon'ti, knee (?).—*bakhon'ti*, my knees; *teakhon'ti*, your knees.

naksha, **na'kasa**, young, fresh.—*ito'naksha*, a young man; *iya'naksha*, a young girl. *ethe'ni naksakthé'*, fresh meat.

nakta'fi, milk.

naphi'hi, smelling good, fragrant.—*a'ni naphi'hi*, cologne, perfume.

na'phitka, butterfly.

nashé', to listen.—*aba'nashé'*, I listen; *tca'nashé'*, you listen. *nashu'si*, ear.

nashi'hi, to breathe.—*banashi'hi*, I breathe; *teanashi'hi*, you breathe.

nactitka, ant.—*nactitka tchu'ti*, red ant.

na'thú, brain.

na'to, far.—*na'tá cte'kna*, are you going far? *ni'ki nato'ni*, it is not at all far.

na'wu: *i'la na'wu*, an eclipse of the sun or moon.

na'tci: *intconan'tci*, ghost, spirit, soul of the dead.

ni (the negation), not.—*min'ti ni*, it is not I; *tcin'ti ni*, it is not you.

ni^mkna, to walk.—*ni^m'ti bani^m'kna*, I am walking; *tcanu^m'kna*, you walk.

nô^mphê'tka, a common fly.

nô'ñiki: *ba'shê nô'ñiki*, I am sitting down; *tea'shê nô'ñiki*, you are sitting down; *onshê nô'ñiki*, we are sitting down. *mô'ñika tcânô'ñiki*, you live or dwell here; *lemô^m'ti anô'ñiki*, I live here; *efha'hi' lemô^m'ti anô'ñiki*, I have lived here a long time. *anô'ñiki*, I stay; *tcano'ñiki*, you stay.

no^m'pi, day, daylight.—*no^m'pi shi'hu^m*, Sunday; *no^m'pi tzo^m*, Christmas, "big day"; *nabi'ti*, to-day.

nû'fha, one, only.—*iftaptan' nû'fha'*, eleven, also given for 100.

nu'pha, **nu^m'pha**, two.—*iftaptan' nu^m'pha*, twenty.

nuti, to throw away.—*cnu'ti*, throw it away! *banu'ti*, I throw it away; *tcanu'ti*, you throw it away.

nu^m'sê, to chase.—*banu^m'sê*, I chase; *tcanu^m'sê*, you chase.

obishî'kî: *bobishî'kî*, I am ashamed; *tcobishî'kî*, you are ashamed; *tcobishî'-kîñî*, are you not ashamed?

ofhi'pi: *bofi'pi*, I cut it across. *aduskê' ba'ni abofi'pi*, I take a knife and cut it; *aduskê' tca'ni tcofi'pi*, you take a knife and cut it.

o'fpaki, to split.—*itca^m' bo'fpaki*, I split the stick; *itca^m' tco'fpaki*, you split the stick; *itca^m' on'fpaki*, we split the stick. *tcofpa'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; *tco'fthahi*, you come inside; *lêmô^m'ti bofthahi*, I arrive here.

okho'e, lid or cover of a pot.

okhô'ñiki: *ho bokhô'ñiki*, I fish; *ho tco'hô'ñiki*, you fish.

okifthê, **okifthe'**, **ukifthê**, make the fire!—*aphe'ti bokî'fihê*, I make a fire; *bokî'fihê'be*, I am going to light a fire.

okifthe'yi, to forget.—*bokî'fihê'yi*, I forget; *tcoî'fihê'yi*, you forget.

o'klosê, 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.—*boktafigi*, my shoe.—*u(k)tafigi ni'ki*, barefoot, "without shoes."

oktati, to tell.—*boktati'*, *bo'ktati*, I tell him; *antco'ktati*, he tells me; *antcio'-ktati*, he tells you; *antciobo'ktati*, I tell you; *abiteo'ktati*, you tell me; *tcu'pi tco'ktati*, I tell you all; *atcion'ktati*, we tell you; *ao^mtco'ktati*, you tell us; *bo'ktakitu*, I tell them, or they tell me; *tco'ktakitu*, you tell them, or they tell you; *tcu'pi tco'ktakitu*, they tell you all, or you all tell them; *tco'ktati*, tell him! you tell him; *abo'ktati*, I tell him; *tco'ktati*, you tell him.

oktati, to work, he is working.—*atcoktati*, you work; *o'ktatâbê*, he will work; *tco'ktatâbê*, you will work; *abokta'tci*, I work; *atcokta'tci*, you work.

oktu'nahê, to surround.

okwa: *apha 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'hi, **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.

ophê, to come inside.—*bo'phê*, I come inside; *tco'phê*, you come inside.

o'phi, much, many.—*atce'ki o'phi*, lots of corn; *ito' o'phi*, many men. *qthi' o'phi*, there are many houses there; *qthi' o'phi ankto'hi*, a lot of pretty houses; *atun'hi qthi' o'phi ankto'hi*, I see a lot of pretty houses.

opne'ka, to fetch (cf. *optê*).—*bopne'ka*, I fetch; *tcopne'ka*, you fetch; *onopne'ka*, we fetch.

opo'hi, to bleed.—*bopo'hi*, I bleed.

optê, to lead or bring (cf. *opne'ka*).—*bo'ptê*, I lead or bring; *tco'ptê*, 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.—*no^m'pi o'pufku*, *no^m'pa o'pufka*, a dark day.

osaxu'pka, bat (the animal so called).

o'si, dry.—*a'ni o'si*, dry, devoid of water.

o'skha, **o'skxa**, the crane (Creole: *une grue*). *oskafha* (from *oskha*, and *afhan'*, white), the white or American egret

- (Creole: *un egret*). *o'skha aphí'ntcu* *ke'tci*, the black-capped night-heron, a gray crane that lives on crawfish (Creole: said to be *bec grosse* (?)).
- o'cigwě*, a cloud.
- otafta'ki*: *botafta'ki*, I am tired, I am getting tired.
- o'txo*, the butt end of anything.
- otkabedji*, *utka'bedji*, to cut.—*itca'ki* *utka'bedji*, he cuts his hand; *bidja'ki* *botka'bedji*, I cut my hand; *a'nikwa* *itca'ki* *utka'bedji*, I cut a person's hand; *ya'cikón* *tootka'bidji*, how comes it that you cut your hand?
- o'wasi*, *o'wasi*, to want.—*bo'wasi*, I want; *tcu'wasi*, you want; *bowa'sni*, I do not want; *tcowa'sni*, you do not want. *amon'fha'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'fana*, duck.—*on'fana* *ito'ki*, mallard duck.
- o'fhi*, bullet, ball.—*on'fhi'k* *bi'fka*, shot; *on'fha'pi*, gun; *on'fha'p* *tata'*, arrow.
- o'fnatka*, mouse.
- o'ka'hi*, spoon.
- o'kte'fi*, snake.—*on'kte'fi* *taphe'su*, rattle-snake.
- o'ktohi'*, *o'kto'hi*, pretty.—*ya'nakca* *on'ktohi'*, a pretty girl.
- o'ni*, *oni'*, mother.—*mo'oni*, my mother; *tcu'oni*, thy mother. *mon'ni* *tan'fka*, my mother's sister.
- o'phi*, sharp.—*on'phi* *ně'kě*, dull, "not sharp."
- o'sxa*, to hunt (for game, etc.).—*abonsxa'*, I hunt; *tcosxa'*, you hunt.
- o'cka*, crow (Creole: *corneille*).
- o'tcehi'*, it is cold.—*bon'tcehi'*, I am cold.
- o'tciku* (?), to give (lit.).—*tcile'tci* *on'tciku*, hold your tongue! *tcu'pi* *tcile'tci* *on'tciku*, hold your tongues!
- o'tcipha'ska*, a blanket.
- o'taaské'*, *ontaaské'*, star, sky.—*on'taske* *unthě'*, falling star; *on'taske* *fhi'wtu*, comet; *on'taske* *phu'fi*, morning star; *on'taske* *nan'pi* *phu'fi*, evening star; *on'taske* *po'fka*, milky-way.
- o'thān*, pumpkin.—*on'tafhahi'*, watermelon; *on'tafhahi'* *naphi'hi*, muskmelon.
- o'tho'mofthu'*, grape.
- o'yi*, louse (Creole: *pou*).
- pa'xú'nti*, a point (of an object). (cf. *i'fha*.)
- pa'hi*: *du'kpahi*, *adu'kpahi*, to rip; *abadu'kpahi*, I rip; *tcadu'kpahi*, you rip.
- pakani'kě*, to sprain, he sprains.—*abakni'kě*, *apakni'kě*, I sprain; *tcabakni'kě*, you sprain.
- pa'kwa*, to count.—*bapa'kwa*, I count; *tcapa'kwa*, you count.
- pala'tci*, wide.
- panana'hi*, to sift.—*bapanana'hi*, I sift.
- pasna'tka*, to grind something.—*abapasna'tka*, I grind something; *tcapasna'tka*, you grind something.
- patche'*, to wipe.—*bapatche'*, I wipe; *tcapatche'*, you wipe.
- pa'dafi*, flat.—*ta'cka* *pa'dafi*, a flat plate.
- pa'tani*, eight.
- patho'pka*, red-headed woodpecker (?) (Creole: *oiseau paru*).
- pathú'pka*, it (the fire) crackles.
- pe'sni*, moldy, mildewed.
- pha'mihi*: *bapha'mihi*, my mind; *tcapha'mihi*, your mind.
- pha'taki*, *pa'taki*, to push.—*ba'tapha'taki*, *abapha'taki*, I push; *tcatapha'taki*, *tcapha'taki*, you push.
- phe*, to pound in a mortar.—*baphe'*, I pound; *tcaphe'*, you pound; *onphe'*, we pound.
- phenti*, to crack.—*baphe'nti*, I crack; *tcaphe'nti*, you crack; *ta'cka* *phe'nti*, the plate is cracked.
- pzo'sě*, to sting.—*bapzo'sě*, I sting; *tcapzo'sě*, you sting.
- phú'ki*, to sweat, perspire.—*baphú'kě*, I sweat; *atcímphú'kě*, you sweat.
- plo'cka*, round (said to have the same meaning as *plo'tka*).—*itcan'* *plo'cka*, or *tcaplo'ska*, a round piece of wood, a ball (*pelotte*); *itca'ki* *plo'cka*, clasped hands.
- plo'tka*, round (said to be the same in meaning as *plo'shka*).—*i'tcan'* *plo'tka*, a round ball.
- pophú'ti*, to swell or puff out.—*bapophú'ti*, I swell or puff out; *tcapophú'ti*, you swell or puff out.
- pú'hi*, a hole.—*aphi'ntcu* *pú'hi*, nostrils.
- pukě'*, it is warm.—*pukě'* *min'ti*, or *bapuki*, I am warm; *pukě'* *tcin'ti*, or *tcapu'ki*, you are warm.
- pú'suhi*, to blow.—*bapú'suhi*, I blow; *tcapú'suhi*, you blow.

sze'na, to put, to place (see *sze'wa*).—*basze'na*, I put; *tcasze'na*, you put.

sze'wa, to save, to put away, take care! (Creole: *prenda-garde!*) (said to have the same meaning as *sze'na*).—*basze'wa*, I put away or save.

shi'hu^a: *noⁿ'pi shi'huⁿ*, Sunday.

sho'hi, old.—*ito sho'hi*, an old man; *iyaw' sho'hi*, an old woman.

sxo'ki, to burst.—*basxo'ki*, I burst; *tcasxo'ki*, you burst.

sxú'pka, soft.—*akh'si sxú'pka*, soft-shelled turtle.

sishu'kě, curly.—*apxa' sishu'kě*, curly hair.

ska'lo, an escalin, a "bit," twelve and a half cents.—*ska'lo nu'pha*, a quarter of a dollar; *ska'lo to'pa*, half a dollar.

slo'ska, cheek.—*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'pat-chuti*, red-winged blackbird.

sto (?): *atce'k tu'sto*, to shuck or husk corn.

cha'niki, bad.—*tcile'těi cha'niki*, you have a bad tongue! (or, you talk too much!).

cí'tkashí, a sheep.

cle'ka, a bow (the weapon).

cni, to itch.—*into cnicni'we*, the body itches; *baenicni'we*, I itch; *tcacnicni'we*, you itch.

cpa^a, rotten.—*ěhe'ni cpaⁿ*, rotten meat.

ctú'ti, clean.—*bactú'ti*, I am clean; *tcactú'ti*, you are clean; *andjo'fstaⁿ ctú'ti*, clean clothes.

cú'luwiya, a worm (the common earth-worm).

tcə'ftu, to go to bed.—*batca'ftu*, I go to bed; *a'maⁿ tcə'ftu*, he lies on the ground.

tea'hě, he (snake) hisses (cf. *akteč*).

tea'maki, mosquito.

tea'mua, **tcə'mwa**, **tea'muwa**, way off yonder, on the other side, beyond, away off.

tea'su, liver.—*bitca'su*, my liver; *tcitca'su*, your liver.

tea'tka, jawbone.

tcəyu, to make.—*min'ti tcə'yu*, I make; *tcin'ti tcə'yu*, you make; *on'ti tcə'yu*, we make; *ěfihepi' tcə'yu*, make coffee!

itcan' kia'we tcai'yu'itkna, to do something with a stick.

tce'ko^a, which?

tce'mə, **tce'ma**, **tche'ma**, right, good, it is good.—*itak tce'mə*, the right hand. *ito' tche'ma*, a good man.

tche'npu, navel.

tchi'pi, intestines.

tcí'fhehi, dangerous.

tcí'fhi, foot.—*tcə'fahi*, *tcə'fhanhe*, leg, calf of leg; *batca'fahi*, my leg; *tcə'caf-hahi*, your leg; *on'ca'fahi*, our legs; *tcə'cafahitu*, your (pl.) legs; *tcí'fhi ihu'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.

tcí'ktci', around.—*tuk tcí'ktci'*, around the stone.

tcí'asho'hi, Spanish moss.—*tcí'ncasho'hi fiě'pi*, black moss.

tcí'fiki, little, small.

tcí'fiklo'pa, pomegranate (Creole: *granade*).

tcí'tchi'nti, to crawl.

tcó'fthəti, mother's brother, or my mother's brother.—*tea'tu tcó'fthəti*, my father's brother.

tcó'ka, in, under.—*a'ni tcó'ka*, in or under the water; *a'ni tcó'ka, te'kna*, to go into the water. *tcó'ktəta*, in the middle.

teoni, 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'akə, Carolina wren (Creole: *ro-telet*).

tcu'pi, all, several.

tcutəš: *tcutəškə'pi*, a round silver plate formerly worn on the body. *tcutəshu'hi*, earring. *ap'ntcu tcutəshu'hi*, nose ring.

ta'bloki, bottle.

ta'fě, to bite.—*ěta'fě*, I bite; *ěta'fě*, you bite.

ta'fha'ti, caterpillar.

ta'fhe, armpit.

tahi: *təta'hi*, to shake or tremble; *batəta'hi*, I shake or tremble; *tcətəta'hi*, you shake or tremble.

ta'kba'aka, lean, not fat. \

takhi'si, to peel (as an orange).—
a'takhi'si, I peel; *tca'takhi'si*, you peel.
taki'ska, a box or trunk.
ta'mua, that.—*ta'mua te'ska*, that bird.
tanawo'si, toe-nail, finger-nail.
ta'ni, three.—*hëta'ni*, the third.
taphe'su, *o'kte'fi* taphe'su, rattle-snake.
ta'phe'sukithë'la, centipede (or millipede).
tapho'hi, *tapho'së*, shoulder.—*tcatapho'së*, your shoulder. *tapho'hi atli*, to carry on the back; *abatapho'hi abati*, I carry on the back.
tashi'hi, to burn.—*aphe'ti abatashi'hi*, I burn myself; *aphe'ti atcatashi'hi*, you burn yourself; *a'tashi'have*, I was burning him; *atashi'cauwe*, 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; *bata'shihi*, I whine; *tcatasi'shihi*, you whine.
tac: *itca'ni tacho'ki*, chewing-tobacco. *ta'cti*, gum (chewing-gum, gum copal, or any kind). *itcan' ta'cti*, copal.
ta'cka, plate.—*ta'cka phe'nti*, the plate is cracked.
tata, middle.—*tata'së*, noon, also midnight; *too'ktata*, 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; *o'te'knatu*, we go; *tcu'pi te'kna*, they all go; *e'tcan'sa ate'kna*, I will go by and by (etc.); *lekha'ti ate'kna*, I am going right now; *ate'kna-tani*, I went; *cte'knatani*, you went; *cte'knatanitu*, you (pl.) went. *ifhahi'ti te'kna*, he has gone along; *ifhahi'ti cte'kna*, you have gone along; *epi'tcon' te'kna*, to go up; *akho'tca ate'kna*, *akho'tcan' ate'kna*, I am going outside; *akho'tcan' cte'kna*, you go out; *akho'tca atë*, I go outside; *q'matcha hate'kna*, I go down; *q'matcha cte'kna*, you go down; *iphiba'wi hate'kna*, I go up; *iphiba'wi cte'kna*, you go up. *ba'ka cte'kna*, where is (are) you going? *in'tufi athi' te'kna*, he is going to the town; *lo'kobathi in'tufati atitcon' ate'kna*, I am going to the town tomorrow; *lo'kobathi in'tufati atitcon' ucte'kna*, you

are going to the town tomorrow (etc.); *bokpi' te'kna*, I am going abroad; *abatli'tca ate'kna*, I am going home. *bq'ka cte'kna*, where are you going? *bq'ka ate'kna*, where am I going? *nq'ta cte'kna*, are you going far? *ate'ki ba'speni ate'hawqbi*, I can not go, but I will send someone; *ate' ba'speni ate'hawabe*, I can not go, but I will send; *ani' bopie'ka*, I am going to get water; *atu'ti te'kna*, he is going to eat. *tca-muwa cte' tci'shu'hi*, go away, you smell bad! *de'toni a'kiubë*, if he goes I will come. *tapho'hi atli*, to carry on the shoulder; *abatapho'hi abati*, I carry on the shoulder.

të'fka, a flea (Creole: *puce*).

te'mu, bullfrog.

te'ska, *deska'*, *te'skha*, bird.—*te'ska atcu'ti*, the cardinal.

thë, *tze*, to die, to be dead.—*athë*, *abatze'*, *min'ti athë*, I am dead, I die; *tca'tze*, you die; *tcin'ti athë*, you are dead; *on'ti athe'*, we are dead; *aphe'ti the*, the fire is out (dead); *o'kte'fi tze*, a dead snake.

thi'to, *tin'to*, husband.—*min'ti nto*, my husband; *bitzon'ska itzin'to*, my sister's husband; *tin'to tini'ki*, a widow, "husband gone"; *tin'to thë*, a widow, "her husband dead."

tho'ba: *batho'ba*, I go in front, or before; *tciho'ba*, you go in front, or before.

ti: *a'batuti*, *qbatu'ti*, I am going to eat, I begin to eat; *atcatu'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; *mihi'sa batu'ti*, I am going to eat alone; *tcihis'a tcatu'ti*, you are going to eat alone; *ihis'a atu'ti*, he is going to eat alone; *a'tut po'posë*, fork; *tca'kiu a'ctuti*, come and eat! *atucnawa tca'kiu a'ctuti*, make haste and come and eat!

tic: *bo'lic boki*, I put my hand into the fire; *too'lic bo'ki*, you put your hand into the fire; *on'tic boki'*, we put our hands into the fire. *on'ticë'nti*, *otlicë'nti*, to smoke; *bo'licë'nti*, I smoke; *itca'ni min'ti bo'licë'nti*, I smoke tobacco [*min'ti* may be omitted]; *itca'ni tcin'ti to'licë'nti*, you smoke tobacco (?); *itca'ni ticë'nti*, to smoke tobacco.

to'fkûfkûpi, to wink, to blink.—*bato'f-kûfkûpi*, I wink or blink; *tcato'f-kûfkûpi*, you wink or blink.

tok, brother.—*tokmi'tha*, to'kmitxa, my brother; *toktcin'tza*, your brother; *tokon'tza*, 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'stakî, squirrel.—*to'stakî ifû'pi*, black squirrel.

to'ye, hard.

tpa: *atcipaybê*, I will hit you; *baphû'ska atcipay'be*, I will hit you with my fist.

tu'fafha, *dufafha*, *tufafhahi*, to tear.—*batu'fafha*, I tear; *tcatu'fafha*, you tear.

tufi, to trade, to buy, to sell.—*qtu'fi*, *qbatu'fi*, I buy, I sell; *tcatu'fi*, *atcatu'fi*, you buy, you sell; *ctu'fi*, buy! you buy! *a'fikwa tu'fi*, people sell or buy, one sells or buys; *tcin'ti icu'fi*, you bought or sold it; *tcap icu'fi*, let us buy or sell it! *in'tuf-qihi'*, store, "trading-house." *atu'fi bo'wasi*, I want to buy. *u'tikcî'pi to'fi*, a bought hat.

tu'fkopi, to pinch.—*batu'fkopi*, I pinch; *tcatu'fkopi*, you pinch.

tu'fthahe, to hoe.

tufthê: *ifhahi' a'tufithê*, he has passed by; *ifhahi' tcatufithê*, you have passed by; *ifhahi' batufthê*, I have passed by. *aba'tufithê*, I pass (some one); *tca'tufithê*, 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, *tû'ska*, short.—*non'pi tu'ska*, a short day; *athe' tu'ska*, a skirt, "short dress."

tuckî'kî, to wring (as clothes).—*batuckî'kî*, I wring.

tu'tcha, to wash.—*batu'tcha*, I wash; *andjo'fîa tu'tcha*, to wash clothing; *icîftî tu'tchabê*, wash your foot!

tuta', hawk.—*aba'stuta*, chicken-hawk.

uftea'pi, hip.

u'li, handle.—*anfhe'pi u'li*, ax-handle.

u'makhê, *umakhê'*, a doctor (modern and ancient), witch, sorcerer, etc.

u'ntwathê', trousers.

uple'lehi, to swing.—*buple'lehi*, I swing; *tcuple'lehi*, you swing.

upo'fi, night.

uckô'ti, to wet, the sweat, perspiration.—*aman' uckô'ti*, wet ground.

u'tci kî'pî, veil (such as a woman wears).

utacî'pi: *butacî'pi*, I suck it; *tcutacî'pi*, you suck it.

utha'spê, the fish called *patasa* in Creole.

utlkhî'pi, *utlkcî'pi*, hat.

utku'si, to cut (with scissors), he cuts.—*andjo'fîa butku'si*, I cut cloth; *andjo'fîa tcutku'si*, you cut cloth; *andjo'fîa utku'si*, he cuts cloth. *amon'fi utkû'si*, scissors.

u'tu, oak.—*itcan' u'tu*, oak tree; *itcan' u'tu tcu'ti*, red-oak tree; *itcan' u'tu afzan'*, white-oak tree; *itcan' u'tuk hade'si*, gray oak.

u'fa'ptâta, a bow.

u'aha', to hide or conceal.—*ibanu'sha*, I hide myself; *itcanu'sha*, *tcu'sha*, you hide yourself.

u'thê', to fall.—*an'taske u'thê'*, a falling star.

u'thi, u'nthi, bear.

wakhe'ska, drunk.—*wakhe'ska eta'kon*, crazy.

wi'ashu, nest.—*te'ska wi'n'shu*, bird's nest. *akôn'si wi'n'shu*, honey, "bee's nest."

ya'ckiko^a, how comes it?

yâ'ashê, chair.—*yân'shê' ta'tiska*, the back of a chair.

yo'spitatha, a sieve (Creole: *tamis*).

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NOTE.—References are not to the equivalents of the English words, but to the places where they may be found.

- | | |
|---|---|
| above, <i>ɪphi</i> . | bellow, to, <i>ho'hě</i> . |
| abroad, <i>bokɔ'</i> . | belly, <i>ɪthe'fi</i> . |
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| afraid, <i>ɪnʃhi'hi</i> . | big, <i>iho'n'</i> . |
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| armpit, <i>ta'ʃhe</i> . | blanket, <i>o'ncipha'ska</i> . |
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| ax, <i>a'nfhe'pi</i> . | bluejay, <i>iho'hi</i> . |
| | boat, <i>iya'ti</i> . |
| baby, a' <i>ńkwa</i> , <i>ho'cka</i> . | body, <i>in'tco</i> . |
| back, <i>ita'tiska</i> . | boil, to, <i>akteq'hi</i> . |
| back of a chair, <i>yán'shě</i> . | bone, a' <i>ho</i> . |
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| ball, a, <i>o'fhi</i> , <i>plo'cka</i> , <i>plo'tka</i> . | bottle, <i>ta'bloki</i> . |
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| belch, to, a' <i>pshusě</i> . | broom, a, <i>kofthě'</i> . |
| bell, a, <i>amón'fi</i> . | brother, to <i>ok</i> . |

brother-in-law, *iithon'fka*, *thi^{nto}*.

bucket, *toitukú'so*.

buckskin, *ala'hi*.

bug, *a*, *a'kti*.

bullet, *on'fhi*.

bullfrog, *te'mu*.

bundle, *a*, *aphe'ni*.

burn, to, *ataf*, *tashi'hi*.

burst, to, *szo'ki*.

bush, *a*, *a'kiska*, *ilcon'*.

butt, the, *o'txo*.

butter, *naf*.

butterfly, *na'phí'tka*.

buy, to, *tufi*.

buzzard, *e'skha*.

by and by, *etcan'sa*.

calf of leg, *té'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, *num'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, *fio'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, *íthěpi'*.

cold, *ontechi'*.

collect, to, *a'ktuwa*.

cologne, *naphi'hi*.

comb, *a*, *okwa*.

comb, to, *okwa*.

come, to, *kiu*.

come in, to, *ofthahi*, *ophě*.

comet, *ontaskě*.

conceal, to, *wsha'*.

cook, to, *atu'ti*.

copal, *tac*.

copper, *amón'fi*.

cord, *itxu'hi*.

corn, *atce'ki*.

corpse, *in'teo*.

cotton, *o'ftati*.

cotton-gin, *o'ftati*.

cough, to, *qco'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, *tcinichi'nti*.

crazy, *akshi'ki*, *wakhe'ska*.

creeper, *anthu'hi*.

crooked, *ke'tei*.

cross, to, *kto'pe*.

cross-eyed, *anto'hi*.

crow, *on'cka*.

crow, to, *kto'kě*.

crush, to, *kafpaón'te*.

cry, to, *a'ye*.

cup, *a*, *anisho'pi*.

curly, *sishu'kě*.

current, the, *afhi'hi*, *lo*.

cushion, *akhai'yi*.

cut, to, *ofhi'pě*, *o'fpaki*, *otkabedji*, *utku'si*.

dance, to, *w'tchi*.

dangerous, *tei'shehi*.

dark, *o'pufku*.

day, *non'pi*.

daylight, *non'pi*.

deer, *i'ya*.

deerskin, *ala'hi*.

deliver, to, *sze'wa*.

die, to, *thě*.

dig, to, *húpi*.

dirt, *ichepi'*.

disembark, to; *ahi'te*.

do, to, *tcayu*.

doctor, *u'makhě*.

dog, *atchú'iki*.

dollar, *a*, *amón'fi*.

done, *atu'ti*.
 door, *ŭtce'pi*.
 dove, *atcu'ta*.
 down, *a'matchon'*.
 dream, *a, q̄baiyan'te*.
 dress, *a, athe'*.
 drink, to, *q̄sho'pi*.
 drown, to, *alu'thě*.
 drum, *amapho'ska*.
 drunken, *wakhe'ska*.
 dry, *o'si*.
 duck, *on'fana*.
 dull, *on'phi*.
 dung, *an'kindě*.
 dust, *ŭtche'pi'*.
 dwell, to, *nó'ŭki*.

ear, *nashě'*.
 earache, *fha'kĩ*.
 earring, *tcu'tas*.
 eat, to, *ti*.
 eclipse, an, *na'wu*.
 egg, *ŭtu*.
 egret, white or American, *o'skha*.
 eight, *pa'tanĩ*.
 elastic, *la*.
 eleven, *ŭtaptan'*.
 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'nahĩ, unthě'*.
 fan, *a, ami'shu*.
 fan, to, *ami'shu*.
 far, *na'to*.
 fast, *e'tachua*.
 fat, *itchi'*.
 father, *athi'*.
 fear, to, *ŭfhi'hi*.
 feather, *ihĩ'*.
 fence, *itcon'*.
 fever, *ami'hun*.
 fight, *a, kithě'*.
 fight, to, *kithě'*.
 fin, *son'pka*.
 find, to, *a'kde*.
 finger, *itca'ki*.
 fire, *aphe'ti*.
 fire, to, *topi*.
 fireplace, *aphe'ti*.

fish, *ho*.
 fish, to, *okhó'ŭki*.
 fist, *aph'ŭ'ska*.
 five, *kifa'*.
 flame, *a, ayo'ti*.
 flat, *pa'dafi*.
 flea, *tě'ska*.
 flesh, *in'tco*.
 floor, *at'tcoka*.
 flour, *anapha'si*.
 flower, *a, akĩktce'hi*.
 fly, *a, nómphě'tka*.
 fly, to, *le'yi*.
 fog, *abashi'ska*.
 fold, to, *aphe'ni*.
 foot, *tcĩ'fhi*.
 forehead, *inthe'*.
 forenoon, *lokatchon'*.
 forget, to, *afpě'ni, okĩfthe'yi*.
 fork, *ti*.
 forty, *ŭtaptan'*.
 four, *to'pa*.
 fragrant, *naphi'hi*.
 fresh, *naksha*.
 friend, *akta'tci*.
 frog, bull-, *te'mu*.
 frost, *ashe'*.
 frozen, *a'thahi*.
 full, *ŭshi*.

galaxy, the, *on'taskě*.
 gather, to, *a'ktuwa*.
 ghost, *in'tco, nan'tci*.
 girl, *q̄stón'ki*.
 give, to, *akhu, on'tciku*.
 gizzard, *ako'cka*.
 glue, to, *ktuwe*.
 go, to, *te*.
 go and get, to, *opne'ka, optě*.
 go back, to, *atu'nahi*.
 go in front or before, to, *tho'ba*.
 go to bed, to, *tcā'ftu*.
 God, *ŭphi, ito'*.
 gold, *amón'fi*.
 good, *tcē'ma*.
 grandfather, *ŭtikón'so*.
 grandmother, *ŭko'ni*.
 grape, *on'tho'mofthu'*.
 grass, *a'kiska*.
 grasshopper, *a'tchaka*.
 grease, *itchi'*.
 green, *itcho'hi*.
 greet, to, *itca'masi*.
 grind, to, *pasna'tka*.

ground, *a'man*.grow, to, *iñón'*.grunt, to, *ehón'he*.guinea hen, *aba'si*.gum, *tac*.gun, *on'fhi*.hail, *abaho'*.hair, *ihí'*.half-dollar, a, *ska'lo*.hand, *itca'ki*.handle, *atuphón'tuska*, *u'li*.hard, *tonye*.hasten, to, *atucnq'hi*.hat, *uñkhí'pi*.hate, to, *ñkta'we*.have, to, *itxa*.haw, the, *a'ho*.hawk, *tuta'*.headache, *ite'*.hear, to, *asze*.heart, *itca'nti*.heavy, *nakhe'*.help, to, *okpe*.hen, *aba'si*.here, *lémón'ti*, *mó'ñka*.heron, little blue, *ba'hu*.heron, the black-capped night-, *o'skha*.hide, to, *umsha'*.high, *íphi*.hill, *e'ki*.himself, *hín'sa*.hip, *ufica'pi*.hiss, to, *tca'hě*.hit, to, *tpa*.hoe, to, *tufthahe*.hog, *feska'*.hold on! *etcan'sa*.hold the tongue, to, *on'iciku*.hole, *pá'hi*.home, *qihí'*.hominy, *atce'ki*, *ñdaki'*.honey, *win'shu*.horn, *ahé'*.horse, *atchú'ñki*.hot, *atatcha'*.house, *qihí'*.how comes it? *ya'ckikon*.howl, to, *ho'hě*.humming bird, *anku'nakq*.hundred, a, *íftaptan'*.hungry, *opakanihi*.hunt (for game), to, *on'sza*.hunt (for something lost, etc.), to, *toni*.hurry, to, *atucnq'hi*.husband, *thinto*.huak, to, *sto*.ignorant, to be, *aspě'ni*.in, *tco'ka*.Indian, an, *añglif*.infant, *q'ñkwa*.insect, an, *a'kti*.intestines, *tchí'pi*.into, *tco'ka*.iron, *amón'fi*.itch, to, *cni*.jawbone, *tca'tka*.joke, to, *into'nisi*.jump, to, *la*.just now, *le'khati*.kick, to, *hiti*.kidney, *itcakoftú'stu*.kill, to, *ktzě*.killdeer, *asho'hi*.kindle, to, *okifthě*.knife, *antuskhě'*.know, to, *in'fpe*.land, *a'man*.land, to, *ahí'te*.language, *ilě'*.lap, to, *iletcí'*.large, *íthon'*.laugh, to; *ashehi*.lay, to, *in'tu*.lead, to, *optě*.leaf, *a'pxi*.lean, *takba'ska*.left, *ífthe'yi*.leg, *té'fhi*.lemon, a, *akón'ti*.lend, to, *kiska'we*.let go, to, *amawactě*.liar, a, *atcokfa'*, *fhq'la*.lid, *okho'e*.lie, to, *mó'ñki*, *tca'stu*.lie (prevaricate), to, *atcokfa'*.ligament, *itxun'hi*.light, to, *ayo'ti*.lighten, to, *amtcq'ki*.lips, *itcapí*.listen, to, *nashě'*.little, *ki'ska*, *té'ñki*.live, to, *nd'ñki*.

liver, *tca'su*.
 lizard, a, *qkisho'tiq'taba*.
 lizard, red-headed, *ka'natāka'*.
 lock, a, *atāki'ti*.
 long, *flo'hi*.
 long time, a, *efhahi'*.
 look, to, *aton'hi*.
 lot of, a, *o'phi*.
 louse, *on'yi*.
 love, to, *a'ktati*.
 low, *amatchon'*.
 luminary, *i'la*.

mad, *akshi'ki*.
 make, to, *tcayu*.
 make a fire, to, *okifihē*.
 make fun of, to, *into'nisi*.
 make haste! *atucnā'hi*.
 male, *ito'*.
 mallard, *on'fana*.
 man, *ito'*.
 manure, *an'kindē*.
 many, *o'phi*.
 marry, to, *itxa*.
 mash, to, *kafpāon'te*.
 match, a, *aphe'ti*.
 meal, *anapha'si*, *atako'fē*, *atce'ki*.
 meat, *ēthe'ni*.
 medicine, *at'si*.
 meet, to, *ma'naki*.
 meteor, *ontaskē'*, *u'ithē'*.
 midday, *tātq'*.
 middle, *tātq'*.
 midnight, *tātq'*.
 mildewed, *pe'sni*.
 milk, *nakta'fi*.
 milky-way, the, *ontaskē'*.
 milleped, *taphe'su*.
 mind, *pha'mihi*.
 mine, *itxa*.
 mock, to, *iyo'naki*.
 mocking-bird, *iyo'naki*.
 moldy, *pe'sni*.
 money, *amōn'fi*.
 month, *i'la*.
 moon, *i'la*.
 morning, *lokatchon'*.
 mortar, *itcāthōn'*.
 mosquito, *tca'maki*.
 moss, *icānasho'hi*.
 mother, *on'ni*.
 mountain, *e'ki*.
 mouse, *on'fnatka*.
 mouth, *i'hi*.

much, *o'phi*.
 mulberry, *fafanaki*.
 mule, *atchū'iki*.
 muscadine, *anthu'hi*.
 mush, *atce'ki*.
 mushrooms, *i'tcāpha-a'hna'ku*.
 muskmelon, *ōnthān*.
 myself, *hin'sa*.

nail, *a'kaftati*.
 nail, to, *a'kaftati*.
 nail (of finger or toe), *tanawo'si*.
 navel, *tche'mpu*.
 near, *aktca'pi*, *bohōnā'hi*.
 neck, *itco'ti*.
 needle, *khatu'ye*.
 negro, *ifihēpi'*.
 nest, *win'shu*.
 new, *nā'ksha*.
 night, *upo'fi*.
 nine, *k'ctācga*.
 no, *ni*.
 noon, *tātq'*.
 north, *ano'*.
 nose, *ap'i'ntcu*.
 nose-ring, *itcūtas*.
 nostrils, *pā'hi*.
 not, *ni*.
 now, *le'khatu*.

oak, *u'tu*.
 ocean, *a'ni*.
 off, *tca'mua*, *bokp'*.
 oil, *itchi'*.
 old, *kfa'hi*, *shohi*.
 old times, *efhahi'*.
 on the other side, *tca'mua*.
 one, *nū'fha*.
 onion, *amōn'fka*.
 only, *nū'fha*.
 opossum, *feska'*.
 orange, an, *akōn'ti*.
 orphan, *ano'ska*.
 ourselves, *hin'sa*.
 out, *akho'tca*.
 out of, *a'xnaki*.
 outside, *akho'tca*.
 owl, *apho'*.
 owl, screech, *apho'*.
 own, to; *itxa*.

paddle, to, *ma'hi*.
 pain, *fhq'ki*.
 palmetto, *amashū'pka*.
 pants, *u'ntwathē'*.

paper, *akti'si*.
 parasol, *amīsh'pi*.
 partridge, *amapho'ska*.
 pass, to, *tufihē*.
 paste, to, *ktuwe*.
 patasa (a fish), *uiha'spē*.
 patch, to, *a'ktucpōw'cka*.
 pawpaw, *ephu*.
 peach, a, *akōw'ti*.
 peas, *qñikonaki'*, *anwōn'fka*.
 pecan, *a'pxi*.
 peel, to, *takh'hi*.
 perfumery, *naphi'hi*.
 person, *a'ñkwa*.
 perspiration, *uckōw'ti*.
 perspire, to, *phū'ki*.
 pestle, *itcathōw'*.
 pig, *feska'*.
 pigeon, *atcu'ta*.
 pillow, *akha'i'yi*.
 pinch, to, *tu'fko'pi*.
 pipe, *amaspo'hi*.
 pirogue, *iya'ti*.
 pitiable, *k'ciataki*.
 pity, to, *k'ciataki*.
 place, to, *sze'na*.
 plant, to, *akze'*.
 plate, *ta'cka*.
 plate of silver (formerly worn on body),
icutas.
 play, to, *ani'si*.
 play with, to, *into'nisi*.
 plover, *asho'hi*.
 plow, to, *khe'we*.
 plum, a, *akōw'ti*.
 point, a, *pafrū'nti*.
 poison, *a'bowe*.
 poison, to, *a'bowe*.
 pomegranate, *icñiklo'pa*.
 possess, to, *itxa*.
 pot, *amōw'fi*.
 potato, *qto'*.
 pottery, *amōw'fi*.
 pound, to, *phe*.
 pour, to, *opa'ñici*.
 prairie, *akho'hi*.
 precede, to, *tho'ba*.
 press, to, *kafpōw'te*.
 pretty, *onktohi'*.
 prick, to, *astati'*.
 puff out, to, *pophū'ti*.
 pull, to, *tusha'hi*.
 pull out, to, *ñtē'pue*.

pumpkin, *onihōn*.
 punch, to, *tpa*.
 puppy, *atchū'ñki*.
 push, to, *pha'taki*.
 put, to, *sze'na*, *ñic*.
 quarter of a dollar, *ska'lo*.
 rabbit, *atche'tka*.
 raccoon, *iya'*.
 rain, *asho'hi*.
 rainbow, *akana'pqa'ka*.
 rat, *o'klosē*.
 rattlesnake, *onkte'fi*, *taphe'su*.
 read, to, *akti'si*, *ñspē*.
 real, *na'fhi*.
 red, *atchu'ti*.
 Red river, *atchu'ti*.
 release, to, *amawactē*.
 retire, to, *teq'flu*.
 rib, *amō'ñki*.
 rice, *qñigo'fa*, *atce'ki*.
 right, *ice'ma*.
 right now, *le'khati*.
 ring, *icutas*, *itca'ki*.
 ring, to, *amōw'fi*.
 rip, to, *pahi*.
 ripe, *atu'ti*.
 rise, to, *a'znaki*.
 river, *abo'ki*.
 road, *nakho'hi*.
 robin, the common, *ba'hu*.
 roll, to, *li*.
 rooster, *aba'si*.
 rope, *atka'tē*.
 rose, *ktce'hi*.
 rosebush, *ktce'hi*, *a'kiska*.
 rotten, *cpan*.
 round, *fto'tka*, *plo'cka*, *plo'tka*.
 rubber, a, *la*.
 run, to, *a'thoñhi*.
 run (as water), to, *lo*.
 salt, *amqaku'wē*.
 salute, to, *itca'masi*.
 satisfied, to be, *akhi'pi*.
 Saturday, *qñishūn'itu*.
 save, to, *sze'wa*.
 say, to, *(l)e'he*.
 scalp, *ala'hi*.
 scared, *ñfhi'hi*.
 scissors, *amōw'fi*, *utkū'si*.
 scorch, to, *atqf*.
 scratch, to, *hafē*.

scythe, a, *amón'fi*.
 sea, *a'ni*.
 search, to, *iconi*.
 see, to, *aton'hi*.
 seed, *ifhu*.
 self, *hin'sa*.
 sell, to, *tufi*.
 semicircle, *akqanapq'ka*.
 send, to, *akyu'we*.
 seven, *fá'kumí*.
 several, *icu'pi*.
 sew, to, *khātu'ye*.
 shake, to, *tahi*.
 sharp, *on'phi*.
 sheep, *á'tqashí*.
 shell, *ala'hi*.
 shine, to, *bu'te*.
 shoe, *o'ktafígi*.
 shoot, to, *topi*.
 short, *tu'ska*.
 short time, a, *le'khati*.
 shot, *on'fhi*.
 shoulder, *tapho'hi*.
 shout, to, *ako'hi*.
 shuck, to, *sto*.
 shut, to, *akte'hue*.
 sick, *ite'*.
 side of, *bohong'hi*.
 sieve, a, *yo'spitatha*.
 sift, to, *panqna'hi*.
 silent, to be, *on'teiku*.
 silver, *amón'fi*.
 sing, to, *aton'hi*, *'ica'hu*.
 sister, *ihon'fka*.
 sit, to, *a'shě*, *nó'ńki*.
 six, *akapě'*.
 akin, *ala'hi*.
 skirt, a, *athe'*.
 skunk, *atxo'ska*.
 sky, *ontaskě'*.
 sleep, to, *wá'*, *manki*.
 slender, *kobi'ska*.
 slide, to, *nakhí'ti*.
 slime, *antxo'za*.
 small, *ki'ska*, *té'ńki*.
 smell, to, *qpho'hi*.
 smell bad, to, *ishu'hi*.
 smoke, to, *tic*.
 smoke-hole, *aphe'ti*.
 snake, *onkte'fi*.
 sneeze, to, *a'mifě*.
 soap, *andjo'fita*, *a'pasti*.
 soft, *xá'pka*.
 somebody, *q'ńkwa*.

some one, *q'ńkwa*.
 something, *kia'wě*.
 song, *ica'hu*.
 sorcerer, *u'makhě*.
 sort out, to, *ici'kha*.
 soul, *in'tco*, *nan'tci*.
 south, *ato'k(i)*.
 sparrow-hawk, *atisho'skatha'la*.
 speak, to, *ilě'*.
 spirit, *in'tco*, *nan'tci*.
 spit, to, *a'ktchě*.
 spittle, *a'ktchě*.
 spleen, the, *akhisi*.
 splice, to, *a'ktucpón'cka*.
 split, to, *o'fpaki*.
 spoon, *onka'hi*.
 spotted, *k'ade'si*.
 sprain, to, *pakani'kě*.
 spread, to, *tukba'ti*.
 spring, *ato'k(i)*.
 squeeze, to, *kafpxón'le*.
 squirrel, *to'stqí*.
 stand, to, *askho*.
 stand up, to, *akale'wa*.
 star, *ontaskě'*.
 stay, to, *nó'ńki*.
 steal, to, *a'pofhe'*.
 steam, *atatcha'*.
 steam, to, *atatcha'*.
 steamboat, *aphe'ti*, *iya'ti*.
 stick, *icon'*.
 stick, to, *ktuwe*.
 sting, to, *pzo'sě*.
 stingy, *a'kuiteu'*.
 stink, to, *ishu'hi*.
 stone, *tuk*.
 stone (of peach, etc.), *i'fhu*.
 stop, to, *afhi'hi*.
 store, *tufi*.
 stout, *akho'ba*.
 stretch, to, *tusha'hi*.
 strong, *akho'ba*.
 suck, to, *utaci'pi*.
 suffer, to, *ite'*.
 sugar, *amasku'wě*.
 summer, *ato'k(i)*.
 sun, *i'la*.
 Sunday, *shi'hun*, *no'pi*.
 sunflower, a, *aktice'hi*.
 sun-gazer, the, *i'la*.
 sunrise, *a'znaki*.
 sunset, *a'znaki*.
 surround, to, *oktu'nahě*.
 swap, to, *aiho'nogi*.

sweat, *uckón'ti*.
 sweat, to, *phú'ki*.
 sweep, to, *kofthé'*.
 swell, to, *pophú'ti*.
 swing, to, *uplé'lehi*.
 tail, *fxín'te*.
 take, to, *a'ni*.
 take care! *sxe'wa*.
 tall, *fte'tka*.
 teach, to, *in'fpe*.
 tear, to, *tu'fajha*.
 tell, to, *oktáki*.
 ten, *íftaptán'*.
 that, *ta'mua*.
 thicket, a, *itcon'*.
 thief, *a'pofhé'*.
 thin, *ki'ska*.
 think, to, *hě'tani*.
 third, the, *ta'ni*.
 thirty, *íftaptán'*.
 this, *lémón'ti*.
 thorn-tree, *itcon'*.
 thousand, a, *andja'ki ké'hi*.
 three, *ta'ni*.
 throat, *íto'ti*.
 throw away, to, *ate'we, nuti*.
 thumb, *itca'ki*.
 thunder, to, *ampti'yaho*.
 tick, wood, *kamlatché'tka*.
 tie, to, *ná'ftaki*.
 tired, to be, *otafia'ki*.
 to, *atki'teo*.
 tobacco, *itcon'*.
 tobacco-pipe, *amaspo'hi*.
 today, *non'pi*.
 tomorrow, *lo'kobathi*.
 tongue, *íletci'*.
 tooth, *i'fha*.
 torch, *itcon'*.
 touch, to; *ite'hu*.
 town, *ín'tufa*.
 trade, to, *atho'nogi, tufi*.
 trail, *nakhó'hi*.
 tree, *itcon'*.
 tremble, to, *tahi*.
 trousers, *u'ntwathé'*.
 true, *na'fthi*.
 trunk, *taki'ska*.
 turkey, *ama'*.
 turn, to, *atu'nahi*.
 turtle, *akhí'si*.
 twenty, *íftaptán'*.
 twist, to, *atubanitci*.
 two, *nu'pha*.

ugly, *ankfi'ntě*.
 umbrella, *amífhé'pi*.
 uncle, *to'fihati*.
 under, *ico'ka, akhó'tě*.
 unripe, *itcho'hi*.
 up, *íphi*.
 upstairs, *íphi*.
 vapor, *atatcha'*.
 veil, *u'tci k'pi*.
 village, *ín'tufa*.
 vine, *anthu'hi*.
 walk, to, *nín'kna*.
 want, to, *o'wasi*.
 warm, *atatcha', puké'*.
 wash, to, *anida', a'pasti, tu'tcha*.
 watch, to, *a'ktha*.
 water, *a'ni*.
 watermelon, *ómihón*.
 wave, *kofpen'ti*.
 way off, *tea'mua*.
 weave, to, *atipon'tuska*.
 wet, *uckón'ti*.
 wet, to, *uckón'ti*.
 what, *kia'wě*.
 wheel, a, *li*.
 where, *bq'ka, man'ka*.
 which, *tce'kon*.
 while, a little, *etcan'sa*.
 whine, to, *tasi'shihi*.
 whinney, to, *kto'kě*.
 whip, a, *kofpen'ti*.
 whip, to, *kofpen'ti*.
 whisky, *alapha'*.
 whistle, to, *fa'ifate*.
 white, *afhan'*.
 white man, a, *añgo'fa*.
 who, *be'kon*.
 whoop, to, *monhě*.
 wide, *pala'tci*.
 widow, *íthá'nani, thín'to*.
 widower, *íthá'nani*.
 wife, *íthá'nani*.
 wildcat, *atxa'nta*.
 win, to, *kpáni*.
 wind, *ashu'se*.
 window, *íce'pi*.
 wing, a, *son'pka*.
 wink, to, *to'fktáfkápi*.
 winter, *ano'*.
 wipe, to, *patché'*.
 witch, a, *u'makhě*.
 woman, *iyán'*.

wood, *itcon'*.

woodpecker, red-headed, *patho'pka*.

wool, *ihi'*.

work, to, *oktati*.

worm, a, *akxónhi'*, *el'luwiya*.

wrap up, to, *atubanitci*.

wren, Carolina, *tcule'ska*.

wring, to, *tucki'ki*.

write, to, *akti'si*.

year, *ato'k(i)*.

yellow, *fhi*.

yellow fever, *ami'hun*.

yellow tree, *fhi, itcon'*.

yesterday, *o'wati*.

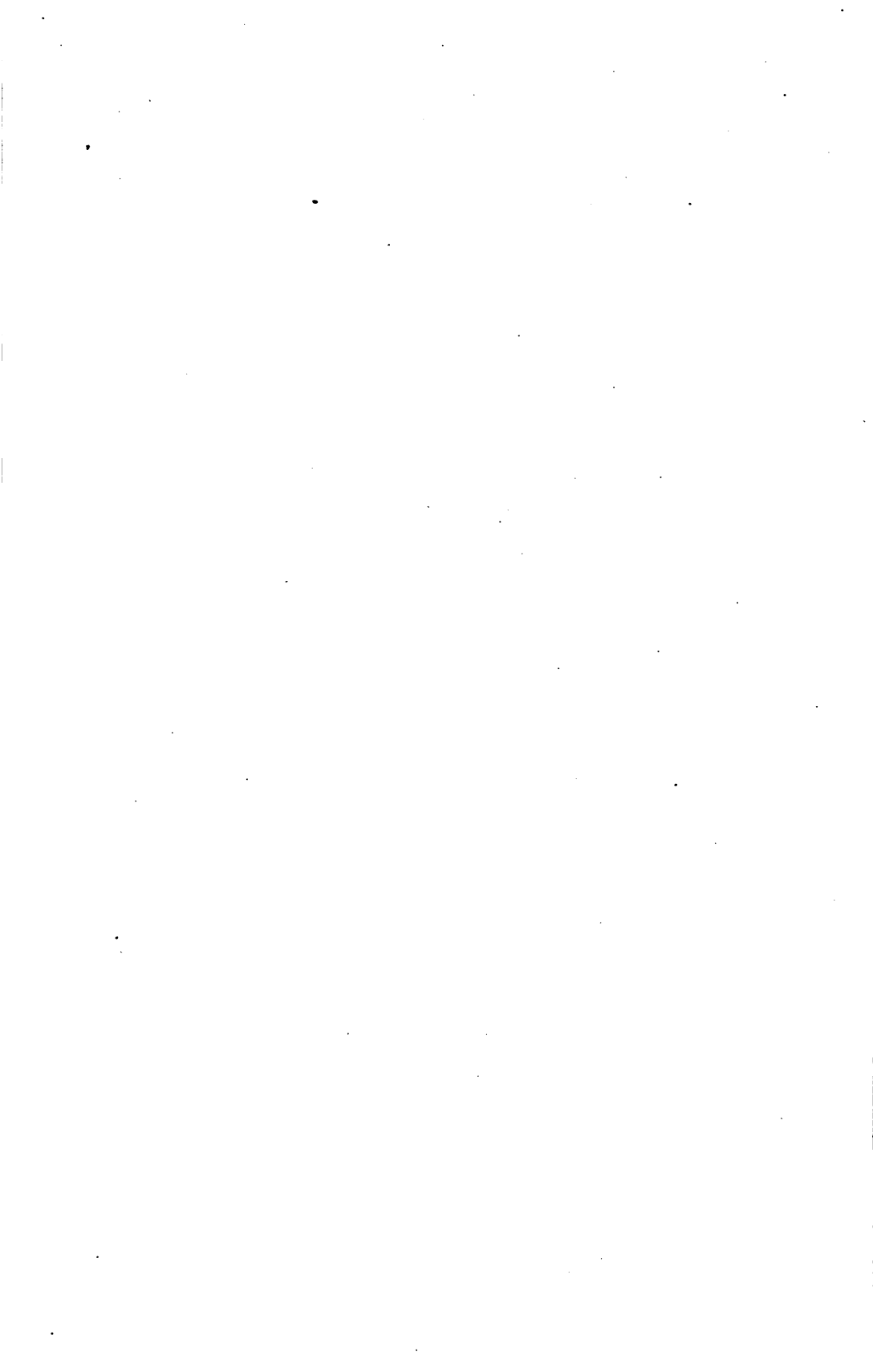
yolk, *ʔtu*.

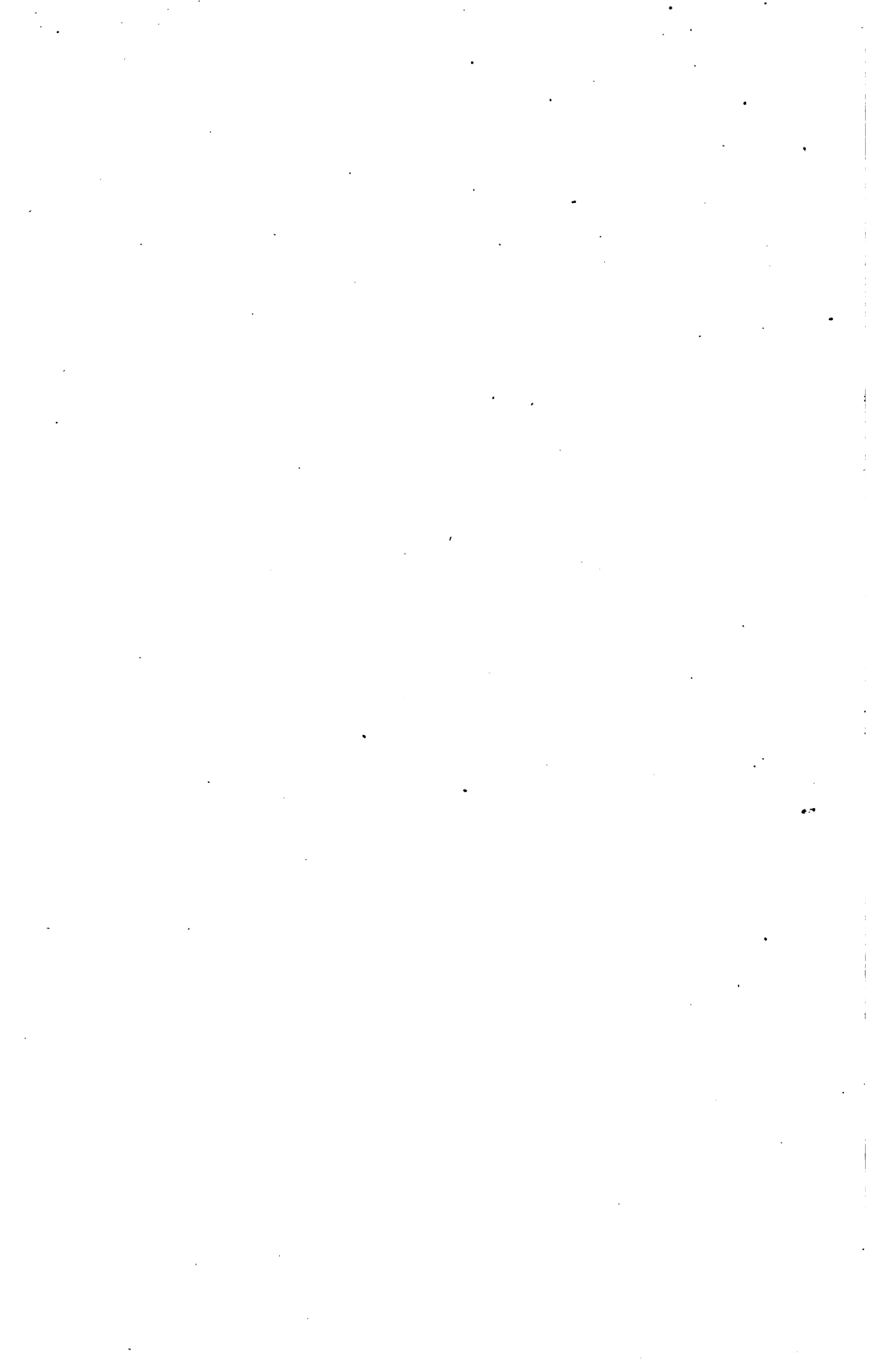
yonder, *tca'mua*.

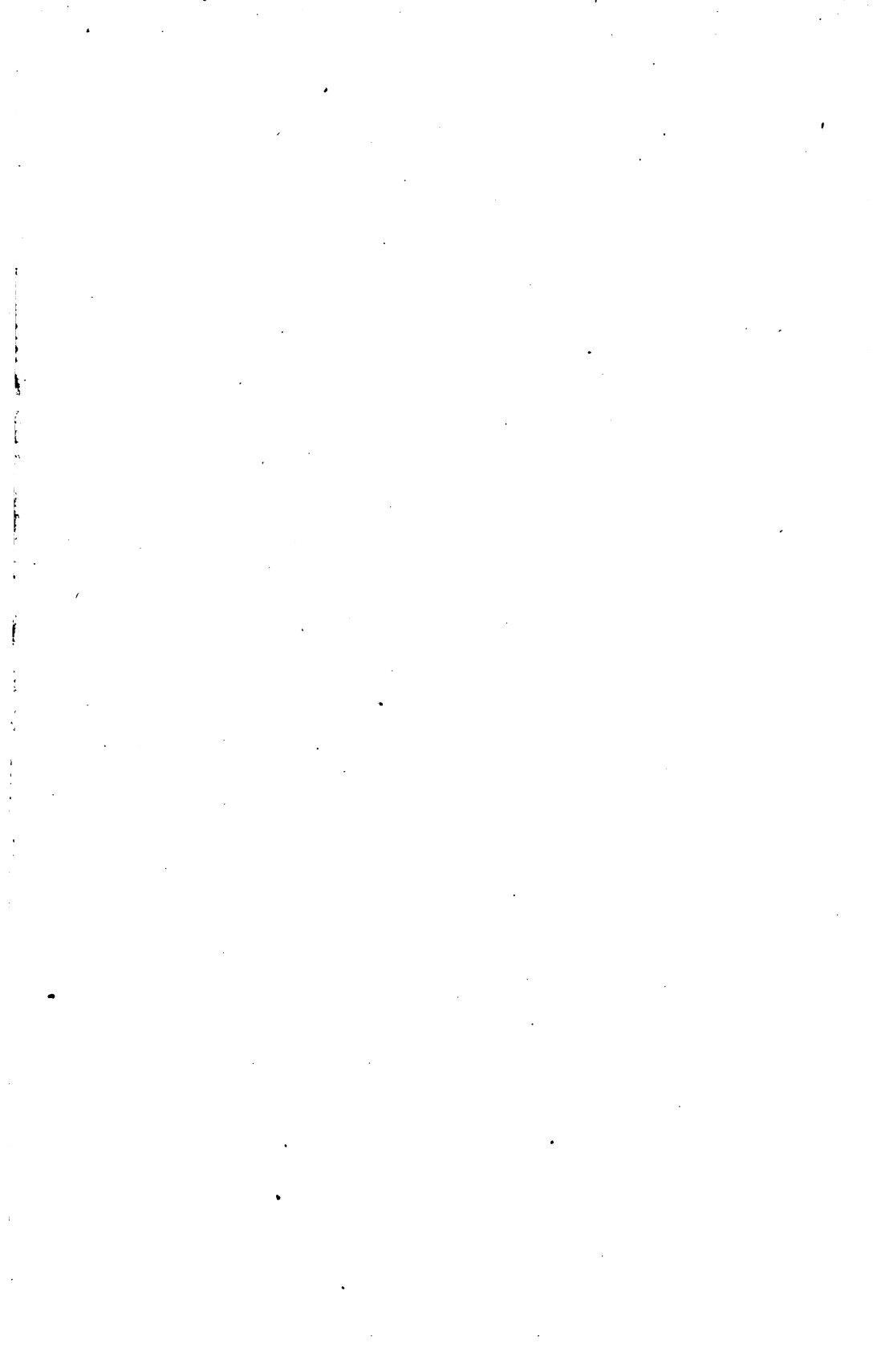
young, *naksha*.

yours, *itza*.

O











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