

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



221409

WASHINGTON
GOVERNMENT PRINTING OFFICE
1912

LETTER OF TRANSMITTAL

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

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

Yours, very respectfully,

W. H. HOLMES, *Chief.*

DR. CHARLES D. WALCOTT,

Secretary of the Smithsonian Institution.

CONTENTS

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

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*.

ä as in *final* (Dorsey's *ä*).

â as *aw* in *law*.

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

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

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

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

	Sit!	Stand!	Walk!	Run!	Recline!
To a child	xaha'	sia'hia'	ni	ta'hia'	toho'
Male to male	xihe'-kañko'	sia'x-kañko'	ni'-takta'	ta'hia'-takta'	toho'-takta'
Male to female	xihe-tki	sia-tki	ni'-tki	ta'hia-tki'	toho'-tki
Female to male	xaha-te	sia-dakte'	ni-ta-te'	ta'hia'-ta-te'	toho-te'
Female to female ..	xihe-tki	sia-tki	ni-tki'	ta'hia-tki'	toho-tki'

	Make it!	Carry it!		Make it!	Carry it!
<i>Singular.</i>			<i>Plural.</i>		
To a child	oani'	ki	To children	oatu'	kitu'
Male to male	oa-tata'	ki-kañko'	Male to males	oa-tkañko'	ki'-takañko'
Male to female	oa-tki'	ki-tki'	Male to females	oa-tutki'	ki'-tatuki'
Female to male	oa-tate'	ki-tate'	Female to males	oa-tatate'	ki'-tatute'
Female to female ..	oa-tki'	ki-tki'	Female to females ..	oa-tatki'	ki'-tatuki'

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; *Œ.*, Omaha and Ponca dialect (Dorsey's Œegiha); *K.*, Kansa dialect; *Os.*, Osage dialect; *Kw.*, Quapaw dialect; *Te.*, Teiwere dialect (i. e., Iowa, Oto, and Missouri); *H.*, Hidatsa dialect; *G.* indicates that the form to which it is appended was obtained through Dr. A. S. Gatschet; *Bk.* is placed after a word or sentence obtained from Banks or Bankston Johnson, one of Dorsey's Biloxi informants; *Bj.* indicates a word or sentence from Betsey Joe, another of Dorsey's informants; *M.* is placed after words or expressions obtained from Maria, daughter of the preceding; *J. O. D.*, James Owen Dorsey; *J. R. S.*, John R. Swanton; + after a vowel indicates that it is lengthened, but between words in parentheses it shows that a word immediately preceding is compounded of them. ± 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*; *ü* like *ai* in *hair*; ' denotes a pause. Probably the consonants followed by *h*, which is here very distinct, correspond to the aspirated consonants of other Siouan dialects.

JOHN R. SWANTON.

HISTORICAL SKETCHES OF THE BILOXI AND OFO

By JOHN R. SWANTON

THE BILOXI

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

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

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

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

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

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

Pascagoula river, 16 leagues from the sea, in a village consisting of fewer than 20 cabins.^a La Harpe reduces the distance to 8 leagues, and places the number of their warriors at 130,^b but it appears from Iberville's journal, written during his own visit, April, 1700, that Sauvolle's account is the more reliable. During the latter expedition Iberville found the ruins of the former Biloxi village $6\frac{1}{2}$ 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 Moctobi may then have been settled, as stated by Sauvolle and La Harpe, though Iberville does not mention them. He agrees with Sauvolle, however, when he says that there were only about twenty families in that place.

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

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

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

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

^d *Ibid.*, v, 442.

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

^f Margry, op. cit., v, 476.

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

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

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

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

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

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

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

^b "About 10 miles above the Tonicas village, on the same side of the river, is a village of Pascagoula Indians 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 Kiamisli river in the Choctaw nation, Oklahoma.^b No doubt there was some truth in this statement, but the number must have been exaggerated very greatly, since Morse in 1817 makes only 100 Biloxi and Pascagoula together on lower Red river.^c In 1829 Biloxi, Pascagoula, and Caddo are said to have been living near each other on Red river near the eastern border of Texas.^d These may have belonged to the Angelina County band already referred to, but it is still more likely that they were connected with the 60 Pascagoula given by Morse as living 320 leagues above the mouth of Red river.^e

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

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

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

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

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

^d Porter in Schoolcraft, Ind. Tribes, III, p. 596.

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

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

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

THE OFO

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

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

^a Margry, *Découvertes*, iv, p. 180.

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

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

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

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

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

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

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

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

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

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

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

^a Claiborne, *History of Mississippi*, 1, p. 68.

^b Report of the 15th Session of the International Congress of Americanists, 1, p. 74.

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

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

^e Villiers du Terrage, *Les Dernières Années de la Louisiane Française*, pp. 182-183.

TEXTS IN THE TANĚKS ADE, OR BILOXI, LANGUAGE

1. TCĚTKANA' YETCPI', OR THE RABBIT AND THE FRENCHMAN

Tcĕtkana' Towedi' tĕnaxi' ata'mĭni akĭtsi' ato' utcutu'. Tcĕtkana'
 Rabbit Frenchman his friend to work he helped potato they Rabbit
 (person)

a'to paⁿ'hiⁿ du'ti oxpa'. Ekaⁿ'haⁿ' kiya' ye'kĭ kĭtcutu'. "Tudiyaⁿ'
 potato vine ate devoured. And then again corn they planted "Root
 again.

ka' ndu'ti xya'," hĕ'di Tcĕ'tkanadi'. Aye'kiyaⁿ' tudiyaⁿ' kĕ dutiteu'
 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']nĕkĕtu'," ĕ'di
 entirely. What (ob.) he did not they say. "Water dig make ob. let us dig," said
 find it (i. e., a well) sign

5 Towe' ya'ndi. Tcĕtkana' kĕ'haⁿni. Ani'-kyā-oⁿni kĕdi' xyo.
 French- the (sub.). Rabbit did not Well he dig must
 man the (sub.) desire it. Well he dig alone (?)

"Ani' kiya' ayiⁿ'ni' dande'," [hĕ'di Towedi']. "Kakoⁿ'hiwo!
 "Water again you drink shall," [said Frenchman (sub.)]. "It makes no
 not difference!

Ayu'yaⁿ nka'kaⁿ'tcki' kĕ nkaⁿ'nde xa na'," hĕ'di Tcĕ'tkanadi'.
 Dew I lick off I am used to it " said Rabbit (sub.).

Sūⁿnitoⁿni'- kōⁿ'ha'- aⁿ'ya'- oⁿ'ni usta'x kane'di, a'ni-kyā'hoⁿ ye'hikaⁿ.
 Tar person made he stood it up there, well close to.
 [= A tar baby]

Tcĕtkana'a xok-yaⁿ' yĕskaⁿ' dusi' uxne'di. Eyaⁿ' hi ha' kĭkĭ'no'.
 Rabbit cane tin bucket took was There he then he spoke to
 coming. arrived him.

10 Kawake'ni. "Tĕna'xĕ, kode'hi? Yakxi'di?" hĕ'di Tcĕtkana' Tca'kĭk
 He said "O friend, what is the Are you said Rabbit. Hand
 nothing. matter? angry?" (ob.)

oⁿ'-ha kte'di. Atspaⁿ'hi kte' kaⁿ. "Saⁿ'hiⁿ' kiya' nkoⁿ iŭkte' 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

Ya'ŭⁿkiⁿ'xnda'!" heoⁿ'de'. "Iⁿ'naxta' xo," hĕ'di. Naxte' kaⁿ atspaⁿ'hi.
 Let me go!" he was saying that. "I kick you will, he said. He kicked when he stuck to it.
 saying that. if"

"Saⁿ'hiⁿ'yaⁿ' kiya' nkoⁿ iⁿ'naxta' xo," hĕ'di [Tcĕ'tkanadi']. Naxte'
 "On the other again I do it I kick you will," said he Rabbit. He
 side if" kicked it

kaⁿ atspaⁿ'hi. Ekaⁿ'haⁿ' ko po'tcka na'ŭⁿki. Ekaⁿ' Towe-yaⁿ' eyaⁿ'
 when he stuck to it. And then when in a round he sat. Then Frenchman there
 (?) ball

15 hi. Eyaⁿ' hi haⁿ' dŭ'kŭtckĕ'. Dŭ'kŭtckĕ haⁿ, iⁿ'pi haⁿ,
 arrived. There arrived when he tied him. He tied him when laid him when
 (or, and) (= and) down (and)

kyⁿ'hi-xne'di. Ekaⁿ' asoⁿ' poska' iⁿ'sihi'xti ma'ŭⁿki ĕ'di. Ekaⁿ'
 he was scolding him. Then brier patch he was much afraid of he Then
 as he lay said.

"Asoⁿ' ayiⁿ'sihi'xti ko', asoⁿ' iⁿ'noⁿ'da'hi na," [ĕ'di Towedi'].
 "Brier you fear greatly as, brier I throw you " [said Frenchman (sub.)].

Tcĕtkanadi', "Atci!" ĕ'di. "Asoⁿ' kde'hiⁿ'ya na'," ĕ'di [Towedi'].
 Rabbit, (sub.) "Oh no!" said. "Brier I send you " said [Frenchman
 again (?) into (sub.)].

"Asoⁿ' nkiⁿ'sihi'xti," ĕ'di Tcĕ'tkanadi'. "Ayiⁿ'sihi'xti ko', asoⁿ'
 "Brier I fear greatly," said Rabbit (sub.). "You fear it as, brier
 greatly

20 kdehi'ya' xo'," e'-haⁿ, Tcĕtkana' du'si. "Asoⁿ'waⁿ' iŭkanatcĕ',"
 I send you (contin- said and, Rabbit he took. "Into the brier I throw you,"
 into gent sign),

[ĕ'di Towedi']. Dĕ' taho'. Ha'xahĕ 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 yěškəsaⁿ dusi uxnedi*), 21 (*dě taho*).

5. *Ani kyä onni 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. *nəkakⁿtcki kē*. If *kē* be part of the word, it is from *akⁿtckikē*, in which event, *akⁿtckikē*=*akⁿtci*; but if it be a distinct word the meaning is a mystery.

9. *Uxnedi* 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. *Yañkiⁿxnda*, see *iñki*.

16. *Asoⁿ poska inⁿsihiwti mañki ēdi* refers to what the Rabbit said, but is merely a report of it, not the exact remark. As the myth was told among the Biloxi, this sentence was probably expressed thus: *Ekaⁿ Asoⁿ poska nⁿiⁿsihiwti, ēdi Tečtkanadi*, "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' Oⁿti' kī'tēna'xtu xa'. Tcētkana' Oⁿti-k', "Heyaⁿ-hiⁿ-ta',"
 Rabbit Bear they had been Rabbit Bear "There reach thou"
 friends to each other. (ob. case) (m. to m.)

kī'ye-haⁿ' kīde'di. "Asoⁿ' taⁿxti nkati' na'" ē-haⁿ' kīde'di. E'yaⁿ'
 said when went home. "Brier very I dwell in ." Said when went home. There
 to (and) patch large I (and)

kī'di-haⁿ' kīduni' da tcactca'ķe ha'maki. Oⁿti yaⁿ' e'yaⁿ' *hi' asoⁿ'
 got when young gath- he hung up a lot. Bear the there arrived brier
 home (and) canes gath- ered one(?) patch

taⁿ' iⁿda'hi hande'-t xyaⁿ. Asoⁿ' poski'ñķi xē na'ñķi Tcētkanadi'.
 large was seeking it (an archaic Brier
 ending). patch round and he was sitting Rabbit the (sub.)
 (See Note.)

5 E'kihaⁿ' tāptowe'di Tcētkanadi'. Ekihaⁿ' Oⁿti yandi' iⁿskē'-haⁿ'
 And then made a popping Rabbit the (sub.) And then Bear the (sub.) was when
 or pattering noise with his feet (=where- upon) scared (and)
 (See Note.)

yahe'yaⁿ' dē siⁿ'hiⁿx-kaⁿ' Tcētkanadi', "Hi+ha', tēnaxi', ayaⁿ'nde
 to a distance went stopped when Rabbit the (sub.) "Oh! or Halloo! O friend, that was
 and stood you

kaⁿ' ē'tikiⁿyoⁿ'ni wo'? Ndoku' xaha-ta'," hē'di Tcētkanadi'.
 when did I do that way ? Come from sit down" (m. said that Rabbit the (sub.)
 to you that place to me to m.)

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

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

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

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

ë - haⁿ' kide'-kaⁿ Teç'tkanadi' 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' uxé' na'nîki, xyihé' na'nîki
 was hunting it in the (archaic Tree hollow was sitting in, was growling
 past ending).

[Oⁿ'ti ya'ndi]. Teç'tkanadi' koxta', yahe'yaⁿ' kide' xe'hé. 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'yoⁿ'ni wo'? Ndoku'xaha-ta',"
 "Halloo, O friend, that was when did I do that ? Come from sit down,"
 you to you to me (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
 that (See Note.) it there now) Young

duni' da de'di Oⁿ'ti ya'ndi. Ekaⁿ'haⁿ' 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 kiduni' te'na yi'nîki da. E'yaⁿ kidi'.
 A long went when young canes a few small gathered. There returned
 time (and) home.
 [When he had been gone a long (ones) (See Note)]

Teç'tkana' kitcu'di, mi'xyi de'di (Oⁿ'ti ya'ndi). "Û," kiyé' 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 iñkné' [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 (?)"

Teç'tkana'di, "Aduti' ē'tikē' ko ndu'xni xa' na," ē'di Teç'tkana'di.
 Rabbit the (sub.), "Food that sort I have not eaten ." said Rabbit the (sub.).
 (?) in the past,

E' kaⁿ, "Ayi'ndi ko' iya'nîkaku'yaⁿ iñkiya'nitepi' yabetu' qo'hé
 Said when "You you fed me I like it so well (sic) like this (sic) sure
 it enough

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

te'yé tē Teç'tkana'-kaⁿ. "Ina-yaⁿ kōk xahē'nī-k te'inyé kī ima'nîki
 to kill wish- Rabbit the (ob.). "Sun moves not when I kill (and) lay you
 him ed. you down (sic)

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

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

kaⁿ, unatej'ktej-dī hakū'nūki, xotkayaⁿ' hakū'nūki. Hakū'nūki ha'ntca'
 the (ob.) then dodged about got out of hollow tree got out of. Get out of when
 asoⁿ' poska' dē xē'hé-ha'ntca' hakxī'di [Teç'tkanadi']. Teç'tkana'
 brier patch (ev.) went sat down when got angry Rabbit the (sub.). Rabbit

hakxí'di ha'tca', "I'yi'nda'hi yukě'di ko' ayande'-yuwa'yaⁿ nda'-hi
 got angry when "They are hunting you when toward the place where (See
 you are
 30 hani'," [hě'di Tcě'tkanadi']. Eo'ni-di' tcu'ñki tcě'tka-k' no'xě
 Note)," said that Rabbit the (sub.). For that reason dog rabbit the (ob.) they
 yukě'di-xya' o'ñti-k' ha'ne o-tu'xa. Ēka' Tcě'tkana' de' o'xa.
 are chasing when Bear the find they shot him Then Rabbit had gone.
 (ob.) (customary act).
 Ehe'daⁿ.
 So far.

NOTES

1. *kítěnaxtu* (*těnaxi*).
3. *tcaktcake* (*tcak*). In "O'ñti yaⁿ," etc., yaⁿ may be the nominative sign, instead of that of motion.
4. *poskiñki*, pronounced *poskiⁿ+ki* (*poska+yinñki*).
5. *iⁿskě-haⁿ*, pronounced *iⁿskě<haⁿ*.
8. *soⁿsa* in two places, pronounced, *soⁿ+sa*.
9. *akúskúsiñki* (from *akúskúsê+yinñki*), pronounced *akúskúsiⁿ+ki*.
9. *Nkakiyasí xana yahe ko. Nkakiyasí* (*kíyasí*). The author thinks that *ko* can not be translated by any single English word, and that it probably modifies *yahe*.
10. *Eyaⁿ hiⁿta*, pronounced *Eyaⁿhiⁿta+*.
16. *Kawa níki*, being pronounced *Ka'wa ni+kí*, conveys the idea, "you are here now, but I have nothing for you."
17. *duti hande*, pronounced *duti+ha'nde*. *Ande aoⁿ dě 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. *ětikíyañkoⁿni* (*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' dandé*. *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

Tcětkana' kûⁿkûⁿ kînoⁿpa' ti xyapka' ktihandoⁿ ětuxa'. E'witěxti'
 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' ětuxa'. E'witěxti' hena'ni de' kikě', ědi', aⁿyadi
 every went to they say. Very early in the morning every went though behold person
 hunt

si' naskěxti' kitoⁿni de oⁿkně ětuxa'. Aⁿya' kaka' ye'hoⁿ te'
 feet very long he first had already they say. Person what (sort) to know wished
 gone

haⁿde ětuxa', Tcě'tkanadi. "Xki'toⁿni e'yaⁿ nĕhiⁿ xyo," uyi'hi
 sign of they say Rabbit the (sub.) "I first there I reach will (?) " thought
 continuous action

5 haⁿde ětuxa' Tcě'tkanadi'. E'witěxti' kiⁿe de' ětuxa' Tcě'tkanadi'.
 sign of they say Rabbit the (sub.) Very early in the morning arose went they say Rabbit the (sub.)
 continuous action from re-
 clining

Aⁿyadi si' naskěxti' kiya' kitoⁿni de oⁿkně ětuxa'. Tcětkana'
 Person foot very long again he first had already they say. Rabbit
 gone

kide'di ětuxa'. "Kûⁿkûⁿ, xkitoⁿni te' nĕaⁿde kikě', tĕma'na
 went they say. "O grandmother I first wish I contin- though again
 home ually

yaⁿxkitoⁿni oⁿkně," ědi' ětuxa' Tcě'tkanadi'. "Kûⁿkûⁿ, ĕaⁿĕoⁿni'
 he had already arrived there said they say Rabbit the (sub.) "O grandmother trap
 before me" he

nĕoⁿ-haⁿ nĕtkohi' xĕheⁿkĕ' ndu'si xyo," ědi' ětuxa' Tcě'tkanadi'.
 I make and road I set it on I take will (?) said they say Rabbit the (sub.)
 it him he

10 "Tĕdikĕ' ětikayoⁿ," ědi' ětuxa' Tcětkana' kûⁿkûⁿ. "Aⁿya'di
 "Why you do that way," said they say Rabbit his grand- "Person
 she mother.

nyaⁿni," ědi' ětuxa' Tcě'tkanadi'. De'di ětuxa' Tcě'tkanadi'. E'yaⁿ
 I hate him" said they say Rabbit the (sub.) Went they say Rabbit the (sub.) There
 he

hi' xyaⁿ ki'ya de oⁿkně ětuxa'. Pĕkaⁿ yihⁱ to'x maⁿki' ětuxa'
 ar- when again had already they say. Waiting for night was reclining they say
 rived departed

Tcě'tkanadi'. Aⁿya'di si' naskěxti' de' kně ĕaⁿĕoⁿni' nĕtkohi'
 Rabbit the (sub.) Person foot very long had gone trap road
 or

xĕhe'kiyĕ ětuxa' Tcě'tkanadi' ětuĕoⁿni. E'witěxti' ĕaⁿĕoⁿni' doⁿhi
 set it down they say Rabbit the (sub.) he did that Very early in trap to see it
 for him way. the morning

15 tĕ' dedi' ětuxa'. ědi', Ina' ko dusi' [oⁿxa] ětuxa'. Taⁿhiⁿxti'
 wish- he they say. Behold Sun the taken [in remote they say. Running very
 ed went (ob.) past] fast

kide'. He'yaⁿ ki'di kûⁿkûⁿyaⁿ kûⁿiki'. "Kûⁿkûⁿ, kawaⁿyaⁿ
 went There reached his grandmother he told her. "O grandmother, something
 home or other

ndu'si xye'ni, iⁿske'yaⁿkĕ'," ědi' ětuxa' Tcětkanadi'. "Kûⁿkûⁿ,
 I take it but it scared me," said he they say Rabbit the (sub.) "O grandmother,
 or

iⁿkaⁿ ndu'si na'ûⁿkĕhi' xye'ni iⁿske'yaⁿkĕ' hena'ni," ědi' ětuxa'
 cord I take it I wished that I but it scared me every," said he they say
 could

Tcě'tkanadi'. Psdehi' dusi' haⁿkeyaⁿ kiya' de ětuxa'. A'tekaxti'yĕ
 Rabbit the (sub.) Knife took haⁿ keyaⁿ again went they say. He caused it to be
 and to that place (?) very near

20 ětuxa'. "Kûⁿini'xtihayĕ! Tĕdi'kikaⁿ ě'tikayoⁿni. Ndohu'
 they say. "You have done very wrong! Why have you done thus? Come right
 to me

- ya^{n'}xkiduwa'!" Ina ẽ'tikihe'di ẽtuxa'. Akı'duwaxi' kida' o^{n'}ni'
 untie me!" Sun said that to him they say. Going to one side was going back
- Tcẽ'tkana'. Pã'si ha^{n'} i^{n'}ka^{n'} ko psdehi' ko uk^{s'}a'ki Tcẽ'tkana'[-di].
 Rabbit. Stopped and cord (the knife the cut it Rabbit.
 and low-ered his head (with)
- Ina' kuwo' dedi' ẽtuxa'. Tcẽtkana' aso^{n'}ti'wa'nihiya' hi^{n'} adatetka',
 Sun up-above went they say. Rabbit between the shoulders hair was scorched,
- Inã' ẽ'tu^{ko}n'ni. Ta^{n'}hi^{n'} kide'di Tcẽtkana'. "A'tcitci'+! kũ^{n'}kũ^{n'},
 Sun did that way. Ran went home Rabbit. "Ouch! O grand-mother
- 25 ya^{n'}ñkataxnixti'," ẽdi' ẽtuxa' Tcẽ'tkana'[-di']. "Kode'ha^{n'}, nyiñkado'di
 I am burned severely," said he they say Rabbit. "Alas! my grandson
- de' a'taxnixti'," ẽdi' ẽtuxa' Tcẽtkana' kũ^{n'}kũ^{n'} ko. Ehe'da^{n'}.
 this is burned severely," said she they say Rabbit his grand-mother the. So far.

NOTES

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

1. *ti xyapka* (= *ati xyapka*). Perhaps the initial *a* was omitted because the preceding word, *kĩno^{n'}pa*, ended in *a*. *Kĩihando^{n'}*, i. e., *kĩi hande o^{n'}*.

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

9. *xẽheñkẽ*, an unusual contraction of *xẽhehũñkẽ* (*xẽhe*).

11. *nya^{n'}ni* (*iyã^{n'}*).

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

15. *Tã^{n'}hi^{n'}ati kide*, etc. The frequent omission of connecting words will be noticed. Expressed in full, the sentences read, *Tã^{n'}hi^{n'}ati' kide' ẽtuxa'*; *He'ya^{n'} kide-hã^{n'} kũ^{n'}kũ^{n'}ya^{n'} kũ^{n'}kũ^{n'} ẽtuxa'*.

21. *Akĩduwaxi kida o^{n'}ni Tcẽtkana*. The last word should be *Tcẽtkanadi*.

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

Tēnaxi', akūtxyi' na'teka n̄o^{n'} de'hiñkiyě'. Tēnaxi', tci'di'ki
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, n̄i'xtu ko
you are(=recline?) I hear wish. You have forgotten us but we

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

uⁿna'xě na'ûñkihi'. Ni'stûti t̄ko'hě ya'ñkukûti' na'ûñkihi'.
I hear it I hope (or wish). Correct very, altogether you tell it to me I hope (or, wish).

5 Akūtxyi' uk̄sa'ni hu'yaxkiyě' m'ûñkihi'. Nya'yiⁿ naxě' na'ûñkihi'.
Letter very soon you send it hither I hope (or, wish). I ask you a question I wish.
to me

No'we na^{n'}ni hiⁿya'ndihi^{n'} 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. *dehĩnĩkiyě* (*de*).

2. *Yaxkitcadaha* (*kĩtca*); *ĩnkteatuni* (*kĩtca*); *yindoⁿha* may be from *doⁿhi*.

3. *-yaⁿ* may refer to objects at a remote place.

4. *yañkukũtiki* (*kũtĩ*); *huyaxkiyě* (*hu*); *nyayĩⁿ nawě* (*hayĩⁿ*).

6. *hĩnyandihĩⁿ* (*yihĩ*).

TRANSLATION

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

5. A LETTER

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

10 ka'hena'n iyěhoⁿ'ni.
everything you (sing.) know.

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

NOTES

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

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

3. *uñktcudi* (*tcu*).

8. *nyukūtiki* (*kūtī*).

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

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 (sub.) 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 to male),	said it when to fish went		
5 ma ⁿ tu ⁿ hu du'xtaxta ⁿ na de'di.	O' atca'xti kī'di, o' huwe'di.	O' huwe'di.	O'	
leather vine jerking now and then to straighten it	Fish many were killed on his back (?)	he carried fish he cooked.	Fish	
hûwe' de'-hēd-ha ⁿ ,	mūsūda'	yī'nkī 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',	mūsūda' xa'pkaxti kdu'x-ni.	"Ta <,"	
Ancient of Brants (ob.).	Ate	Ancient of Brants dish very flat he could not eat.	Noise made by hitting with his bill	
ē' ha ⁿ ,	natia ⁿ tata'	ha'nde.	Xe'naxkana' pa o'xpa o' hûwe'.	
said when it	raising his head often to swallow	he was.	Ancient of Otters himself (only) swallowed fish cooked.	

- "Iy'xoⁿ wo'," Pûdēdna' kiyē'ndi. "Aⁿhaⁿ, nķi'yandi'pi na'." "Have you enough?" Ancient of Brants he said to. "Yes, I am satisfied."
- 10 "Hi'yandi'pi hi'usaⁿ," ki'ye haⁿ kiyo'wo utco' oⁿni kûstû'ki "You are satisfied how possible?" said to when more he took it up set it down before him (strong denial) him
- haⁿ i'ndi kiyo'xpa kîde'di. Pûdē'd-na kîde' haⁿ, "Wite'di ko when he (Otter) ate it up for rapidly. Ancient of Brants started when, "To-morrow when him home
- eyaⁿhiⁿ-ta'," kiyē'di Xyini'xkaka' Pûdē'dnadi. Xyi'nixka'di "reached there" said to him Ancient of Otters (ob.) Ancient of Brants (sub.) [Ancient of] Otters (male to male) 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'," ě' haⁿ, o'kūk de'di, maⁿtu'hu du'xtaxtaⁿna de'di. "Be sitting" (male to male), said it when to fish went "leather vine" jerking now and then to straighten it
- 15 O' atca'xti kî'di, o' huwe'di. O' hûwe' de'-hēd-haⁿ mûšûda' yi'ñķi 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. Ptcoⁿ-yaⁿ kuwě'ni kaⁿ' he filled. Filled when Ancient of Otters he set it down Nose the could not get when for him. (ob.) for him. in it
- kdu'x-ni. Pûdēdna' du'tcētce'hi akaⁿ'tci Xyini'xkana'di. Tca'na he could not eat. Ancient of Brants he let it drip often licked it up Ancient of Otters the Again (sub.)
- o'xpa Pûdēdna'di o' hûwe'-yaⁿ. "Iy'xoⁿ wo'," kiyē'di. "Aⁿhaⁿ, nķi'yandi'pi na'." "Kē! hi'yandi'pi hi'usaⁿ. Ě'tikiyañkoⁿ' xkudi' I am satisfied "Nonsense! You are satisfied how possible? (strong denial) You treated me so I came back hither
- 20 naxo'," kiyē' haⁿ tēna'x ksâ'. Etu'xa. in the past," he said when friend broken. They say it. to him

NOTES

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

1. *Pûdēdna*, "the Ancient of Brants," as distinguished from *pûdeda*, "a brant of the present day." So, *Xyini'xkana*, "the Ancient of Otters," as distinguished from *xyinixka* or *xanaxka*, "an otter of the present day."

4. *okūk dedi* (*o* and *kūk*). *Duxtaxtaⁿna* (*ataⁿ*): see *duxtaⁿ dedi*. *O atcaxti*, "many fish were killed;" but [*o*] *atcayə*, "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. *natiatata*, to raise the head often in order to swallow something, as a duck, goose, or chicken does; but *ata*, to raise the head, as a person, dog, or horse does.

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

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

11. *kiyoəpa* (*əpa*, see 8).

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

16. *kyustúki=kústúki* (6). *Kuvěni*, negative of *uwe* (see *wahe*, to go into).

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

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

TRANSLATION

Once upon a time the Ancient of Brants and the Ancient of Otters were living as friends. One day the Ancient of Otters said to the Ancient of Brants, "Come to see me to-morrow," and departed. When the Ancient of Brants reached the abode of the Ancient of Otters, the latter being exclaimed, "Halloo! I have nothing at all to give you to eat! Sit down!" Then the Ancient of Otters went fishing, using a "leather vine," which he jerked now and then in order to straighten it. Many fish were caught, and when he reached home he cooked them. When the fish were done, the Ancient of Otters put some into a very flat dish, from which the Ancient of Brants could not eat. So the Ancient of Brants hit his bill against the dish ("*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 ewitě'xti e'yaⁿhi' yūhi' yo'hi yaⁿ-kaⁿ' ka'wa kitā'ni
Ancient of Opos- very early in to reach he thought pond the (ob.) what he first
sums the (sub.) the morning there
- e'yaⁿhi oⁿ' ayo'hiyaⁿ a'du haⁿ' kī'de oⁿ kaně eyaⁿhi Ska'kana.
got there long ago the pond around it when had gone home reached Ancient of
Opossums.
- Etīke' xoⁿ'ni ekekaⁿ'k kū'teko Skakana'di. Kū'teko ha'nde ha'ně
He did that all the and then lay in wait Ancient of Opos- Lying in wait he was he found
time ago for him sums the (sub.) for him him
- Atuka'. Kika'dētu haⁿ', "Tci'dīke andede' ewitě'xti kine'tu ko'
Raccoon. They talked when "Which of the two very early in they get up if
together the morning
- 5 hayo'ha dē adudi'." "Ńki'yaⁿ nkanaⁿ'pini' xana'," Atuka' he'di.
pond that he goes "I sleep I do not till day indeed," Raccoon said that.
around it." [=I do not sleep till day]
- Skakana' he', "Ńkind-hě' Ńki'yaⁿ nkanaⁿ'pini' xana'," he'di. Ě
Ancient of too "I too I sleep I do not till day indeed," said that. Said
Opossums [=I do not sleep till day] it
- haⁿ' ka'dě: Atuka'na kidě'di hiⁿ' Skakana' hě kidě'di. Kīde' haⁿ
when they went Ancient of went home when Ancient of too went home. Went when
Raccoons Opossums home
- kī'di haⁿ' ayu-xo'tka taho' yaⁿ' nē-kde'. Ina' kuhi'xti kī'ně haⁿ'
reached when hollow tree lying he was sleeping Sun very high he arose when
home down so long.
- dě'x-ně. Atuka' kī'tāni oⁿ' yohi-yaⁿ' apě'ni, xoⁿ'niyo'hiyaⁿ de
was going. Raccoon he first long pond the went crawfish the that
before around it
- 10 oxpa'. Kīdě'x-ne yaoⁿ' Ska'kana'di naxě' ne'di. Ind-he' yaoⁿ'ni:
he He was going singing Ancient of listening was (std.) He too sang
swallowed. home Opossums
- "Hi'na ki'-yu wūs-se'-di." Atuka'di o'kxipa. Atuka'di xoⁿ'niyo'hi-
[Song of the Opossum]. Raccoon the (sub.) met him. Raccoon the (sub.) crawfish
- yaⁿ o'xpa. "Ńka'dit o'di' xkīda' o'ni Ńkiyaⁿ' te haⁿ," Atuka' hě'di.
the he "I have been eating I was going I am sleepy," Raccoon said
swallowed. so long home (in the past) that.
- "Ńkind-hě' Ńka'dit o'di' Ńki'yaⁿ'ti'-xti xkīda' 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.)
- yě'tepi wa'di. E'keoⁿ'nidi kītě' noⁿdě' kīkě' kīně' de' oⁿ kane'di
tells a lie always. Since then hits it throws it although he gets has gone already
up
- 15 yě'tepi wa'di Ska'kana'di. Etu'xa.
he tells a lie always Ancient of Opos- They say.
sums the (sub.)

NOTES

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

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

4. *tci'diki ande'yañka'* would be "which one of them (way off, not seen);" *tcuwa'haⁿdě'yaⁿ*, "which one (if seen)."

8. *taho' ně-kde'*, would be "he lay down so long;" *æna^m'x sah'i'wyě*, "he was standing so long," or *siⁿhi^w někdě'*, "he was standing so long."

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

9. *apěni*=*adu'di* (stem *du*).

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

TRANSLATION

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

8. THE WILDCAT AND THE TURKEYS

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

haⁿ' paⁿhiⁿ' *utoho'* *xa'nina'ti* *ha'nde*. *Ma' iⁿtcī'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' *doⁿ'hi* *hi'* *paⁿhiⁿ'-ka* *kiya'* *kiye'* *kaⁿ* *utoho'* *kaⁿ* *dūkūtkě'*
 to lie in it to see how it is bag (ob.) again said to when he lay when he tied it
 in it him in it

de' - hěd - haⁿ' *Tûmo'tekana'di* *xa'ninati'* *kde'*. *De'-heyaⁿ'* *kīdi'* *kaⁿ*
 that finished when Ancient of Wild- rolled it off for some So far he when
 cats (sub.) timé. reached
 again

- 5 kĭdu'wĕ Tĭmo'tekana. "Pixti'," hedi' Ma' i'ntcina'di. I'xt-hĕ' utci'
untied it Ancient of Wild- "Very good," he said Ancient of Turkey They too they lie
for him cats. that gobblers (sub.) in it
- doⁿ'xtu hi kiyĕ-'daha' Ma' i'ntcina'di. Ado'pi yuĕ' yañka'
they see he said to them Ancient of Turkey Young they are the (ob.)
how it is gobblers (sub.) [=The young ones.]
- ko'x-ni yuĕš'di kiĕš' ĕ'tiĕoⁿ'-daha' ant-kde' so'sa' utoho' dükütĕkĕ'
they were unwilling though he treated he till one lay in it he tied it
them so was
- paⁿ'hiⁿ' yañka' a'ntatc-ko'ye de'ye dĕ' kûdĕ'ni. "Soⁿ'sa detiĕe',"
bag the (ob.) he placed it cross- sent it then did not go. "One that is the
wise (with the end of reason,"
toward him) off (?)
- e'di Tĭmo'tekana'di. "Wi'xkaxti ĕ'tiĕe. Kiyow'wo utoho' hi'," kiyĕ
he Ancient of Wild- "Very light that is the Another lie in it let(?)," kiyĕ
said cats (sub.) that reason. (More?) to
- 10 kaⁿ, utoho' kiyow'wo paⁿ'hiⁿ-yaⁿ' dükütĕke'. Axe' a'nû-dĕ kĭdĕ'di
when lay in it another bag the he tied. Shoulder he laid it went
home
- Tĭmo'tekana'di. He'yaⁿ kĭ'di iⁿ'pi. Iⁿ'pi haⁿ, "Koⁿ'ni', ka'wa
Ancient of Wild There he got laid it Laid it when, "O mother, what
Cats (sub.) home down
- ñĕkăkĭ'x kĭ'di ĕama'ñĕiya'. Idu'wĕ idoⁿ'hi ya'nda na'," he'di.
I carried on I have Beware beware you you be lest," he said.
my back come home. you untie look at it that.
- Ĕhaⁿ' kûpa'hăni. Kûpa'hăni kaⁿ' koⁿ'niyaⁿ', "Ka'wakehi' ha'ndehaⁿ,'"
And he disappeared. He disap- when his mother, "What is that, anyhow?"
then peared
- kiyĕ' haⁿ, paⁿ'hiⁿ-yaⁿ' du'wĕ. Du'wĕ kaⁿ' soⁿ'sa-k du'si. Soⁿ'sa-k
she said when bag the untied. Untied when one (ob.) she held. One (ob.)
it to
- 15 du'si haⁿ yukpe'-yaⁿ a'kipta'ye daⁿ axe'-yaⁿ a'kipta'ye daⁿ haⁿ,
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' ndaⁿ'ni nu+," hĕ'di. Ĕkaⁿ' Tĭmo'tekana'di taⁿ'hiⁿ ma'ñĕi
"Four I hold help!" she said And Ancient of Wild- was running
that then cats (sub.)
- na'xĕ haⁿ e'yaⁿ kĭ'di. Sû'psûpi hu'x mañĕi': pa' nati' po'tĕki
he when there he reached Black here he was coming head for round
heard again. and there nothing
- y'i'ñĕi hu'x mañĕi' e'yaⁿ kĭ'di. Koⁿ'niyaⁿ' kyaⁿ'hi ha'nde naha'
small he was coming there he reached His mother he was scolding her after
again.
- Ma'-yaⁿ te'yĕ. U'a hi' kiyĕ'di koⁿ'ni'-yaⁿkaⁿ. Kiyĕ' kaⁿ ue'di.
Tur- the he killed. To cook he told her his mother the He told when she
key it (ob.) her cooked it.
- 20 U'e de'-hĕd[aⁿ] kaⁿ' tiⁿ'hiⁿyoki'-yaⁿ' u'wa hi' kiyĕ'di. "A'ya'
Cooked that finished when a room at the side to enter he told her. "Persons
it
- tahi'xti iⁿ'hiⁿ dande'," kiyĕ'di koⁿ'ni'-yaⁿkaⁿ. Ĕkaⁿ' u'we haⁿ'
very many they come will," he told her his the (ob.) And then she en- when
mother tered
- do'di dükütĕkĕ'—Ndu'x-ni hi' yŭhi' ĕ'tiĕĕ nixki' do'di dükütĕkĕ'. Te
throat she tied it I am not to she for that because throat she tied it. Dead
eat it thought reason
- oⁿ' nañĕi'. Tĭmo'tekana'di iⁿ't-pa' kaⁿ Ma huwe' duti' ĕoĕo'hĕ ne'di.
she sitting. Ancient of Wildcats he him- when Turkey cooked he ate he was making a
was (sub.) self noise by walking
[=he back and forth.
was alone]
- Koⁿ'ni naxĕ'na'ñĕi hi'yŭhi' ĕoĕohĕ' tu'wa kĭ'di nĕ'di, adĕtĕko' nĕdi',
His was hearing as he thought made a back and forth he was he was contin-
mother she sat noise, etc. walking talking uously
- 25 tĕnasĕ' nĕ de'-hĕd-haⁿ' "Xkĭdĕ'di na'," ĕ hiⁿ, ĕoĕo'x ĕ hiⁿ'
he was con- that fin- when "I am going home ." he when made a said when
rattling tin- ished said noise, etc.
(some- uous-
thing) ly

kiya' kipa'nahi kiyo'wo kiya' kide' kōko'x ě hi' in'txahē'ni ě'tikē nē oⁿ
 again turned around another again went he made said when he alone was doing it
 home a noise,
 etc.

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

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

kiyē'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 when dead was
 the door the door

30 nañki'. Paⁿhiⁿ teūpaⁿ-k adūksē' haⁿ kox-ta'di.
 sitting. Bag old (ob.) he put when he ran off.
 over her

NOTES

1. *teidikē niki*, "What is the matter," or "what result;" "there is none" = *Qegihā*, "aⁿ *ḥiṅge*, e'^a *ḥiṅge*, "in vain, to no purpose."

2. *Mu iⁿteina*, "the Ancient of Turkey gobblers;" *iⁿtei* < *iⁿteya*, "an old man;" -*na*, "the Ancient one," or eponym used in the myths in forming the name of each mythical character, as *Teētka-na*, "the Ancient of Rabbits;" *Tūmotckana*, "the Ancient of Wildcats;" *Pūdēd-na*, "the Ancient of Brants," etc.; *ind-hē*, "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-hē utoho doⁿhi hi paⁿhiⁿ-ka kiya kiye* (2, 3); *doⁿxtu hi kiyē-daha* (6); *utoho hi* (9); *ua hi* (19); *uwa hi* (20); *ndux-ni hi* (22); *naxēnañki hi* (24); et passim.

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

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

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

7. *kox-ni = kahaⁿni*. *ant-kde*, in full, *ande* or *hande* and *kde* "he continued doing so until —."

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

11. *Koⁿni*, "O mother;" *koⁿniyaⁿ = ūⁿniyaⁿ*, "his mother;" *n̄kaki^x kidi* from *kix kidi* (< *kī*, *haⁿ*, *kidi* ?); *kamañkiya*, 1st sing. archaic for *n̄kiⁿpi* (< *iⁿpi*).

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

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

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

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

17. *Sûpsûpi . . . eyaⁿ kîdi*. The exact force of the clause referring to the head of the Wild Cat is not clear to the writer.

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

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

25. *hiⁿ = haⁿ*; as *xyiⁿ = xyaⁿ*.

TRANSLATION

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

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

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

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

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

9. HOW KUTI MAÑKDĚ MADE PEOPLE

Ku'ti ma'ñkdĚ aⁿya' 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 aⁿx^ti'-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, aⁿya'wodi, "Tci'diĥe
 for them (fut. sign) he went. What was standing after he had another person "Why
 up straight gone (sub.)

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

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

kĭ'di. Aduti'-k kikoⁿ'-daha' da'nde ha' kĭ'di xe'ni kaⁿ aduti' de'ĥedaⁿ
 he came Food (ob.) to make for them (fut. sign) then he came but when food that finished
 back. back

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

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

kĭ'dikiyi' dāha' xe'ni, Aⁿ'ya' sahi-yaⁿ' kĭdū's-ni, Kĭtsaⁿ'yadi dusi',
 he sent it back to but Indian the did not take American the he took
 them it from him (sub.) it

10 akĭdi'xya du'sioⁿ'ni e'ĥeoⁿ'nidi' Kĭtsaⁿ'ya a'kidixyoⁿ' iⁿ'spě'xtitu.
 letter he took it therefore American to write they know very
 well how to do it.

Eĥehaⁿ' a'ni ksě'pixti' nax-kaⁿ' hanĚtu'. Kĭtsaⁿ'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. ěkaⁿ' To'we-yaⁿ a'kiyaⁿ toho'; e'ĥĚd-xyiⁿ' Aⁿ'ya-sa'hi-yaⁿ ĥĚ'
 in the And then French- the next he lay; afterward Indian the too
 past. man

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

oⁿ'ni, kasaⁿ'ni: a'ni-ya'ndi xwitka'xti kaⁿ kasaⁿ'ni oⁿ'ni. Ĥĥekaⁿ'
 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'ĥedaⁿ' ata'mĭni-pa' akĭta' anda-he' kihi' 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.)	kíduptča'siye caused to be flat for him	ka ⁿ ' when	ani-ya ⁿ '-ka ⁿ wa- the (ob.) ter.	xwitka'xti very muddy	dīkohé'. 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	sūpi'xtitu' they are very black	xa. as a rule.	Étu' xa. They regu- say larly (?).

NOTES

Biloxi version of the story of the Garden of Eden.

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

1, 2. *Y^an^x nedi*, no attitude specified.

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

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

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

8. *akidiwoⁿ*, rather *aküđëxyi oⁿ (kđë)*.

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

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

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

TRANSLATION

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

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

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

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

10. WHY THE BUZZARD IS BALD

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

dí'x-towě wite'-yaⁿ tcúma'naⁿ dě' nahadi' nate'daⁿyě. Ekaⁿ' o'
he filled to morn- the the next he nahadi' nate'daⁿyě. Ekaⁿ' o'
the top ing the next he went boat he filled half And fish
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.)

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

5 na," ki'yě kaⁿ' kided'. Eyaⁿ' kī'di haⁿ', "Ani' ndoⁿ'ni nķa'nda hi'
" said to when went There reached when "Water I see not I continue (sign of
him home. home home home thought,
etc.,
=ought)

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

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

ti' kū'dūksa'yě doⁿ'hi ne'di. Ekaⁿ'haⁿ' "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

tcīdīķe' ni'kixti. "Ka'tcīdīķe' hoⁿ'na nķande' na," hē haⁿ', kū'dūksa'
how not at all "Ant just like I am ," said when crack
[=altogether in vain] that

10 yinķixti' u'wě haⁿ, "Tcī'dīķe' iyaⁿ'hiⁿ hi' ina'nķi wo," kiyēdi. Ēkaⁿ'
very small he when "Why you cry (see you sit ?" said to her. And
in note)

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

Pisī'de ko' nķind-hě' teya'nķa 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'yě kaⁿ' a'kuwe de'di. Heyaⁿ' a'hi. Heyaⁿ' a'hi haⁿ
ally ?" he said when she took him away. She reached there She reached there when
to her with him. with him

aⁿ'xti' yaⁿ kīde'di. E'yaⁿ a'hi tox ma'nķi. Ēkaⁿ 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 xi' nitoⁿ'xti naskī'xti. Ēkaⁿ' tē'yě. Nixu'xwi
bad the some- myste- very large very tall. And then he killed Ear
(cunning) thing rious it.

soⁿ'sa kīdakxo'pi, pteoⁿ'-yaⁿ kī'dakxo'pi : ē'tīķoⁿ' 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.)

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

NOTES

1. *tca'yixti*. Before *xti*, *ě* becomes *č*, as in *nashě*, *naski'-xti*; *iⁿspě*, *iⁿspě-xti*, etc.

3. *oya*, according to the Biloxi archaic for *odi* (sic); rather for *oyaⁿ* (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. *amawo*, i. e., *ama arwo*.

9. *hoⁿna*, archaic for *eke*.

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

12. *tcak tīdūwi xa wo*, archaic for *tcak tīdūwi xya*.

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

18. *Hind-hē* instead of *ind-hē*; so, *haweyetu* (22) for *aweyetu*. *Niawaw yaⁿ*, in full, *nixawwi yaⁿ*, as in 23.

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

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

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

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

26. *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 oⁿca*.

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-	Mén	was killing many of	in the	Therefore		people	
Turkey	ning one	(People)	them as he ran	past.				
anabi ⁿ '-ka ⁿ	na ⁿ pu ⁿ 'ni	ha'nde	o ⁿ 'nidi	e'keo ⁿ 'ni	ũ ⁿ 'na ⁿ ho ⁿ 'ni.	A ⁿ ya'		
hair (ob.)	wore as a necklace	was	because	therefore	he has hair.	People		

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

Aⁿya' tei'dikoⁿ te'tu hi ni'kixti taⁿhi'-xti kaⁿ Tcu'ñki a'kûtitaⁿtu
 People' how to do they kill it in or- der to not at all he ran so as Dog they set him
 on it

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

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

hi' kiye'tu xe'ni adu'ti hena'nixti mañki'. Ekekaⁿ, "Aduti'
 that he they said but food all kinds were there. And then "Food
 should to him

kû-da'nixti ndu'ti nka'nda he', he'di Tcu'ñki. Ekehaⁿ
 infe- superfluous I eat it I continue shall" said that Dog. And then
 rior, (=what is left)

sûⁿnihoⁿni' ne kaⁿ du'si mantk de' xěhě du'ti ha'nde oⁿni.
 mush sit- (ob.) he took he went aside sat down was eating it in the
 ting past.

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

NOTES

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

4. *taⁿhi'-xti*, for *taⁿhiⁿ-xti*.

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

9. *mantk de*, in full, *mant-kaⁿ de*.

TRANSLATION

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

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

12. THE ANT, THE KATYDID, AND THE LOCUST

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

TRANSLATION

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

13. THE CROW AND THE HAWK

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

NOTES

1. *Aⁿtckahoⁿna*, identical (?) with *Aⁿtcka-na* of 2. The exact signification of the syllable "hoⁿ" is not clear (see *taⁿtoⁿna*, p. 47). *Tando-yaⁿ*, "her younger brother," used where we should expect to find *suⁿtkaka*, "his younger brother." *Pawëškana* is represented as a female in this myth. *Eke-hande-kaⁿ*, "at length," from *eke*, "so;" *hande*, idea of continuance; *kaⁿ*, "when;" *tëdi*, instead of *tëdi*; *yinⁿkati=yinⁿkatiyaⁿ*.

2. *Eke-oⁿni kaⁿ* seems to be identical with *eke oⁿni-di*; *atco-doⁿ-ta hande oⁿni* (sic)—perhaps *aⁿtcodoⁿ-ta* is another form of *aⁿtcodoⁿ*, "to mourn for the death of a relation;" *hande* expresses continuance, and *oⁿni* 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-yaⁿndi* *yi'niki* *kso'woⁿ* *na'niki* *haⁿ*, *soⁿsa'* *Aⁿ'tckahoⁿna*
 Person old the (sub.) son she raised she sat and one Ancient of Crows
 them

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

aⁿya^o'-yaⁿ. *Ade' oⁿnidi'* *soⁿsa'* *nasuki'* *o' dixyiⁿ'* *awo'-yaⁿ* *ko'*
 man the. They went as one squirrel killed other the (sub.)

aⁿsuna'-k *o' dixyiⁿ'*, *e'tike* *kiⁿ'hiⁿ* *haⁿ'* *nasuki'* *Aⁿ'tckahoⁿ'na*
 duck (ob.) killed thus they arrived when squirrel Ancient of Crows

5 *ku' haⁿ*, *awo'-yaⁿ* *aⁿdehaⁿ* *ko' aⁿsuna'-k' ku'*. *Ekaⁿ'* *nasuk' a'dusudu'ye*
 gave and other the duck (ob.) gave. And squirrel she was singing

haⁿnde *oⁿdi'*, *psnunu'nta* *awa'hiye*. *Ekehaⁿ'* *Adu'skana'* *a'puduxka'*
 off the pair [see midnight she got it And then Ancient of industrious
 onde', cooked. Wood-rats
 15]

wa'di *aⁿsuna'* *du'staⁿstaⁿ'hiⁿ* *de-hed-haⁿ* *ue' awa'hiye'*. *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'-hed-haⁿ'* *yaⁿ'* *hamax kaⁿ* *Aⁿ'tckahoⁿ'* *naxa'xa awa'hiye'*,
 the feeding her that finished when sleeping they lay when Crow just then she finished
 ing cooking,

psnunu'nt *kaⁿ* *awa'hiye haⁿ'*, "Awa'hiⁿke ni". *Kine' ha duxtu-te'.*"
 midnight at finished and "I have finished. Arise and eat ye" (female
 cooking cooking to males)

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

- Ńkixoⁿ'pi ni<," ě haⁿ' kiya' yaⁿ'ni. Eķekaⁿ' Aⁿ'tckana'di
 I have had plenty . " said and again slept. And then Ancient of Crows
 woxakī' na'ñki haⁿ', wite'-yaⁿ a'kītūpe' de'di. A'kītūpe' wa' ande'
 ashamed sat and next the to carry went. She was carrying some-
 morning thing all the time.
- Aⁿ'tckana'di na'wi kaⁿ eķēd-xyiⁿ' Adu'skana ko pūsi' -yaⁿ kaⁿ'
 Ancient of Crows day when after that Wood-rat the (sub.) night the when
 a'kītūpe' ne kīdē', na'wan-dixyiⁿ' yaⁿ'x ne kde'-pūsi'; kiya' tēūmana
 was (stood) carrying all day was sleeping till night again long ago (?)
- 15 a'kītūpe' de'di pūsi'd-xyiⁿ. Ě'ṭiķē'tu o'de' Aⁿ'tckanadi, "Ku'hadi
 to carry went night when. They did after(?) Ancient of Crows, "Up-stairs
 that (see o'di', line 6.) (sub.)
- doⁿ'xtu-tē'. Pūsi' adadi' yuķē' ko yihi'xtitu ha'ni. Ńkint ko'
 look ye (female to males). Night gather at they who the most might have (?) I (sub.)
 na'wi ñkada' ñkande' ko yañktei'diķē ni'ki ni'. E'tūxkiķē'. Kuhadi'
 day I gather I am I am of little or no account. It makes no difference. Up-stairs
 doⁿ'xtu-tē'," ě kaⁿ kohi' aditu' kaⁿ, teina' psohē' teuteū'k ma'x
 look ye" said when up- they climbed when very few corner piled here (ob.) lay
 (female to males) stairs and there
 kaⁿ, "U+! ēdidiⁿ' uti' ě'ṭiķē'," ě 'haⁿ, daⁿ du'ti de'-hēd-ha' eķekaⁿ'
 when "O! (See Note.) " said and took ate that finished when and then
- 20 Adu'skana hē', "Na'wi ada'di yuķē'ko ayi'hitu ha ni'. Ńkint ko'
 Wood-rat too, "Day gathers at they who they have may I (sub.)
 much have (?)
- pūsi' haⁿ ñkada' ko yañktei'diķē ni'ki ni'. E'tūxkiķē'. Kuhadi'
 night when I gather I am of little or no account . It makes no difference. Up-stairs
- doⁿ'xtu-te'," ě' kaⁿ Aduskana'. Aditu' kaⁿ, Hidē'de nedi'! u'ti-yaⁿ
 look ye" (female to males) said when Wood-rat. They when, They were falling mast the
 climbed up continually
- a'yix wa'di. Eķekaⁿ' xo'hi-yaⁿ ahiskē' wa' daⁿ duti' de- hēd- 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
- teīpu'xi ado'pixti kteiⁿ'hiⁿyē'. Eķoⁿ haⁿ' Aⁿ'tckahoⁿ'na' ko teiⁿ'to'hū
 blanket very new she covered [wood-rat]. Did when Ancient of Crows blue cover
- 25 teū'paⁿ kaⁿ' kteiⁿ'hiⁿyē Aⁿ'tckahoⁿ'na. Eķehaⁿ' iñkana'ñk-wadē'
 decayed (ob.) she covered [Ancient of Crows] Ancient of Crows. And then sunrise toward
- udu'nahi de'di. Eķehaⁿ' ayitū't sūpi' a'xēhe yaoⁿ' na'ñki. Eķehaⁿ'
 turned went. And then stump black sat on sang sat. And then
- akīdi' xaxa'hi du'si haⁿ aⁿ'teka tūkpē' o'di', "A+!-a+!" e' haⁿ'tea de'di.
 insect rough here took and crow she changed "Caw! caw!" said awhile went.
 and there into it
- E'ķe oⁿ'nidi' oⁿhoⁿ' ě'ṭiķihe'tu xa'. E'tu' xa. E'ķēd-xyiⁿ' Adu'skana'
 Therefore crying they say that always. they regu- After that Wood-rat
 say it larly.
- ko teīpu'xi kteiⁿ'hiⁿt kaⁿ' adu'ska tūkpē' haⁿ isa'-k uwē' oⁿ'nidi'
 blanket she covered when wood-rat changed and thicket (ob.) went be-
 her into it into cause
- 30 e'ķe oⁿ'nidi' hiⁿ oⁿ'xti xya'. E'tu' xa.
 therefore hair is very always. They regularly. say it

NOTES

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

2. *Yiñkado^{ntu}*. 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; *anyaŋo-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; *psnñnñnta* (*psi*).

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

10. *Ñkaduñedaⁿ* = *ñkaduti*, *edaⁿ* (*ti*).

12. *akñtüpe*, not "to carry on the back" (*kñ'di*) nor "to lay on the shoulder" (*anñ dē*), but to carry, either on the shoulder or in a wagon, etc.

15. *pūsñd-wy^{iñ}*, contracted from *pūsñ dixy^{iñ}*, during the night.

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

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

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

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

24. *tc^{iñ}tohñ*; used here for *tohñ*, "blue;" *tc^{iñ}* may be compared with *ktc^{iñ}* in *ktc^{iñ}hiⁿyē* "to cover."

25. *iñkanañk-wadē* (*ina*, "sun;" *akanaki* or *akanñki*, and *wadē*).

26. *ayitūt* (*tudi*).

29. *ktc^{iñ}hiⁿt* (*tc^{iñ}*).

TRANSLATION

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

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

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

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

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

15. AMA KĪDUNAHĪ, OR THE WORLD TURNED OVER

Ama' kĭdu'nahix kaⁿ aⁿ'ya de' tca oⁿ'ni etu' xa. Eĕkaⁿ
 Earth rolled [or turned when people this they died (in they say regularly. And then
 over and over?]

aⁿ'xti soⁿ'sa aⁿ'tatka' noⁿ'pa'yĕ daⁿ ayaⁿ'-k aⁿo'wĕ naⁿĕk oⁿ'ni.
 woman one child she took two finished (?) tree (ob.) she lodged in it sat in the past.

Na'x kĭde' ani-yaⁿ' xĕ'pi kaⁿ tci'dikĕ de' t'ĭdupi' hi ni'ki nax
 Sat till water the went down when how to go to alight none sat

kaⁿ' Ĕ'xka-na'skĕ-na' kaⁿ "Tĭdu'wi-yaⁿka-te," kiyĕ' kaⁿ, "e'ke
 when Ancient of Red-headed when "Help me to get down" she said to when "so
 Buzzards (female to male), him

5 ko' aⁿ'tatka' soⁿ'sa iku' hi ni'," kiyĕ'di. Kiyĕ' kaⁿ tĭdu'wiyĕ
 if child one I will give to you" she said to him. She said when he helped her
 (female speaking) him to get down

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

du'stūki na'ñk̄ oⁿ'ni, si'ndi-pa' kīduspě' na'ñk̄ oⁿ'nidi' si'ndi-
 grasped with sat in the past tail alone sank in the sat in the past, tail
 their claws because water

pa'di soⁿsoⁿ'ti yukě' xya etu' xa. Oma'yi-na' ẽ'tikě nañk̄
 only why all sharp at they are always they regularly. Ancient of Yellow- was there sat
 the ends hammers

oⁿ'ni, e'ke oⁿ'ni si'ndi-pa soⁿsoⁿ'ti. Pūka'yi hě' ẽ'tikě na'tci-k
 in the so in the past tail only all sharp at Large red- too was there cloud (ob.)
 past the ends. say woodpecker

10 du'stūki na'ñk̄ oⁿ'ni:e hě' si'ndi-p soⁿsoⁿ'ti. Te'-iñkayi ehe'tikě
 grasped in sat in the past he too tail alone all sharp at Ivory-billed was there
 his claws the ends. woodpecker too

na'ñk̄ oⁿ'nidi' sindi'-p soⁿsoⁿ'ti etu' xa.
 sat in the past, tail alone all sharp at they say regularly.
 because the ends

NOTES

1. *Kīdunahi*, probably contracted (judging from the *x*) before *kaⁿ*, 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. *Ēxka-naskě-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. *Kūdēška*. "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, "*Ki'-ti-ti'-ti'-ti'-ti'-ti'-ti'*." The white people call it the "Kate bird."

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

TRANSLATION

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

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

16. THE RABBIT AND THE OLD WOMAN

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

Tcētkanadi' aⁿ'ya' xo'hi tūkpě' heyaⁿ'hi. Aⁿ'ya 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 ukša'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 (?)

ha'nde haⁿ' te'x maⁿx kaⁿ' ane' yuķe' 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 a'ne. Tcētkana'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

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

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

kaⁿ ti' una'kteiktci-de' u'tūpī 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 nateķě' noⁿ dė'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' dė'di, aⁿ'ya^o' tūkpě' haⁿ' mahě'
gourd cut in the he took and crying out went man changed and crying
two into out

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

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

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

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

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

Etū' xa.
They say regularly.

NOTES

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

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

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

5. *kiyaxtu (yih̄i)*.

6. *ēt̄īke 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. *Teȳe xȳe na*, "let us kill her;" analogous to *kūt̄īki xȳe na*, "let us tell it;" *aku xȳe na*, "let us feed him;" *atam̄ni xȳe na*, "let us work," etc.; *hapsūktu (ps̄uk)*.

9. *noⁿ d̄ede*, probably intended for *noⁿ d̄'edi*.

11. *ko-k̄*, in full, *ko-kaⁿ*, "gourd, object of an action;" *ps̄uk̄iyañk̄*, contracted from *ps̄uk̄i yaⁿ-kaⁿ*.

13. *yīñk̄oⁿ nañk̄ oⁿni*, "he sat married;" (1, married; 2, sit; 3, past sign). The act of sitting beside the woman in the presence of the chief and others constituted the public marriage ceremony.

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

TRANSLATION

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

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

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

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

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

PĚskana' kuⁿkuⁿ'yaⁿ-di axi'kiyĕ, iñkane'yĕ ha'nde oⁿdi'.
Ancient of Tiny grandmother (sub.) shut him up caused him [she] was in the
Frogs to make him mysterious to vomit past(?).

Iⁿtohe'daⁿyĕ haⁿ' a'kuwĕ haⁿ' iñkana'ñki uwa'dĕ udunahi' yaoⁿ' niĵ
She finished [mak- when took him and sunrise toward she turned sang walked
ing him brave ?] along

ne'. Ekekaⁿ' Ta'toⁿ'na' ki'di kaⁿ', "Itū'ksik dĕ' dusi' doⁿhoⁿ-tĕ',"
moved. And then Ancient of came when "Your sister's this grasp look at him" (fe-
Panthers there son male to male)

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

5 haⁿ' e'yaⁿhi'. PĚskana' ki'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

yatka' xoxo'ki po'teka de oⁿ'ni. Ekekaⁿ' kiya' de'di. Ekekaⁿ'
jaw broken here and there short went in the past. And then again went. And then

kiya' yaoⁿ' niĵ nĕ' kaⁿ' Oⁿ'ti' kiya' ki'di kaⁿ', "Itū'ksiki' idu'si
again singing was when Bear again came when "Your sister's you seize
walking son him

doⁿ'hi haⁿ' da-tĕ'," ki'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]

haⁿ' u du'si PĚskana'. Ekekaⁿ' du'si ayiⁿdūko' kaⁿ' si'ndi tu'di
and com-grasped Ancient of. And then grasped whipped him when tail [at the]
Tiny Frogs. him against the tree root

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

niĵ nĕ' kaⁿ' Yanasa' kiya' ki'di. Ekekaⁿ' 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'tātĕu' tca'yĕ a'nde naha' u du'si PĚskana'ka. Ekekaⁿ' 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 (ob.). him

ayaⁿ' iⁿdūko' kaⁿ' tiⁿaska' kso haⁿ' toⁿxka' dĕ' kaⁿ' iⁿtcpe' yuĕ' naha'
tree whipped when back of broken and hump- went when laughed they after
him against it the neck backed at him were

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

ehé', "Itáksi' dé' idu'si doⁿ-tě'," ki'yě kaⁿ pítčé' tidupi' haⁿde
to him "Your sister's this you grasp look at him" said to when leaping alighting he was
too (?) son him (female to (him) up

naha' u du'si. Eķekaⁿ ayaⁿ iⁿdūko' kaⁿ pūtecoⁿ xoxo'ki haⁿ
after com- seized. And then tree whipped him when nose broken here and
ing him. against

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

naⁿñki daⁿde na', Eⁿaⁿ'x kiķé' ita' kinoxwoⁿ yaⁿ iⁿhiⁿ yaⁿ'xa
I sit will (see Note.) (see Note.) deer chase him arrive nearly

20 i'ñkūđūtaⁿ daⁿde na', "kiyě' haⁿ, eķehaⁿ, "Pěs! pěs! ñķedi'
I urge you on will said to and and then "(cry of the Tiny Frog) I say it
[him]

ko, tciwa'ya-ta', "kiyě' haⁿ eyaⁿhiⁿ diķo'he ko, "Pěs! pěs! pės!
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', "kiyě' oⁿni.
I say will So (?) when (male to male) do your best" said to in the
it (male to male) [him] past.

Etu' xa. E'keoⁿnidi' Pěskana' ohoⁿ hande' dixyiⁿ ita' kinoxwoⁿ
They regu- Therefore Ancient of crying he was when deer runs after him
say larly. Tiny Frogs out

yaⁿ'xa etu' xa aⁿya'adi.
almost they regu- people
say larly (sub.).

NOTES

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

1. *awikiyě* (*xi*, "mysterious," "superhuman," and the causative ending *kiyě*), given as meaning "to shut one up in a house, give him an emetic and diet him." Had the mother acted instead of the grandmother, *awiye* would have been used; *oⁿdi* here seems equivalent to *oⁿni*, a sign of past action (*-di* being occasionally used instead of *-ni*), rather than "as" (see No. 14, line 6; *oⁿde*, No. 14, line 15); *Iⁿtohedoⁿyě*, given as meaning, "to finish," but as *edaⁿ* and *hedoⁿ* mean finished, and *-yě* is a causative ending, may not *iⁿto* be "brave" (compare *indo*, *iⁿdoxti*, *iⁿtoxti*, "to be brave")?

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

2, 3, *niḡ ne*, to be compared with *adiḡ de*, line 4, *niḡ* being from *ni*, and *adiḡ* from *adi*. Most words ending in *i* add an *ḡ* 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. *kiđi*, used instead of *eyaⁿhi* or *iⁿhiⁿ* (?).

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

4. *kuhix̄tiyaⁿ*: compare *kohi*, *k̄yhi*; *dusa dusadi*; *uxtaho*; see *taho toho*; *si*.

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

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

9. *ayiⁿdūko*, contracted from *ayaⁿ, iⁿ*-, instrumental or locative sign, "place where," and *dūkodi*.

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

13. *int̄at̄eu teayē* may be *iⁿdu^tit̄eu teayē du^tit̄eu*.

14. *kso*: see *ksa*.

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

18. *Haawika*, contracted from *haawi*, "leaves," and *itka*, "under, within;" *nañki* intended perhaps for *wⁿnañki*, "I sit;" *enaⁿx kikē*, contracted from *e nañki kikē*, according to a law of euphony, and translated (1) "I am going to stay so—it makes no difference;" and (2) "Let it stay so—it makes no difference;" *k̄inoxwoⁿ* (= *k̄inoxwe oⁿ*) *nox̄e* or *nox̄we*; *yaⁿ* shows that a remote place is referred to, "the place where they chase the deer."

20. *iñkūdūtaⁿ* (*dutaⁿ*).

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

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

22. *teñahiⁿ-ta*, *teñahix̄ti de—teiwax̄tiya-ta*, *teiwax̄tiye*, *teiwaye*.

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

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

TRANSLATION

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

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

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

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

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

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

18. THE WATER PEOPLE

A ⁿ ya' xoxo'hitu		a ⁿ tatka'	nax	ka'	kino ⁿ 'tu	ha ⁿ '	si ⁿ 'to'	ya ⁿ di	ade'
People they are old		child	sitting	(ob.)	they had the	and	boy	the (sub.)	speech
					care of [another's				
					children]				
kuna'xëni'xti		ka ⁿ	ade'	ki'yetu'	diyi ⁿ '	ëtike'	kwia'hanixti		ande'
did not listen to		when	speech	they said to	when[ever]	so	he would not think was		
at all				him			of such things		
		[=they spoke to him]							

xya haⁿ ka'wa kíkě' kiyetu' dixyini' é'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' níkaⁿ, "Na'wi ne'yaⁿ ani'nitaⁿ hu haⁿ kíđuspe'yě
usually. So since, "Some of these days water great be com- and to cause to
sink in it

5 idoⁿhoⁿdak-tě," kiyetu' dixyini', "É'tike na'ni wo'," e'di. Ekekaⁿ'
you might see it" (fe- they said to when [-ever]) "It will not be so" he said it. And then
male to male) him

"Na'wi ne'yaⁿ idoⁿhi da'nde," kiyé'di. Kiyě kaⁿ', "É'tike na'ni
"Some of these days you see it shall" she said to him. She said to when, "It will not be

wo'," yí'hi haⁿ a'tetu kaⁿ' ayo'hi ye'hiyaⁿ tañkiyaⁿ' a'kuwě da' oⁿ, "Ani'
so," he and they sent when lake close to his sister he took along "Water
thought him for something as he went

de'tike kíđúspěyú nke-đaha'," yí'hi. Ani'-k doⁿhi ne'di. Ekekaⁿ' ani'-
this is the way it sinks us" he thought. Water (ob.) looking [he] And then water
stood.

yaⁿ hu oⁿni. Ekekaⁿ' te'đike de' mant ada' hi ni'kixti ne'di. Ekekaⁿ'
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' kíđuspe'-đaha'. Kukiⁿhiⁿnixti kaⁿ' oxo'hi yaⁿndi i'ndaha/de
now it sank them. Did not get home when old people the (sub.) to hunt, they
(sic) at all (sing.) went

teu'wa-k a'de ne'di ko' utoho'ye yuke'di. Ayo'hi ye'hiyaⁿ i'ⁿx kaⁿ'
somewhere they moving when following they were. Lake close to stood when
went the trail

ani' hu' oⁿde' tabo' kí'pana'x kaně' kaⁿ' doⁿhi yuke' naha' ka'de.
water had been it lay it turned back it stood when looking they afterward they
coming or moved at it were went back.

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

sabi'xti wa'tatu kíkě' kudoⁿ' xtoⁿ'ni'xti haⁿ' aⁿ'ya xo'hi kaⁿ' a'kuwě' haⁿ'
very long they though they could not see and old woman (ob.) carrying and
time watched it [them] at all her along

15 ayo'hi ye'hiyaⁿ a'hiⁿtu haⁿ' ya'oⁿ hi' kiyě'tu kaⁿ' ya'oⁿ nax kaⁿ' a'ni
lake close to they took and sing to they said when sing she sat when water
her there to her

na'ta a'kuwě axaxa' hama'ñki haⁿ' i'ñkihi doⁿhi amax kaⁿ'. "Yaoⁿ'
middle they com- they were standing and laughing they were looking when. "Sing
ing forth

saⁿhaⁿ'hadí," kiyě kaⁿ' yaoⁿ' saⁿhaⁿ'xtihé' na'ñki xě'ni kaⁿ' ka-
make it loud" (male he said when sing making it very loud she sat but when they
to female) to her

kuwetu'ni oⁿni'. Etu' xa. E'keoⁿ'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. *aⁿtatka*, "a boy and his sister;" *nax ka*, wrongly rendered "orphan" by an informant, but "orphan" is implied in the following verb, *kinoⁿtu* (*noⁿ*); in this case, *kinoⁿtu-đaha*, "they had the care of them," might have been used.

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

5. *idoⁿhoⁿdak-tě*, imperative in form, but used in a prediction = *idoⁿhi 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 *kukiⁿatunixti*; *indahade*, contracted from *indahi* and *ade*.

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

13. *wahetu* refers to the two children.

14. *kudoⁿ wtoⁿixti*, used instead of *kudoⁿ wtu-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*, *saⁿhaⁿhayedí*, etc.).

18. *anikak*, 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	yukě'di	etu'	xa.
That is usually the reason why	people (sub.)	water in	they are	they usually say	

TRANSLATION

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

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

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

19. THE BUFFALO: A FRAGMENT OF A MYTH

- Ku'ti ma'ñkdě Yīnisa' ayīnk-ta' ti tēu' haⁿ aⁿya'-sahī'
 The One Above Buffalo his animal house put them and Indian
 in it
- iⁿda'hiyě-daha' ma'x kīde' e'yaⁿ iⁿ'hiⁿ, iⁿtoho' ma'ñki haⁿ
 he sent for them he sat till there they arrived sunset he reclined and
 iⁿda'hiyě-daha' ma'x kīde' ko a'de oⁿdi' eyiⁿ'hiⁿ. Eḷekaⁿ' ti'
 he sent for them he sat till now they in the past they arrived went there. And then house
 (?) went
- dě ne' kaⁿ dupa'xi kīdoⁿ'hiye'-daha'. Eḷekaⁿ' Yīnisadi' ti'
 there stood (ob.) he opened showed it to them. And then Buffalo (sub.) house
 [the door]
- 5 dē'x-towe na'x kaⁿ doⁿ'hi' yuḷe' de'- hēd- haⁿ' kiya' kūdūske'yě.
 full of them, sat when they were look- that finished and again shut the door.
 or filled it ing at
- Tik kiyo'wo ně dupa'xi. Eḷekaⁿ' e'yaⁿ ko' Oⁿ'ti dē'x-towe
 House another std. he opened And then there when (?) Bear full of them,
 (ob.) [the door].
- na' doⁿ'hi' yuḷe' ehē'daⁿ kū'dūske'yě. Kiyō'wo ně dupa'xi e
 they were looking at so far and shut the door. Another std. he opened that
 no farther (?) [or, that finished]
- ko' Ita' dē'x-towě na'ñki. Eḷekaⁿ' doⁿ'hi' yuḷe' de'- hēd- haⁿ'
 when Deer full of them it sat. And then they were looking at that finished when
 (?) or fill it
- kiya' kū'dūske'yě. Eḷekaⁿ' 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 adoⁿ'xtu-ta'," kiyě'-daha' kaⁿ' ku'hiya'ñ-k adoⁿ'xtu
 "Upward ob. (?) look ye" (male to he said to them when upward ob. (?) they looked
 males)
- kaⁿ' aⁿya' nitaⁿ'xti toḡ ma'ñki ka'wa ka'toho'ni, ani' teetce'hi
 when person very large was lying what he was not lying on water was dripping
 off of him
- ma'ñki. Doⁿ'hi' amaⁿx kaⁿ' wīdwide' kaⁿ e'uka'de i'de yuḷe' kaⁿ
 was lying. They were looking while *it lightened because they just went falling about when
 at him (See Note.)
- iⁿtcpě'-daha' ande'. Eḷekaⁿ' duxtuxtaⁿ a'ko de'yě-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 doxpe'di yihi'xti ne' kaⁿ,
 another the std. (ob.) he opened [the when clothing (sub.) a great quan- stood when
 house door]
- 15 "Tcīna' ayo'yuxtu' ko daⁿ'tu-ta," kiyě'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' ḷa'hi haⁿ tike' wa' kaⁿ doxpe' tēu' de' yuḷe'
 a great took they were when heavy very as clothing they threw they were
 quantity returning down
- kiⁿhoⁿ'xa. E'ḷekoⁿ'nidi' aⁿya'-sahī'. ka'wa kiḷe' doⁿ'hiⁿ' dixyiⁿ'
 they came back Therefore, Indians, what soever they see it whenever
 in the past.
- ahiⁿ'skētaⁿ' yuḷe' xa. Eⁿ'tu' xa. E'ḷekoⁿ'ni kaⁿ' Yīnisa' ti
 covetous they are usually. They say it usually. Therefore, Buffalo house

tei' nañki' dande' oⁿi xye'ni siⁿto' yandi ksi'x wa'di dupa'x
 they [sit] in future sign past sign but boy the (sub.) bad very opened [the
 the [= were going to] door]

20 kaⁿ akuwe' adë' oⁿi'. E'keoⁿnidi' ayo'ka yuke' xa. Oⁿ'ti yaⁿ
 when they got out they in the past. Therefore, swamp they are usually. Bear the
 went

hë' ti tei' nañk oⁿi xye'ni ehë'dekoⁿ akuwe'yë. Ita' yaⁿ
 too house they sit in (past sign) but just so he did he turned them Deer the
 out.

ehë'dekoⁿ akuwe'yë. Siⁿto'-di ksi'hu wa'di ë'tikoⁿ'tu oⁿxa'.
 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. Ètu xa'.
 And then (or so many things swamp they are usually. They say usually.
 Because so)

NOTES

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

1. *ayĩnk-tu*, compare *hayĩnk'i*, "stock, horses, cattle;" *iⁿdahi-yë-daha*, "he caused some [one] to seek them."

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

3. *eyiⁿhiⁿ* = *e'yaⁿ iⁿhiⁿ*.

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

9. *kaⁿ* "when," should be inserted between *dupaxi* and *kawa niⁿki*.

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. *iⁿtcpë-daha ande*, *Kuti mañkdë* was laughing at their terror; *duxtuⁿako* *deyë*, "to pull them out of it;" *duxtaⁿako deyë* also means "to pull him out of it," and *duxtuⁿako* seems to be frequentative (as if *dux-du-xtaⁿ*, instead of *duxtaⁿxtaⁿ*), from *duxtaⁿ* (see *xtaⁿ*).

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

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

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

17. *doⁿhiⁿ* (*doⁿ*); *ahiⁿskëtaⁿ* (= *ahiskë*), "to be greedy, covetous."

19. *ksix* < *ksiⁿhu* of 22; *ti tei nañki*, etc. *Tei* 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 *tei* in 19 and 21.

TRANSLATION

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

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

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

20. THE DUCK AND HER BROTHERS

Aⁿx^ti-dí' pa'-teít^euki' de'-héd-haⁿ awodé'-k iⁿ'daskoⁿ' nañkí'. E'ke
 Woman(sub.) head that fin- when sunshine(ob.) with her she sat. So
 [=to wash the head] ished back to it

na^x kaⁿ' ané^tu' haⁿtca'. E'kehaⁿ', "Kawa-diⁿ' ta'niki'xti eyaⁿhiⁿ'
 sat when they after And then "Whoever one the first to reach
 found her a while (?). there

tú^tce'di ko tañkix^ti,'" e haⁿ' kí'títí'kí a'xa haⁿ' Tcoñkteona' eyaⁿ-diⁿ'
 touches if his full sister," said and in a row they and Ancient of Fish- he was the
 her one stood hawks (?) one

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

5 eyaⁿhi' apu'xi. Eḷekaⁿ wahēdi. Paxé'xkana he' eyaⁿhi' apu'xi.
 reached there felt her. And then she squalled. Ancient of Red-tailed Hawks (?) too arrived there felt her.

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

xye'ni hēṭinyoⁿ nyuḷé'di na'," é' haⁿ a'ḷuwēx ka'de. Pe'tuxte'-yaⁿ
 but we just do so to you we are " said and they took her home with them. Fire was made the [= the camp]

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

Wax-ni' yuḷé' haⁿ kiⁿhiⁿ ya'oⁿ-daha'. Eḷekaⁿ Yīnisa'di ayihī'xti
 They were hunting and to return she sang for them. And then Buffalo very many

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

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

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

[= I never eat]

e kaⁿ, "kûdēska' nasūki' yahe' pa ndu'ti xya'." Eḷekaⁿ kû'dēsḷ
 said when "bird squirrel these only I eat usually or habitually." And then bird

kiyo' a'dē kaⁿ, eḷehaⁿ itaⁿ awixtu'wiye a'de oⁿ-kaⁿ anahiⁿ-yaⁿ akuwē'
 to they when and then mortar turned over on they (past when hair the coming
 shoot went her went sign) out of

15 max kaⁿ Kûdēska' tcut-kana' anahiⁿ-k si'-yaⁿ adudu'yē toho' ha'nde
 lying when Ancient of Red birds (?) hair (ob.) foot the got wrapped fell was
 around [= was falling about]

kaⁿ, eḷekaⁿ poda'dē eyaⁿhiⁿ, aⁿya' iⁿtcīteya' 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 kûdēxyoⁿ na'ṅki. Eḷekaⁿ
 they raised it when woman this there sat bag striped mak- ing. And then

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

"Iṅkowa' i'da'hi o'tu ni'," e haⁿt kiḷé', "Tcī'dikē yoⁿ o'tu ko' ṅkind-
 "Themselves hunting they shoot" said although "How you they as we
 it shoot make shoot

20 hē'd yaⁿxkikoⁿ-daha'," kiyé' yuḷé' kide', "E'ḷeko', Aṅks-oⁿtu-te',"
 too you do it for us" they they for some "Well Arrow make ye"
 said to were time (See 73, 3) (female to males)

kiyé'-daha' kaⁿ, a'ṅksi soⁿsa oⁿtu. Eḷekaⁿ "A'ṅksi soⁿsa é'tikē,
 said to them when arrow one they they made. And then "Arrow one if so

tcī'dikē de' tca'hiyetu' na'ni xa'," kiyé'-daha' kaⁿ, "E'tax kike'! xkite'
 how now you kill them can it be possible?" said to them when "It makes no difference at

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

awixtu'wiyéya'ṅktu-te'," hē'di xyé'ni kaⁿ itaⁿ kûku'hini' yuḷé' 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'-héd ki'xkaⁿ kité' u'tcine haⁿ int-kaⁿ inko'wa yuké' kide' du'si
 then too they when shot missed and that (ob.) they were depending on her took
 (sic) (?) came at [one] to protect them (See line 19) her
 (sic)

dedi' Yínisa' iⁿtcíya'. Aⁿ-he' kaⁿ anahiⁿ-k adu'yé d'édí. Eḷekaⁿ'
 de- Buffalo old man. With horn (ob.) hair (ob.) wrapped departed. And then
 parted it around

"Teidíké'di ka'wa n̄ké' yaⁿkaⁿ naxétu' kika'," é haⁿ ya'oⁿni.
 "How what Isay when they hear I wonder" said and she sang.
 me [she]

Eḷekaⁿ' Kûdëska' daha'yi-na-di' a'teka a'nde haⁿ na'xé haⁿ
 And then Ancient of Blue Darters (sub.) close was and heard it and

Paxé'xkana'-k kiyohi'. Paxé'xkana'-k na'xé haⁿ kiya' ká'wa de'
 Ancient of Red- (ob.) he called Ancient of Red- (ob.) heard and again a little (See
 tailed Hawks (?) to tailed Hawks (?) farther Note)

30 kiyó'-daha' awo' yuké'-yaⁿ, "Ta'nkíd ka'wa-k e nañké'di na'," é
 called to them other they the "Your sister what (ob.) is saying in the " said
 they distance as she (masc.)
 sits

haⁿ kí'kiyo'hoⁿ haⁿtca' ka'de. Heyaⁿ kiⁿx kaⁿ kûpa'hani oⁿ kané
 and they were call- they There got when she had already past of
 ing to one an- went
 other home
 disappeared né

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

haⁿ, kû'dësk dükútkéké' peti-yaⁿ iⁿkí'natcé amixyé' hadedi'. A'ni
 and bird tied fire the threw it into they passed went on Water
 rapidly.

na'taxti'-yaⁿ ande'. Eḷekaⁿ' Kûdëska' 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 teina'ni kidu'wé haⁿ kí'di. Kí'di kaⁿ'
 he reached there and hair (ob.) some he untied and came Came when
 for her back back

35 Paxé'xka-na'-di kiya' de'di. Eyaⁿhiⁿ kiya' naⁿ'teka ne'hi kidu'wé
 Ancient of Red- (sub.) again went. Arrived again a little more (sic) he untied
 tailed Hawks (?) there for her

haⁿ kí'di. Eḷekaⁿ' Kota'pka-na' kiya' de' yandi' kiñki'nkē kidu'wé
 and came And then Ancient of Marsh again went when one half he untied
 back. Hawks for her

haⁿ kí'di kaⁿ' Tcoñkteo-na' kiya' de ya'ndi panaⁿ' duwé' haⁿtca' dusi'x
 and came when Ancient of Fish- again went when all untied after so took
 back hawks (?) long a delay (?) of her

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

"To-hoⁿ-k" é kaⁿ a'nya' yandi' kíkidoⁿ'hi axéhé' ha'maki.
 cry of the yellow- said when person the (sub.) looking at one axéhé' ha'maki.
 eyed duck another they were sitting.

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

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

yatcoⁿ'. "Aⁿya'di Tcoñkteona'hiye' e ya'te-iyon' tû-k ya'nda hi
 she named "People calling you that they name when you shall be so
 him. Ancient of Fish-hawks (?) you

ni'. Eḷehaⁿ' o'di tca'hayé idu'ti aⁿsûna' yahé' yaⁿ tca'have'di
 (fem.) And then fish you kill you eat duck this (ob.) you kill all

idu'ti aya'nde kíkē' n̄kint-ko' te'heya'nkani'," kiyé' oⁿni'.
 you eat you con- though me (sic) you kill me not" she was saying to
 tinue him.

- 45 *Kota'pkana' he'daⁿxkiyedi'*. *Paxé'xkana ko'*, "Paxé'xkana' aⁿya'adi
 Ancient of Marsh she said the same Ancient of Red- "Ancient of Red- people
 Hawks thing to him. tailed Hawks (?) tailed Hawks (?)
 ě *ya'tciyoⁿ't-k aya'nde haⁿ aⁿya' hamaⁿ' dũksé'tu ko tčé'tka*
 that they name when you con- when people ground they clean when rabbit
 you tinue up [clear it]
kiké' kokta' tčũ'mũx kiké' a'dě kokta' ě'tiké'tu' ko tca'hayě idu'ti
 whether run out rats, mice or (?) catch fire run out they do so when you kill all you eat
 (?)
kiké' yanda' hi ni', " *kiyé' oⁿ'ni.* *E'keoⁿ'ni kaⁿ' nawũndé' 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.* *Kũdě'ska daba'yi-na ko'*, " *Kũdě'ska*
 whenever so he is usually. They usu- Ancient of Blue Darters (ob.?) "Bird
 say it ally.
 50 *mi'ska kiké' tca'hayě idu'ti ya'nda hi ni'.* *Kũdě'ska daba'yi-na'*
 small though you kill all you eat you shall con- Ancient of Blue Darters
 (?) tinue (fem.)
e' haⁿ yatc-iyōⁿ't kaⁿ yanda' hi ni', e' ni aⁿya'adi." *E'ke oⁿ'ni*
 say when they name you when you shall con- (fem.) say (fem.) people." So she
 tinue (fem.) did
kaⁿ Tahañkōna' yatcoⁿ'-daha' oⁿ'ni. *E'keoⁿ'ni kaⁿ' ě'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 *dutcadi*, "to wash;" *awodě-k*, *awode*, archaic for *haode*, and *k=kaⁿ*, the obj. sign.

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

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

5. *Paxěxkana*. The *paxěxka* "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 *paxěxka* in the dictionary]?

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

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

10. *awixtupi xtuwiyũñkitu-te*. The use of *awixtupi* here seems unnecessary. *awixtuwitu* instead of *awixtuwiyětu* (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 adě*; but *kiyo* in *kiyo-daħa* (line 30) is from *kiyohi*.

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

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

16. *aⁿya iⁿtcīteya*, peculiar for two reasons: 1, the use of *aⁿya* "man, person," before "old man," which appears unnecessary; 2, the use of *iⁿtcīteya*, a frequentative of *iⁿtcīya*, as if several old men were there.

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

18. *ayihiatihayētū*, you (pl.) have so much of it (*yihī*). Compare Kansa and Osage *hū*; *Ŧegiha ahigi*.

19. *ha^{nt}*, probably *ha^{nt}ca*, idea of duration (continuance or delay).

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

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

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

22. *tcīdikē . . . nani xa*, "how can it be possible?" *Nani* or *naⁿni*, when preceded by a pronoun ending in *-xihīⁿ*, expresses strong improbability; and in this case a similar idea is conveyed. *xa* here, "can," seemingly unnecessary after *nani*.

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

23. *ēti*, "here." See *ēti*, "this." Compare *de*, "this; that; here;" etc. *ahiⁿ* = *ahi*, 3d pl. of *hu*.

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

25. Perhaps *xyēni*, "but," should be supplied between *kīde* and *dusi 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. *Paxēwkana-k naxē*, etc. Here *Paxēwkana-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. *Tañkīd* (*tañki*). See *ñkīnd-hēd* in lines 19, 20. *kīkiyohoⁿ*, contracted from *kīkiyohi oⁿ* (*yohi*).

31. *kiⁿx=kiⁿhiⁿ* before a *k*-sound; *kaně*, past form of *ně*, the standing or moving ob. [in the past;] *kūděsk dākūtckě* may be the *kāděska teūt-kana* of line 15.

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

37-38. *dušix kudi*, perhaps contracted from *duši haⁿ kudi*.

39. *aⁿya*, "the four Hawk persons."

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

46. *hamaⁿ=hama, ama*.

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

TRANSLATION

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

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

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

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

The Ancient of Blue Darters was the first to reach her. He untied some of her hair and returned. Then the Ancient of Red-tailed Hawks went to aid his sister. He untied a little more and then returned. The Ancient of Marsh Hawks went and untied one-half before he returned. When the Ancient of Fish-hawks went he untied all the rest, and after some delay managed to take hold of her. He was returning to land with her, and on reaching the edge of the water he lost his hold and dropped her. She made a splashing as she fell and cried out "*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 *Teoñkteona*, 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 *Paxëaka*, and

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

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

21. THE WOLF AND THE OPOSSUM

Kûcka'yokana' Ayi'hiⁿ -k te'yě ha^{n'} iⁿsu'- yaⁿ kida' de'
The Ancient of Wolf (ob.) killed and teeth the gathered that
Opossums

hěd- ha^{n'} u'dasi' haⁿ nûpû'ni niḡ ně'di.
finished when strung them and wore around was walking.
his neck

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

Iⁿ'su-na' hiⁿwa'+yě,
Teeth

A'nixa'nixyě."

He plays at intervals
as he goes along."

Ĕ'tiḡehě' niḡ ně'di. Ayi'hiⁿna'-di e'ma a'hi a'kuwe'di. Eḡeha^{n'},
Saying so was walking. The Ancient (sub.) close to him came out. And then
of Wolves

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

"Axaye'hi pixti' ñḡě'ḡ ñḡa'nde na'." Eḡeka^{n'} a'de ha^{n'}
"Flowers very pretty I said I continued [I was] (masc.) And then he spoke (when)

kîto'he tâni'yaⁿ a'xaxa:
to hide from [going] or they were
him to be ahead standing

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

Hiⁿwa'+yě! Hiⁿwa'+yě!

A'nixa'nixyě!"

He plays at intervals
as he goes along."

Ĕ'tiḡehě' niḡ ně' naha', "Ĕ'xtixti'k dě'di wo'," ayû'hi
Saying so was walking sub- "A very long dis- he went he thought
quently tance

ha^{n'} kě'teûma'na iⁿsu' ḡiⁿ'hiⁿ-ao^{n'}-ḡaha' niḡ ně'di. Eḡeka^{n'} 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. Eḡe' yandi', "E'de te'yañḡe'-ḡaha' ya'ndi
they were they came in So(?) when "This one he killed us the one who
coming sight. (sub.)

na'ni xyo'," ě ha^{n'} ḡûkûtkě' hiⁿpi' iⁿsu'-yaⁿ kiya' kiha'nětu' ha^{n'},
must "be" said and tied him laid him teeth the again they found for him and
down

eḡeha^{n'} teye' tētu ka^{n'}, "Aya^{n'} te'diḡe' tiki-k' ayo^{n'} ya^{n'}
and then to kill him they wished when "Stick any sort (ob.) you use you

xkîte'tu ka^{n'} nta hi'-usa^{n'}," ě'x to'mañḡi. Eḡeha^{n'}, "Aya^{n'}
hit me when [if] I die shall not" when he was reclin- And then "Tree
he ing

said it

tcé'tkasaⁿ ne' tu'di-yaⁿ iⁿ'dutcké'x ka'hi haⁿ yaⁿxkité'-soⁿ'sa-tû
with bark std. root the by dig it up when they bring it and they hit me once
peeled off

20 ka' (or ko) ûnkte' soⁿ'sa xo'," ë kaⁿ' dutcké' a'dë. Aⁿ'ya'
when (when) I die once will" said when to dig it up they went. Person
tûtcoⁿ' soⁿ'wa wata'yë ëtîkë' yuke' kaⁿ' ekekaⁿ' wa'ta na'ñki.
eye on one side caused to watch so they were when and then watching he sat.

Ekekaⁿ' wa'ta na'x kaⁿ' "Yaⁿ'xkidu'wë haⁿ ayaⁿ' tcé'tka ma'ñki,
And then watching hesat when "Untie me and tree dead lies
e'қике kse' haqu haⁿ' yaⁿ'xkité' teyaⁿ'nkë haⁿ' yañkiⁿhiⁿ'totaⁿ'-
break it bring it hither and hit me kill me and you be so brave on
account of me

ñka'kito'x-mañk-ta', e'кеyañkoⁿ'-ûnkte'x-mañk-ta'," ki'yë haⁿ,
[as] I am lying down (masc. do so to me that I may lie so (masc. said to him and
for (?) imper. ending) or I will lie so" imper. ending)

25 "Yaⁿ'xkidu'wë?" haⁿ anisti' kidu'wë haⁿ' ayaⁿ' tcé'tka' kse'
"Untie me" when sure enough he untied and tree with bark off to break it

të haⁿ'nde kaⁿ' ama' tûpë-k' u'wë Kûska'kana'di. Ekekaⁿ'
wished continued when ground hole (ob.) went in Ancient of Opossums. And then
[was]

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

Eke' yuke' kaⁿ maⁿ'tkaⁿ hu' haka'naki. Ekehaⁿ' kina'hi tcu'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 ëtîke yayukë'di
he was he reached. And then "What (ob.) doing when so you (pl.) are
coming there.

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

ë'ti-k u'wë kaⁿ' ë'tañkoⁿ' nyukë'di na'," ë'tu kaⁿ', "Ñku'wë
there (ob.) went in as [be- we do that we are (masc.) they when "I go in
cause]

ndu'si ñka'kana'x kaⁿ te'yëtu-ta'," kiya' he'yaⁿ kidë'. [Hu'
I catch I come out when you (pl.) kill him" again there he went Was com-
him (male to males) back, ing

haka'naki haⁿ miçoⁿ'ni a'xe a'tcu kina'hi yo'ki na'ti si'
came out and hoe [on his] put painted different[-ly] all over yellow
shoulder himself

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

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

ë'tañkoⁿ' nyu'ke," e'tu kaⁿ', "Ñku'wë ndu'si akana'ñki ke
we do that we are" they said when "I go in I catch him come out

ko' te'hiyetu'hi na'," ë haⁿ u'wë de'di. Ekehaⁿ' "Ë'txtixti'
when you all must kill him" said and went in departed. And then "A very long dis-
distance

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

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

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

txa ëtu' xa.
only they say usually.

NOTES

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

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

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

9. *kïtohe* 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. *kïⁿhiⁿ-aoⁿ-daha*, "to sing about him or her." See *yaoⁿni*, "to sing."

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

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

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

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

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

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

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

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

40. *dukⁿatu* (<*kⁿti*).

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

TRANSLATION

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

Hama yuxku+! Hama yuxku+!
Iⁿsu-na hiⁿwa+yē!
Anixanixyē.

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

Meanwhile the latter walked along singing:

Xaye pixti+! Xaye pixti+!
Hiⁿwa+yē! Hiⁿwa+yē!
Anixanixyē!

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

dixyiⁿ' Ayi'hiⁿ'di' tuka'nitu' tū'kpé eyaⁿ'hiⁿ. Eḱekaⁿ' tuka'nituyaⁿ'
 when Wolf (sub.) their uncle changed into reached And then their uncle
 there.

wo' yihí' haⁿ "Tuka'ni ko' e'yaⁿ na'x kaⁿ nyidoⁿ'hi nḱahi' ūḱihí' naⁿ,"
 that [they] and "Uncle the there sits as we see you we were [we] thought,
 thought (sub.?) coming

he'tu kaⁿ, "Nḱi'ḱḱsu wa'di ka'wa-k yo' ma'ḱi na'ni nḱihí'
 they when "I want fresh meat very what (ob.) you lies perhaps I
 said [bad] shot thought

5 utoho'hinyě'-daha' nḱu'x ne'di," e'di. Eḱehaⁿ' petuxté' wata'yě'
 I followed your (pl.) trail I have been said he. And then camp causing him
 coming to watch

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

ahiⁿ'ske' wa' a'nde ṭa dūxké' a'nde de'-héd-haⁿ' a'yukūni' ti sa'hiyě'
 greedy he was very he was deer he was flaying that fin-when roasted it all it was
 he was ished over raw

ti ha'-i-txa' du'ti ha'nde kaⁿ, "Ká! tuka'ni kâ ta' a'yukūni' ti
 all it was bloody he was eating when, "Oh! uncle oh! deer roasted all
 over

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

10 ha'nūⁿ," kiyě'tu kaⁿ "E'ěde tci'ku'yixti," hě'di. Eṭiḱe' ha'nda
 perhaps they said when "This way very sweet" he said So he should
 to [him] that. be

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

ahiⁿske' wa'di, tca'na duxkě' ne'di. E'ke ha'nde kaⁿ' te'pu'xi tcūpaⁿ'
 greedy very again flaying stood. So he was when blanket old
 iⁿ'xkiyadu'yě a'nde kaⁿ' ětikě' ta duxkě' ne' kaⁿ' si'ndiyaⁿ'
 he wrapped around he was when so deer flaying it stood when tail the
 himself

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

15 "Xo'xoxo'xo," ęx de'di. Ekehaⁿ' Ayihiⁿ' iⁿtcyo'xti de'di.
 "Oh! Oh!" he said went. And then Wolf very aged man went.

E'keoⁿ'nidi' aⁿ'ya' wax ni' yuķě' oxtětu' dixyiⁿ' a'teka wohě'
 Therefore men hunting walk they are they make a fire whenever close barking

a'nde xyā', etu' xa. Ǟ'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. *Ǟkikihi*, sing. for pl.; so *yihī* (line 6), "he thought" for "they thought."

4. *ńkĩńksu* (*ińks*), "to crave or want fresh meat;" *yo* (*o*); *utoho-hinyě-daha* (*toho*).

6. *wax ade oⁿ* (*oⁿ < oⁿni*, "action going on at the time"); they were then on the way, were going in search of game, when they shot a deer.

10. *tcıkuyixi* (*tckuyě xti*); *handu hi* (*hande, hi*), euphonic change.

12. *tcana* = *tcūmana*.

15. *iⁿtcyoxti* (*iⁿtc*), pronounced *iⁿtcyo + xti*, "a very old man."

16. *oxtětu*, "they make a fire," i. e., they camp; *ateka wohě ande xyā*, "there is usually a barking close by;" *ande*, being in the singular, can not refer to a number of wolves; *ęxa* (*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 kaⁿ Ita' no^{na}pa' eyiⁿ'hiⁿ.
 Person ancient persim- put be- very many sat when Deer two reached
 mons- fore fire to dry there.

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

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

ñkiⁿ'hiⁿyo' kaⁿ i'dě kaⁿ ñku'kidadi' diⁿ e'tañkoⁿ'xti ni', "ě' haⁿ
 I butt against when they because I gather I do just so " said and
 fall (fem.)

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

doⁿ'hi haⁿ, "Ñkiⁿ'xtu hě' ętañkoⁿ' ndu'xtu hi na'," ę' haⁿ aⁿsūdi'
 saw and "We too we do so we must eat" said and pine

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

ktaho' té ma'ñki. Ekekaⁿ a^{na}ya' xohi' iⁿkxihi' haⁿnde naha'
 he fell dead lay. And then old woman laughing at she was a while
 [them]

adũksoⁿ'hoⁿ axka' tcu'-k pěhě' ně' yaoⁿ' ne' kaⁿ Yihini'di kin'hiⁿ
 covered it up persim- which pound- stood singing stood when Wolf (sub) came
 mon she had ing

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

A^{na}ya' xo'hi-yaⁿ. Kiya' a'dě haⁿ kitohe' a'max kaⁿ kiya' tcũmaⁿna
 Old woman the. Again they and hiding from they when again a second time
 went her stood

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

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

tohě'hayě' ayi'ne haⁿtca' yeke' na," kiyě' yuke' naha' iⁿda'he ta'-yaⁿ
 you hide you stand must " said to they a while seeking deer the
 (masc.) were

15 haⁿne du'si ha'dě. Ekekaⁿ a^{na}ya' xo'hi ya'ndi aⁿhiⁿ' nax kaⁿ'
 found took they went. And then old woman the (sub.) weeping sat when

Kûtcin'ckana' eyin'hiⁿ haⁿ, "Ka'k ayoⁿ-k yaⁿ'hi inaⁿñki wo',"
 Ancient of Red- came there and "What you when you cry you sit ?"
 winged Blackbirds

kiyë'tu kaⁿ, "Ta-k' yaⁿñka-kyan'hi a'de ni'," ë' kaⁿ, "E'ke ko'
 they said when "Deer (ob.) they took from me they went (fem.) she when "Lo! if
 to her

ñakyaⁿ'hiⁿ ñkin'x kaⁿ i'duti hi na'," ë' haⁿ a'dë. E'kehaⁿ'
 we take it from we when you shall eat it (masc.) said and they went. And then
 [them] come

aküde'diyë a'da oⁿ'ni. E'kehaⁿ' a'tekaxti'yë haⁿ' niyë'tu, "Tin'wëtu"
 creeping up on they were going. And then [they] got very close and they flew up, They made a
 [the wolves]

20 niyë'tu yaⁿdi. E'kekaⁿ' ta'-yaⁿ i'ñki kixyoxtu' Yi'hiⁿ yaⁿdi.
 they flew when. And then deer the leaving they ran off Wolf the (sub.).
 up

E'kekaⁿ' ta'-yaⁿ du'si e'yaⁿ kikiⁿ'xtu haⁿ' e'keoⁿ'nidi' Kû'tciⁿcka'adi
 And then deer the took there brought it and therefore Red-winged (sub.)
 back to her Blackbird

Yihiⁿ'-k kin'sin'hiyë' oⁿ'nidi' e'keoⁿ'nidi' niye'tu xyiⁿ' nati' tiⁿwe'
 Wolf (ob.) they made [them] as therefore they fly up when only whirring
 towards [entire]

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

NOTES

1. *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. *Të'dike-yoⁿnidi*, probably from *tcë'dikoⁿni* (*tcë'dikë*, *oⁿni*), "how did he do that?"

3. *ñkutcutcati* (*tcati*).

3. *ûñkpatcoⁿ* (*ptcûⁿ*); *ûñkpara*, 1st sing. of *para*; *ñkin'hiⁿyo*, 1st sing. of *hiⁿyo* (line 7).

4. *ñkukidadi* (*da*).

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

9. *Yihiⁿdi*, the *Ayihⁿdi* of myth 22, 2; *kaka* for *kawa-kaⁿ* (line 10); *yë* for *iyë* (*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. *hadë* for *adë* (*de*).

19. *aküdediyë*, given as *kdëdye'* in 1892.

20. *kixyoxtu* (*koxta*).

21. *kikiⁿxtu* (*ki*). *Kûtcin'cka'adi* used instead of *Kûtcin'ckanadi*.

TRANSLATION

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

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

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

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

24. A GHOST STORY

Aⁿya' t̄i'ko'hēdi' nipa atsi' ustūki' ant kaⁿ Ana'tci-di eyiⁿhiⁿ haⁿ
 Person real (sub.) whisky bought set it up he was when Ghost (sub.) came there and
 kiⁿ yu'kē'di. Ayihixti' iⁿ haⁿ awo' ne kiya' ku e'yaⁿ he'tike
 drank it they were. Very much drank when another std. again gave there he did that
 for him to him
 ayihixti' iⁿ ē'tikē yu'ke' kaⁿ doⁿhoⁿ-daha' ne'di. Aⁿya' t̄i'ko'hē
 very much he drank so they were doing when was looking at them stood. Man real
 ya'ndi. Ekehaⁿ "De yaⁿxkiyo'xpa tē yu'kē'di ha'nūⁿ," yi'hi
 ihe (sub.) And then "Here they drink up for me wish they are perhaps" he thought
 [or This]
 5 doⁿhoⁿ-daha' ne' kaⁿ, "Kode' yaⁿxkiyo'xpa tē ya'yukē'di ha'nūⁿ
 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' yaⁿ. Kiyē' haⁿ
 that thinking you stand [ing] must be they said to Ghost the. Said to him and
 (masc). him

- konicka' yaⁿ kutu' dixyiⁿ tci'na oⁿ'ni ko' he'ena'ni xya' ne'di.
 bottle the they gave when how much had been as so much yet (?) it stood.
 to him
- Ekekaⁿ i'ndidiⁿ iⁿ' yaⁿ ko' fwühi'. Ekekaⁿ Anatici' yuqe'
 And then he for his part drank it when low. And then Ghost they are
 yaⁿ 'ětu kaⁿ', "Yata'naxti' iki'kahiⁿ' ko i'ta xo'," kiyě'tu
 the they said when "Very soon you tell about it if you die shall (if)" they said
 to him
- 10 kaⁿ "Iki'kahiⁿ'ni ko' yandě' xya'xti xyo'," kiyě'tu kaⁿ,
 when "You do not tell when (if) you be (live) always shall, if—" they said to him when
 kũ'kikahiⁿ'ni ha'nde de' haⁿ iⁿ'titeya' haⁿ ta'-hi-yaⁿ iⁿhiⁿ' kaⁿ
 he did not tell he was there and old man and the time to die arrived when
 about it (now?) (when?) (past)
- ki'kahiⁿ'. Aⁿya'di-diⁿ' a'kika'hiⁿ ma'ũktu kaⁿ naxě' ma'ũki
 he told about it. People (sub.) for their parts one another they when listening he reclined
 reclined
- naha' ind-hě' 'ětikě' doⁿhoⁿ'ni 'ě'di. Ekehaⁿ kana'mini te oⁿ'
 a while he too so (such) he had seen he said. And then not day dead was
- ma'x kaⁿ naⁿ'pi. Etu' xa.
 reclining when day. They say usually.

NOTES

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

1. *Aⁿya tšikhědi*, a real or living person, as distinguished from a ghost; *ustũki* refers to the bottle, *konicka* (7); *ant*, a contraction of *ande*; *kiⁿ* (*iⁿ*).

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

4. *yaⁿakšiyoxpa* (*oxpa*).

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

8. *-diⁿ*, for his part (?).

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

11. *kũ'kikahiⁿ'ni* (*kaⁿhi*); *iⁿ'titeya=iⁿ'tciya* or *iⁿ'tciya*; *ta'-hi-yaⁿ* (*ta<-tedi*, "to die;" *hi* conveys a future idea; *yaⁿ*, "the"); so, *itahiyaⁿ*, "the time for you to die;" *ũ'ũktahiyaⁿ*, "the time for me to die."

12. *akikahiⁿ ma'ũktu*, continuous form of *akikaetu*, "they tell one another" (*kaⁿhi*).

13. *kanamini* (*ka*, *ni*, negative signs; *nami*=*naⁿpi*, *nawi*, "day.")

TRANSLATION

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

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

25. A FOX STORY

Toxka' di	nětkohi'	i'ndě'	xěhe'yě	ha ⁿ	ě'tikě ha'nde	ha ⁿ				
Fox (sub.)	road, path	dung	caused it to sit	and	he had done so	when				
ē-k	wa'ta.	Na'wi	na ⁿ 'ni	eya ⁿ 'hi ⁿ	do ⁿ 'hi.	Ka'wa	kikě'	ku'sini'		
it (ob.)	he watched.	Day	every	he came there	he looked.	What	ever	had not stepped in it		
ka ⁿ	akxi'	ha ⁿ	a ⁿ ya	-ti'	-k i ⁿ hi ⁿ '	akxi'	ne'	ka ⁿ	a ⁿ ya'	ya'ndi
when (past)	he got angry	and	man	house	(ob.) reached	angry	stood	when (past)	man	the (sub.)
i ⁿ ske'yě	ka ⁿ	koқта'	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 oc- curred in the past	when	man	(ob.)	
5 i ⁿ si ⁿ hi ⁿ 'xti	ětu'	xa.	E'ke	o ⁿ 'xa	toxka'	ě	ya'tetu.	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'ndě'	ni'tu	a ⁿ ya'di	kikě'	usi'	dixya ⁿ '	kině'pi	
fox (sub.)	road	(ob.) dungs	they walk	person (sub.)	soever	steps (some)	in it	if	he is glad	
wa'adi	tako'těi	taho'	andě',	xa,	a ⁿ ya'adi	etu'	xa.			
very	turning somersaults	falling	he is	usu- ally	the people	they say it	usu- ally.			

NOTES

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

2. *Kawa kikě*, "whatsoever," followed by a negative, means "nothing at all" (Čegihā, *edadaⁿ ctewaⁿ*—*ji* or *maji*, or *baji*); *kusini* (*usi*)—*akxi* < *hakxidi*.

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

5. *toxka ě yatetu*, "They named the fox;" *Toxka*, "because he had run away (*koқта* or *koқта*) 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 *toxka*. 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'tekahoⁿ'na ha'ne-đaha', naha'ti tcu' kode'yě
 Child they abandoned. Ancient of Crows found them boat put them taking all
 in it
- kide'di. Eyaⁿ' ki'di haⁿ' na'wi-k xěhe' na'ŋkini aduti' hande', e haⁿ'
 she went There reached and day she was not sitting food was she and
 home. home said
- kiya' yeki akû-nûxaⁿ' de'di. Eķekaⁿ' yek-su' to'pa ne' kaⁿ du'si
 again corn to go to gather she went. And then corn grain four there when took
 over the scat- were
 again tered
- ko'wohe de'yě. Eķekaⁿ' aye'k pi' ŧiķo'hixti si'nd oⁿ ma'ŋki.
 upward she sent. And then corn good exceedingly tail having reclined (?)
- 5 Eķekaⁿ' ti'-yaⁿ he du'si ko'wohe de'yě. Eķekaⁿ' ti'-yaⁿ pi'
 And then house the too took upward she sent. And then house the good
 ŧiķo'hixti, ti' kûde'xyi ne'di. Eķekaⁿ' tando' he du'si ko'wohe
 exceedingly house spotted it stood. And then her too she took upward
 younger
 brother
- de'yě: tidupi' aⁿya' pi' ŧiķo'hixti ne'di. Eķekaⁿ', "Ŋkind-hě'
 she sent he alighted man good exceedingly he stood. And then "I too
 [him]
- yandu'si ko'wohe deya'ŋka-tě'," kiyě'di tando' yaŋka'. Eķekaⁿ' du'si
 take me upward send me" she said her the (ob.). And then took
 (female to male) to him younger
 brother
- ko'wohe de'yě kaⁿ, ti'dupi haⁿ' aⁿxti' pi' ŧiķo'hixti. Eķekaⁿ'
 upward sent her when she alighted and woman good exceedingly. And then
- 10 tcu'ŋki-yaⁿ du'si ko'wohe de'yětu: ti'dupi haⁿ' tcu'ŋk pi' ŧiķo'hixti.
 dog the took upward they sent he alighted and dog good exceedingly.
 him
- Eķekaⁿ' toxpě' teupaⁿ' ne kaⁿ daⁿ ko'wohe de'yě. Eķekaⁿ'
 And then clothing decayed there (ob.) took upward sent it. And then
 was
- toxpě' pixti' apstûki' na'ŋki. Eķekaⁿ' Aⁿ'tekana'di ku'x naŋķe'di.
 clothing very sewing it [she] sat. And then Ancient of Crows was returning in
 good the (sub.) the distance.
- E'ķe oⁿ'nidi' kûkid-oⁿ'ni-xti kaⁿ ku'x na'ŋki oⁿ'ni ko', "Těi'điķe
 Therefore she had not re- when was returning (i. e. was when "Why
 turned home at all then on the way)
- kûki'd-oⁿ'ni'," e ha'nde haⁿ', dě haⁿ' ani'-yaⁿhiⁿ kaⁿ' ěk xě
 has she not re- say- was and went and wa- the reached when there was
 turned" ing (when) (when) ter
- 15 naŋķi Aⁿ'tekahoⁿ'na. Naha't tcoka' xwě'hě haⁿ' ě'ŧiķe na'x kaⁿ
 sitting Ancient of Crows. Boat piece she sat in and so sat when
 broken
 out at
 the top
 (when)
- e'yaⁿhiⁿ haⁿ', "Ka'k i-yoⁿ' ě'ŧiķe ina'ŋki ha'," kiyě' kaⁿ,
 she arrived and "What you do so you sit" said to when
 there (when) her

"Ūñkti'-yaⁿ ñkyēhoⁿ ni ē'tikē na'ñki ni'," hē' kaⁿ, "Iti'-yaⁿ ē'ti,
 "My house the I did not know it so I sit," said when "Your the this is it
 (fem.) said to her when she was scared so (much). She was scared very was and came out of
 (when)

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

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

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

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

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

tcūpaⁿ nañki' na'xkiya'," e'hēxa. Ekehaⁿ kiya' apstū'ki na'x kaⁿ
 decayed I am not that" stopped right there. And then again sewing sat when

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

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

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

īndaxtu'. Ekehaⁿ, "Oⁿd-ahi-di' tci'x kīde' e'yaⁿ kī'di kaⁿ akīni'
 they sought her. And then "Bear skins lay them all there reach when walk
 on it

kīde' e'yaⁿ kī'di, tci'dikē' ha ni'," ē'tu kaⁿ, "Teitca'pixti ni'
 going there reach how would it be ?" they when "Too slippery (fem.)
 home home it be said

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

kī'di xya' akīni' kīde' e'yaⁿ kīdi' dixyiⁿ, tci'dikē' ha ni'," ē'tu
 reach when walk on go there reach when how would it be ?" they
 home home home home said

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

ni'." Ekekaⁿ "Aⁿya'di tci' kīde' de e'yaⁿ kī'di dixyaⁿ, ekekaⁿ
 (fem.) And then "Men lay them all this there reach home if and then

akīni' kīde' e'yaⁿ kīdi' dixyiⁿ, tci'dikē' ha ni'," ē'tu kaⁿ, Aⁿ'tckana'
 walk on go there reach home if how would it be ?" they when Ancient of
 home home home be said Crows

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

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

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

haⁿ, e'ke haⁿ'tea kūdutaⁿ-daⁿha'. "Aya'yiki' ma'ñki ko, saⁿhaⁿxti'yē
 when so after (?) she sent them off. "Your kindred lie if very hard
 delay (?) [there]

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

40 ma'x kaⁿ a'si saⁿhaⁿxti'yě a'de. Inoⁿni ya'ndi ya'hi ye'hiyaⁿ tox
 lying when step- very hard they they Her elder the (sub.) bed close to was
 ping in went. sister

ma'x kaⁿ, "Ati' kũdě'xyi doⁿha'-yaⁿ ě'ti ma'ũkide ha'," ě' haⁿ pitce'
 lying when "House spotted saw it (?) the this the this recl. ob. ?" said and leaping
 one

a's-kaⁿ tũpo' kaⁿ pitce' ya'hi-yaⁿ adi' dē xěhe'. Aⁿya'xidi' yiũka'ditu
 stepped burst when leaped bed the climb-went sat Chief they married
 when on ing down. her to him

kaⁿ iũktcaⁿhi xěhe' oⁿni'. Wax a'de. Ekekaⁿ aⁿxti'-yaⁿ he' aⁿtatka'
 when next to her he was sitting. Hunt- they And then woman the too child
 ing went.

du'si da' oⁿ haⁿ wa'xi yiũki' ha'aksi'hi ha'nde haⁿ kiya' kũpo'nabi.
 took was go- and shoe small she forgot and was and again turned back.
 ing left

45 Eyaⁿ ki'di haⁿ waxi' yi'ũki dusi'. Kiya' da oⁿ kaⁿ, Iⁿsu'-kětco'na
 There re- and shoe small took. Again was go- when Ancient One with
 turned ing Crooked Teeth

ě'k xě na'ũki haⁿ, "Nda'o hu' haⁿ si'nihoⁿ du'ti haⁿtca'," kiyə'
 there was sitting and "This way come and mush eat a while" said to
 her

kaⁿ, e'yaⁿhiⁿ dutcũpaⁿ dusi' a'pád oⁿ haⁿtca 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' tcũma'na tã'niyaⁿ kiya' xě na'ũki'. Ekehaⁿ kiya' tcũmana',
 again a second ahead of her again was sitting. And then again a second time

"Nda'o hu' haⁿ si'nihoⁿ du'ti haⁿtca'," kiya' kiyə' kaⁿ, "Si'nihoⁿ ni'
 "Hither come and mush eat a while" again said to when "Mush
 her

50 ndu'ti tē' ě'tikě nķande' naⁿxkiya'," ě' kaⁿ, "Tamaⁿk tciⁿcti
 I eat wish so I am not that one" said when "Deer brisket very fat
 ndu'ti hi'. ě'tikě nda' oⁿni ni'," ě' kaⁿ, "Idu'ti hi ya'. Du'ti hi'
 I am to eat it and so I am going" said when "You are not the one The one to
 (fem.) eat it.

ko' nķi'ndi ni'," ě' haⁿ a'su oⁿxti-k tã'niyaⁿ de'kiyě. Ekeka'
 the I am (fem.) said and large brier (ob.) ahead sent for her. And then
 patch

a'nde oⁿdi' aka'naki niḡ ne' kaⁿ a'su tohoⁿni kiya' de'kiyě kaⁿ
 was going along came out of was walk- when bamboo brier again sent for when
 it ing her

a'nde oⁿdi' aka'naki niḡ ne' kaⁿ amaⁿ kũ'dote oⁿni de'kiyě kaⁿ
 was going along came out of was walk- when ground muddy made sent for her when
 it ing

55 a'nde oⁿdi' aka'naki na'nteke haⁿ noxpě' na'x kaⁿ Iⁿsu'-kětco'na
 was going along came out of nearly and got mired sat when Ancient One with
 it Crooked Teeth

eyaⁿhiⁿ te'yě haⁿ a'hi-yañk kidu'si haⁿ hi'a'hi haⁿ waxi' yi'ũki-
 came there killed and skin the (ob.) took from and made it and shoe small
 her her grow on her-
 self

yaⁿ du'si haⁿ de'di. Ekehaⁿ o'xte-yaⁿ eyaⁿhiⁿ. Aⁿtatka'-yaⁿ
 the took and went. And then camp the she reached Child the
 there.

du'si haⁿ, "Itũksiki piš tē'xti a'nde ha xaⁿ," kiyə' haⁿ, "Du'si
 took and "Your sister's to has a (fem. said to and, "Take it
 child suck strong desire is (?) speaking)" him

haⁿku-tě'" kiyə' kaⁿ du'si e'yaⁿ kiki'x kaⁿ psi'ye tē' kaⁿ psi' tē'
 bring it said to when he took there he when to she when to it
 hither" him it suckle wish- ed
 there for her

60 niki'. Ekeha^{n'} wahé'xti. Ekeka^{n'}, "E'de hé'daⁿ de xki'di ka^{n'}
not And then it screamed exceedingly. And then "That far (?) now I have when
come
back

kuyañkye'hoⁿni na'ñki ha^{n'}tca ha', " è haⁿ kite'di. Ekeka^{n'}
you do not know me ? " said and she hit at And then
it.

tuka'niyaⁿ du'si ha^{n'} a'ni ye'hi da' oⁿni', ya'oⁿ da' oⁿni'.
its mother's took it and water edge was going, singing was going.
brother

Ekeka^{n'} èxtixti' yañka' a'ni tâ'wě nañké'di. Eke' na'ñke oⁿdi'.
And then very far when water making was sitting. So [she] was sitting
(?) a slap- in the dis- there.
ping
sound

E'yaⁿ ki'di. Ekeka^{n'} aⁿtatka'-yaⁿ kudi. Ekeka^{n'} psi'yě a'nde de'
There she came child the he gave And then suckling she was that
back to her. it.
[to land].

65 hé'tu ka^{n'} du'si kide'di. E'yaⁿ ki'di ka^{n'} aⁿtatka' a'diyaⁿ dusi'
they when he took went There reached when child the father took i
finished it home.

yeho^{n'} haⁿ, "Psi' xyu'hu hi'usaⁿ," "Tohu'di wiho'hañko^{n'} xku'
knew it and "Sucking smells bad [how possi- "Rattan vine I got milk from it I gave
ble?]" to it

ñkaⁿt kaⁿtca na'' e' hande' kike', "Tca'k a'nde ko ya'ñkùtiki-ta',"
I have because " say- he was though "Where she is the tell me (male to male),"
been (male ing sp.) [-ver]

hé'di. E haⁿt kaⁿ, "Aⁿxti' a'nde ko' kù' te ní'ki é'di na',"
said Say- a while when, "Woman that the to be wishes not said
that. ing it ing back (male sp.)

è kaⁿ "O'xtě taⁿ'xti haⁿ iⁿxyoⁿ'xti awa'hi du'ti haⁿ wa'x ada
he when "Making a very and making haste cook it eat and hunt- they
said fire large go

70 hi'," è'tu ka^{n'} awahi' ne' kaⁿ uxta'x kaⁿ awo' ne'yaⁿ uxta'ki.
let," they when cooking stood when [he] when that other one he pushed
said [she] pushed her.

È'tikě yuke' haⁿ uxta'ki pe'ti de'yě da'xùni'yětu. Ekeha^{n'}
Sodoing they were and pushing her fire sending they burnt her. And then
her [into it]

inda'hi a'de aⁿtatka' oⁿni'yaⁿ. E'yaⁿ iⁿ'hiⁿ na'ntekě ha^{n'} aya^{n'}
to seek they child his mother. There arrived nearly and tree
her went

tcùpa^{n'} tũ'kpě ně' kaⁿ aⁿxti'-yaⁿ tando'-yaⁿ ani' ye'hi-yaⁿ iⁿ'hiⁿ
decayed changed stood when woman the her the water edge the reached
into brother

ha^{n'} yao^{n'} ne' kaⁿ e'yaⁿ ki'di aⁿxti'-yaⁿ. Ekeka^{n'} aⁿtatka'-yaⁿ
and singing stood when there reached again woman the. And then child the

75 ku' haⁿ anahi^{n'} kidoⁿ'hi ně' ha^{n'} tcakĩ-k' adudu'ye de' - héd - ha^{n'}
gave and hair looking at stood and hand (ob.) wrapped that fin- when
to her ishéd
and round

tcakĩ-k' i'ñkiyo'hoⁿ. Ekeka^{n'} eyaⁿhi^{n'} du'si yiñka'di ya'ndi.
hand (ob.) he called to him And then arrived took her her husband the (sub.)
with it. there

Ekeha^{n'} ka'dedi. E'yaⁿ kiⁿ'x kaⁿ apěhě' a'nde ha^{n'} tando'-yaⁿ
And then they took her home. There reached when pounding she was and her the
[corn?]

a'tci haⁿ, "Kaⁿ'xo ti' - yaⁿ dė' haⁿ atcta^{n'} utcu'wi ku-tě',"
she and "Grandfather house the go and sieve borrow it be coming
asked him (female to male)

- kiyə' kaⁿ de ko'x-ni. "Ayi'ndi dē'd-kī," kiyə' kaⁿ de oⁿ'nidi'
 said to when to go he was un- "You go yourself" said to when having de-
 him willing. her parted
- 80 eyaⁿ'hiⁿ haⁿ' ka'wa a'hi ne' - kaⁿ doⁿ'hi. Iⁿ'su' ketco'na a'hi-kaⁿ
 she arrived and what skin stood (ob.) she saw it. Ancient One with skin (ob.)
 there Crooked Teeth
- nati'x kane' -kaⁿ daxū'ni naⁿ'ntekē na'x kaⁿ ha'ne du'si duxkē'.
 stretched had been (ob.) burnt nearly sat when found it took it skinned
 standing her.
- Ĕtikoⁿ' kane' kaⁿ doⁿ'hi' haⁿ'tca, "E'wa ne' ko ka'wa a'hi,"
 Had done had been when she saw a while "Yonder stand- ing the what skin"
 so it
- e haⁿ't kaⁿ, "Taⁿ'ta'hi daⁿ'nde," kiyə' kaⁿ, "Ĕtike' naⁿ'hi,"
 she was when "Panther skin it is" said to when, "It is so I do not
 said her think"
- ĕ kaⁿ, "Kaⁿ'xo', ka'wa a'hi." "Tūmo'tck a'hi daⁿ'nde xyaⁿ,"
 said when, "Grandfather, what skin." "Wildcat skin it is "
- 85 kiyə' kaⁿ, "Ĕtike' naⁿ'hi," ĕ haⁿ, "Ka'wa a'hi ko' yaⁿ'nkūti'
 he said when, "It is so I do not think" she and "What skin the you tell me
 to her think"
- ko ta'maⁿk tciⁿ'cti nyi'ku hi ni'," kiyə' kaⁿ, "Taⁿk awo' a'hi
 if deer brisket very fat I give to will (fem.) she said when "Sister other skin
 you to him to her"
- daⁿ'nde xyaⁿ," kiyə' kaⁿ "Ĕtike' ha ni' nⁿ'kedi' nixki'," e'
 it was he said when "So it is (fem.) I said because" she said
 to her
- haⁿ'tca' taⁿ'hiⁿ'x kide'. Eyaⁿ' ki'di haⁿ' tamaⁿ'nki-yaⁿ daⁿ' taⁿ'hiⁿ'
 and subse- quently running went home. There reached and deer brisket the took running
- de e'yaⁿ a'hi. Kitcu' haⁿ taⁿ'hiⁿ'x kide'. E'yaⁿ ki'di haⁿ'
 went there she took it. She put it down for him and running went home. There reached and
 home
- 90 siⁿ'to' ta'yaⁿ du'si haⁿ' taⁿ'hiⁿ' de' a'ni - yaⁿ kide' taho' haⁿ,
 boy her took and running went water the went back fell and
- "Taoⁿ'' eⁿ'kē' dixyaⁿ. Eke' dixyiⁿ' siⁿ'to' ta'yaⁿ kosa'yi te'
 cry of the she when. She when boy her minnow face
 "squealer became so became so"
- saⁿ tū'kpē. E'keoⁿ'nidi' ĕtike' xya, Tahaⁿ'nⁿ'kona'di ĕ'tike oⁿ'ni.
 white changed into. That is why it is so now The "squealer duck" (sub.) is so.
 into. (?)

NOTES

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

1. *Aⁿtckahoⁿna*, "the Ancient of Crows," a female; *tcu'* never refers to a single object, hence it is unnecessary to add *-daha*; *kodēyē kīdedi*, "to take them all home" (*-daha* not added), refers to objects that can walk.

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

4. *siⁿd oⁿ maⁿkī*, "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. *kīdakatchē*, archaic for *kīdūkūtchē*.

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

40. *inoⁿni yandi*, not the real elder sister of the Pretty Woman.

42. The Pretty Woman married the chief of the village to which she and her brother had come; *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-kētconā*, perhaps *Iⁿsu-kētē-oⁿ-nā*, from *iⁿsudi*, "teeth;" *kētci*, "crooked" (*kētci*, "bent like a fishhook"); *oⁿni*, "to use or have;" and *-nā*, a termination for names of archaic or mythical personages.

47. *apād* (*po*).

48. *xē* refers to Crooked Teeth.

50, etc. *nāⁿxkiya*; 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 *pīsi=psi*.

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

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

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

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

78. *Kāⁿxo*. This old man was not the real grandfather.

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

TRANSLATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Returning home again, she took her boy and ran toward the water. She fell into the water, saying, "Ta-o-n," 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, daⁿx
 Person worthless hunt- walk- was and deer-skin very fresh found, took it
 ing ing up
 (ob.)

kǐdē' ne'di. Eḵehaⁿ eyaⁿx kǐ'di yaⁿ'xa ko, "Ñko' haⁿ ñko'di ñka
 going moved. And then there reached almost when, "I shot and I shot it I say
 home (?), home home at it

ni'," yihī' niḵ ne' kaⁿ Ita' kǐdixi'yētu', aⁿ'xti haⁿ kǐdixi'yētu'.
 will," he going moved when Deer they caught up woman they caught up
 thought (?), with him, with him.

Eḵehaⁿ a'hi-yaⁿ kitič' yuḵē'di, iⁿ'xtuta'tu haⁿ, "Yaⁿxku'-daha-tě',"
 And then skin the did not they were, it was theirs and, "Give it [back] to us",
 wish to give it up (females to male)

5 e' yuḵe' kaⁿ, "E'ḵe ko', nyiku'-daha' ko', yaⁿ'yiñkaxtu' hi hǐ'daⁿ,"
 say- they when, "So if, I give it back to if, you (pl.) marry will ?"
 ing were you (pl.) me

e' kaⁿ, "Iⁿda'l" hetu' kaⁿ, ku'-daha'. Eḵehaⁿ aḵuwi'x ka'dě,
 said when "Well!" they said when, he gave it to them. And then taking him they
 he that that with them went home,

"Aⁿya'xi-yaⁿ na'xě kaⁿtea'," he' haⁿtea' 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 aduksě' ne' kaⁿ ma'nta de'yě wahě'
stood (ob.) reached when box covering it stood (ob.) out of the sent it entering
way (pl.)

a'dě. E'yaⁿ iⁿ'x kaⁿ ahoⁿ'yě, 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 akuwě' dė, "Amaⁿ' tupě't kaⁿ aka'naki ko', ya'ñki-yaⁿ
female the taking him went, "Ground this hole (ob.) she gets out when, female the
from

pítčě'di ko ayind-hě' pítca hi'," kiyě'di xye'ni, pítčě'ni ha'nde kaⁿ
leaps when you too leap will," said to him but, leaping not was when
awo'd akyaⁿ'hi. A'de oⁿ' ni ha'nde kaⁿ aⁿya'di o'tu.
another took her They had gone walking he was when persons they
from him. shot at
him.

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

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

15 kikě' iñkowa' ksi'hi ha'nde kaⁿ o'tu kětca'na. Eke' kikě'
though he himself not was when they again. So though
thinking shot at him

kûte'ni, kětca'na kǐde'di. Eyaⁿ kǐ'di kaⁿ, kětca'na a'hi-yaⁿ
he did not again he went There arrived when, again skin the
die, back.

ku' kaⁿ kětca'na dė'. Kětca'na iñkowa' ksi'hi ha'nde kaⁿ
gave when again went. Again he himself not thinking was when
to him

kětca'na o'tu. Ekekaⁿ kiya' kǐ'de. E'yaⁿ kǐdi' xye'ni kaⁿ
again they And then again went. There arrived but when
shot at him.

aⁿya'-xi ya'ndi, "Kiya' idě' ite' țik'o'he naⁿ'ni xyo'," kiyě' haⁿ
chief the (sub.), "Again you you die sure must in that said to and
case," him

20 Ta xi'di-k ku' kidu'si haⁿ kidě'di, tea'k hu oⁿ'ni ko' eyaⁿ'
Deer mystery gave to took from and went home where coming he had been the there
(ob.) him [chief] [=whence he had come]

kǐde'di. Eyaⁿ kǐ'di haⁿ ta'-o wa'adi te'đikǐ'xti kaⁿ wata' yuķe'
he went There reached and killed very how he could (ob.?) watch- they
home deer do it ing were

haⁿ kǐha'ně ta-xi' yaⁿ-kaⁿ' kiyo'tu. Ekekaⁿ eyaⁿ'hiⁿ du'si haⁿ
and they found mystery the (ob.) They shot at And then he reached he took and
it for him deer it for him. there

tea'k hu oⁿ'ni ko' eyaⁿ kiya' de'di. De oⁿ'nidi' eyaⁿ'hiⁿ kaⁿ,
whence he had come there again he went. Going he was he reached when
there

"Kǐ'di oⁿ'ni na'," ẽ'di aⁿ'ya-xi' ya'ndi. Ekehaⁿ' ta-pa'-k. kiya'
"She came long ago (male) said chief the (sub.) And then deer head (ob.) again
home ago (male)

25 oⁿ de'-hěd-haⁿ' ku' kidu'si haⁿ kiya' kǐde'di. Eyaⁿ kǐ'di haⁿ'
made that finished when gave took it from and again went home. There reached and
(ob.) him [chief] home

e'yaⁿ-k oⁿ' ta-o' ha'nde oⁿ'ni. E'ke oⁿ'ni hetu' xa. E'ke kaⁿ'
that (ob.) using killing was in the So in the they usually. That is why
deer past. past say

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

xa. Eke' edi' ta tě' topa' yaⁿ'xaⁿ' te' țik'o'hě ẽtu xa'.
usually. That is why deer dies four when dies sure enough they usually.
[times] say

NOTES

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

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. *yaⁿyĩñkaatu*, -*tu*, pl. ending; *x*, a sign of contraction before -*tu*, therefore the verb stem must have been either *yĩñkahaⁿ* or *yĩñkahi*, rather than *yĩñka'doⁿni'* or *yĩñka'toⁿni'* (*yĩñkati* + *oⁿni*), the usual [modern] form; *hi* has a future reference; *hidaⁿ*, judging from the context, is a masculine interrogative sign; *iⁿdu*, a sign of consent.

7. *Aⁿyaxi-yaⁿ na^wë 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. *xapĩd*, 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 *tupët* (10) used instead of *tupe* (in 7); *aduksë'* = *atũksë'*; *wahë* (compare, *wvë* and *wa*), "they go down into [a hole in the ground or under water]."

9. *ahoⁿyë* (*ahĩ*, *oⁿ*, -*yë*).

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

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

20. *Ta xĩdi*, 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'yě, axi'kiyě ha'nde kaⁿ
 Thunder his mother's the (sub.) Thunder into the sent him treating him was when
 being brother being house (= "doctoring")
- axi'kiyě' haⁿ tixiyi' ke de'di. Ekekaⁿ yīnkoⁿ a'nde iⁿkaⁿhiⁿ
 treating him and medicine to dig went. And then his wife was to dip up
 water
- dě ne' haⁿ na'sukī-k ha'ne haⁿ "Nasuki' yande' yaⁿxkiyo'tu-te',"
 was going and squirrel (ob.) found and "Squirrel that shoot at it for me" (female
 to males)
- e' ha'nde kaⁿ, "Tcī'dīkě de' n̄ko' hi ni'ki na," e' hande'
 say- she was when "How this I shoot can not," saying was
 ing it (masc.)
- 5 kīkě', "Itcitca' atu'wě ha'nde ni'," e' ha'nde kaⁿ, "Tcī'dīkě
 though "Brush (under- lodged in it it is (fem.) saying was when "How
 growth) it
- n̄koⁿ de' n̄ko' hi ni'ki na," e' ha'nde kaⁿ, ta'n̄ki yandi'
 I do this I shoot can not (masc.) saying was when his sister the (sub.)
 it
- añksa'wi-k akú'dúksa'yě kú' kaⁿ kú'dúksa'yě o'k taho' kaⁿ
 arrow (ob.) pushing it through gave it when through a crack he shot it, it fell when
 a crack to him when
- ta'n̄kiyaⁿ eyaⁿhiⁿ tcaoxě' kida de', pa'naxti'kiyě yihī' xe'ni
 his sister arrived there claws picked up went she got all from it she but
 thought
- kaⁿ tca'oxě i'ñk sti' ne' kaⁿ a'ksix kane' kaⁿ e'-yaⁿ
 when claw small very stood (ob. or when) she forgot and left it (ob. when) that
- 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 ihě' ma'n̄ki. Ma'x kī'di yīnka'di.
 fire-place close to she lay and grunting the recl. [As she was] he came her husband.
 ob. reclining home
- Ekekaⁿ, "Itú'ksiki' axiya'ki-daha' yande' dixyaⁿ aka'naki'
 And then "Your sister's son you putting them in the you were when(=but) he got out
 house to treat them
- yandu'sasa' te'-hěd-kaⁿ ətīkē' ma'n̄ki ni'," ətī'di. Ekekaⁿ,
 scratched me in that fin- when so I recline (fem.) she said. And then
 many places ished
- "Yaka'naki yande' xa di' iñkē' nixki' aka'naki a'nde-haⁿtca-ta',"
 "You got out you are in the past so because to get out be continue"
 (male to male 1st time)
- 15 kī'yě haⁿ, "A'ñksi da' ku hi'," kī'yě kaⁿ de'di. Ekehaⁿ
 said to and "Arrow gather come in order said to when went. And then
 him back to (?)" him
- a'ñksi da' kī'di. Ekekaⁿ, "Ĕtīkě' niki'," kiyě' kaⁿ, "a'ñksi
 arrow gath- reached And then "Such not," said to when "arrow
 ered home.
- kūděxyi'," kīya' kiyě' kaⁿ kīya' de'di. Iⁿyě oⁿ haⁿ de'di
 spotted" again said to when again went. Food made and went
 him
- xěhe'yě haⁿ ni ha'nde. Añksi' iⁿdahi ni ha'nde kaⁿ,
 put it down and walking was. Arrow seeking walking was when
- Tcēt kana'di iⁿyě-yaⁿ ha'ně du'ti na'n̄ki. Ekekaⁿ e'yaⁿ kī'di.
 Ancient of food the found eating the sitting And then there came
 Rabbits back.
- 20 "Ka'wak iyoⁿ ini' ya'nde wo'." kīyē' kaⁿ, "Tuka'nidi' a'ñksi
 "What you do you walk you are (?)" said to when "My mother's arrow
 brother
- kūděxyi' ət' kaⁿ ətīkē' ūni' n̄ka'nde na'," hě' kaⁿ, Tcēt kanadi',
 spotted said when so I walk I am (masc.) that said when Ancient of Rabbits
 (=as)
- "To'hu sūp'ka' pūpě' topa'yě ku-ta'," kiyě' kaⁿ, pūpě'. E'yaⁿ
 "Black rattan vine cut through in four be returning" said to when he cut it There
 often pieces [with]—(male him through.

kí'di kaⁿ xa'nina'ndiye ka' 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 ańksĩ-k kũdë'xvi yihixti ka' pũpë' de' dũkũtckë' topa'yë haⁿ
 when arrow (ob.) spotted a great when he cut there tied four pieces and
 many through (?) often

25 ki'x kide'di. Eya' kĩ'di ka' ańks o' na'ńki haⁿ, ma hiⁿ, kiya' kiyë'
 [Tuhe] went There reached when arrow mak- was sit- and turkey kiya' kiyë'
 carried home. home home ing ting feathers again said to
 on his back

ka' ma i'dahi' ha'nde o'nde'. Ma'-yaⁿ ha'në hiⁿ kida'
 when turkey to seek was in the past (?) Turkey the found feather gathered
 for [uncle]

te'- hëd- ha' 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 i'dahi
 white feather," again said to him when a second time again went. Turkey white seeking
 ande' dixyaⁿ ayo' yehoⁿ da oⁿ dixyaⁿ A'ya' i'n'titeya' -di
 was when edge of lake was going when man old man (sub.)
 along

30 aⁿsũna' kańkoⁿ na'ńki. Eķekaⁿ tẽuńk-ta' yandi aⁿsũna'
 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!

ka'wa- diⁿ ë'tku hu'oⁿ ha' aⁿsũna' yaⁿxkidũkta'x kaⁿ, "ë' haⁿ,
 who (sub.) here is coming and duck scares off for me ?" said and
 "Te'hinyi i'no'dë-k doⁿ-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 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, ëti'ķë nķa'nde na'," ë' kaⁿ, "E'yaⁿ xki'di nķa'dud
 feather said when so I am said when, "There I get home I eat
 (masc.)

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

Eyaⁿhiⁿ asu' to'hĩ-k pũpë' topa'yë dũko' de oⁿdi'. Saⁿhiⁿyaⁿ
 Reached there bamboo brier (ob.) cut it four pieces whipped him he was going Other side
 through often him along.

kiⁿhiⁿ haⁿ kiyo'wo aťo'pĩ- k oⁿ kiya' dũko' de oⁿdi'. Saⁿhiⁿyaⁿ
 he reached and another new (ob.) using again whipping he was going Other side
 there [with him] along.

40 ki'di ëťikoⁿdi' topa'yë haⁿ i'ńkix kide' kaⁿ xë' nańki' ayi'txaxti
 he he did that four times and he left him went when sitting the st. one very bloody
 reached again and home

haⁿ tẽu'ńki yaⁿ amaki' ade' wahë' kaⁿ sãde' nax kaⁿ
 and dog the trailing they went yelping when whistling he sat when
 something

tẽu'ńki yaⁿ kiⁿhiⁿ ha' aka'tei' te'hëdaⁿ a'-i- yaⁿ tcaki'yëtu
 dog the reached and licked him finished that blood the they took it all
 there off [clean] for him

haⁿtca' kode'yë-daha' de'di diⁿ A'ya' i'n'titeya' ti'- yaⁿ i'hiⁿ
 after some he took them all he went diⁿ A'ya' i'n'titeya' ti'- yaⁿ i'hiⁿ
 time along man old man house the he
 reached

kaⁿ tẽu'ńki e'yaⁿ ade' yaⁿ i'ńtiteya- k' du'si te'yëtu. Eķehaⁿ
 hen dog there they went old man (ob.) seized they killed him. And then
 ["without stopping"]

- 45 Aⁿya' xo'hi- yaⁿ hé' dū's-tu kaⁿ, "Ñkint-ko' ñkaku'di ni'," e'
 Person old the too they seized when "I I fed him (fem.) say-
 [old woman] her (ing)
- ha'nde ki'kē, te'yētu kaⁿ ku'hiyaⁿ a'di haⁿ aⁿsūna' a'teu
 [she] was although they killed her when upward he climbed and duck dried
 ayihixti kaⁿ pa'wehi i'dē kaⁿ du'ti teu'ñki yaⁿ kode'yē duti'
 a great many (ob.) he knocked [they] fell when ate dog the he collected eating
 them
- ha'nde o'di'. Ē'daⁿ haⁿ kīde' ne' kaⁿ ta'ñki ya'ndi te oⁿni yihī'
 he was in the past. (?) He fin- and going stood when his sister the (sub.) dead he was she
 ished home thought
- haⁿ utoho'yē huḡ nē'. Ekekaⁿ ma saⁿ teu'ñki no'xētu kaⁿ ta'ñki-
 and following his she was And then turkey white dog they chased when his sister
 trail coming.
- 50 yaⁿ huḡ ne' yuwa'yaⁿ kaⁿ niye' de' kaⁿ ta'ñki- yaⁿ asâ'hi
 the was coming toward her (ob.) flying went when his sister the leaped up
 with arms
 above her head
- du'si toho' kaⁿ eyaⁿ'hi. Hiⁿ kīda' te'-hēd-haⁿ' eyaⁿ' kīkī'x kaⁿ
 to catch fell when he reached there. Feathers picked that fin- when them (ob.) he carried when
 off ished home to
 him
- tuka'ni- yaⁿkaⁿ, "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' te'-hēdaⁿ e'yaⁿ kīkīhiⁿ dixyaⁿ, "Ēṭike' niki'. Īta'
 and sinew the picked that finished that he carried when, "Such not. Deer
 (collected) (ob.) home to him
- saⁿ' ikaⁿ," kiya' kiye' kaⁿ ita' saⁿ' iⁿda'hi ni ha'nde kaⁿ Īta' saⁿ' yaⁿ
 white sinew," again said to when deer white seeking walk- ing he was when Deer white the
- 55 ha'nē haⁿ, "Ka'k iyoⁿ' ini' ya'nde wo'," kiye' kaⁿ, "Tuka'nidi' ita'
 found and, "What you do you walk you are ?," said to when "My mother's Deer
 him brother (sub.)
- saⁿ' ikaⁿ' yaⁿñke' kaⁿ ē'tike ñkaⁿnde na'," kiye' kaⁿ, "Ñkīñkaⁿ dūs-ta'.
 white sinew said to me as so I am "said to when "My sinews, take (male
 (masc.), him to male, 1st
 time).
- Ekehaⁿ aⁿsaⁿ'kudi- k duka' ya'xkunoⁿda-ta'," kiye' kaⁿ ekoⁿni.
 And then mulberry tree (ob.) peel off put it in for me" (male to said to when he did so.
 the bark male, 1st time), him
- Ekekaⁿ, "Nati' i'ta ni' iki'yūhi' diⁿ ēṭikiyoⁿ' 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 yakī'di idoⁿ'hi hi na'," kiye' kaⁿ
 (masc.) You do not die to the same you reach they see you shall said to him when
 place home (masc.),
- 60 kī'de oⁿ'nidi'. E'yaⁿ kī'di kaⁿ, "Kū'dēska yi'ñki iⁿda'hi ku-ta'.
 he was going There he reached when, "Bird young to seek it be coming
 homeward. home back (male
 to male, 1st
 time).
- Aⁿta-tka' inixyi' hi na'," kiye' kaⁿ de'di. Eyaⁿ'hiⁿ kaⁿ Kū'dēska
 Child to play roughly shall "said to when went. Reached when Bird
 with it (masc.), him there
- yi'ñki dusi' yaⁿ'xa ha'nde kaⁿ xo'hi ya'ndi kī'di haⁿ adudu'di.
 young took it almost he was when old one th (sub.) reached and was flying
 (female) home round and
 round.
- Ekehaⁿ a'nde haⁿ, "Ka'k iyoⁿ' ini' ya'nde ha'," kiye' kaⁿ,
 And then she was and "What you do you walk you are ?," said to when,
 [doing so] (when) him
- "Tuka'ni diⁿ' kū'dēska yi'ñki' aⁿtatka' i'nixyi' hi', ē' kaⁿ ēṭike'
 "My mother's the (sub.) bird young child play roughly must, said as so
 brother with it
- 65 ñkaⁿnde na'," ē' kaⁿ, "Eke'ko, ñkī'ndi diⁿ' tā'niki taⁿ'yaⁿ xkī'di
 I am "said when, "Well I (sub.) first village I come
 (masc.), back from

ndo^{n'}x kaⁿtca', "é' haⁿ ko'x tiⁿpka' kaⁿ daⁿ haⁿtca de'di. Ekehaⁿ
I see wait!" said and poke-berries (ob.) took a and subse- went. And then
her claws her claws quently

eyaⁿhiⁿ haⁿ ku'hiyaⁿ udu'nahoⁿ haⁿ ko'x-tiⁿpka' dutciteki' kaⁿ
reached and up above went [flying] and poke-berries squeezed when
there [the house] around

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

yukě' kaⁿ ta'nñkiyaⁿ ko aⁿhiⁿ a'nde kaⁿ doⁿhi haⁿ kidedi'
they when his sister the (sub.) crying was when [she] saw and went home
were her

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

"Xě'hě na'," é' kaⁿ, "Eke' ko, a'ka ande'dediⁿ adutě' xa ni," é'
"Sits alone (masc.)," said when, "Well youngest this one (sub.) hungry always" said
(fem.)

haⁿ, ku' haⁿ, "Eyaⁿ yaki'di ko xě' na'nñki ko, 'kú'děsk yiñki', ayě'x
and give it and "There you get (fut.) sit-the st. one if 'Bird young you said
to him home when ting

yayuke' yaⁿ tē' a'nde na', é' haⁿ asā'hiya-tě', kiyě' 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'yihī' diⁿ ē'tikiyoⁿ yu'kēdi' ni kaⁿ ku'-ite'ni.
you that they wish be- they do to they are because you do not
die for you cause you die.

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

ki'di haⁿ, "Kú'děsk yiñki' ayě'x yayuke' yaⁿ tē' a'nde na',"
he got and "Bird small you said you were the this it is (masc.),
home said

é' haⁿ asā'hiyě kaⁿ du'si dė' kaⁿ aki'kino'xě a'dě. Ku'hi
said and he pitched when [bird] went when they chased it they Up
it on [child] took one after another went.

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

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

80 Ekekaⁿ tuka'ni yandi' a'nksi oⁿ tē'-hěd-haⁿ naha'ti uxěhē'yě
And then his mother's the (sub.) arrow mak- that finished when boat caused him
brother ing to sit in it

a'ni taⁿ saⁿhiⁿ'yaⁿ ha'hi haⁿ na'oⁿde'yě. "Na'oⁿde'yě 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'yě haⁿ int-ko' a'kiya ade'yě a'nt kaⁿ naoⁿ'de'yě da oⁿni
said to and he (sub.) behind burning it was when setting the he was
him he (sub.) grass afire going

xě'ni naoⁿ'de'yě sū'p kaⁿ, "Kide' yěke' na," yihī' taⁿhiⁿx
but grass set afire black when, "Gone home must have" he ran and
(masc.) thought

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

85 du'wě iⁿki'natčē, uka'nñki du'xtaⁿ hu'. A'ni ye'hi-kaⁿ iⁿhiⁿ' dixyaⁿ'
untied threw it it caught pulling it it was Water edge of (ob.) it came to when
on to it coming.

uksa'ki kiya' de. Pūkxyi' oⁿ tē'-hě'da haⁿ kiya' iⁿki'natčē, kiya'
he cut it again went. Loop made that finished and again threw it again

uka'nñki, kiya' du'xtaⁿ hu'. A'ni ye'hi-kaⁿ iⁿhiⁿ' dixyaⁿ' uksa'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' iⁿkī'nate^{cē} kiya' uka'ñki,
again went. Loop made finished and again threw it again it lodged or
caught on it

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

90 Pükxyi' oⁿ tē-hē'daⁿ haⁿ' kiya' iⁿkī'nate^{cē} kustaⁿ'hiⁿi kaⁿ' iñki'x
Loop made that finished and again threw it could not reach when he left
to it him and

kide'di. Eḡekaⁿ' "Ñka'peni," naⁿ'we niḡ ne' kaⁿ' pū'spūs niḡ ne'
went home. And then, "I can go he he was when getting
around it" thought he was walking dusk he was walking

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

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

pi'hena'ni." "Teidi'yañkoⁿ' kaⁿ' nḡi'ni pi'hēdi ko e'kiyañkoⁿ-ta',"
could." "You do anything if I get well can if do so for me" (male
for me to male, 1st time)

95 ki'yē kaⁿ' "Ūñkti'-dik iyaⁿ-ta'," ki'yē kaⁿ' "Tei'dikē
said to when "My house (ob.) you sleep" (male said to when, "How
him to male, 1st time) him

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

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

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

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

100 kide' naⁿ'p kaⁿ' kiya' kupa'hani. Eḡekaⁿ' tidupi' haⁿ' kiya' niḡ ne'
till day when again she disappeared. And then he alighted and again was walk-
ing

kide'-psi. Pūspūs-k' niḡ 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! kú'dēsk kú'dini ētiḡē'xtihin'," ē haⁿ' niḡ ne' kaⁿ'
when "O pshaw! bird ugly such a one as that" said and was walking when

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

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

105 ki'yē kaⁿ' "Tei'dikē dē' nḡa'di na'ni wo'," ē kaⁿ' yē'tēi kina'wiye
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. Eḡekaⁿ' ku'hiyaⁿ adi'
when tongue very long when took hold climb- went. And then up there climbed
of it ing

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

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

kiya' kupa'hani. Eḡekaⁿ' tidupi' haⁿ' kiya' niḡ ne' kide'psi.
again she disappeared. And then he alighted and again was walking till night.

- 110 Pâspûs-k' nix ne' kaⁿ Po'dadi ohoⁿ hande kaⁿ, "Sé'hiye! Podi'
Getting when he was when Swamp was hooting when, "O pshaw! Swamp
dark walking Owl
- kûdîni' é'tikë'xtihim'!" é' haⁿtea, "Ñkî'ndi ñkoⁿ dixyaⁿ ayi'ni
ugly such a one as that!" said when (?) "I (sub.) I do it if you get
well
- pi'henna'ni." "Teidi'yañkoⁿ kaⁿ ñkî'ni pi'hëdi 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'yë kaⁿ, "Ûnkti'-dik iyaⁿ-ta'," kiyé' kaⁿ, "Tei'dikë dë' ñka'di
said to when, "My house (ob.) you sleep" [at] said to when, "How this I climb
him (male to male, first time)
- na'ni wo'," é' kaⁿ txoki' xëhëx xëheyë soⁿsa' nati' a'xëhe'yë
can ? " said when load steps put ev. ob- one just set it on
jects on (barely)
- 115 na'x kaⁿ, "Te' ko nati' a'xëhe'hañkë na'ñki na'," é' 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. Teçuma'na hu'x nañkë'di Aⁿ'ya xo'hi. E'ko
He arrived there he was reclining. Again she was coming in the distance. Old woman. Well
- e'ya'hiⁿ haⁿ, "E'de në'tka ma'ñki ya xaⁿ," é' haⁿ "Ñka'di haⁿ
arrived there and, "Right here he lies" said and "I climb and
- ûñkpa'ni toho' ko du's-tu-të'," teuñk-ta'yaⁿ kiyé'-daha' haⁿ,
I knock him he falls when you (pl.) catch him" dog his she said it to them and,
(female to males)
- "Ñkî'ndini', é' haⁿte' kikë' ayi'ktuni'," é' haⁿtea' adi'x da oⁿ txox nati'
"It is I he contin- though do not [yc] she contin- climb- ing was go- load- just
says utes let him go," said used (?) ing stool (=bare- ly)
- 120 axëhe'yë na'ñki-k a'si nateçipi' ama'yaⁿ de'x taho'. E'kekaⁿ
stuck on sitting (ob.) stepped on foot slipped ground the going fell. And then
(dis- tant)
- teuñk-ta' yan-di du's-tu i'nt-kaⁿ. "Ñkî'ndi ni! Ñkî'ndi ni!" e'
dog her the (sub.) they seized her. "It is I! It is I!" said
- hande' kikë', ki'ñktuni'xti. De' anaⁿ'pi haⁿ i'ñktu kaⁿ teu'ñki
continued though they did not let her go at all. Then daylight and they released her when dog
- kite' hande' naha' kûpa'hani. E'kekaⁿ tî'dupi haⁿ kë'teçuma'na
she hit continued a while disappeared. And then alighted and a second time
at (=was)
- de' kide'-psi. Ka'wa ki'kë kawakë'ni ni'x ne haⁿ a'ma tupë'
going till night. What at all said nothing walk- ing he and ground hole
moved
- 125 ne' kaⁿ ha'në haⁿ uwë' de to'x maⁿx kaⁿ e'kekaⁿ teçuma'na
stood (ob.) found it and going went was lying down when and then again
(?) when in
- hu'x nañkë'di. E'ya'hiⁿ haⁿ, "E'de në'tka ma'ñki ha xaⁿ,"
she was coming in the distance. She reached there and "Here right here he lies,"
- é' haⁿ e'ya'hiⁿ akûdi' kaⁿ wûdwûdë' kaⁿ yaha'yaⁿkaⁿ de'x
said and reached there she peeped when it lightened when away off she went
into it
- tuho'. É'tikë' ne' kide'-naⁿpi'. E'kekaⁿ teçuma'na kûpa'hani.
fell. She doing moved till day. And then again she disappeared.
that
- E'kekaⁿ aka'naki haⁿ ni'x kaⁿ kide'-kütüta'xëhe' kaⁿ tîdupi'
And then he got out and he was when till noon when a ford
walking
- 130 ne' kaⁿ ha'në. Ayaⁿ ne' kaⁿ a'di de' ku'hiyaⁿ xë'x naⁿx
stood (ob.) he found it. Tree stood (ob.) climb- ing went up above sitting he was
(st.)

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

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

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

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

135 Ekekaⁿ ku'hiyaⁿ a'doⁿx^tu kaⁿ e'yaⁿ xē' naⁿx kaⁿ, "Tīdupi'
And then upward they looked when there sitting he sat when, "Get down
hi+!" kiyē' yuke'. De'x tidu kaⁿ, akuwī'x ka'dē titatu'-yaⁿ
I " they were saying Then he got down when they took they their the
to him. down him along went house

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

"Ē'tiķe ko ndu'x-ni xa na'," ě' kaⁿ ta'x uwedi' kiya' kūt
"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'-hēdaⁿ haⁿ ekekaⁿ, "Koⁿ'ni'
when that (ob.) eating he was that finished and and then, "Mother

140 kūpi'nixti ni'," ě haⁿ, xam naske' ko unoⁿ'dē haⁿ a'tūk toūkoⁿ'yē
is so bad (fem.) said and, box long (ob.) they laid and locked him in
him in it

ma'x kaⁿ ki'di Aⁿ'ya xo'hi ya'ndi. Kī'di haⁿ aduti'
was when came Old woman the (sub.) She and eating
lying back

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

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

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

kaⁿ, "Tei'dīkūna', xapxotka'-yaⁿ du'xtaⁿ aku'-kaⁿ," ě' kaⁿ
when "Old but small box empty the pull it bring it hither" said when
(see Note.) (female speaking),

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

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

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

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

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

- haⁿ'tca taⁿhiⁿ' de'di. Eyaⁿ'hiⁿ dupûdê' kaⁿ, wûdⁿwûdê' 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', "é' 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, "Tei'dîkûna' i'tahaⁿ'ni'yaⁿ," kiyê'-daha' kaⁿ,
 a making they were when, "O Tei'dîkûna' your sister's husband," she said to them when,
 a fire (sic)
- "kû'dêskei yî'nkî ne'yaⁿ daⁿ'x ku kaⁿ nîka'duwa'xka ni'," é'
 "bird small that one take be com- when let me swallow them (?)" said
 ing back and whole
- kaⁿ, "Kûdê'ska yî'nkî yî'da'hi ya'ku kaⁿ koⁿ'nidi a'duwa'xka
 when, "Bird small you seek you be com- when mother she swallow it
 ing back (sub.) whole
- hi, ê'di na," é' haⁿ, kîde' kaⁿ de' tē ne' kaⁿ, "Kûdê'ska
 that she said na," said and [Tei'dîkûna] when to go wished stood when, "Bird
 it (masc.) went home
- 160 yî'nkî idaⁿ' te' ko ku'hixti ada' dande' kaⁿ iⁿdaha'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'nkî-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'nkî ku-tê'," kiyê'tu kaⁿ
 higher they went. Higher went when "Let it go be returning" they said to when
 (female to male), him
- dē'di xyē'ni dūs tē dixyaⁿ' ku'hi ê'ṭike' de oⁿ'di'. Ku'hixti
 went but to catch wished when higher so he was going. Very high
 it
- nē' kaⁿ, "Tei'dîkûna', de' doⁿ'x-kaⁿ tei'dîkê yuke. Kuhi'xti-yaⁿ
 stood when, "O Tei'dîkûna, go to see how they are. Very high the
- 165 maⁿ na'ni xyaⁿ" kiyê' kaⁿ Tei'dîkûna', eyaⁿ'hiⁿ kaⁿ, ku'hixti'yaⁿ
 reclin- might be" said to him when Tei'dîkûna' reached when very high
 ing there
- kaⁿne kaⁿ, doⁿ'hi haⁿ kiyō'hi: "Koⁿ'ni'," é' kaⁿ, pēt 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'yē. Ekekaⁿ' yaoⁿ' ne' kaⁿ xohi'xti
 reached when tree set it a fire. 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, "Tei'dîkûna', e'wa de' haⁿ
 he came and went home. There reached when, "O Tei'dîkûna, yonder go and
 down home
- 170 ya'tahaⁿ'ni kiyê'-daha'-kaⁿ, taⁿhiⁿ' kîdeyañkoⁿ-daha hi ni," é' kaⁿ'tca',
 thy sister's hus- say to them running let us get ahead of one " said when (?)
 band (female to male-sic) another (fem.),
- kêtca'na de'di. De' tē ne' kaⁿ, "Heyaⁿ' a'yiⁿhiⁿ ko ama' tûpê'-kaⁿ
 again he Go wished stood when, "There you reach when ground hole (ob.)
 went.
- yunoⁿ'de te' diⁿ ê'ṭikê' hē nedi ni," kiyê'tu kaⁿ, "Ide'yî'nkî ko
 to throw you wishes as so saying she they said when, "You get there when
 into it (?) that stands (fem.) to him ahead
- pîtcē'hayē' ama' tûpē' yatku'hi ko ēmaⁿ'hiⁿ ko uxta'xk utoho-tē',"
 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)
- kiyê'tu kaⁿ'tca de'di. Eyaⁿ'hiⁿ kaⁿ, "N+du<," é' haⁿ'tca' dēx kîñkê
 they said when he he got when, "Let us go," said when to go pretend-
 to him (?) went. there ing

- 175 nedi' <. "Ko', yinⁿskitu' ha xaⁿ," ě ně' naha' de'di. De'di
she stood. "Oh yes! You are all scared eh?" saying she stood a while went. Went
diⁿ' ama' tûpě' pîtcě' atkyu'hi saⁿhiⁿ' yaⁿ de' siⁿ'x kaⁿ aⁿya'
when ground hole leaped he reached other side this stood when old
(?) over the other side
- xo'hi- yaⁿ ěⁿmaⁿ kî'di kaⁿ uxta'xk kaⁿ uto'ho haⁿ ʒoʒohe'
woman the just there came when he pushed when she fell in and making rat-
again her tling sounds
- dě'x kûpa'hani. Eʒekaⁿ' kîde'di. Eʒekaⁿ' Tei'dikûna' aⁿ'hiⁿ naⁿʒki'
she she disappeared. And then he went back. And then Tei'dikûna crying sat
went
- e'- hěd- haⁿ', Koⁿ'ni' u'kaⁿka'yi ku'kidatcke'yě te'- hěd- haⁿ'
that finished when His mother her vine he tied them together that finished when
for her
- 180 de'yě de' haⁿ oⁿ'ni'-yaⁿ uka'ŋki aka'naki. Eʒekaⁿ' a'ʒuwě kîde'di.
he sent went and mother the she caught she came out. And then he took her home.
- E'yaⁿ kî'di haⁿ kětca'na iⁿda'hiyě. "Īta' pa'wehi ŋkoⁿ' kaⁿ
There reached and again she sent him for (Tuhe). "Deer conjuring to I make when
home it
- taotu' hi ni' " ě' kaⁿtca' Tei'dikûna' tca'na iⁿda'hi eyaⁿ'hiⁿ.
they shoot must (fem.) said when (?) Tei'dikûna again to seek him went
thither.
- Eʒekaⁿ', "Ta' a'yiⁿŋkta'yaⁿ iya'nox tēdi ě'tiʒe he' ha'nde ni' "
And then "Deer her pet one to chase she so saying that she is
you wishes (fem. See Note)
- kîyě' haⁿ, "ako'hi i'na ni' " kî'yě haⁿ, aⁿya' dūʒ-oⁿ'-yaⁿ ustūki
said to and, "yard do not stand said to and man doll stand it
him in it," him up
- 185 haⁿ kîto'hě ně kaⁿ ta'- yaⁿ teu'uxti eyaⁿ'hiⁿ haⁿ' a'ya' dūʒ-oⁿ'-yaⁿ
and hiding stand when deer the very old arrived and man doll the
there
- pxwě noⁿdě hande kaⁿ kîtě' o'-k taho'. Eʒekaⁿ' kîde'di. Eyaⁿ'
gores it throwing was when shot hit when fell. And then went home. There
it down at him him
- kî'di haⁿ' kě'teuma'na iⁿda'hiyě. "Īta' kaⁿ ŋkoⁿ' kûně
reached and again she sent him "Deer trap I have made it
home (for Tuhe).
- a'de doⁿ'xtu ni' " kîyě' kaⁿ, Tei'dikûna' tca'na eyaⁿ'hiⁿ kîyě'di.
let them go to see it," said to when Tei'dikûna again reached said it to
him there him (Tuhe).
- Eʒekaⁿ', "Aⁿkadaki yi'ŋki na' dandě kaⁿ tûtca'ya ni' " kîyě' te'hětu
And then, "String small stand will when do not touch it," saying it they
(=be) to him finished
- 190 kaⁿ' de'di xye'ni "Aⁿkadaka enaski' yi'ŋki-yaⁿ ka'waʒoⁿ' na'ni
when he went but "String of that size small the what it do can
(ob. seen)
- wo' " ě haⁿ' tûtčě' kaⁿ dūʒūtčě' nax kaⁿ' Tei'dikûna' tca'na
? " said when touched it when it tied him sat when Tei'dikûna again
[with his foot]
- eyaⁿ'hiⁿ. Dūʒūtčě' na'x kaⁿ doⁿ'hi haⁿ', "Koⁿ'ni', koⁿ'ni',
arrived there. Tied sat when saw him and, "O mother! O mother
ukaⁿ'x kana'ŋki no+!" ě' kaⁿ aⁿsě'p poxka' soⁿoⁿ'ni'
it caught the one that has (said in calling)!" said when sledge-hammer kettle
him been sitting
- pe'ti yahe'yě haⁿ kî' dě'di. Eyaⁿ'hiⁿ haⁿ oxtě' ani' axi'hiyě
fire she took and carrying went. She reached there and made a water made it boil
together on her back fire
- 195 haⁿtca' te'yě tě' aⁿsě'wi-yaⁿ du'si haⁿ, "Ka'wa iksixtu'
at length to kill him wished ax the took and "What you are crazy
xūde'diʒe ni' " ě' haⁿ, "Tcaⁿe', ikte'tu-k itě'-soⁿ'sa-tu pi'hědi
that way " said and, "Where is it you are when you once pl. ought (?)
(female sp.) (fem.) hit die ending.

ha', " kiyé' ne' kaⁿ, " Ūŋkpaya', " é' kaⁿ, " E'ni kihí' " ? " said to him stood when, " My head, " said he when, " Not it I think, " é' haⁿ, " Tcane' ikte'tu-k ité'-soⁿsa-tu pi'hédi ha', " kiyé' ne' kaⁿ, said and, " Where is it you are when you once pl. ought (?) ? " said to stood when, she hit die end- ing him

" Ūŋkpaya', " e' kaⁿ " E'ni kihí' " é' kaⁿ, " Iŋkspo'niya', " é' kaⁿ, " My head, " said when he " Not it I think, " said when she " [On] my ankle, " said when he

200 " Heha ni' ŋkedi' nixki' " é haⁿ kíte' tē ha'nde haⁿ dekiŋke' " That is it (fem.) I said it because, " said and to hit she was and motioning she him wished

yí'x ně haⁿ de'yé kaⁿ pítcé' kaⁿ aŋkada' yīŋki-yaⁿ kí'dúksú'ki stood and she sent when he jumped when string little the she cut it in two for him

haⁿ a'se'wi yaŋka' akyaⁿhi haⁿ i'nt-kaⁿ kíte' te'yé haⁿ soⁿ axihi' and ax the (ob.) he took and her he hit killed and kettle boiling from her her

ne'yaⁿ-kaⁿ xwúhe' unaski'kí haⁿ, " Tcí'dikúna', kiyoxté' nax kaⁿ that stand- (ob.) he put her pressed her and, " O Teidikúna' 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 Tcí'dikúna' cooked when eat it and go home " (male said at length he went And then Teidikúna' to male, 1st to him home.

205 pa wahi' ha'nde. E'ke he'yaⁿ kí'di kaⁿ, " Tehiye' iyúhi' ha alone crying out was. So (or well) there reached when, " You killed her you thought. again

ni'. Kiya' kidi' da'nde ni' " kiyé' yuķé' kaⁿ anišé' e'yaⁿ Again she come back will (fem.) saying to they were when sure there enough

kí'di. E'yaⁿ kí'di kaⁿ yo'daoⁿ soⁿsa' pa' kidoⁿhi na'ŋki haⁿ tûpé' she came back. There reached when her daughters one head looked at for her sat and hole home

ne'yaⁿ ako'hiye na'x kaⁿ soⁿsa' mas a'dasaⁿyé ně' kaⁿ tûpé'-yaⁿ (remote) that cleaned away sat when one iron heating it stood when hole the the hair

ako'hiyé é'da' haⁿ tca'kí-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 tûpé'-yaⁿ usiⁿhiⁿyé kíte'tu kaⁿ a'ta' ha'nde e'ke oⁿni te' tŋko'hé. 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 they were he wished

kikoⁿ tēhédetu' kaⁿ ekehaⁿ ind-hé' aŋksiyoⁿ te'-héd-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'liyaⁿ i'hiⁿ. Yaoⁿ naⁿx kaⁿ Nūxo'd-xapi' elder that the (sub.) water close to arrived. Singing she sat when Alligator box

kidi'x tabo' 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 "

215 " Ŋkiyaoⁿ naxe' xa ko' tciŋahiⁿ 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' kúde'ni da'nde kaⁿ i'ye' de'yakiya' hi ni' " kiyé' tēhētu' not hear when he not go will when food you must send said to they ahead for me (fem.) him finished

kaⁿ dedi'. Ekekaⁿ iⁿyé de'kiya kide' tca' kaⁿ tci'ŋki kiya' de'yé, when he went. And then food he sent it till all was when dog again he sent ahead gone off

no'xé de du'si na'yí. 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 tçuxti yaⁿ aka'nak na'nteke haⁿ du'si na'yī.
he sent That one (sub.) went so fast he came out nearly and caught swal-
off. (=reached the other side) it lowed it.

220 Ekehaⁿ aŋksi'-k akité' -k dě' ama' tīdūp kaⁿ kūde'ni. Aŋksi'-
And then arrows (ob.) he shot when went ground alighted on when [alligator] Arrow
did not go.

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

Hux ne' kaⁿ aŋksi' akité' kīde 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

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

tě kaⁿ, "Ksa'ya na'. Ňkīndi'ŋka na'," ě' 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.

te ya'nde, haⁿ," kiyě' kaⁿ, "Ňka'oⁿ tě ŋkan'de ni," ě' kaⁿ,
wish you are (?)," said to her when, "I make wish I am (fem.) said when,
hominy she

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

230 ě 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
to her back," home

haⁿ a'ni axihi'yě yaoⁿ ne'di. Yaoⁿ ně kaⁿ, "Ká, 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 ha'na,"
fish (sub.) to-day her brother have will, they told her must have ha'na,"
come home (masc.)

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

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

uxwě'hēŋkě a'kaⁿ tčtī' kīka'," ědi'. E' ha'nde haⁿ aⁿtatka'-yaⁿ
I put it in suppose it die I wonder if," she said. Saying it was and child the

uxwěhē'yě. Ekekaⁿ te'yě tě haⁿ aⁿkuwě' ada' oⁿni, tando' ne'yaⁿ
she set it in [the And then to kill wished and taking her they were going her that std.
water]. her brother one

yuwa'yaⁿ-kaⁿ a'da oⁿni. Ekekaⁿ naxa'x teyetu' hi diⁿ ayaⁿ-
toward him (ob. ?) they were going. And then not yet they time to when stick
killed her (?) (?)

yaⁿ aku'hitu' kaⁿ tando'-yaⁿ e'maⁿ hu' akana'x kaⁿ ama-xa'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 maⁿ-oⁿni' Ě'xka-na'skana'-diⁿ. (See variant, p. 96).
behind sent it for a the recl. made Long-necked Buzzard, (sub.).
him tail ob. it the Ancient one

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

- kide'. "Eyaⁿ ki'di hi'," kiyē' haⁿ tcitei'tu kaⁿ akini'-daha'
went "There [you] must," said to and they lay down when walked on them
home. get home him all along
- kide' eyaⁿ ki'di. Eyaⁿ ki'di kaⁿ pū's-kaⁿ aⁿya' dēx tea'yē haⁿ
went there reached There reached when night when people there he killed and
home home. home home all
- na'oⁿ-yaⁿkaⁿ' ku'hi de' tē ne' haⁿ Ktoⁿ'hi ya'oⁿ a'tc-kaⁿ,
daylight when upward to go wish- stood and Frog to sing he when
ed asked
- 245 "Ŋkiⁿ'spēni." Ekekaⁿ, "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 kaⁿ, "Aye' pihe'di ko, ē'x ndoⁿ," kiyē' kaⁿ ya'oⁿ kaⁿ,
said when "You'say it can if to say let me sent to when sang when,
it see" him,
- e'yaⁿ ē' kaⁿ, "E na'," ē haⁿ, "Pī'teiŋkē'di ko, iŋksponi'
he (?) said when, "That is it (masc.) said and, "I jump when my ankle
- dusi-di'," ta'ŋki-yaⁿ kiyē'di xye'ni, pītcē' kaⁿ dūs tē' dutečup dē'
grasp it' (male his sister the he said to but he when to wished she he
to female) her jumped it grasp missed went
it it
- kaⁿ, "Ŋkint-ko' ētiķe' ŋka'nt kiķē' ta tci'ⁿtu ko' tci'-ya'ŋk xkida'
when, "I (sub.) just so I am it mat- deer they are when fat the (ob.) I gather
it it ters not fat
- 250 e'yaⁿ i'ŋkiha'hi hi ni'," kiyē' kaⁿ de oⁿ'ni. E'ķe oⁿ'ni kaⁿ
there I will carry it to you she said when he went. Therefore
(fem.) to him
- "Ta-tci'-daha'yi na" kiyē'tu yu'ķe xya' kūdē ska'-kaⁿ. E'ķe oⁿ'ni kaⁿ
"She always gathers deer ." they call they always bird (ob.) Therefore
fat it are
- Aktada'kana' ohoⁿ' ha'nde dixyaⁿ, "Xo'hi xya'," etu' xa. "Ani'
Ancient of Toads he is crying out when, "Rain, they always. "Water
say
- ayiⁿ tē'-xti ko ohoⁿ' ētiķe'he' a'nda-ta'," kiyē' haⁿtca de' oⁿ'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),
- kaⁿ kxo'honi-xti' dixyaⁿ Aktada'kana' ohoⁿ' hande' dixyaⁿ, "Xo'hi
when not rain very when Ancient of Toads is crying out when, "Rain,
usually).
- 255 xya'," etu' xa.
they always.
say

(Variant of lines 239-240)

- 15 Hē'xka-na'ske-na'di maxa'woⁿni' tohe'yē daswa' de'yē, iⁿsiⁿdi'
The Ancient of Long spade hid it behind sent it resembling
(-necked) Buzzards (sub.) a tail
- nē oⁿ'ni di', Tuhē' tohē'kiyē' nē oⁿ'ni di'. Eke' oⁿ'ni sind-oⁿ'
that he made Thunder hiding it from stand- he Therefore tail uses
it being him ing made it.
- a'nde xya' etu' xa. E'ķe oⁿ'nidi' sint ptča'x oⁿ'tu' maxa'woⁿni'
he is always they always Therefore tail flat they made it
say (or, usually) made it spade
- i'sind-oⁿ'ni di' etu' xa. E'ķe'di si'ndi ptčaxitu' etu' xa.
out of it made they always. So tail they are flat they always.
a tail say say

NOTES

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

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

3. *ya'ak'iyotu* (*o*); *ŋko* (*o*).

8. *kida*, in full *kidadi*; *ŋnk* (pronounced *ŋn + k*) = *yiŋki*; *aksix* = *aksih*.

10. *iⁿakčdusasa (sa)*.

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

28. et passim. *kčtcana 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; *dăktax kaⁿ (dăktahi, kaⁿ)*.

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

33. *iⁿnoⁿdč-k (noⁿdč, 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 čd = ñkaduti (ti) + čd (čdaⁿ)*.

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. *ñkič (hi)*. 38. *dăko (tkoⁿ)*.

40. *iⁿkiw kűde*, act of the Old Man; *wč* refers to the Thunder being.

41. *săde*, act of the Thunder being.

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

75. *kiyč* (act of the eagle); *kűdedi* (act of the Thunder being).

78. *dedi* (said of the eaglet). 80. *wččleyč (wčwč)*. 81. *taⁿ = nitani = nitayaⁿ*. 82. *ant = andč*, refers to the Thunder being. 83. *sűp = sűpi*, black, i. e., had gone out.

83. *kűde*: the Thunder being started back toward the bank of the stream; *kűdi*, he reached the bank.

86-89. *uksaki*, the uncle cut the bowstring in two.

91. *pűspűs*: see *psi*, night.

93. *č*, refers to the Sapsucker; 95. *kiyč* (the Thunder being); the second *kiyč* refers to the Sapsucker; 96. *č* (the Thunder being); *kinawiyč*, "the act of the bird;" 97. *dusi*, "the act of the Thunder being."

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

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

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

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

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

141. *max* refers to the recumbent Thunder being.

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

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

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

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

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

165. *maⁿ* for *mañki* (?).

170. *kiiyē-daha-kaⁿ*, imperative, female to male, "Say [thou] to them." The use of the plural for the singular, and vice versa, occurs often in the myths, but it can not be explained. In this case the Old Woman orders her son, *Teidiküna*, to say something to *Tuhe*, who is only one person, though *daha* has a plural reference.

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

173. *ěmaⁿhiⁿ* (= *emaⁿ + iⁿhiⁿ*).

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

179. *Koⁿni ukañkayi*, "his-mother her-vine, devil's shoestrings," the goat's rue (*Tephrosa virginiana*).

180. *ukañki*, "it lodged on her." There must have been a loop which caught her, or which she caught.

181. *pa^wehi yoⁿni* would be "to conjure an animal to or for another person."

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

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

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

205. *kidi* refers to *Tuhe*.

213. *Núxod-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. *naxax 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. *akwē 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 teitci . . . akini kide*. A similar incident is found in the myth of the Humming-bird (page 73, lines 28-34).

252, etc. *ohoⁿ hānde dixyaⁿ*, "*Xohi wya*," *etu wa*. *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 Tuhe 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 Tuhe 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 Tuhe.

"Cut a black rattan vine into four pieces and bring them to me," said the Ancient of Rabbits. This was done by Tuhe. 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 Tuhe 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 Tuhe had to depart again. He reached the edge of a lake, where a very Aged Man sat trapping ducks. Tuhe'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. Tuhe 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 Tuhe to his home. When he got there, the Old Man cut a bamboo brier in four pieces, with one of which he whipped Tuhe as he moved along. On reaching the end of the course the Old Man took another piece of the brier, continuing the castigation, whipping Tuhe back to the starting point. Then he used the third piece, and finally the fourth, and then left him.

Tuhe 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. Tuhe 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 Ṭuḥe. "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 Ṭuḥe: "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 Ṭuḥe. "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, Ṭuḥe'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 Ṭuḥe. "Well, my youngest child is always hungry," said the Eagle, as she handed this young one to Ṭuḥe. "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 Ṭuḥe reached the house with the eaglet, he pitched it on the child, and said, "This is the small bird about which you were speaking." Away went the eaglet, clutching the child in its talons, and all the people ran in pursuit of it. Up went the eaglet, and as he flew, nothing but the bones of the child fell to the ground. Therefore since

that time eagles have wanted children badly: they are fond of eating them, so say the people.

When the uncle had finished making the arrows, he made T̄uhe enter a boat with him, in which they crossed the great water for the purpose of setting fire to the grass on the opposite side. "Set fire to the grass," said the uncle to T̄uhe. Then the nephew went ahead firing the grass, the uncle following him. When the fire went out, the youth thought, "He must have started home," so he ran back to the bank. On reaching there he found that his uncle had the boat out in the middle of the great water; so he unstrung his bow, took off the string, one end of which he threw toward the boat. It caught on the boat, and T̄uhe began to pull the boat ashore. But when it had reached the edge of the water, the uncle cut the string and it returned to the middle of the water. Then T̄uhe made a loop in the string, and threw it again. Again it caught on the boat, and T̄uhe began to draw it ashore. But when it had neared the edge of the water, the uncle cut the string, and away went the boat back to the middle of the stream. This was repeated with a like result. The fourth time that T̄uhe threw the string, it did not reach the boat, and the uncle left him and went home.

Then T̄uhe thought, "I can go around the bank of the stream." So he was walking along till it was getting dusk. Just then a Sap-sucker cried out "T̄i'n!" "O pshaw! what does such an ugly bird as that amount to?" said T̄uhe. "I can extricate you from your trouble," said the Sap-sucker. "If you can do anything for me, please do it," said T̄uhe. "You must first sleep in my house," replied the Sap-sucker. "How can I climb thither?" inquired T̄uhe. Whereupon the Sap-sucker thrust out its tongue, which became long enough to reach to the ground, and T̄uhe caught hold of the tongue, and thus climbed up the tree into the nest. While he was reclining there, the Old Woman was coming in the distance. On reaching the tree, she said, "O yes! does he not lie right here?" And she remained there hitting against the tree till day, when she disappeared.

Then T̄uhe came to the ground and resumed his wanderings, traveling till dusk. Then he heard the cry of the Ancient of large black Woodpeckers. "O pshaw! what can such an ugly bird as that accomplish?" "I can extricate you from your trouble," replied the Woodpecker. "If you can do anything for me, please do it," said T̄uhe. "You must first sleep in my house," replied the Woodpecker. "How can I climb thither?" inquired the youth. Whereupon the Woodpecker thrust down his tongue, which was long enough to reach the ground, and T̄uhe caught hold of the tongue and thus climbed up the tree into the nest. While he was reclining there, the Old Woman was coming in the distance. On reaching the tree, she said, "O yes! does he not lie right here?" And she remained there hitting against the tree till day, when she vanished.

Then Țuĥe 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 Țuĥe. "You must first sleep in my house," said the Swamp Owl. "How can I climb thither?" replied Țuĥe. Then the Swamp Owl made some steps of toadstools, one of which he barely stuck on the tree, and against which he warned Țuĥe, 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, aŝ 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 Țuĥe 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 Țuĥe 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 Țuĥe 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.

"Tečdikūna," 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. "Tečdikūna, say to your sisters' husband (i. e., Ťuhe) that he is to take a small bird and bring it to me, that I may swallow it whole." So Tečdikūna went to Ťuhe, 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 Ťuhe, "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 Tečdikūna, go and see how they are. He may be up very high." Then Tečdikūna departed, and when he saw that Ťuhe 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 Ťuhe was lodged.

Then Ťuhe 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 Ťuhe descended to the ground and resumed his travels.

When the Old Woman reached home, she said, "O Tečdikūna, go yonder and invite your brother-in-law to run a race with me." So Tečdikūna departed, and when he found Ťuhe he gave him the invitation. But the daughters gave Ťuhe 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 Ťuhe 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, Ťuhe 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. Ťuhe then returned to the young women, but Tečdikūna 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 Tečdikūna 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 Tečdikūna 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 Tečdikūna," 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 Tečdikūna there alone, crying aloud.

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

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

After they had been married for some time, T̄uhe wished to return to his boyhood's home, so the women prepared a supply of food for the journey, and he made a number of arrows. When the preparations were completed, the elder wife went close to the stream and began to sing a magic song, which caused an immense alligator [such as the Biloxi say frequent salt water] to appear. This alligator served as a boat, and on him they piled their food and other possessions, after which they got upon him, and off he started toward the other side of the stream.

Then each of the women said, "So long as he hears me sing, he will continue to go rapidly, but when he does not hear me sing, you must throw some of the food in advance of him. The alligator swam toward the food, and seized and devoured it. T̄uhe continued throwing the food beyond the alligator till it was all gone. Then he took his dog and threw it into the water. The alligator overtook the dog, caught it, and swallowed it. Not long after T̄uhe threw the otter into the water, and he too was devoured by the alligator when he had almost reached the other side. As a last resource T̄uhe began to shoot his arrows ahead of the alligator, but when an arrow alighted on the ground, the alligator stopped swimming. At last T̄uhe [must have] fastened to the arrow a string with a loop at one end. He took his seat in the loop [sic], and shot the arrow with great force, causing it to reach the ground, and so he alighted on the other side. [What became of his two wives has been forgotten. But they could not have been left on the alligator!]

Then T̄uhe was going toward the house of his uncle. At the same time his sister was approaching. When he noticed her approach, he shot an arrow far into the air, and when it alighted the sister took it up. "Whoever has been making arrows? My brother used to make arrows just like this. But no matter who made this I will break it," said she. She was just about to break it when he said, "Do not break it. It is mine." At once she discovered his presence and was very glad. She caught hold of him and cried aloud [from joy]. "What are you desiring to do?" said he. "I am wishing to make hominy," she replied. "How large is my uncle's child?" said he. "It sits alone," replied the sister. "When the water boils in the kettle, put the child into it! When they wish to kill you for doing that, return to me." Then T̄uhe left her, and she returned to her uncle's house. She made the water boil, and she stood by it singing. As she sang, some bystander remarked, "Ha, ha! Very-long-headed-

Fish must have been told that her brother would come back to-day.” At which she rejoined, “Do you always come back after you have died?”

When the water was boiling, she said [to herself], “I wonder whether the child would die if I put it in the boiling water.” Saying this she took the child and set it in the water. And then they wished to kill her, and as she had fled they went along in pursuit of her, going toward the place where her brother was standing. They were on the point of killing her, one having raised a stick on her, when her brother came in sight right there. The Ancient of Long-necked Buzzards, who was one of the party, thrust a spade behind him to hide it from T̄uhe, and so he formed it into a tail for himself. [See variant below.]

When the sister saw T̄uhe she was very glad. Then the people lay down all along, touching one another, forming a line of bodies extending from the place where they were about to kill the sister to the home of her uncle. “You must get home,” said the sister to T̄uhe, so he walked along over the line of bodies, and thus reached home. When he arrived there, he killed all the people who were there as soon as night came, and by daylight he wished to go upward. So he asked the Frog to sing a magic song for him, but the Frog replied, “I do not know how.” Then the Ancient of Toads said, “I can say it.” “If you can say it, let me hear you say it,” said T̄uhe. Then the Toad began to sing. “That is it,” said T̄uhe. Next, addressing his sister, he said, “When I leap upward, grasp my ankle.” But when he leaped she grasped at the ankle and missed it. “I shall remain here,” said she. “When the deer are fat, I will collect the fat and will carry it to you,” said she as T̄uhe ascended. Therefore since that day they always call the bird (snipe) “She-always-gathers-deer-fat.” And since then when a toad cries the people always say, “It is going to rain,” because T̄uhe had said to the Ancient of Toads, “When you are very thirsty, be crying out in that manner and rain shall come.”

[Variant of the last sentence of the first paragraph, above]

The Ancient of Long-necked Buzzards hid a spade behind him to conceal it from T̄uhe; he made it resemble a tail. For this reason the Biloxi say that the buzzard has a tail. Because of this act of the Ancient of Long-necked Buzzards, his making a tail out of the spade, the buzzard’s tail is flat, they say.

29. THE OTTER AND THE SUN

Xyini'xkana' anixya' doⁿhi' de' t̄e n̄e' kaⁿ kuⁿkuⁿ' ya'ndi de
Anient of Otters ball play to see to go wished stood when grandmother the (sub.) to go
kū'kiyo'haⁿni. “De' k̄ik̄ē' ěxti'k ne' haⁿ xku' da'nde na',” ě'
did not wish for him. “That makes no far off stood and I will be coming back (masc.),

- haⁿtea de'di. Eyaⁿhiⁿ ěxti'yaⁿ kaⁿ siⁿx ne' kaⁿ aⁿxⁿti diⁿ, "Aⁿya'di
when(or, went. Reached far off at was stand- when woman (sub.), "Person
a while) there (?) ing
- ně' kiyě'tu kida-tě'. Yaⁿsixti' ní." Eyaⁿhiⁿ haⁿ, "Aⁿxⁿti' nañkě'di
that speak to [to]go home. He smells " Reached and, "Woman that distant
very strong (fem.), there and, "Woman that distant
sitting one
- 5 ya'kida hi', ě'di' na'. Iyaⁿsixti', ě'di' na'," kiyě' kaⁿ, "Aⁿhaⁿ,"
you are to that she You smell very she said to when "Yes,"
go home says (masc.) strong says (masc.), him
- ě' haⁿ siⁿx ne'di. Siⁿx ne' kaⁿ kě'tcúma'na eyaⁿhiⁿ. Kiya' kiyě
said and was standing. Was stand- when again reached Again said to
he, ing there. him
- kaⁿ, "Aⁿxⁿti' nañkě'di ya'kida hi', ě'di' na'. Iyaⁿsixti' ě'di' na',"
when, "Woman that distant you are to that she You smell very she
sitting one go home says (masc.) strong says (masc.),
- kiyě' kaⁿ "Aⁿhaⁿ," xkida'd ũne'di xyě'ni ě'tikěx ũne' "ě' haⁿ
said to when "Yes," I go home I stood but that way I stand" said and
him (or, yet) he
- siⁿx ně' kaⁿ kě'tcúma'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 ing
- tcí'dike yaku'," kiyě' kaⁿ, "Aⁿxⁿti' diⁿ, "Iyaⁿsixti'" yañkě-tu kaⁿ
is the rea- you have said to when, "Woman (sub.), 'You smell so they said as
son why been com- ing back" him strong' about me
- xku'di na," ě' kaⁿ, kuⁿ'kuⁿ ya'ndi in'tepě a'nde naha', "Ě'tike
I have " said when his grand- the (sub.) laughing a'nde was a while "That is the
been com- (masc.), he mother at him way
- ni' hinyě' ku-ina'xani'xti idedi' nixki'," ki'ye ha'nde naha' tix ke,
(fem.) I said to you would not you went anyhow," saying was a while medi- to
you hear it at all to him cine dig
- de oⁿ kí'di haⁿ tí'x uwě' te'-hěd-haⁿ i'küne'yě te'-hěd-haⁿ kiya'
was go- came and medi- stewed that fin- when made him that fin- when again
ing back cine ished vomit by ished.
- 15 kúdtáⁿ haⁿ, "Tca'k ině' ya'ku'ni ko kiya' 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-tě'," kiyě' hěd-haⁿ, "Ka'k iye'tu ko', 'Naxa'x o' huwě'
be coming said to fin- when, "What they say if, 'Just fish stewed
back," him ished to you
- ndud ě'daⁿ ñku'di na', a-tě'," kiyě' haⁿ, "Yata'na ku-tě'," kiyě'
I have finished I have been ' say thou" said to and, "Soon be coming said to
eating coming back (masc.), him back," him
- kaⁿ de'di. Eyaⁿhiⁿ haⁿ tea'na siⁿx ne' kaⁿ aⁿxⁿti' ya'ndi, "Aⁿya'di
when he went. Reached there and again was stand- when woman the (sub.), "Person
ing
- ne' kiyětu, ku-tě! Ñki'tá'nixyi' hi ni'," ě' kaⁿ eyaⁿhiⁿ kiyě'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, "Aⁿxⁿti' nañkě'di e'yaⁿ iyiⁿ'hiⁿ kaⁿ iyiⁿ'tá'nixyi hi', ědi na."
when, "Woman that distant there you go when she play with will she "
sitting one says (masc.)
- "Naxa'xa o huwě' ndud ědaⁿ ñkudi na," ě' haⁿ siⁿx ne' kaⁿ,
"Just fish stewed I have finished I have been " said and was standing when,
eating coming back (masc.), he
- kě'tcúma'na iⁿda'h eyaⁿhiⁿ haⁿ, "Aⁿxⁿti' nañkě'di e'yaⁿ iyiⁿ'hiⁿ kaⁿ
again to seek reached and, "Woman that distant there you go when
him there sitting one
- iyiⁿ'tá'nixyi hi', ě'di' na'," kiyě' kaⁿ, ka'wake'ni siⁿx ne'di. Ě' kaⁿ'tea
she play with will she " said to when he said nothing was standing. And then (?)
you says (masc.), him

- kě'tcúma'na in'dah hu' kaⁿ ko' kide'di. Eyaⁿ kí'di ha'nde kaⁿ
again to seek was when without he started There reached ha'nde kaⁿ
him coming waiting home. home home was when
- 25 kuⁿ'-kuⁿ ya'ndi ya'hi kí'koⁿ nedi, ya'hiyaⁿ hě' yi'ńk sti kiķoⁿ
his grand- the (sub.) bedstead making making stood bedstead too small very making
mother for him for him for him for him for him for him for him
- te'hěd-haⁿ ati' hiyo'ki-yaⁿ ustú'ki. Ustú'ki haⁿ eķekaⁿ' Xyini'xkana'
that fin- when other room the she set it She set it and and then Ancient of Otters
ished up up
- atoho' kaⁿ oⁿ'da'hi adúkse' te'hědaⁿ kaⁿ ma'x kaⁿ eķekaⁿ' kuⁿ'kuⁿ'yaⁿ
laid on it when bear skin she spread that fin- when he was when and then his grand-
over him ished recl. recl. mother
- ko' pe'tuxtě ye'hikaⁿ xěx na'x kaⁿ aⁿ'xti'd súnawí hu'x nańķě'di.
(sub.) fire close to sitting when woman dressed in silver was coming in
and rattling with it the distance.
- E'ke eyaⁿ'hiⁿ haⁿ', "Aⁿ'ya'di ande' yaⁿ xaⁿ," ế' kaⁿ, Aⁿ'ya xo'hi
Well reached there and, "Person stays the where?" said when, Old woman
there (that) she
- 30 ya'ndi, "Aⁿ'ya'di kiķě' ndo'x-ni na'ńki ni," ế' kaⁿ, "Aⁿ'ya'di e'd
the (sub.), "Person soever I see not I sit" said when, "Person here
(fem.) she
- ande' yaⁿ ni," ế' kaⁿ, "Ūx! sǐn't kú'dini ha'," ế' kaⁿ, "E'yaⁿ ni,"
stays the " said when "Pshaw! boy ugly ?" said when "That (fem.)
(fem.), she
- ế' kaⁿ, "O' huwě' duti' xěhě' a'nde oⁿ'di' tca'ke ko' dutca'ni
said when "Fish stewed eating sitting was hand (oh.) not washed
she
- to'x mańki' ũńkihi' ni," ế' kaⁿ eyaⁿ'hiⁿ. Ti' súnáhe' uwe' haⁿ
he is reclining I think (fem.) she said when arrived there. Just rattling she en-
(fem.) she there. tered
- "Ewaxti' toho-tě'," kiyě' kaⁿ kina'yeni ma'x kaⁿ "Atkyu'hi toho'
"Further lie thou" (fe- said to when he did not reclin- when "To get over and lie
male to male), him move ing him down
- 35 hi wo'," yúhi' haⁿ ama' yańk to'ho. Ama' dě'x toho' haⁿ súnawí'
that in she and ground the (ob.) she fell Ground there she fell and rattling
thought" thought on. on
- toho' a'nde oⁿ'di' kine' haⁿ, "Psúde' ũńkwú'xiki nita'ni xúde'diķě
she was falling about she got and, "This night I am ashamed great that way
up (fem. sp.)
- ni," ế' haⁿ'tca', "Na'wi yaⁿdoⁿ'xtupi'tuni' kiķě' ũna'ńki da'nde
(fem.), said, she when, "Day they can not see me well though I sit will
- ni," ế' haⁿ'tca', na'wiyaⁿ kaⁿ' kowō'd de oⁿ'nidiⁿ kowō'd nańki' ya
(fem.), said when day when upward she went and so upward was sit-
ting
- etu' xa. E'ke oⁿ'ni-diⁿ' Xyini'xkana' diⁿ Ina'ńķ wúxi'kiyě kaⁿ
they always. Therefore Ancient of Otters (sub.) Sun made her ashamed when
say
- 40 kowō'd de oⁿ'ni-diⁿ kowō'd ande' xya. E'ke oⁿ'ni-diⁿ' aⁿ'ya'
upward had gone as up above is always. Therefore people
doⁿ'xpí'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* (*anĩa*) usually means, "one who plays [ball] often or regularly."

2. *ěxtik* (*ěxti*, -kaⁿ, "at, there").

6. *kětcúmana* (*kiya*, *te*).

8. *akidad* (*de*).

11. *yañke-tu*, pl. of *yañke* (*e*); 13. *hinyě* (*e*).
 13. *ku-inaxaniati* (*ku-*, *ni*, negative signs; *inaxa*=*inaxě*, 2d singular of *naxě*; *ati*, "very, at all"); *tix*=*tixyi*.
 14. *iküneyě* (*kne*).
 17. *ndud*=*nduti* (*ti*).
 25. *yiñk*, pronounced here *yiñ+k*; 28. *aⁿatid*=*aⁿati diⁿ*(?).
 28, 33, 35. *sânâvi* (= *sâna*).
 31. *siⁿt*=*siⁿto*; 36. *kñe* (*ně*).
 36. *axüdedikě*, "that way" (female speaking): see page 93, line 196. Exact sense is not clear; *yaⁿdoⁿxtuyütuni*, archaic form of *yaⁿdoⁿxpütuni* from *doⁿxpütuni* (37).

TRANSLATION

When the Ancient of Otters was about to go to see the ball play, his grandmother objected. But he replied, "That makes no difference. I will view it from afar, and then I will return home." Off he went. On reaching the place, he was standing afar off when a woman sent some one to him, saying, "Tell that person to go home. He emits a very strong odor." Then the man went to the Ancient of Otters and delivered the message. "That woman, in the distance says that you are to go home, as you emit a very strong odor." "Yes," replied the Ancient of Otters; but he still remained there. Then another person was sent to him with the same message. "Yes," replied the Ancient of Otters, "I was about to start homeward, but I am here still." Nevertheless, he did not move, so another messenger was sent to him. When he beheld him coming, he started off at once, without waiting for his arrival, as he suspected what his message would be.

On reaching home, he walked to and fro, saying nothing. Then his grandmother said, "For what reason have you come home?" And he replied, "A woman said that I smelt very strong, so I came home." His grandmother laughed at him for some time, and then said, "I said to you that it would turn out thus, but you would not heed at all, and you went anyhow." By and by, she went out to dig some medicine. Having brought the medicine home, she administered it to the Ancient of Otters and made him vomit. Then she urged him to try his luck again. "Return to the place where you were before you started home, and after remaining a while, come home. If they say anything to you, say, 'I have just come back after eating some stewed fish.' Hasten to return home." So the Ancient of Otters departed again.

When he arrived there and was standing there viewing the players, the woman said to some one, "Tell that person to come back and I will play with him." So the messenger said, "Yonder distant woman says that you are to go thither and she will play with you." To this the Ancient of Otters replied, "I have just returned after eating some stewed fish," and did not move from his position. Again she sent a messenger, who said the same words, but with like want of success; but

this time the Ancient of Otters never said a word. When the third messenger was seen in the distance, the Ancient of Otters started off at once, and went home.

When he got home his grandmother made for him an ordinary sized bed and a very small one, too. She set them up in the other room of her house. She made the Ancient of Otters lie down on the larger one, and she covered him with bearskins. As he was lying there and his grandmother was sitting close to the fire the Woman was coming in the distance, her garments rattling on account of the silver that she wore. On reaching the house she asked the old woman, "Where is that person?" The old woman replied, "I have not seen any one at all." "I refer to the person who stays here," said the visitor. "Pshaw! Is it that ugly boy whom you wish to see?" said the old woman. "That is he," said the visitor. "He was sitting around here for a while after eating some stewed fish, and I think that he is now lying down with unwashed hands," said the old woman. The visitor entered the house, making her garments rattle as she moved. Addressing the Ancient of Otters, she said, "Lie farther over!" But he did not move. She thought that she would get over him and lie down on the other side, but in attempting it she fell to the ground, and her garments rattled exceedingly as she kept falling about. She rose to her feet and said, "I am much ashamed to-night. Though you shall not be able to see me well during the day, I shall be there [in the sky]." Then she went up above when day came, and they say that she is still there. They say that because of the treatment of the Sun Woman by the Ancient of Otters, i. e., his making her ashamed, she went up above, and she is still there. And because of the words of the Sun Woman she is always one whom people can never see well.

30. THE MOON

Nahi ⁿ tš'	a ⁿ tatka'	apu'x	ka ⁿ	sû'pi	ha ⁿ	wû'xûki	ha ⁿ	pû's	ka ⁿ	e'
Moon	child	felt him	when	black	and	was	and	night	when	he
						ashamed				
kûpa'hani	o ⁿ 'ni.	E'keo ⁿ 'nidi ⁿ '	ko'wohî'k	nañki'	xya,	etu'	xa.			
disappeared	in the past.	Therefore	up above	he sits	al-	they	al-			
				ways	ways	say	ways.			
E'keo ⁿ 'nidi ⁿ '	sûpi'	na'ñki	xya'.	Teidi ⁿ ke'-ya ⁿ xa ⁿ '	a'xěsa'hi	ita'mîni				
Therefore	black	he sits	always.	Sometimes	money	he was				
						ressed in				
txa'xti	ha ⁿ	pûsi'	ka ⁿ	kûpa'hani	o ⁿ 'ni.	Ekedî ⁿ	pûsi'	dixya ⁿ '		
alone	and	night	when	he disap- peared	in the past.	Therefore	night	when		
5 u ⁿ da'tî	na'ñki	xya'.	etu'	xa.						
light	he sits	usually	they say	always.						

NOTES

The Moon is a man in Biloxi mythology. Compare the German *der Mond*. This text is evidently a fragment, but it was all that was remembered.

1. *aⁿtatka'*, whose child this was is uncertain, and why the hand of the child made a black spot on the moon is not explained.

TRANSLATION

When a child felt the Moon person its hand made a black spot on him. This caused the Moon person to feel ashamed, and when night came he disappeared. Therefore, as they say, he always stays up above, and has a black spot. Sometimes he is dressed in money alone, and subsequently he disappears. Therefore [i. e., on account of the money] it is sometimes light at night.

31. THE GOLDFINCH AND THE REDBIRD

- Ane'di ti' tci ne' kaⁿ Ape'nyikya'-hayina' dupa'x kaⁿ akuwě'
 Lice house were lying when [in] Ancient of Goldfinches opened the door when they came out
- haⁿ int-k a'xi di' é'tikě ha'nde kaⁿ a'diyaⁿ k'í'di kyaⁿ'hi ha'nde
 and him (ob.) they swarmed on so he was when his father came scolding him he was
- di' é'daⁿ haⁿ' ane' yaⁿ k'ida de' tca'kiyě haⁿ' kyaⁿ'hi ha'nde di'
 finished and lice the picked that cleaned him and scolding him he was
 [off] of all
- é'daⁿ haⁿ' "Ti ne'yaⁿ ya'da na'," kiyě' ha'nde di' é'daⁿ haⁿ' de'
 finished and "House that dis- beware lest," saying to was finished and that
 tant one you (pl.) go [them] [way]
- 5 kikě' kě'tcūma'n a'dě. Ti ne'yaⁿ dupa'x kaⁿ k'utska' akuwě'
 though again they House that dis- opened when fleas they came
 went. tant one the door out
- int-k a'xi di' a'dūkūtcūpaⁿ' ti sū'pi ha'nde kaⁿ a'diyaⁿ k'í'di.
 him (ob.) they swarmed on they were very house black was when his father came
 thick on him home.
- E'daⁿ haⁿ' tca'kiyě ha'nde tē'hěd-haⁿ' kyaⁿ'hi ha'nde di' hěd-haⁿ,
 Finished and cleaned him was that finished when scolding him he was finished and
 of all
- "Ti' ne'yaⁿ ya'da na'," kiyě' ha'nde di' é'daⁿ haⁿ' de' kikě'
 "House that dis- beware you lest," saying to he was finished and that though
 tant one (pl.) go [them] [way]
- kě'tcūma'n a'dě. Ti' ne'yaⁿ dupa'x kaⁿ Yūnisa' akuwě' a'de kaⁿ
 again they went. House that dis- he opened when Buffalo they came they when
 tant one the door out went
- 10 kitě' yuķě o'di' yi'ñk sti-k yuķuwe' du'si, tī'tka de'yě, k'utske'yě
 they were in the small very (ob.) they wounded took into the put him shut it up
 shooting past
- ka'de. E'ke yuķe' kaⁿ axtu' ya'ndi k'í'di haⁿ' akxi' haⁿ iⁿ'sti-daha'
 they went So they were when their father the (sub.) came and he got and he was angry with them
 home.
- haⁿ tca'yě-daha' tē haⁿ' yiḡ saⁿhiⁿ'yaⁿ de' haⁿ a'nya' hiⁿ'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. Ekekaⁿ' Ape'nixka'-hayina' a'ni yaⁿ'-k iⁿhiⁿ' ne'
 making ar- he sat. And then Ancient of Goldfinches water the (ob.) reached it stood
 rows
- kaⁿ Tc'ídkūna' iⁿkaⁿ'x huḡ ne' kaⁿ, "Ka'wa-k iya'yuku'ni ha
 when Tc'ídkūna' to dip water coming stood when, "What (ob.) did you roast when
 15 yu'," kiyě' kaⁿ, "To'xka pi'," é' kaⁿ k'ite' te'yě. A'hi yaⁿ
 you were said to when, "Gray fox liver," said when hit him killed him. Skin the
 coming," him
- k'ídu'si haⁿ hiⁿ'ya'hi haⁿ ikaⁿ'hiⁿ de'di. Deyaⁿ'hiⁿ haⁿ, "Kuⁿ'kuⁿ,
 took from and put the skin and to dip water went. Reached there and, "Ograndmother,
 him on himself

- ʔox-pi' a'yukûni' yaⁿxaⁿ," ɛ' kaⁿ, "E'wa-k xêhe'hañkê' nañki' naⁿ,"
 fox liver that was roasted where?" said when, "There I have set it,"
 he
- ɛ' kaⁿ dusi' duti' de o'xpa haⁿ, "Aⁿya'di mañki' ko ka'waʔoⁿ
 said when he took it ate it that swallowed and, "People recl. (sub.) what to do
 tẽ' añksiyoⁿ ha'maki wo'," e' kaⁿ, "Ñkêha'. De'hiⁿnaxé-daha'
 wish making arrows they are ?" said when, "I do not know. Ask them
- 20 doⁿ-tẽ'," kiye' kaⁿ de he'yaⁿhiⁿ haⁿ," "Ka'wak iyoⁿ te añksiyoⁿ
 see" (female said to when reached the same and "What (ob.) you do wish making ar-
 to male), him place rows
 ya'maki wo'," ɛ' kaⁿ, "Ka'wa ñk^o ta' hi wo'. Siⁿʔo' noⁿpa'
 you are ?" said when, "What we do wish will ? Boy two
 ksi'xtu wa' kaⁿ tca'hañke te' ñka'maki na'," ɛ' kaⁿ taⁿhiⁿx
 they are very as we kill [them] wish we are "said when running
 crazy (masc.) when
 kide'di. Eyaⁿ ki'di kaⁿ, "Kuⁿkuⁿ," kiya' ñkikaⁿhiⁿ(x) xku' dande',"
 went home. There got when "O grand- again I dip water I will be coming back,"
 home mother,
- ɛ' haⁿ de'di. Ani'-yaⁿ iⁿhiⁿ haⁿ Tci'dikûna'-k kiya' kine'yẽ haⁿ
 said and went. Water the reached and Tci'dikûna (ob.) again he caused and
 him to get up
 (=alive)
- 25 a'hi-yaⁿ du'xpi haⁿ kiy, a'kue'yẽ haⁿ ikaⁿhiⁿ -x ku' kaⁿ
 skin the pulled off and again put on him and dipped water and gave when
 to him
 kide' kaⁿ ind-hẽ kide'di. Eyaⁿ ki'di haⁿ "Ñkaxtu'-yaⁿ
 went home when he too went home. There reached and "Our father
 [Goldfinch] [Teidikûna]
 tca'yinẽke-daha' te haⁿ añksiyoⁿ na'ñki na," ɛ' haⁿ, "Ñkin'xtu
 to kill us wishes and making arrows sits "said and "We
 (masc.),
 hẽ' a'ñksi ñk^otu' hi na'," ɛ' haⁿ. kaⁿx-ko'nicka daⁿx kiⁿhiⁿ
 too arrow we make must "said and hornet nests took and brought
 (masc.),
 haⁿ tca'kca'ke haⁿ añksiyoⁿ ha' maki. Ekekaⁿ kitẽ'tu kaⁿ
 and hung them up and making arrows they were. And then they [the when
 father, etc.]
 shot
- 30 iⁿxtu hẽ' kitẽ'tu hoⁿde'. Añksi-yaⁿ atca' haⁿ kaⁿx-konicka'
 they too they were shooting. Arrow[s] the they gave and hornet nests
 (boys) out
 dũ'kxoxo'ki haⁿtca' ani-ya'ñk u'wahe'tu kaⁿ aⁿya dẽ'x tca
 knocked to pieces when (?) water the (ob.) they went into when people there all died
 kaⁿ kiya'kuwetu' haⁿ axtu' -yaⁿ iⁿda'he yuķe' kaⁿ Kûdëska'
 when they came out again and their father the seeking they were when Bird
 him
 tcũ'tkanadi ta'niñki a'diyaⁿ ha'ne haⁿ duxtaⁿ a'nde oⁿdi'.
 Ancient of red first his father found and pulling was in the past.
 ones him
 Ayaⁿ xotka' usiⁿhiⁿyẽ haⁿ eyaⁿ ki'di haⁿ, "Kûdoⁿx-ni,"
 Tree hollow he stood him in and there reached and, "I have not seen him,"
 home
- 35 ɛ' kaⁿ Tciⁿaha'yina'di ha'ne: "Tũne' na! Tũne' na!" ɛ' kaⁿ
 said when Ancient of Wrens found Here he ! Here he ! "said when
 him: stands stands
 Ape'nixka-ha'yina' taⁿhiⁿ ma'ñki. Eyaⁿhiⁿ haⁿ duxtaⁿ a'ko
 Ancient of Goldfinches running recl. Reached and pulled outside
 there him
 de'yẽ haⁿ utcati haⁿ iⁿmañki' ha'nde te' -hẽd- haⁿ
 sent him and split him open and bathing in the blood was that finished when
 the blood
 Kûdëska' Atcũ'tkana'-kaⁿ uto hi' kiye'di xye'ni ko'haⁿni kaⁿ
 Ancient of Red birds (ob.) lie in it must said to him but he refused when
 tca'ki-k oⁿ iⁿkaⁿhiⁿ a'tcu de' kaⁿ kokta' a'nde oⁿni diⁿ
 hand (ob.) with dipped up threw it on when [Red bird] was in the as
 [blood] him running off past

40	kutcu'x-ni was not red	xya' usually	etu' xa. they usually. say	Ekeha ⁿ And then	Ape'nixka'-hayina' Ancient of Goldfinches	ko (sub.)	adi-ya'nik father the (ob.)
	i ⁿ ma'nikĩ bathing in his blood	ha'nde was	o ⁿ 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); *awi*, "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* = *Yīnisa* = *Yanasa*.
10. *yiñk*, pronounced, *yiñ+k*.
11. *axtu* (*adi*); *akxi* (*kxi*).
14. *inⁿkaⁿx hu^x ne kaⁿ* (from *kaⁿhi*, *hu*, *ne*).
14. *iyayukuni* (*yūkūni* = Winnebago *čokurⁿ*); *yu*, 2d sing. (?) of *u* or *hu*; *pi*, pronounced with emphasis (*pi<*).
16. *ikaⁿhiⁿ* = *inⁿkaⁿhiⁿ* (*kaⁿhi*). See 25.
19. *Dehiⁿnaxē-daha* = *hayiⁿnaxē-daha*, "to question them."
- 22-23. *taⁿhiⁿx kidedi* = *taⁿhiⁿ haⁿ kidedi*.
23. *ñkikaⁿhiⁿ*, 1st sing. of *ikaⁿhiⁿ* (16).
25. *ikaⁿhiⁿ-x ku* = *ikaⁿhiⁿ haⁿ ku*; *ñkaxtu-yaⁿ*, pl. of *ñkadiyaⁿ*, 1st sing. of *adiyaⁿ*.
28. *daⁿx kiⁿhiⁿ* = *daⁿ haⁿ kiⁿ hiⁿ*.
32. *kiyakuwetu* (*kiya*, *akwetu wahe*).
38. *uto hi* (in full, *utoho hi*).
40. *kutcu^x-ni* (*teti*).

TRANSLATION

There was a man who had two sons, the elder of whom was the Ancient of Goldfinches and the younger the Ancient of Redbirds. The Ancient of Redbirds was inclined to be obedient to his father, but his elder brother was ever persuading him to disobey, and he generally succeeded in his attempts. One day the Ancient of Goldfinches opened the door of a house that was infested with lice, and swarms of lice came forth and settled on him. While he was in that sad plight, the father returned, and after reproving him for his disobedience, he picked all the lice from him, warning him against meddling with another house that was at a distance from their abode.

After the departure of the father, the Ancient of Goldfinches took his brother and went to the house to which he had been forbidden to go. On his arrival, he opened the door, and out came a host of fleas, swarming on him and making him very uncomfortable. There were so many fleas that they blackened the sides of the house. About this

time the father arrived, and after removing the fleas, he scolded his disobedient children. "Do not go to yonder distant house," said he, referring to a third house. Despite their past experience and the father's prohibition, off they went soon after his departure.

On opening the door of that house, many Buffalo came forth, and as they were departing the two brothers were shooting at them, succeeding in wounding a very small one that they put back inside the house and then departed homeward. While on their homeward way, their father returned and discovered where they had been. This made him very angry, and being offended with them he wished to kill them, so he went to the other side of the bayou and joined some people who were there and were making arrows.

Meanwhile the Ancient of Goldfinches went to the stream, and while he was standing there, Teïdikūna, 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 Teïdikūna, replaced it on the body of the latter, and restored him to life. He dipped up some water, which he gave to Teïdikūna, 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'yêhûⁿ'ni, do you know the standing man?
 Man stand the you know
 std.

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

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

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

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

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' xêhe' 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 I know
 walk du.)

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'yêhûⁿ'ni, do you know [all] the standing men?
 Man they std. coll. sign you know
 (pl.)

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

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

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

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

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

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

- Ti nĕ' ko saⁿ na', that *is* a white house (man sp.).
 House the ob. sign white .
- Ti nĕ' ko saⁿ ni', that *is* a white house (woman sp.).
 House the ob. sign white .
- Ti nĕ' ko sa^{n'} naxo', that house *has been* white [in the past, not now].
 House the ob. sign white
- Ati' sa^{n'} nĕya^{n'}, the house is white [if not seen by the one addressed].
 House white
- 5 Aya^{n'} si^{n'}hiⁿ nĕ' ko tĕ'di, the standing tree is dead.
 Tree stands the std. ob. is dead
- Aya^{n'} si^{n'}hiⁿ nĕ' ko tĕdi' xĕ (woman sp.), the standing tree
 Tree stands the std. ob. is dead .
 is dead.
- Aya^{n'} toho' tĕ'di, the fallen tree is dead.
 Tree reclines is dead
- Itoho' ko nitani' xĕ (woman sp.), the log is large.
 Log the large .
- Ti noⁿpa' xa'xa mañki' ko tĕti' xĕ (woman sp.), the two stand-
 House two they two the (du. and pl.) ob. red .
 ing houses are red.
- 10 Hati' ki'naxadi' mañki' ko sa^{n'} xĕ (woman sp.), the scattered
 Houses the scattered the (du. and pl.) ob. white .
 houses are white.
- Aya^{n'} noⁿpa' a'mañki' ko tĕ'di, the two standing trees are dead.
 Tree two the (du. and pl.) ob. dead
- Aya^{n'} noⁿpa' xa'xa mañki' ko tĕ'di, the two standing trees are
 Tree two they two the (du. and pl.) ob. dead
 dead.
- Aya^{n'} ki'naxadi' mañki' ko tĕ'di, the scattered trees are dead.
 Tree the scattered the (du. and pl.) ob. dead
- Aya^{n'} poska' mañki' ko tĕ'di, the (cv.) group of trees is dead.
 Tree circular the (du. and pl.) ob. dead
- 15 Teyĕ' etu', it is said that he killed him.
 He killed they say it
 him
- To'hanak kĕde'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
- Aⁿtatka' aⁿhi^{n'} naxe' yihi', he thought that he heard a child cry.
 Child cry he heard he
 thought
- Toho'xk süpi' si^{n'}hiⁿ ne'di, the black horse is standing.
 Horse black stand the std.
 [is standing]
- 20 Toho'xk si^{n'}hiⁿ nĕ' ko süpi' xĕ, (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 ʔoho' ma'ñki ko sa^{n'} xě (woman sp.), the reclining
 Horse recline the recl. ob. white [is]
 horse is white.

Toho'xk ni' hine' ko toxka' xě (woman sp.), the walking horse is
 Horse walk the ob. gray [is]
 walk-
 ing
 gray.

Toho'xk ta^{n'}hi^{n'} ko kdě'xi, the running horse is spotted.
 Horse run ob. spotted

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

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

Toho'xk no^{n'}pa' ta'ni a'mañki' ko tcti' xě (woman sp.), the two sitting
 Horse two they the (du. and ob. red
 two sit pl.)
 horses are red.

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

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

10 Toho'xk no^{n'}pa' t^{n'}hi^{n'} ama'ñki ko (or, ta^{n'}hi^{n'} ha'maki) kděxi' xě
 Horse run the (du. and ob. run the collect- spotted
 pl.) ive ob.
 (woman sp.), the two running horses are spotted.

Toho'xk xa'xaxa a'mañki' ko sa^{n'} xě (woman sp.), [all] the standing
 Horse they (pl.) the (du. and ob. white
 stand pl.)
 horses are white.

Toho'xk ta'ani a'mañki' ko tcti' xě (woman sp.), the sitting horses
 Horse they the (du. and ob. red
 (pl.) sit pl.)
 are [all] red.

Toho'xk tci'di a'mañki' ko süpi' xě (woman sp.), the reclining horses
 Horse they re- the (du. and ob. black
 cline pl.)
 are [all] black.

Toho'xk ha'kinini' a'mañki' ko toxka' xě (woman sp.), the walking
 Horse they (pl.) the (du. and ob. gray
 walk. pl.)
 horses are [all] gray.

15 Toho'xk ha'ta^{n'}hi^{n'} a'mañki' ko kděxi' xě (woman sp.), the running
 Horse they run the (du. and ob. spotted
 pl.)
 horses are [all] spotted.

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

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

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

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

5 Aⁿsē'p noⁿ'pa' hama' tei'di ama'ñki ko iñkta', the two axes
 Ax two ground they recline the (du. and pl.) [are] mine
 (ob.)
 lying on the ground are mine.

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

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

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

Aⁿsē'p tei'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 ŋoho' 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'staⁿkoⁿ'-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 teak-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 teak-na'ñki-ha^{n'}, where is the sitting man?
Man sit - ting one where sitting ?

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

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

A^{n'}ya' teak-ta^{n'}hi^{n'}-ha'nde-da^{n'}, *given as meaning*, where is the running man?
Man where run - ning ?
man? but it may mean, where is the man running?

Ti' ko tea'ka^{n'}-nedi', where is the (standing) house?
House the where the standing

10 Ti' no^{n'}pa' ko tea'k-ha'maki, where are the two (standing) houses?
House two the where the collection

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

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

Ha'-itoho' ko tea'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 tea'k-hamaki', where are the two trees?
Tree two the where the collection

Ha'-itoho' no^{n'}pa' ko tea'k-hamaki', where are the two logs?
Log two the where the collection

A'sidiyo^{n'} ya^{n'} xa^{n'} ko tea'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'yin tanini' heda^{n'}, have you finished using the ax?
Ax you use it complete ac-
tion (sign of)

A^{n'}se'wi ya^{n'} xa^{n'} ko tea'ka^{n'}-mañki', where is the ax [lying]?
Ax the where the recl.ob.

Spdehi' ya^{n'} xa^{n'} ko tea'ka^{n'}-mañki', where is the knife [lying]?
Knife the where the recl.ob.

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

25 Yañke'yo^{n'}ni' ya^{n'} xa^{n'} ko tea'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 xa' 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'hûⁿi', I do not know you.

Kuyañkyë'hûⁿi', don't you know me?

10 Ya'ñkyëhûⁿ' pi'hedi'diⁿ, he ought to know me

Tcina'n yuke' nkyë'hûⁿi, 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).

Latei' 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'hoⁿi 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'hoⁿi, I do not know how many horses
 Horse how many they are (?) I do not know
 there are.

Ayaⁿ' tcina'ni nkyë'hoⁿi, 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- Bunkie
 many tive sign)
 many houses in Lecompte as there are in Bunkie.

Taⁿyaⁿ' haya' tcina'ni ko' Taⁿ yi'ñkiyaⁿ haya' e' kuna'tuni', there
 Alexandria people how many the Lecompte people that there are not
 so many
 are not as many people in Lecompte as there are in Alexandria.

Ti ne' kowo'hi tcehe'daⁿ, how high is this house?
 House this high (?) how high

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

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

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

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

Ti ne' ko ti dehe'daⁿ, that house is as high as this one.
 House that ob. house this high
 std.

Ti ne' ko kowo'hi ti ne'di uki'kiñge, that house is half as high as
 House that ob. high (?) house this half
 std. std.
 this.

Ti ne' ko ko'hi ti ne'di ko'hi ke'diki'ni, that house is not as high
 House that ob. high house this high is not so (com-
 std. std. parison made)
 as this one.

Taⁿ yi'ñkiyaⁿ ê'xti, how far is it to Lecompte? Taⁿ yi'ñkiyaⁿ
 Lecompte how far? Lecompte
 kiⁿhiⁿ' yaⁿ'tcede' 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'hoⁿi, I do not know how deep it is.
 How deep how far I do not know

Skûti' yahêdi', it is this deep.
 How deep it is this

15 Skûti' nedi' ko uki'kiñge, it is half as deep.
 How deep the std. ob. half

Skûti'-xtcitikê' ko ê'tikê', it is as deep as that water.
 Just that deep the sign of
 comparison

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

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

Teehe'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.

Tċidi'kakaⁿ' ka'padiha'yċeni', 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.

Ṭe'di qyaⁿ', he must die. Te'tu xyaⁿ', they must die.
Die They die

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

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

15 Wite'di ko Taⁿ yi'ñķiyaⁿ nde'di kikna'ni, I may go to Lecompte
To-morrow when Lecompte I go may
to-morrow.

Kûxwi' ne'di, is there any coffee? Wateku'yċe ne'di, is there any sugar?
Coffee is there? Sugar is there?

Ya'maki teki' yuķe'di, are there mosquitoes here?
Mosquito are there

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

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

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

Taⁿ yi'ñķiyaⁿ tca'kanaⁿ e'yaⁿ kayu'di, when did you come from
Village small when hither you came
(Cheneyville or Lecompte) (?) from

Cheneyville (or Lecompte)?

Iñkte' dande', I will kick thee [you]. *Better* iñkta' dande
I kick will
you (s.)

Pa'naⁿ iñkte'-ha dande', I will kick you all.
All I kick you (pl.) will

Nyi'ku dande', I will give it to thee [you].
I give it will
to thee

25 Nyiku'-ha dande', I will give it you [all].

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

Ṭe'hⁿⁱye'-daha' dande', I will kill you (pl.).

Tohoxka' iñkikta' dande', I will hit your horse.
Horse I hit for you will

I'ñkīdu'si dande', I will shake hands with thee [you].
I hold your will

Tea'k i'ñkīdu'si te ni'ki, I do not wish to shake hands with thee [you].
Hand I hold your wish none

5 M+! do'xpě kūdēni, Why! what an ugly garment! (female speaking,
Oh! garment ugly
(fem.)
used in praise of fine clothing).

M+! ka'pi xyé', Oh! how pretty (female speaking, means, *how ugly!*)

Akūtxyi' idu'si ko' ayind-hé' akūtxyi' 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 nḱihiⁿ' yañka', de oⁿ'kně, when I reached there, he had
There I reached when he go[ne] had
(arrived)
already gone.

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

In^{hi}' yañka', nḱoⁿ he'daⁿ ně, when he reached there, I had
He when I made finished past
reached it sign
there
already made or done it.

In^{hi}' yañka', ayoⁿ' 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)

Ayihiⁿt nde' kně, I went at the moment that you arrived.
Just as you I went
arrived

15 In^{hi}'t nde' kně, I went at the moment that he arrived.
Just as he I went
arrived

Nḱiⁿhiⁿ't de' kně, he went at the moment that I arrived.
Just as I he went
arrived

Wahu' xohi' idě' ḱaⁿ nde'ni, I did not go because it hailed.
Hail fell because I did not
go

Tohoxka' to'hana' i'dusi', did you get the horse yesterday?
Horse yesterday did you
get it?

Kūxwi' oⁿ, she makes coffee.
Coffee she makes

Max iⁿ'ti-yaⁿ' paspa'hoⁿ hande, she is frying hen eggs.
 Hen egg [she] fries still

Wite'di ko n^{ki}'xtu dande' Ba'yūs-yaⁿ', we shall get to Bunkie
 To-morrow when we reach shall Bunkie (ob.)
 there

to-morrow.

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

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

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

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

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

Aⁿ'ya' siⁿ'hiⁿ ne'yaⁿ n^{ky}'ēhoⁿ'ni, I know that standing man.
 Man stands that std. I know [him]
 one

Aⁿ'ya' xē'he na'ñkiyaⁿ n^{ky}'ēhoⁿ'ni, I know that sitting man.
 Man sits that st. one I know [him]

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

Aⁿ'ya' ni'ni ne'yaⁿ n^{ky}'ēhoⁿ'ni, I know that walking man.
 Man walks that I know [him]
 walking
 one

Aⁿ'ya' taⁿ'hiⁿ ande'yaⁿ n^{ky}'ēhoⁿ'ni, I know that running man.
 Man runs that run- I know [him]
 ning one

Aⁿ'ya' siⁿ'hiⁿ ne'denē n^{ky}'ēhoⁿ'ni, I know this standing man.
 Man stands this std. I know [him]
 one

Aⁿ'ya' xē'he na'ñkidē n^{ky}'ēhoⁿ'ni, I know this sitting man.
 Man sits this st. one I know [him]

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

Aⁿ'ya' ni'ni ne'dē n^{ky}'ēhoⁿ'ni, I know this walking man.
 Man walks this I know [him]
 walking
 one

Aⁿ'ya' taⁿ'hiⁿ aⁿ'de'dē n^{ky}'ēhoⁿ'ni, I know this running man.
 Man runs this run- I know [him]
 ning one

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

ing on this side of the fence.

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

man standing on this side of the railroad.

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

this side of the ditch.

Aya^{n'} dükxapka' aya'ide' 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.

Kúdûpi' sa^{n'}hi^{n'}ya^{n'} küdëska' o'di, shoot at the bird on the other side
 Ditch on the other bird shoot
 side of it!

of the ditch!

Yaduxta^{n'} ta^{n'}hi^{n'} nütkohi' ndosa^{n'}hi^{n'}ya^{n'} a^{n'}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'naxě, do you hear the boy who
 Fence on the other boy sings the do you
 side of (std.) hear?

[stands and] sings on the other side of the fence?

5 A^{n'}ya' no^{n'}pa' ama^{n'}ñkidě ka'do^{n'}xtuni', these two (std., st., recl., walk-
 Man two these (std., st., they do not see
 recl., etc.)

ing or running) men are blind.

Si^{n'}to' no^{n'}pa' yuķě' ka'naxtuini', those two boys are deaf.
 Boy two they are they do not hear
 there

A^{n'}xti' yuķě'dě apstûki yi^{n'}spi^{n'}xtitu, these women [all] sew very well.
 Woman these ani- sew they do it very
 mate well
 objects

Sa^{n'}ki' yuķe' akütxyi' uka'de yi^{n'}spi^{n'}xtitu, those girls can [all] read
 Girl they are letter, book read they do it very
 there well

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

Akütxyi' nķo^{n'} xana' (man sp.), I can write [if I wish].

Akütxyi' nķo^{n'} xa (woman sp.), I can write [if I wish].
 Letter I make can

Akütxyi' nķuka'de xana' (man sp.), I can read [if I wish].
 Letter (book) I read can

Ũnķta^{n'}hi^{n'} xana' (man sp.), I can run [if I wish].
 I run can

15 Ũnķta^{n'}hi^{n'} xa (woman sp.), I can run [if I wish].
 I run can

Tcu'ñķi ma'ñķi a'-duse, that (recl.) dog bites [habitually].
 Dog the recl. bites habit-
 ually

Tcu'ñķi ma'ñķdē 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 goes 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' kīka', I wonder what his name is.
 What name I wonder

Ka'wakē'hi yatci', what is his name?
 What name

Haⁿyadi' 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 nixūxw' 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 nixūxw' 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'yate ayoⁿ'ni, what do you call it?
 What you name it you make it

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

Tē'k aⁿyaxtitu', 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 aⁿyaxti', are you a Biloxi woman?
 Biloxi are you a
 woman?

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

Biloxi are you women?

Taně'ks nkaⁿxⁿti', 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'ûnkd^çë iûkta', this (recl.) knife is mine.

Knife this recl. ob. [is] mine

Psde'hi ma'ûnkiyaⁿ iûkta'ni, that (recl.) knife is not mine.

Knife that recl. ob. [is] not mine

Psde'hi noⁿpa' ma'ûnkd^çë indi'ta, these two (recl.) knives are his.

Knife two this recl. ob. [are] his

Psde'hi noⁿpa' ma'ûnkiyaⁿ i'ndikta'ni, those two (recl.) knives are not his.

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

10 Taně'ks haⁿyadi' ade' nka'de te', I wish to speak the Biloxi language.

Biloxi people speak I speak wish

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

Biloxi people speak do you speak?

Taně'ks haⁿyadi' ade' nka'de'ni, I do not speak the Biloxi language.

Biloxi people speak I do not speak

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

Biloxi (young?) girl

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

Biloxi (young?) are you a girl?

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

Biloxi (young?) I am a girl

Taně'ks haⁿyadi' ade' yoⁿ hiya'ûnkuka'de kaⁿ', psde'hi ma'ûnkd^çë

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'ûnkiyaⁿ panaⁿ' iûkta', all those (recl.) knives are mine.

Knife that recl. ob. all [are] mine

Aⁿse'wi ma'ûnkd^çë nyi'ku dande', I will give you this (recl.) ax.

Ax this recl. ob. I give to you will

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

Ax that give to me!
std. ob.

20 Aⁿse'pi ma'ûnkiyaⁿ yaxku', give me that ax (lying down)!

Ax that recl. ob. give to me!

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

Boy girl or is that?

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

Horse cow or is that?

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

Biloxi man Alibamu man or is he?

Alibamu man?

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

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

Aⁿse'wi noⁿpa' ma'ñkdɛ 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'ñkatecūⁿ iⁿspe'wa ne'di, my right eye pains.
 My eye right it pains

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

Ū'ñkatecūⁿ ɛnaⁿpa' pahi', both my eyes are sore.
 My eye both (are sore)

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

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

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

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

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

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

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

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

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

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

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 Teu'ñki iñkta', my dog.
 Dog my

Teu'ñki iñkta'k a'nde, "my dog moves": I have a dog.
 Dog my moves

Teu'ñki iñkta'k nañki', my dog sits: I have a dog.
Dog my sits

Teu'ñki ita'k a'nde, thy dog moves: you have a dog.
Dog thy moves

Teu'ñki ita'k nañki', thy dog sits: you have a dog.
Dog my sits

Teu'ñki iñkta'k yuke'di, I have dogs ("my dogs move").
Dog my they move
(or there are)

5 Añksapi' iñkta'k ne'di, my gun stands: I have a gun.
Gun my stands
or the std.

Akue' iñkta'k na'ñki, my hat sits (is hung up): I have a hat [hanging
Hat my sits, or
the st.
 up].

Akue' na'ñkidě iñkta', this hat hanging up is mine, this is my hat.
Hat this st. ob. mine

Akue' na'ñkiyaⁿ kta', that hat hanging up is his, that is his hat.
Hat that st. ob. his

Toho'xk ama'ñki i'ñkta-daħa', those are my horses.
Horse the (du. they are mine
and pl.)

10 Toho'xk ama'ñki i'ta-daħa', 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 Teu'ñki ne ka'ta, whose is this (or, that) dog?
Dog this whose?

Teu'ñki ne Tea'lě-ta', this is Charlie's dog.
Dog this Charles-his

Teu'ñki ne Djim-ta', this is Jim's dog.
Dog this Jim his

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

Aⁿse'pi ne iñkta', this ax is mine, this is my ax.
Ax this mine

20 Psde'hi ne ka'ta, whose knife is this?
Knife this whose?

Psde'hi ne iñkta', this is my knife.
Knife this mine

Akue' na'ñki ka'ta, whose hat is this (hanging up)?
Hat the hang- whose?
ing ob.

Akue' na'ñki kta', this is his hat (hanging up).
Hat the hang- his
ing ob.

Tohoxka' te'điki a'nde ita', which is your horse?
Horse which moves your

Tohoxka' tei'diki a'nde ko' a'yindi'ta, which is your horse?

Horse which moves the it is your

Tohoxka' iñkta' ya'xkisině', he stole my horse.

Horse my he stole it from me

Siⁿto' toho'xk kta'kisině', he stole Bankston Johnson's ("Boy's") horse.

Boy horse his he stole it from him

Toho'xk ayita' i'kisině, did he steal your horse?

Horse your did he steal it from you?

5 Toho'xk i'ñkiti'tu' ya' xkisině'tu-daħa', they stole our horses.

Horse our they stole them from us

Toho'xk ayi'ta-da'oⁿ i'kisinětu', they stole your horses.

Horse your pl. ob. they stole them from you

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

Horse his pl. ob.

Toho'xk i'ta-da'oⁿ, thy horses.

Horse thy pl. ob.

Toho'xk i'ñkta-da'oⁿ, my horses. [One can not say "their horses,"

Horse my pl. ob.

"your horses" or "our horses" with -daoⁿ ending.]

10 Siⁿto' ta-da'oⁿ, his boys.

Boy his pl. ob.

Siⁿto' i'ta-da'oⁿ, thy [your] boys.

Boy thy pl. ob.

Siⁿto' i'ñkta-da'oⁿ, my boys. [One can not say, "their boys," "your (pl.)

Boy my pl. ob.

boys," or "our boys" in Biloxi with -daoⁿ ending.]

Tcu'ñki teyaⁿxkiyě, 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

Ay'isi i'dûksa'di, did you cut your foot with a knife?
 Your foot did you cut
 it with a
 knife?

Ay'isi 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 tẽ'xti oⁿ, I was hungry.
 I eat wish past
 very sign

Nka'duti te' xa, I am still hungry.
 I eat wish still

Nka'duti ta' dande', I shall be hungry.
 I eat wish shall

Ndo'di u'xwi, my throat is dry: I am thirsty.
 My throat dry

10 Ndo'di uxw oⁿ, I was thirsty.
 My throat dry past
 sign

Ndo'di u'xwi dande', I shall be thirsty.
 My throat dry shall

Ndoxtu' uxwi', we are thirsty.
 Our throats dry

Ndoxtu' uxw oⁿ, we were thirsty.
 Our throats dry past
 sign

Ndoxtu' uxwi' dande', we shall be thirsty.
 Our throats dry shall

15 Ido'di uxwi', thou art thirsty.
 Thy dry
 throat

Idoxtu' uxwi', ye are thirsty. (Other tenses can be formed by
 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

Ptçaskûⁿni' ndu'ti na'ñki, I am (sitting) eating bread.
 Bread I eat the st.

20 Ptçaskûⁿni' i'duti na'ñki, you are (sitting) eating bread.
 Bread you eat the st.

Ptçaskûⁿni' du'ti na'ñki, he is (sitting) eating bread.
 Bread he eats the st.

Ptçaskûⁿni' du'ti ha'maki, they are (sitting) eating bread.
 Bread they [sit] eating

Ptçaskûⁿni' i'duti aya'maki, ye are (sitting) eating bread.
 Bread you (pl.) [sit] eating

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

Bread we [sit] eating

Iñksiyo' ndu'ti nanñ nçoⁿ, I was eating meat, very long ago

Meat I eat sitting I did it (past)

(years ago).

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

Grass horse eats the std.

Taⁿsi' wa'k du'ti ně', the cow is (standing) eating grass.

Grass cow eats the std.

5 Ayēk ma'xi ya'nñki du'ti ně', the hen is (standing) eating corn.

Corn chicken female eats the std.

Nñiñkxihi' ne'di, I am laughing (as I stand).

I laugh the std.

Nñiñkxihi' na'nñki, I am laughing (as I sit).

I laugh the st.

Nñiñkxihi' oⁿ, I was laughing.

I laugh past sign

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

Boy tall will

10 Ayaⁿ' naskē'xti, the tree is tall.

Tree very tall

Tohoxka' tūdē', the horse is high.

Horse high

Ti' kōhi', the house is high.

House high

Aⁿxu'di kōhi', the rock is high.

Rock high

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

House large House very large

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

House small very

Akue' kī'nitaⁿ'xti, the hat is too large for him.

Hat very large for him

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

Hat very large for you

Akue' ya'nkīnitaⁿ'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'nkiyiñkē'xti, the hat is too small for me.

Hat very small for me

Do'xpē naskē' kīnitaⁿ'xti, the coat is too large for him.

Coat too large for him

Xo'hi, it rains [now].

To'hanak xo'hi, it rained yesterday.

Yesterday it rained

25 Wite'di ko xo'hi dandē', it will rain to-morrow.

To-morrow when it rain will

Psidě' xo'hi ko' nde'ni dande', if it rain to-night, I shall not go.
 To-night it rain if I not go shall

Wahu', it snows [now].

To'hanak wahu', it snowed yesterday.
 Yesterday it snowed

Wite'di ko' wahu' dande', it will snow to-morrow.
 To-morrow when it snow will

5 Psidě' wahu' ko, nde'ni dande', if it snow to-night, I shall not go.
 To-night it snow if I not go shall

Wahu'xohi' i'dě ně', it is hailing [now].
 Hail falls the std.

To'hanak wahu' xohi' i'dě, it hailed yesterday.
 Yesterday hail fell

Wite'di ko' wahu' xohi' i'da dande', it will hail to-morrow.
 To-morrow when hail it fall will

Wite'di ko' wahu' xohi' idě' ko nde'ni, dande', if it hail to-mor-
 To-morrow when hail it fall if I not go shall
 row, I shall not go.

10 Wite'di ko' sni'hixti ko', nde'ni dande', if it be cold to-morrow,
 To-morrow when very cold if I not go shall
 I shall not go.

Wite'di ko' mihi^{n'} ko nda' dande', I shall go to-morrow if it be
 To-morrow when it be warm if I go shall
 warm.

Wite'di ko' mihi^{n'} dande', it will be warm to-morrow.
 To-morrow when it be warm will

Teě' a'nde, he is here. Teě' aya'nde, you (s.) are here. Teě' nka'nde,
 Here he moves Here you move Here I move

I am here.

Teě' yuķě'di, they are here. Teě' iyuķě'di, ye are here. Teě'
 Here they move Here ye move Here
 nyuķě'di, we are here.
 we move

15 Teě' a'nde ha^{n'}tca, he was here [but I do not know where he is now].
 Here he moved but

To'hanak teě' yuķě'di, they were here yesterday.
 Yesterday here they moved

Wite'di ko teě' i^{n'}xtu' dande', they will come (be) here to-morrow.
 To-morrow when here they will
 arrive

E'wa a'nde, he is there. E'wa aya'nde, you (s.) were there. E'wa
 There he moves There you move There
 nka'nde, I was there.
 I move

E'wa yuķě'di, they were there. E'wa iyuķě'di, you (pl.) were there.
 There they moved There ye moved

20 E'wa nyuķě'di, we were there.
 There we moved

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

E'wa yuķě'di ha^{n'}tca' hana^{n'}, they were there [but have gone else-
 There they moved but sign of un-
 certainty (?)
 where].

Ewande' pa' nitani' 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

Your heads small Your heads small

are 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' saⁿ/sasaⁿsaⁿ, your hair is gray.

Your hair gray (iron gray?)

Ūñka'nahi' teti' xyě (masc.), my hair is red.

My hair red

Anaxtu' naskě', their hair is long.

Their hair long

A'yinaxtu' tuṭu'xka (±na'), your (pl.) hair is short.

Your (pl.) hair short

Ūñka'naxtu' tuṭu'xka (±na'), our hair is short.

Our hair short

15 Hiptcū' ha-idi' (±na'), your nose is bleeding.

Your nose bleeds

Ti saⁿ no^{pa}' ama'ñki ko ka'wa tüpe'ta ti', whose are those

House white two the (du. and pl.) ob. whose house

two white houses?

Toho'xk kděcküďěďeta' da'ni yuke' yaⁿ xaⁿ, where are those three

Horse striped three they move where are [they]?

striped horses?

Yañka'wati' kike' nkata'mīni, I am sick, yet I work.

I am sick yet I work

Yaⁿxkte'di kike' ayiⁿ't 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'tcue'hi'ya dande', I will lend it to you. (<ki'tcueyě')

I lend it to you will

Ki'tcuehi'yañka' da'nde, will you lend it to me?

You lend it to me will?

Kûki'tcue'hi'yëni' dande', I will not lend it to you.

I not lend it to you will

Nyi'noⁿpa' nda' dande', I will go with you.

I with you I go will

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

I with you I not go will

5 Ya'ñkinoⁿpa kûde'ni dande', he will not go with me.

He with me he not go will

Iya'daha' da' dande', he will go with them.

He with them he go will

Ya'ñkiya'daha' da dande, he will go with us.

He with us he go will

Nde' hi'doⁿhi xyo', wite'di ko, I will go to see you to-morrow.

I go I see you will to-morrow when
(contingency)

Wite'di ewa' ko yaⁿ hu'-kañko', come day after to-morrow!

To-morrow beyond when come

10 Wite'di ewa' ko yaⁿdaⁿ-hu', come to see me day after to-morrow!

To-morrow beyond when come to [see] me

Yahëdë' da'wo hu'-kañko', come hither now!

Here in this come
direction

Da'wo hu'di, he is coming hither.

In this he is
direction coming

Ka'wak hûⁿyë xo', what is she saying?

What (?)

Toho'xka aye'ki du'ti në', the horse stands (is) eating the corn [given

Horse corn eats the std.

him].

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 [atti-

Horse corn eats still

tude not specified].

Toho'xka aye'ki du'ti na', the horse eats the corn [not given to him],

Horse corn eats

accidentally, or of his own accord.

Nçoⁿni', I make it by command.

Nçoⁿni na', I make it [of my own accord].

20 Ndedi', I go [by command]. Nde'di na', I go [of my own accord].

Nde'di xyë', I went [against the will of another].

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

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

Thither I go perhaps

E'yaⁿ nde'di kikna'ni, perhaps (or, I think that) I could go thither

Thither I go perhaps

[if I started].

25 Ka'wak ûⁿi' nedi', what is he or she doing?

What do the std.

Ayă'ki tei'dikě', what kin are you two?
 You are kin what?

Kihă'ki tei'dikě yukě'di, what kin are they two?
 what? they move

Aya' adě' ma'nĭki, the wood lies (or, is) burning.
 Wood burns the recl.

Aya' adě', does the wood burn (fem.)?

5 Aya' adě' wò, does the wood burn (masc.)?
 Wood burns ?

Aya' kadě'ni xa ma'nĭki, is not the wood yet burning?
 Wood burns not yet the recl.

Kaděni-xti', it does not burn at all.
 Burns not very

Tcĭdikě' kaděni', why does it not burn?
 Why burns not

Ĕtukě' kŭdotci', because it is wet.
 Because wet

10 Ĕtŭxkiķě' adě', nevertheless (or, notwithstanding) it burns.
 Nevertheless burns

Ně pi'hiñķě ha'nŭp, perhaps (or, I think that) I am making it cor-
 That I make it well perhaps
 rectly.

Ně pi'hiñķě kikna'ni, perhaps (or, I think that) I could make it cor-
 That I make it well perhaps
 rectly [if I tried].

Si'ŭto' iñksiyo' du'ti ha'nde, the boy continues eating the meat.
 Boy meat eats still

Si'ŭto' iñksiyo' du'ti na'nĭki, the boy sits (is) eating the meat.
 Boy meat eats the st.

II. RECORDED IN 1893

15 Yapstŭ'ki yi'ŭspě', you know how to sew.
 You sew you know how

Yapstŭ'ki yi'ŭspi'xti, you [know how to] sew very well.
 You sew you know very well

Ŋka'pstŭki nĭki'ŭspě', I know how to sew.

Uduxpe' yusatxa', his (or her) clothing is dusty.
 dust all over

Ŭñkŭdŭxpě' yusatxa', my clothing is dusty.
 My clothing dust all over

20 Aye'wi yi'nĭki 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.

Tcĭdikě' hu'wě, how did you [sic] go in?

Yihi' a'kĭtĭtu'yě', shut your mouth, bring your lips together!

Ihi' a'kĭtĭtuya', tell him to shut his mouth.

25 Tcĭdikě' yihi' ka'kĭtĭtu'hayeni', why don't you shut your mouth?

Nĭŭto' nĭka'nde, I am making (doing) it now (still).

Ayē'k ita' waxka', your corn is soft.
Corn thy soft

Ayē'k n̄kita' waxka', my corn is soft.
Corn my soft

Ayē'k n̄kita' kûwa'xkani', my corn is not soft.
Corn my is not soft

Tūwi' ita' u'yě, your pail or bucket leaks.

- 5 Tūwi' n̄kita' u'yě, my pail or bucket leaks. [These two sentences have also a vulgar meaning.]

Doxpě' itka' xahē'yě, to put a bottle, etc., inside a coat.

Doxpě' itka' xoⁿhe'di, to put a knife, etc., inside a coat.

'Ti' yaskiya', under the house.

Ayahi' kuya', under the bed.

- 10 Yaxoⁿ kuya', under the chair.

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'n̄ki in̄kta' te'xkiyě, he killed my dog.
Dog my he killed it for me

Teu'n̄ki in̄kta' te'hiya'xkiyě, you killed my dog.
Dog my you killed it for me

Teu'n̄ki in̄kta' te'xkiyětu', they killed my dog. (Dog my they-killed-for-me).

Teu'n̄ki in̄kta' te'hiya'xkiyětu', you (pl.) killed my dog.

Teu'n̄ki ta' te'kiyě, he killed his (another's) dog.

- 20 Teu'n̄ki ta' te'kihayě, you killed his dog.

Teu'n̄ki ta' te'haxkiyě, I killed his dog.

Teu'n̄ki ta' te'kiyětu, they killed his dog.

Teu'n̄ki ita' tehi'kiyě, he killed your dog. (Dog thy he-killed-for-thee).

Teu'n̄ki ita' tehi'n̄kiyě, I killed your dog.

- 25 Teu'n̄ki ita' tehi'kiyětu', they killed your dog.

Teu'n̄ki ita' tehi'n̄kiyětu', we killed your dog.

Asoⁿwaⁿ kde'yě-k ta'ho, he threw it into the briers.

Asoⁿwaⁿ kde'hiñkě-k ta'ho, I threw it into the briers.

Ūn̄kûkiha'ikī tei'dikě, what kin are we [to each other, or to one another]?

- 30 I'kiha'ikī tei'dikě, what kin are you [to each other, or to one another]?

In̄kyaⁿhi-daha' dande', I will scold you (pl.).

Ani' knedí', in the water (=ani itkayaⁿ).

Ti' knedí', in the house (=ti itkayaⁿ).

Taⁿyaⁿ knedí', in the town (=taⁿyaⁿ itkayaⁿ).

- Aya^{n'} k̄nedi', in the tree (=ayaⁿ itkayaⁿ).
 Pe'ti k̄nedi', in the fire (=peti itkayaⁿ).
 A^{n'}xu k̄nedi', in the rock (=aⁿxu itkayaⁿ).
 Hama' ani'-txa, the earth is full of water.
- 5 Aya^{n'} ani'-txa, the wood is full of water.
 Pe'titi' yusi d̄e'towe, the fireplace is full of ashes.
 Pe'titi' yusa-txa', the fireplace is full of ashes.
 K̄xwi' d̄e'towe, it is full of coffee.
 Paⁿhi^{n'} so^{n'}pxi d̄e'towe, the bag or sack is full of flour.
- 10 Paⁿhi^{n'} so^{n'}pxi txa', the bag or sack is full of flour.
 Aⁿya' kyahe'yaⁿ, the same man (kiya' he'yaⁿ?).
 Tohoxka' kyahe'yaⁿ, the same horse.
 Ati' kyahe'yaⁿ, the same house.
 Aya^{n'} kyahe'yaⁿ, the same tree.
- 15 Iñkowa' kip̄de'hiñk̄ě, I joined them myself.
 Ayiⁿsu' k̄u'ḡuksuyě'di, you gnashed your teeth.
 Ñ̄kiⁿsu' k̄u'ḡuksũñk̄ě'di, I gnashed my teeth.
 Iⁿsu' k̄u'ḡuksě'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 mat̄ũñkde, I hit him and got away from him.
 Yakte' haⁿ mata'-ide, you hit him and got away from him.
 Kte' haⁿ mata'de, he hit him and got away from him.
 Kte'tu ha^{n'} mata'-ade, they hit him and got away from him.
- 25 Yakte'tu ha^{n'} ma'ta-ia'de, you (pl.) hit him and got away from him.
 Axkte'tu ha^{n'} ma'tañka'de, we hit him and got away from him.
 Iⁿx kde', to loose him and let him go.
 Iyi^{n'}x kde'di, you loosed him and let him go.
 Ñ̄ki^{n'}x kde'di, I loosed him and let him go.
- 30 Iⁿxtu kde', they loosed him and let him go.
 I'ñki haⁿ mata'-de, to loose him and get away from him.
 Ima'ngiyaⁿ p̄'de, your dress is open.
 I'doxpe naskě' p̄'de, your shirt, etc., is open.
 Tcadi', it is [nearly] used up.
- 35 Tca' t̄iḵo'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 ñķihiⁿ' na'nteķě, I nearly got there.

Tca'yetu na'nteķě, they have killed nearly all of them.

Tca'hañķe-daha' na'nteķě, I killed nearly all of them.

Tca'hayě-daha' na'nteķě, you killed nearly all of them.

5 Tca'yě-daha' na'nteķě, he killed nearly all of them.

Tca'hañķetu'-daha' na'nteķě, we killed nearly all of them.

Tca'hayětu'-daha' na'nteķě, you (pl.) killed nearly all of them.

Tca'kikitu'-daha' na'nteķě, they killed nearly all on each side [as the
Kilkenny cats of notoriety].

Tca'yañķi'kitu na'nteķě, we came near killing one another, or each
other.

10 Tca'hiki'tu na'nteķě, 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 ñķa'tca, my pencil is all gone.

Toho'xk ataⁿ'tu, they sit on horses.

15 Snickite' iya'mihoⁿ', you have fever and ague.

Snickite' ñķa'mihoⁿ, I have fever and ague.

Īsi' na'ti su', his feet are [entirely] bare.

Ayisi' na'ti su', thy feet are [entirely] bare.

Iñksi' na'ti su', my feet are [entirely] bare.

20 Isitu' na'ti su', their feet are [entirely] bare.

Ite' na'nteķě, you came near dying.

Ita'hi yaⁿ'xa, you are almost dead.

Pxu'ķiⁿ'xki' na'nteķě, I came near sticking myself with it.

Pxu'ixķě na'nteķě, he came near sticking himself.

25 Pxu'yixķě na'nteķě, you came near sticking yourself.

Pxu'ixķetu' na'nteķě, they came near sticking themselves.

A'pan a'xķidū'sni, I could not (or, did not) take it all for (or, from) him.

A'pan a'xķidū'stuni', we did (or, could) not take it all from (or, for) him.

Pa'naⁿ ndaⁿ'ni, I did (or, could) not take it all.

30 Pana'hiñķe 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 kūtca'yětuni', they did not kill them all.

Panaⁿ kūtca'hañķeri', I did not kill them all.

35 Kūxwi' iya'maⁿ, you have no coffee.

Kūxwi' ya'ñķiya'maⁿ, I have no coffee.

- Kûxwi' ya'maⁿtu, they have no coffee.
 Kûxwi' ya'ñkiya'maⁿtu, we have no coffee.
 Nĕpi'yĕ pastûki', to sew it correctly.
 Nĕpi'hayĕ ipa'stûki, did you (or, can you) sew it correctly?
 5 Nĕpi'hañkĕ ûnkpa'stûki, I [can] sew it correctly.
 Nĕpi'yĕ pastûktu', they sew correctly.
 In'tuhe'di kaⁿtca', wait till he is ready! (said when one is angry).
 Nĕkiⁿtuhe'di kaⁿtca', I will get ready after a while (said when angry).
 Ayiⁿtuhe'daⁿ daⁿnde, are you getting ready?
 10 In'tuhe'daⁿ dande', he will get ready after a while.
 Nĕkiⁿtuhe'daⁿ dande', I will get ready after a while.
 In'tuhe'detu dande', they will get ready after a while.
 Haoⁿ'oⁿ' kaⁿĕ', she cooked it (the hominy).
 Haoⁿtu' kaⁿĕ', they cooked (the hominy).
 15 Haya'oⁿtu' kaⁿĕ', did you (pl.) cook (the hominy)?
 Pûsi' haⁿ' ktu' tutchûⁿ' o'ti, the cat's eyes shine when it is dark.
 Ptçaskûⁿ ohi'xti, he wants bread badly, but in vain.
 Uduxpĕ' ayohi'xti, you want clothing badly, but in vain.
 Tohoxka' ñkohi'xti, I want a horse badly, but in vain.
 20 Axisa'x ñkohi'xti, I want money badly, but in vain.
 Yaxoⁿ' okaⁿya', underneath the chair.
 Aditoⁿ' okaⁿya', under the table.
 Ayahi' okaⁿya' under the bed.
 Ka'wa' kiki' i'kihiⁿ yiⁿ'pi, what is that which you brought and laid
 down?
 25 Ka'wa yakî'x kî'di, what is that which you brought home [on your
 back]?
 Ka'wa ki'x kî'di, what is that which he brought home [on his back]?
 Idu'wĕ 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!
 Ĕ'tikia na', do not say it!
 Ĕ'tikiyoⁿ' na', do not do it!
 35 A'yiⁿ na', do not drink it!
 I'taⁿhⁿ na', do not run!
 Ya'dĕ na', do not talk!

Yaⁿhiⁿ na', do not cry (warning)!

Ḳaⁿhaⁿni', do not cry (no warning).

Ki'pūkta na'ñḳi, he is sitting by him or her.

Iki'pūkta na'ñḳi, you are sitting by him or her.

5 Ñḳi'pūkta na'ñḳi, I am sitting by him or her.

Yañḳi'pūkta ina'ñḳi, you are sitting by me.

Nyiki'pūkta na'ñḳi, 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' ñḳutoho' nu+, help! I have fallen into a ditch!

Ñḳauti'xti nu+, help! I am very ill!

Na'ti ṭiḳo'he iku'di, you have made a present for nothing.

Na'ti ṭiḳo'he nyiku'di, I have made you a present for nothing (or, in vain).

E'yaⁿ ñḳihiⁿ' na'ñḳi naha' nde'di, I reached there, sat a while, and went on.

15 E'yaⁿ ayihiⁿ' na'ñḳi naha' ide'di, you reached there, sat a while, and went on.

E'yaⁿ iⁿhiⁿ' na'ñḳi 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 Ĕ'ṭiḳoⁿ hi' ñḳihi', I think that he ought to do it.

Ĕ'tûxḳayoⁿ'ni hi' ñḳihi', I think that you ought not to do it.

U'a hi' ñḳihi', I think that she ought to stew it.

Yu'a hi' ñḳihi', I think that you ought to stew it.

Akûdixyi' oⁿ hi' ñḳihi', I think that he ought to write a letter.

25 Ayaⁿ teu'di hi' ñḳihi', I think that he ought to put wood on the fire.

Ayaⁿ i'teudi hi' ñḳihi', I think that you ought to put wood on the fire.

Ti' yuwa hi' ñḳihi', I think that you ought to go into the house.

I'da hi' ñḳihi', I think that you ought to go.

Naxě' na'ñḳi hi' ñḳihi', I think that he ought to be listening.

30 Du'wa hi' ñḳihi', I think that he ought to untie it (duwe).

I'duwa hi' ñḳihi', I think that you ought to untie it.

Da'uxi hi' ñḳihi', I think that he ought to bite it off.

Dau'xitu hi' ñḳihi', I think that they ought to bite it off.

Ĕ'ṭiḳe'ḳoⁿ ñḳo'yihi, I want him to make it.

35 Ĕ'ṭiḳe'ḳoⁿ hayo'yihi, did you want him to make it?

- Ĕ'tiḵe'ḵoⁿ o'yihī, he wanted him to make it.
 Duwě' nḵo'yihī, I wanted him to untie it.
 I'duwě nḵo'yihī, I wanted you to untie it.
 Nduwě' o'yihī, he wanted me to untie it.
- 5 Nduwě' hayo'yihī, did you want me to untie it?
 Duwě' hayo'yihī, do you want him to untie it?
 Ya'niksiyo^{o'} i^{n'}ni nḵo'yihī, I wish that he would smoke.
 Ĕ'tiḵo^{o'} na'ûnḵihī', I wish that he would do it [but he will not].
 Dau'xitu hi' na'ûnḵihī', I wish that they would bite it off.
- 10 Da'uxituni' na'ûnḵihī', I wish that they would not bite it off (or, that they had not bitten it off).
 Da'uxini' na'ûnḵihī', I wish that he had not bitten it off.
 Du'tini' na'ûnḵihī', I wish that he had not eaten it.
 Da'deni' na'ûnḵihī', I wish that he had not chewed it.
 Ki^{n'}ni na'ûnḵihī', I wish that he had not drunk it.
- 15 Ĕ'taxḵo^{o'}ni na'ûnḵihī', I wish that he had not made it.
 Ĕ'tiḵo^{o'} na'ûnḵihī', I wish that he had not made it.
 Ĕ'tiḵiyo^{o'} na'ûnḵihī', I wish that you had made it.
 Ĕ'tiḵiyo^{o'}ni na'ûnḵihī', I wish that you had not made it.
 A'kidadini' na'ûnḵihī', I wish that he had not counted.
- 20 De'ni na'ûnḵihī', I wish that he had not gone.
 Ya'niksiyo^{o'} ki^{n'}ni na'ûnḵihī', I wish that he had not smoked.
 Ya'niksiyo^{o'} i^{n'}ni na'ûnḵihī', I wish that he had smoked.
 Ĕ'tiḵe'ḵoⁿ hi' a'xkiye'di, I told him to make it.
 I'si^{n'}hiⁿ hi' nye'di, I told you to stand up.
- 25 Nḵu'a hi' iyūhi', did you think that I ought to stew it?
 Ndu'x-ni hi' yūhi', he thought that I ought not to eat it.
 Ĕ'tax nḵo^{o'}ni hi' yūhi', he thought that I ought not to do it.
 Aya^{o'} uteu' na'nḵi hi' nḵihī', I thought that he was putting wood on the fire.
 Yau hi' ne'di i'nḵihī, I thought that you were stewing [it].
- 30 A'u hi ne'di nḵihī', I thought that she was stewing [it].
 Nḵa'u hi ne'di i'yūhi, did you think that I was stewing [it]?
 Tī' nḵuwě' iyū'hi, did you think that I entered the house?
 Tī' nḵu'wa hi' iyū'hi, did you think that I ought to go into the house?
 Ida' dande' nḵihī', I thought that you were going.
- 35 Nda hi' iyū'hi, did you think that I ought to go?
 Nda' dande' iyū'hi, did you think that I was going?
 Naxě' na'nḵi nḵihī', I thought that he was listening.

Kûna'xëni na'nîki nîkîhi', I thought that he was not listening.

Kûna'xëni nîkîhi', I thought that he did not hear it.

Duwě' nîkîhi', I thought that he might have untied it.

I'duwě nîkîhi', 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.

Nduwě' yûhi', he thought that I untied it.

Ndu'wa hi' iyû'hi, did you think that I ought to untie it?

Nduwě' 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.

Duwě' iyû'hi, you thought that he untied it.

Ya'niksiyo^{n'} i^{n'}ni nîko'yîhi, I wish that he would smoke.

Ĕ'tañko^{n'} ne de'-heda^{n'}, I finished making that (or, țeheda^{n'}).

15 Kě'tîkě nedi' heda^{n'}, I finished making something like that.

Aduti' nê' oⁿ de' hêd-ha^{n'}, when he had finished eating.

Yao^{n'} nê' oⁿ de' hêd-ha^{n'}, when he had finished singing.

Ani' i^{n'}ni' ne' oⁿ de' hêd-ha^{n'}, when he had finished drinking water.

Yaⁿ nê' oⁿ de' hêd-ha^{n'}, when he had finished sleeping.

20 Nîka'duti ne' oⁿ de' hêd-ha^{n'}, when I had finished eating.

Aya'duti ne' oⁿ de' hêd-ha^{n'}, when you had finished eating.

Nîka'duti heda^{n'}ni', I have not finished eating.

Aya'duti heda^{n'}ni', you have not finished eating.

Kiya' a dande', he will say that again.

25 Kiya' nya' dande', I will say it to you again.

Hě'tîkě nya' dande', I will say that same thing to you again.

Kiya' nye'di, I say it to you again.

I'nakotko'ti ide'ni hi' nîkîhi', I think that you ought not to sneak off.

I'de o^{n'} kane' i^{n'}hi^{n'}, he came after you had gone.

30 De o^{n'}kane' nîkîhi^{n'}, I came after he had gone.

Nîkîhi^{n'} nde o^{n'}ka, I had come and gone.

Ayîhi^{n'} i'de o^{n'}ka, you had come and gone.

I^{n'}hi^{n'} de o^{n'}ka, he had come and gone.

Ki'ye o^{n'} kane ayîhi^{n'}, he had told it before you came.

35 Utoho' na^{n'}ni xo', he might fall in again.

Utoho' naxo', he did fall in (act seen).

Utoho' kane', he fell in (act unseen, trace or sign of act seen).

Aya'tamīni pa' aya'kīta' dandē', you will attend to (be behind) work only.

Ñka'tamīni' pa ñka'kīta' dandē', I will attend to work alone.

Xkīde' pi'hena'ni, I should have gone home, but I did not.

Yakīde' pi'hena'ni, you should have gone home, but you did not.

5 Ka'de pi'hena'ni, they should have gone home, but they did not.

I'kade pi'hena'ni, you (pl.) should have gone home, but you did not.

Xka'de pi'hena'ni, we should have gone home, but we did not.

Ñkoⁿ' pi'hena'ni, I should have made it, but I did not.

Nduḡ-ni pi'hena'ni, I should not have eaten it, but I did.

10 Kduḡ-ni pi'hena'ni, he should not have eaten it, but he did.

Kiⁿ'ni pi'hena'ni, he should not have drunk it, but he did.

Ñkiⁿ'ni pi'hena'ni, I should not have drunk it, but I did.

Siⁿto' teu'ñki tcaha'xkiya' dandē', I will kill "Boy's" dog for him.

Siⁿto' teu'ñki ta'yaⁿ tca'hañka' dandē', I will kill "Boy's" dog (Siⁿto, "Boy," was a name for Bankston Johnson).

15 Iya'kūdūksa'yañka na', beware lest you peep at me!

Ka'kūdūksa'hinyēni', I did not peep at you.

Tei'dīkē iyaⁿ'hiⁿ hi' ina'ñki wo', why do you sit there crying?

Tei'dīkē ayiñkxi'hi hi' ina'ñki wo', why do you sit there laughing?

Tei'dīkē ayaⁿ'o hi' ina'ñki wo', why do you sit there singing?

20 Teuñk iñkta' ñka'ḡuwē ndē'di, I took my dog thither.

Ē'tu na'ñkdē, is this sitting one the one?

Ē'tu ma'ñkdē, is this reclining one the one?

Ē'tu ne'dē, is this standing one the one?

E na'ñki, that (sitting one) is the one.

25 E ma'ñki, that (reclining one) is the one.

E ne'yaⁿ, that (standing one) is the one.

Pe'ti-kaⁿ, into the fire.

Ani'-kaⁿ, into the water.

Hama'-kaⁿ, into the ground.

30 Hama' kūdo'tei-kaⁿ, into the mud.

Pe'ti-kaⁿ a'kana'ñkiyē, to take it out of the fire.

Pe'ti-kaⁿ utoho' a'kanañkiyē, 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' yañkâ'di, the cow gored me.

Waka' i'yiâ na', beware lest the cow gore you!

Tei'dikë "Kõ'k ayudi'" hetcoⁿ'tu, why do they call the magnolia by that name? [Ans.: Because its leaves "rattle" when blown by the wind.]

Teuñk' a'kûtitaⁿ'ni, he set the dog on him [rather, akûdûtaⁿni].

'Teuñk aya'kûtitaⁿ'ni, did you set the dog on him?

Teuñk ñka'kûtitaⁿ'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.

Teuñki' 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 Iⁿpûdahi' 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.

Ewüde' aⁿse'pi ně du'si ha'ku', go over there, take that ax, and bring it back!

15 Aⁿse'pi du'si ha'ku', 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 ha'ku', he went and brought it, him, her (preceded by name of object).

I'de haⁿ' ya'ku', you went and brought it, etc.

Nde' haⁿ ñka'ku', I went and brought it.

25 De' haⁿ kiki'x-daha', he went and brought it for them.

De' haⁿ a'ku'-daha', he went and brought them

A'de haⁿ ki'xtu'-daha', they went to bring them.

Aya'de haⁿ i'ki'xtu'-daha', you (pl.) went to bring them.

Ñka'de haⁿ ñka'ki'xtu'-daha', we went to bring them.

30 De' haⁿ ki'ha'ku', go to get it for him.

I'de haⁿ ya'ki'ku', did you go to get it for him?

Nde' haⁿ ax'ki'ku' 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.

Ñkita ñkinda' 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' ayiⁿ'da hi ide'di, did you go to seek your own?

5 Ñkita-haⁿ' ñkiⁿ'da nde'di, I went to seek my own.

Tatu-haⁿ' iⁿda'h a'de, they went to seek their own.

Yi'tatu-haⁿ' ayiⁿ'dah aya'de, you (pl.) went to seek your own.

Ñki'tatu-haⁿ' ñkiⁿ'dah ñka'de, we went to seek our own.

Ta'-daha-haⁿ' iⁿ'dah-daha' de'di, he went to seek them, his own
[horses, etc.].

10 Yita'-daha-haⁿ' ayiⁿ'da'-daha' ide'di, did you go to seek them, your
own?

Ñkita'-daha-haⁿ' ñkiⁿ'da'-daha' nde'di, I went to seek them, my own.

Aⁿtatka' ñkita' akuwě' yaⁿ'xkikiⁿ'hiⁿ, they took my child there (not
quite here, but nearly here).

Ide' haⁿ e'hedaⁿ ayiⁿ'hiⁿ, you started and went that far [on the way].

De' haⁿ e'hedaⁿ iⁿ'hiⁿ, he started and went that far [on the way].

15 Nde' haⁿ e'hedaⁿ ñkiⁿ'hiⁿ, I started and went that far [on the way].

E'hedaⁿ iⁿ'hiⁿ kiya' ku', he went that far and was coming back again.

E'hedaⁿ ayiⁿ'hiⁿ kiya' yaqu', you went that far and were coming back
again.

E'hedaⁿ ñkiⁿ'hiⁿ kiya' xku, I went that far and was coming back again.

E'hedaⁿ iⁿ'xtu' kiya' ka'hi, they went that far and were coming back
again.

20 E'hedaⁿ ayiⁿ'xtu' kiya' yaqa'hi, you (pl.) went that far and were coming
back again.

E'hedaⁿ ñkiⁿ'xtu' kiya' xka'hi, we went that far and were coming back
again.

A'de haⁿ e' haⁿ iⁿ'xtu', they started and went that far (?).

De oⁿ' de haⁿ' eyaⁿ'hiⁿ, he continued going till he reached there (said
when one did not stop on the way).

I'de oⁿ' de haⁿ' eyaⁿ' ayiⁿ'hiⁿ, you continued going till you reached
there.

25 Nde oⁿ' de haⁿ' eyaⁿ' ñkiⁿ'hiⁿ, I continued going till I reached there.

A'de oⁿ' de haⁿ' e'yaⁿ iⁿ'xtu, they continued going till they reached
there.

Aya'de oⁿ' de haⁿ' e'yaⁿ ayiⁿ'xtu, you (pl.) continued going, etc.

Ñka'de oⁿ' de haⁿ' e'yaⁿ ñkiⁿ'xtu, we continued going till we got there.

Hu' oⁿ de' haⁿ iⁿ'hiⁿ', contracted to hu' oⁿ de'hiⁿ'hiⁿ', he continued
coming a long distance till he reached here.

Ayu' oⁿ de'h-ayiⁿ'hiⁿ, you continued coming, etc.

Nḡu' oⁿ de'h nḡiⁿ'hiⁿ, I continued coming, etc.

A'hu oⁿ de'h-ēdi'hiⁿ, they continued coming, etc.

Aya'hu oⁿ de'h-ēd ayi'hiⁿ, you (pl.) continued coming, etc.

5 Nḡa'hu oⁿ de'hēd nḡiⁿ'hiⁿ, we continued coming, etc.

Hu' haⁿ iⁿhiⁿ', *contracted to hu' hiⁿhiⁿ'*, he continued coming [a short distance] till he reached here.

Kō'x xēhe' da oⁿ'ni, he is sliding [a chair, on which he sits] along.

Kūtūta'yē ko'wade'yē, he stood it on end and moved it farther.

Kū'hik siⁿ'hiⁿx ne kaⁿ' ma'nte de'yē, it was standing high when he moved it away.

10 Kū'hik naⁿ'x kaⁿ' ma'nte de'yē, it was sitting high (as a hat on a table) when he moved it away.

Kū'hik maⁿ'x kaⁿ' ma'nte de'yē, it was lying or reclining high when he moved it off.

Aṭo' miska' dūkse' ko'wa teu, to move small potatoes farther [on the floor]. Dūkse' ko'wa teu' might be said of flour, grain, bullets, etc.

Aṭo' miska' kūda' ma'nt kû de'yē, he picked up the small potatoes and moved them away (or, aside).

Kōk xēhe'tuni', they did not sit farther off.

15 Ta'nēks aⁿya' ade' teūma'naxti nḡyehoⁿ' te', I wish to know the Biloxi talk of the very ancient time.

Yû'nḡi ksa'wiyē, he or she raised a daughter.

Yi'nḡi ksawi'hayē, you raised a son.

Yi'nḡi ksa'wûnḡē, I raised a son.

Aduti' ustaⁿ'hiⁿiñkiya' dande', I will make the food reach (be enough for) you [too].

20 Ūnktea'k atuti', my hand is (was) burnt.

Sni wa' kaⁿ ūnktea'ḡe nē'xti, my hands hurt much because it is so cold.

Tca'ktu nē'xti, their hands hurt considerably.

Ūnktea'ḡe de'xtē, my hand is numb ("asleep").

Īsi' sī'di dūhoⁿ'ni', to have the hand, foot, etc., asleep or numb.

25 Nḡa'kitūpe' wa' nḡa'nde, I am carrying something on the shoulder all the time.

Nḡa'duti wa' nḡa'nde, I am ever eating.

Kxyaⁿ'hi wa' a'nde, he is ever scolding.

Ata'mīni wa' kandeni', he is not always working.

Aya'tamīni wa' kaya'ndeni', you are not always working.

30 Nḡa'tamīni wa' nḡa'ndeni', I am not always working.

- Ti ta'wiya^a nda' dande', I am going on top of the house.
 Ku'hadi nda' dande', I am going up stairs (lit., up above).
 Itci'dikë ni'ki, you are of little or no account.
 Tei'dikë nī'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 n̄ka'pünü n̄ka'nde, I hugged him or her.
 Isi' pa i'kiduspě, only your feet went under the water.
 Ūnksi' pa ya^a'xkiduspě', only my feet went under the water.
- 10 Kudu'napini', or kudu'namni', he did not bother him.
 Ku'yudu'napini', or, ku'yudu'namni', did you not bother him?
 Ndu'napini', or ndu'namni', I did not bother him.
 I'nduna'mni dande', I will not bother you.
 Yandu'namni' dande', he will not bother me.
- 15 Ayindi' ayo^a' na'ni xyo', you must have done it.
 I^a'xtu' o^a'tu na'ni xyo', they must have done it.
 Ayi^a'xtu' ayo^a'tu na'ni xyo', you (pl.) must have done it.
 Te'yě xyě na', let us kill her.
 Te'yěni' xyě na', let us not kill her.
- 20 Kû'tiki xyě na', let us tell it.
 Kûtikini' xyě na', let us not tell it.
 Aku' xyě na', let us feed him.
 A'kitüpe' xyě na', let us carry (them?) on our shoulders.
 Ata'mini xyě na', let us work.
- 25 N̄ki^a'txa n̄ka'kitüpe' n̄kade'di, I went carrying it on my shoulder,
 with no companion (or assistance).
 Ayi^a'txa aya'kitüpe' aya'dedi, you alone went carrying it on your
 shoulder.
 I^a'txa a'kitüpe' ade'di, he alone went carrying it on his shoulder.
 E'ya^a n̄ka'de xyě, let us go thither.
 Ti'-k ha'psûktu', they surrounded the house.
- 30 Ti'-k n̄ka'psûktu', we surrounded the house.
 I'nyide'yiñke, I got away from you.
 Yande'yiñke, he got away from me.
 Nyaquwa' dande', I will take you along.
 Axi'hinya' dande', I will shut you up, diet you, and give you medicine
 [in order to give you magic power].
- 35 Kidu'si xyě na', let us wrestle.
 Tu'he ha'nde na', it is thundering indeed.

Ḫo'hi dande' yeḵe' na, it must be going to rain.

Wahu' dande' yeḵe' na, it must be going to snow.

Wahu' xoxo'hi dande' yeḵe' na, it must be going to hail.

Xuxwēxti' dande' yeḵe' na, it must be going to blow very hard.

5 Nau^{n'} kûpî'nixti' dande' yeḵe' na, there must be going to be bad weather.

Ta^{ya}n' kîda' dande', yeḵe' na, he must be about to return to town.

E^{'ya}n' nda' dande' yeḵe'na, I must be going thither [because I have been ordered to go].

Nda' dande' o^{ya}n', I was going some time ago (I was about to go then).

Nda' dande' ha^{n'}tca nde'ni n̄ḵa'nde, I was going but I have not yet gone (said if I have work to do there).

10 Sa'hiye ya'nde ha^{n'} ide' pihe'na, you ought to stay here a while before you go.

Nde o^{n'} pihe' ēṭiḵe' n̄ḵa'nde e'de nda' dande', I should have gone long ago, but now I am going.

Ḽḵo^{n'} o^{n'} pihe' ēṭiḵe' n̄ḵa'nde e'de n̄ḵo^{n'} dande', I should have made it long ago, though I did not, but now I am going to make it.

N̄ḵa'duti o^{n'} pihe' ēṭiḵe' n̄ḵa'nde e'de n̄ḵa'duti' dande', I should have eaten it long ago, though I did not, but now I am going to eat it.

N̄ḵi^{n'}spē' o^{n'} pihe' ēṭiḵe' n̄ḵa'nde e'de n̄ḵi^{n'}spa' dande', I should have learned how to do it long ago, but now I am going to learn.

15 N̄ḵo^{n'}tu o^{n'} pihe' ēṭiḵe' nyuke' e'de n̄ḵo^{n'}tu dande', we should have made it long ago, but now we are going to make it.

A'da da'nde o^{n'}ya^{n'}, they were going long ago [but they did not].

A'de o^{n'} pihe', they should have gone long ago.

I^{n'}spē' o^{n'} 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' o^{n'}ni, I am just going (said if on the way).

N̄ḵi^{n'}tcpē' nyuke' naha' n̄ḵa'de, we were laughing at it a while and then we went on.

Ūn̄kta^{n'} n̄ḵama'n̄ḵi naha' n̄ḵa'de, we all were sitting a while and then we went on.

25 Ūn̄kxaxa' n̄ḵama'n̄ḵi naha' n̄ḵa'de, we were all sitting [standing?] a while and then we went on.

Ita^{n'} yama'n̄ḵi nah aya'de, you all were sitting a while and then you went on.

Ixaxa' yama'n̄ḵi nah aya'de, you all were standing a while and then you went on.

Yahe'daḱiye, you ought to make it a little better.

Yahe' e'daḱiye' naxki'ya, he ought to have made it better [but he did not].

Yahe'da kitki' naxki'ya, he ought to have made it better than that.

Nēpi'ye dusi' yande' naxki'ya, he ought to have handled it carefully [but he did not].

5 Ti' itka', inside the house (generic).

Ti' itka'dě, inside the house that is here (inside this house).

Ti' itka'yaⁿ, inside the house (there, yonder; inside that house).

Ě'tiḱe na'ḱi da'nde, let it stay that way, it makes no difference.

Ě'tiḱēhi'naḱida'nde, you will stay that way, it makes no difference (?).

10 Ě'tiḱe na'ⁿxkiḱe, let me stay that way, it makes no difference.

Ě'tiḱe kwi'iyū'hani, you do not think of such things.

Ě'tiḱe oⁿ ḱiū'hani, I do not think of such things.

Ě'tiḱe kwia'xtuni, they do not think of such things.

Ě'tiḱe kwi'iyū'xtuni, you (pl.) do not think of such things.

15 Ě'tiḱe oⁿ ḱiū'xtuni, we do not think of such things.

Ě'tiḱe na'ni wo', it could not be so, or, that way.

Ndoⁿ'hoⁿ na'ni, I might see it.

I'doⁿhoⁿ na'ni, you might see it.

Doⁿ'hoⁿ na'ni, he might see it (doⁿhi).

20 A'tci-k de', he sent him for it.

A'tetu-k de', they sent him for it.

A'tci-k kide', he sent him back, or home, for it.

A'tetu-k kide', they sent him back, or home, for it.

A'tci-k ḱu', he has sent him back after it and he [the one sent] is coming [back].

25 A'tci-k kidi', he has sent him back, or home, after it and he [the one sent] has come.

A'tci-k hu', he (A) has sent him (B) after it, and he (B) is coming.

A'tci-k i'hiⁿ', he (A) has sent him (B) after it, and he (B) has come.

Ūḱa'wahe haⁿ' ka'kuwētuni' dande', we will go into the water and will not come out.

Iwa'he haⁿ' kiya'kuwētuni' dande', if you go into the water, you will not come out again.

30 Ayo'hi ye'hiyaⁿ a'hiⁿ, he brought it here, close to the lake.

Ayo'hi ye'hiyaⁿ a'dědi, he carried it there, close to the lake.

Ayo'hi ye'hiyaⁿ a'da oⁿ'ni, 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'ḡu oⁿ'ni, he is (or, was) bringing it back.

A'ḡaha oⁿ'ni, they are (or, were) bringing it back.

Aya'ḡaha oⁿ'ni, ye are or were bringing it back.

N̄ka'ḡaha oⁿ'ni, we are or were bringing it back.

Aḡihoⁿ, he has brought it back.

15 Aya'ḡihoⁿ, have you brought it back?

N̄ka'ḡihoⁿ, I have brought it back.

Aḡixtu', they have brought it back.

Aya'ḡixtu, have you (pl.) brought it back?

N̄ka'ḡixtu, we have brought it back.

20 Ti na'ta, middle of a house.

Tca'ke na'ta, middle of a hand.

Akütxyi' na'ta, middle of a book.

Ūn̄kapa' anedi' dē'xtowě, my head is full of lice.

Ūn̄ktea'ke n̄ḡoⁿ ani' tcetce'hiñke, I make water drip from my hand.

25 Itca'ke ayoⁿ' ani' tcetce'hihayě, did you make water drip from your hand?

E'uka'de hi'de yuḡe', they just went falling about.

Eu'-k toho' ha'nde, he just went falling about.

E'ukidě' itoho' aya'nde, did you just go falling about?

E'wakandě' ūn̄ktoho' n̄ka'nde, I just went falling about.

30 Tcīna' ayo'yihi ko daⁿ', take as many as you please (said by male or female).

Tcīna' n̄ḡo'yihi ko ndaⁿ' dande', I will take as many as I please.

Tcīna' o'yihi 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 ñkoⁿ' he'daⁿ, I finished setting out the potatoes.

5 Nyukpé' ksâ, my leg is broken.

Nyukpé' pûski', my leg was cut off.

Nya'ndi há'yě, my heart is broken.

Yaⁿ'xtu há'yě, their hearts are broken.

Ya'ndi kahá'yěhañkëni' dande', I will not break her heart.

10 Ūñkpâ'n ndoⁿ'x-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 ñka'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 ayiⁿ'hiⁿ, have you come to give it away?

20 Xka'ye ñkiⁿ'hiⁿ', I have come to give it away.

Hě'tikoⁿ ha'nde, he is just doing so.

Na'ti ě'tikayoⁿ' ya'nde, you are doing so for nothing (or, in vain).

Na'ti ě'tañkoⁿ ñka'nde, I am doing so in vain.

Na'ti hě'tikoⁿ yuķě'di, they are doing just so in vain.

25 Na'ti hě'tikayoⁿ' ya'yuķě'di, you (pl.) are doing just so in vain.

Na'ti hě'tañkoⁿ' nyuķě'di, we are doing just so in vain.

Na'ti he'tinyoⁿ' ñka'nde, I am doing just so to you in vain.

Na'ti he'tinyoⁿ' nyuķě'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?

Ñka'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.)?

Ñka'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?

Ñḱiñko'wa, I depend on him to protect me.

Nyiñko'wa, I depend on you to protect me.

Ya'ñḱiñko'wa, he depends on me to protect him.

Kûku'hiyëni', he is unable to raise it.

5 Kûku'waha'yëni', you are unable to raise (lift) it.

Kûku'waha'ñḱëni', I am unable to raise it.

Kâ'wa nda' dande', I am going a little farther.

Ka'wak e' nañḱë'di, what is he saying? (said if the one referred to sits at a distance).

Ka'wak e' nañḱi', what is he saying? (said if the one referred to sits here).

10 Naⁿ'tcka ndu'ti të, I wish to eat a little.

Naⁿ'tcka ne'hi ndu'ti të, I wish to eat a little more.

Tanë'ks aⁿya' ade' naⁿ'tcka ne'hi ñḱa'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' ḱaⁿ, when he went again.

Dusi'x ḱu'di, he was bringing her back.

15 I'dusix aya'ḱu, were you bringing her (or him) back?

Ndu'six xku'di, I was bringing her (or him) back.

Du'six ḱa'hi, they were bringing her (or him) back.

I'dusix iḱa'hi, were you (pl.) bringing her (or him) back?

Ndusi'x xka'hi, we were bringing her (or him) back.

20 Ndusi'x xku'di diⁿ' a'niye'hi xḱi'di, when I was bringing her back, I came again to the edge of the water.

I'dusix aya'ḱu diⁿ' a'niye'hi yak'i'di, when you were bringing her back, you came again to the edge of the water.

Ya'teyañḱoⁿ'tu ñḱanda' dande' (male speaking), they call me so, and I shall be so; used after name of animal.

Ya'teyañḱoⁿ'tu ñḱa'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 kiḱa' hi ni' (female speaking), [?]

Aⁿya' yate oⁿ'tu kiḱa' hi ni' (female speaking), [?]

Aⁿya' e' ya'teioⁿ'tu ya'yuka' hi ni' (female speaking), they call you people, and you shall be so.

Aⁿxti' ya'tc-yañḱoⁿ'tu nyuka' hi ni' (female speaking), they call us women, and we shall be so.

30 Te'hiyañḱa ni' (female speaking), you must not kill me.

Te'hiya ni' (female speaking), you must not kill him.

- Te'hiyañka na', you must not (*sic*) kill me (male speaking). (?)
 Te'hiya' dande', he will kill you.
 Te'yañke tẽ, he wishes to kill me.
 E'hiya'ñke tẽ' you wish to kill me (te).
 5 Ku'hiya'ñke tẽ', he wishes to raise me (kuhi).
 Ku'hihiya'ñke tẽ', you wish to raise me.
 E'yaⁿ de'yañke tẽ', he wishes to send me thither.
 E'yaⁿ de'hiya'ñke tẽ', you wish to send me thither (assertion or query).
 He'daⁿxkiyedi', she (or he) said the same thing to him (or her).
 10 He'tikeya'kiye'di, did you say the same thing to him (or her)?
 He'tikeye axkiye'di, I said the same thing to him (or her).
 Peti' he' yaⁿ ko' ka'wa kaha' ẽ'tikeye he'tu, what do they mean when they say "fire" ?
 Ka'wak ikaha' ẽ'tikeye'di, what do you mean when you say that?
 [Ka'wak ñke' yandi ẽ'tañke'di, when I say something, I say *that*. (?)
 15 { Ka'wak xka'ha, what I meant. *The whole*: "What did I mean when I said that?" [So given in MS. notebook.]
 Fire ñke' yaⁿ ko' pe'ti xka'ha, when I say "fire" I mean *peti*.
 Ayi'nt-k iñkaha' ñke' xyaⁿ, 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.
 Ẽ'xtixti'-k nde'di wo' ñkihi', I think that I went very far.
 Ẽ'xtixti'-k nde'di hi' ñkihi', ditto.
 E'ma-k xẽ nañki', he is sitting right there.
 25 E'ma hu' a'kanaki', he came out in sight right there.
 E'ma yabu' aya'kanaki, did you come in sight right there? (or an assertion).
 E'ma ñku' ñkaka'naki, I came out in sight right there.
 E'ma a'hi a'kuwẽtu', they came out in sight right there.
 E'ma aya'hi aya'kuwẽtu', you (pl.) came out in sight right there (or a query).
 30 E'ma ñka'hi ñka'kuwẽtu', we came out in sight right there.
 A'ya' tohi' te'yẽ yaⁿ ndoⁿhi', I saw the one who killed the negro.
 A'ya' tohi' te'yẽ a'nde hi' ndoⁿhi', I saw him as he was killing the negro.
 A'ya' du'si yaⁿ ndoⁿhi', I saw the one who arrested the man.
 A'ya' aduti' na'ñki yaⁿ ndoⁿhi', 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.

Ñkoⁿ'hi'usaⁿ, I *will not* make or do it.

Yaoⁿ'hi'usaⁿ, he *will not* sing (positive refusal).

Ñkoⁿ'tu hi'usaⁿ, we *will not* make or do it.

Iⁿ'hiⁿṭotaⁿ' kti'o'x mañki', he (A) is so brave over it as he (B) is lying down.

10 Ayiⁿ'hiⁿṭotaⁿ' kti'o'x mañki', you are so brave over it as (because) he is lying down.

Ñkiⁿ'hiⁿṭotaⁿ'kito'x mañki', I am so brave on account of him as he is lying down.

Kiⁿdo'kiⁿha'nkeni', I am not proud (<iⁿdokiⁿyě).

Iⁿdo'kiⁿi'ñkiyě, I am proud of you.

E'keyañkoⁿ', do so to me!

15 E'keyañkoⁿ' ññkto'x mañk-ta', do so to me that I may lie so (or, I will lie so)!

Ma'nt-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?

Ñki'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.

Ĕ'tiķe ha'nde, he stayed here so.

Ĕ'tiķe ha'nda hi' kiye'di, he told him that he was to stay here so.

Ĕ'tiķe' handa', stay here so (said to one).

Ĕ'tiķe' yuķa', stay here so (said to many).

30 Ñkiⁿṭciya' tiķo'hixti ñķa'nde, I am a very old man.

Anisti-k' ě'di ñķihi', I think that he says just so.

Eķe' ñķihi', I think so (*sic*).

Eķe' niki', I reckon so (*sic*).

Eķe' yihi' niki', he thinks or believes so, I reckon (*sic*).

- Eḱe'we yihi' niki', do you believe it? (*sic*).
- Eḱe'we n̄kihi', I believe it (*sic*).
- Eḱe' yihi', he believes it.
- Eḱe' yūxtu', they believe it.
- [5 Eḱe' we yūxtu', ye believe it.
- Eḱe'we n̄ki'ūxtu, we believe it.
- I^a oxpa', he drank it all up.
- Du'ti oxpa', he ate it all up.
- Ñki' 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 ṭe' oⁿ max ka^{n'} pûsi', after he had been lying dead
Nót 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 Teu'n̄ḱ ita' ẽ'ti na' (male sp.), this is *your* dog.
- Teu'n̄ḱi-ya^a ẽ'ti na' (male sp.), this is *the* dog.
- Ipa'stûki' ya'nde, were you sewing on it?
- Ūn̄kpa'stûki n̄ka'nde, I was sewing on it.
- Aya^{a'} toho' teûpa^{a'} nañki' na^axkiya', I am not a rotten log! (from a myth).
- 25 Ñḱyẽtcûm-na' nañki' na^axkiya', I was not an [habitual] liar!
- Ñka'sně-na' nañki' na^axkiya', I was not a thief!
- Te'hañḱe na' nañki' na^axkiya', I was not the one who killed him!
- Ñḱe' nañki' na^axkiya', I was not saying it!
- Ñḱe'ni na'n̄ḱi, I have not said it [while sitting].
- 30 Ñḱe'ni xa' (or, n̄ḱe'ni xa na'n̄ḱi), I have not yet said it.
- Iye'tcûm-na' ina'n̄ḱi na^axkiya', you were not the one who lied so.
- Ūn̄kyẽ'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 n̄ka'nde-ni', I do not get my living by stealing.

Strong improbability is expressed by *x̄tihiⁿ* . . . *naⁿni*, as:

I'ndix̄tihiⁿ ẽ'tiḡonⁿ naⁿni, he could not do that! How would it be possible for him to do that? (C, *axtaⁿ egaⁿ gaxe tadaⁿ?*)

Ayi'ndix̄tihiⁿ ẽ'tiḡiyoⁿ naⁿni, you could not possibly do that! How would it be possible for you to do that?

Ñḡi'ndix̄tihiⁿ ẽ'taḡḡoⁿ naⁿni, I could not possibly do that! How could it be possible for me to do that?

Yaḡḡa'dũkta naⁿni, it might mash me.

5 *Ñḡiyũ'ñḡiyaⁿ xki'tei*, I am unwilling to give up my daughter.

Ki'tei ku'kitcu'we te ni'ki, to be unwilling to lend it; also, 3d singular.

Ki'tei ku' te ni'ki, he is unwilling to give it away.

Xki'tei xku' hi ni'ki, I can not spare it.

Iki'tcini iku' pihẽ'di, can not you spare it?

10 *Iki'tei iku' hi ni'ki*, you can not spare it.

Ki'tei ku' hi ni'ki, he can not spare it.

Ki'te-tu kutu' hi ni'ki, they can not spare it.

Toho'xk ñḡita' xki'tei, I am unwilling to give up my horse.

Ya'ñḡũdutaⁿtu kaⁿ xkĩde'di, they started me homeward.

15 *Ya'ñḡũdutaⁿtu 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 ñḡindi na (male sp.), I am the one who is going to make it.

De' hi ko' ñḡi'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'wũḡḡẽ*, I made a popping sound in water.

Tohu'di wiho'haḡḡẽ, I get the milk from the rattan vine.

Tohu'di wiho'haḡḡoⁿ, I did get the milk from the rattan vine.

Tohu'di wiho'hayẽ, did you get the milk from the rattan vine?

- Iⁿxyoⁿ'xti nda' dande', I will go very quickly.
 Iⁿxyoⁿ'xti ku-ta', be coming back very quickly!
 Iⁿxyoⁿ'xti yaⁿxku', give it to me very quickly!
 Ktu' da'nde, that is a cat (in reply to a question).
- 5 Tcu'ñki da'nde, that is a dog (in a reply).
 Aⁿyaṭo' a'nda da'nda xaⁿ, he will be a man [some of these days].
 Aⁿyaṭo' ñka'nda da'nda xaⁿ, I shall be a man [some of these days].
 Aⁿyaṭo' ñka'nda xaⁿ, I am a man.
 Aⁿyaṭo' a'nda xaⁿ, he is a man.
- 10 Ĕṭiḱe' oⁿ kuyü'x-ni, he does not think that it is so.
 Ĕṭiḱe' oⁿ kayü'x-ni, do you not think that it is so?
 Ĕṭiḱe' oⁿ ñkyü'x-ni, I do not think that it is so.
 Ĕṭiḱe' oⁿ 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.
 Idë' tẽ'-xti ko dëd-ki', well, you go [as long as you are so persistent]!
- 25 Eḱe' xyi diⁿ ida' hi ko, well, why don't you go [said after you have
 been speaking so long about going]?
 Eḱe' xyi diⁿ ya'xaha' hi ko, well, why don't you sit down [you have
 been talking about it so long without doing it]?
 Eḱe' xyi diⁿ i'xaha' hi ko, ditto.
 Eḱe' xyi diⁿ i'sinhiⁿ hi ko, well, why don't you stand up [as you
 have been talking so long about doing it]?
 Eḱe' xyi diⁿ ini' hi ko, well, why don't you walk [as you have been
 talking so long about doing it]?
- 30 Eḱe' xyi diⁿ ikida' hi ko, well, why don't you start home [as you
 have been talking so long about starting]?
 Eḱe' xyi diⁿ e'tikayoⁿ hi ko, well, why don't you do so [as you have
 been talking so long about it]?
 Eḱe' xyi diⁿ ioⁿ hi ko, well, why don't you make it [as you have been
 talking so long about it]?

Ayiⁿ'xtu i'kada' hi ko, you go home yourselves [instead of telling us to go]!

Ayindi' kida' hi ko, you go home yourself [instead of telling me to go]!

Ayindi' iku' hi ko, you be coming back yourself [instead of telling him]!

Ayiⁿ'xtu i'kahi' hi ko, you be coming back yourselves [instead of telling them]!

5 Ayiⁿ'xtu i'kiⁿhiⁿ' hi ko, you be coming home yourselves!

Ayiⁿ'xtu i'kiⁿxtu' hi ko, you bring it home yourselves!

Ayiⁿ'xtu i'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?

Itaⁿ'tu' hi ko, why don't you all sit down?

Yakide' tē'xti ko kīdē'd-ki, well, you go home [as you have been so anxious]!

Isiⁿhiⁿ' tē'xti ko, siⁿ't-ki, well, you stand [as you are so persistent]!

15 Ini' tē'xti ko, niⁿ't-ki, well, you walk [as you are so persistent]!

Ayoⁿ' tē'xti ko, oⁿ't-ki, well, you make it [as you are so persistent]!

Yaki' tē'xti ko, kⁿ't-ki, well, you carry it on your back [as you are so persistent]!

Yatoho' tē'xti ko, tohō't-ki, well, you lie down [as you are so persistent]!

Itaⁿhiⁿ' tē'xti ko, taⁿhiⁿ't-ki, well, you run [as you are so persistent]!

20 Ayaⁿ'de tē'xti ko yada' hi ko, you (pl.) have been so anxious to go, now go!

Ikaⁿ'de tē'xti ko, i'kada' hi ko, you (pl.) have been so anxious to go home, now go home!

Xaxaⁿ'tu tē'xti ko, i'xaxatu' hi ko, you (pl.) have been so anxious to stand, now stand!

Ĕ'ṭiḱayoⁿ'tu tē'xti ko, Ĕ'ṭiḱayoⁿ'tu hi ko, you (pl.) have been so anxious to do so, now do so!

Aye'ṭiḱe naⁿ'x kaⁿ'tca', you were doing so and they saw you as you sat (said in telling what has been reported).

25 Ataⁿ'māni ne' haⁿ'tca haⁿ'nūⁿ, he must be working (assigned as the probable cause of his delay in returning).

Haⁿ'uti haⁿ'tca' yeḱe' na, he must be sick (assigned as the probable cause of his delay in coming).

Ha'uti haⁿtca' ha'nûⁿ, I wonder if he is sick [that he does not come sooner]!

Ka'waxë yañkiⁿ'tcpë, he says something and laughs about me.

Kawa'x iñkë' ñkiⁿ'tcpë, I say something and laugh at him.

Ka'waxkiyë' ayiⁿ'tcpë (perhaps intended for ka'wak iyë ayiⁿ'tcpë), you said something and laughed at him.

5 Ka'waxkiyë' yañkiⁿ'tcpë, [you] said something and laughed at me.

Nkaka'naki ñkande' xadi' iñkë' nixki' ñkaka'naki ñka'nde haⁿtca' dande', because I have been getting out, I am going to stay out (i. e., it will not hurt me to do so).

Nde' haⁿtca' dande', I was going over to A and then to B, but I have not yet started.

Akütxyi' ñkoⁿ' haⁿtca' dande', I was going to write a letter before doing something else (understood), but so far I have done neither.

Nki'yaoⁿ haⁿtca' dande', I was going to sing before [doing something else] but so far I have done neither.

10 Ya'oⁿ-a'nde-haⁿ'tca-ta', you keep on singing [as you are so fond of it]!
 Ata'mïni-a'nde-haⁿ'tca-ta', you keep on working [as you are so fond of it]!

De'-ha'nde-haⁿ'tca-ta', well, go there and stay there [said when you have been talking so long about going that I am tired of hearing it]!

Da'-oⁿ-haⁿ'tca-ta', well, keep on going!

Towe'di yate' yuka' xo, in that case, Frenchmen will be all about.

15 Towe'di yate' yuke' na (male sp.), Frenchmen are all about.

Aⁿya' tohi' yate' yuke' na, negroes are all about.

Yate' nyuke' na, we are everywhere.

Ku'ti ma'ñkde yate' a'nde na', God is everywhere.

Yate'-k ande'ni, he is nowhere.

20 Yate'-k yuke'ni, they are nowhere.

Kode' haⁿ du'xtu, they got together and ate.

Yako'de haⁿ idu'xtu, you (pl.) got together and ate

Nkako'de haⁿ ndu'xtu, we got together and ate.

Ï'ta ni' iki'yühi', he wants you to die.

25 Û'ñkta ni' yaxkiyü'xtu, they want me to die.

Ta ni' kiyü'xtu, they wish him to die.

Tea ni' kiyü'xtu, they wish them to die.

Itea ni' ikiyü'xtu, they wish you (pl.) to die.

Û'ñkta 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'ũñkĩhi', I wish that he could go [but he can not].

De' nã'wiyaki'hi, do you wish that he could go?

5 De' nã'wikĩhi', 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'õn ni' kiyũ'hi, he wanted him to sing [but he did not sing].

Da hi' kiyũ'xtu, they thought that he ought to go.

Neheyaⁿxkĩ'di naⁿ'we de'di, though almost sure not to reach there,
he goes (makes the trial in spite of almost certain failure).

E'yaⁿ xkĩ'di na'ũñkwe ãⁿni'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 Tan'ks ade' ñkĩⁿ'spẽ te'wiñkẽ ñka'nde, I am trying to learn how to
speak the Biloxi language well.

Tan'ks' ade' ñkĩⁿ'spẽ na'ũñkwe' ñka'nde, I am trying to speak the
Biloxi language well, though I can hardly hope to succeed.

Ti' õn te'we' ha'nde, he is trying to make a house.

Ti' iyoⁿ' te'weye ya'nde, are you trying to make a house?

Ti' ñkoⁿ' te'wiñkẽ ñka'nde, I am trying to make a house.

20 Ti' õn te'we' yuķẽ'di, they are trying to make a house.

Te'yẽ' 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.

Oⁿni' wiyũ'hi, he thought that he (B) had made it, but he had not.

Dedi' ãñkĩhi', I thought that he had gone, but he had not.

25 Dedi' iyũhi', you thought that he had gone, but he had not.

Ndedi' yaⁿxkĩ'hi, he thought that I had gone, but I had not.

Ndedi' yaⁿxkĩhi', did you think that I had gone?

De õⁿ' axkĩ'hi ñka'nde ko, I thought all along that he had gone, but
he had not.

I'de õⁿ' iñkĩ'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 nañkĩ', 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 tei' 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 tei' hamaki', let us (if reclining) alone!
 Īta pa'wehi yoⁿ'ni, he conjured a deer to another person.
 Yĩnsa' 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'mĩni ixyoⁿ'ni xyě, he works very rapidly.
 Ksě'ya na', do not break it!
 Ayindi'ta na', it is yours.
- 25 Nkĩndi'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.).
 Nkĩⁿ'xtu ñkĩ'tatu na', it is ours.
- 30 Ndao'k ñku' dande', I will be coming this way, in this direction.
 Nkĩ'ndi-xya' nda' dande', I am going alone.
 Nkĩntxa' nda' dande', ditto.
 Təhaye akaⁿ, teidiķe hiyoⁿ'nik iķa, suppose that you kill him (A), I wonder what he (B) would do to you?
 Wite'di ko xohi' a'kaⁿ, tei'diķě ñkande' kiķa', suppose it should rain to-morrow, I wonder what I would do!
- 35 Ĕtiķe'tu a'kaⁿ, tei'diķě yuķe'di kiķa', suppose they (A) should do so, I wonder what they (B) would do!
 Ĕtiķe' a'nt kiķe', let him stay just so, it makes no difference.

Ĕṭiḱe' aya'nt kiḱe', you stay just so, it makes no difference.

Ĕṭiḱe' yuḱe' kiḱe', let them stay just so, it makes no difference.

Iⁿt̄iṭcoⁿ' ně oⁿ'ni di', he made it (standing ob.?) resemble eyes.

Iⁿ-d̄aha'-t̄e, let them alone!

- 5 Iⁿ-d̄aha' haⁿ ḱu-te', let them alone and be coming back! (Contracts to:
Iⁿ-d̄aha'-x' ḱu-t̄e'.)

Wak ṭeye' xa, he has killed cattle (beeves).

Wak ṭeye' akita', he follows killing cattle [as an occupation].

De' k̄i'kiyo'haⁿni, she did not wish [for] him to go.

De' kuya'kiyo'haⁿni, you did not wish [for] him to go.

- 10 De' xkiyo'haⁿni, I did not wish [for] him to go.

De' k̄i'kiyo'haⁿtuni', they did not wish [for] him to go.

Ide' ko'haⁿni, she did not wish [for] you to go.

Nde' ko'haⁿni (contracts to koḱ-ni ?), she did not wish [for] me to go.

Nde' yaⁿ'xkiyo'haⁿni, she did not wish [for] me to go.

- 15 Ide' i'ñikiyo'haⁿni, I do not wish [for] you to go.

Xkida'd ūⁿne'di xye'ni ěṭiḱe'x ūⁿne', I was about to start home, but I
am still standing here.

Nda'd ūⁿne'di xye'ni, I was about to go, but ———.

Xḱu' te ūⁿne'di xye'ni ěṭiḱe' ūⁿne' haⁿ xḱu'di, I was getting ready to
be coming back, but ———.

De' t̄e ne'di xye'ni k̄iḱe'ni ha'nde, he was about to go, but he has not
yet gone.

- 20 Ko xk̄ide'di, I start off home without waiting to be driven off, insulted,
etc. (Said when aware of the danger, etc.)

Ko ya'k̄ide'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 Nd̄ük̄tce' haⁿ ko xḱu'di, I got dull and so I started back hither with-
out waiting any longer for [a person or act].

Ad̄ük̄tce'hiyetu', you (pl.) make too much noise.

Ad̄ük̄tce'ȳetu, they make so much noise.

Ad̄ük̄tce'hañḱ̄e'tuni', we do not make too much noise.

Ka'd̄ük̄tce'yeni', he did not make too much noise.

- Kûduta^{n'}-k de'di, he hied or set the dog on him (B), and then he (B) went.
- I'kûduta^{n'}-k de'di, you set the dog on him, and then he went.
- Û'ñkûduta^{n'}-k de'di, I set the dog on him, and then he went.
- Tca'kaⁿ ne' kuo^{n'}ni ko, where he stood before he started back hither.
- 5 Tca'k û^{n'}ne' xkû^{n'}ni ko, where I stood before I started back hither.
- Tca'k a'xaxa mañk-o^{n'}ni ko kiya' he'yaⁿ a'de, they went again to the place where they had been standing [previously].
- Tca'k a'xaxa ha'maki ka'hu-o^{n'}ni ko kiya' he'yaⁿ kiya' ka'de, they go back to the same place where they were standing before they came hither.
- Yata'naxti xkû'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-pi'^{n'}ni (doⁿhi, pi, ni), he did or does not see it well.
- Ka'wa-kaⁿ doⁿxpi'^{n'}ni, he does not see anything well.
- I'doⁿxpi'^{n'}ni, you do not see well.
- Ka'wa-kaⁿ ndoⁿxpi'^{n'}ni, I do not see anything well.
- Ka'wa-kaⁿ doⁿxpi'^{n'}tuni', they do not see anything well.
- 15 Yaⁿdoⁿxpitu'^{n'}ni, they do not *look at* me well (*sic*).
- Yaⁿdoⁿ'xtupi'^{n'}tuni', archaic for yaⁿdoⁿxpitu'^{n'}ni.
- Tcidiķe' yaⁿxa^{n'} ñkijao^{n'}ni, sometimes I sing.
- Tcidiķe' yaⁿxa^{n'} ñkata'mîni, sometimes I work.
- Tcidiķe' yaⁿxa^{n'} kata'mîni, sometimes he does not work.
- 20 Kata'mîni hande' xa, he never works.
- Nka'nahin'-yaⁿ yañka'dûkûtcûpa^{n'}, my hair is matted.
- Ama'kûdo'tci a'dûkûtcûpa^{n'}, mud fell on him and stuck to him.
- Waxi'-kaⁿ ato'hi a'taⁿta^{n'}ye de' a'dûkûtcûpa^{n'}, he put beads very thickly on moccasins, thus covering them.
- Waxi'-kaⁿ ato'hi a'taⁿta^{n'}hañķě de' ñkadû'kûtcûpa^{n'}, I put beads very thickly on moccasins, thus covering them.
- 25 Ani'-yaⁿ o' dë'x-towě na'ñķi, the water is (lit., sits) full of fish.
- Ti'-yaⁿ aⁿya' dë'x-towě ně', the house is (lit., stands) full of people.
- Niho^{n'} ani' dë'x-towě ně', the cup is (lit., stands) full of water.
- Niho^{n'}-kaⁿ ani' to'wěyě, he filled the cup with water.
- Niho^{n'}-kaⁿ ani' to'wayě, did you fill the cup with water?
- 30 Niho^{n'}-kaⁿ ani' to'wañķě, I filled the cup with water.
- Niho^{n'}-kaⁿ ndu'si haⁿ nteude' tea'hañķě, I took the cup, poured out [the water, thus] emptying it.
- Toxpř' a'sûne'yě yaⁿxa^{n'}, where is that fried fox liver?

Toxpi' a'uwe' yaⁿxa^{n'}, where is that stewed fox liver?

Toxpi' axi'hiyë yaⁿxa^{n'}, where is that boiled fox liver?

Toxpi' a'yukûni' yaⁿxa^{n'}, 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'ñqatca' my arrows gave (or, have given) out.

Axësa'x ya'ñqatca' na'nteqe, my money has nearly given out.

Ûñktaⁿhi^{n'} ya'ñqatca'xti ñqi^{n'}hiⁿ, I ran till I nearly gave out (*sic*).

Ni'xta tca' na'nteqe, his breath has nearly gone.

- 10 Ûⁿni'xta ya'ñqatca' na'nteqe, my breath has nearly gone.

Tü ma'ñqi, here it lies.

Tü ne' na, here it stands.

Tü na'ñqi, here it sits.

Tü a'xaxa, here they stand.

- 15 Te'ë ta^{n'} hama'ñki, here are they sitting.

BILOXI-ENGLISH DICTIONARY

NOTE.—The Biloxi-English section is arranged under stems, or under the simplest element in the material at our disposal that can be distinguished. In the English-Biloxi part reference is made not to the equivalent of the English word, but to the stem or stems in the Biloxi-English section under which the equivalent may be found. The order preserved is the usual English alphabetical order, except that c (=English sh), j (the sonant of English sh), tc (English ch or tch), and dj (the sonant of the preceding) are placed after s, all being connected with the sibilant group, and x and ɣ after k, to which they are related. Nasalized vowels are placed after the simple vocalic forms, but sounds distinguished by diacritical marks are not classed by themselves. This would have been done in an absolutely scientific arrangement, but it is believed that convenience of reference is of more importance. In carding verbs Dorsey places the form for the third person singular first, since it is identical with the infinitive, and after it the forms for the second and first persons successively, and sometimes the plural forms in the same order without giving separate translations for any but the first.

The letters Bj. in parentheses after a word or expression mean that Betsey Joe, Dorsey's best informant and a woman 74 years old at the time of his visit, is authority for it; (M.) refers to Maria, Betsey Joe's daughter, and (Bk.) to Bankston (or, as the writer was given it, Banks) Johnson, Maria's husband, whose father was a Biloxi but his mother an Alibamu. The few examples that come through Doctor Gatschet—most of his material having been superseded by that of Dorsey—are indicated by a following (G.). Of the other abbreviations, cv. signifies curvilinear, st. sitting, std. standing, sp. speaking; see also the Introduction.

a-, a prefix denoting habitual action; as, *duse'*, to bite, as a dog does; *a'duse*, to be in the habit of biting. *pxuye'di*, to gore, etc.; *a'pxuye'di*, to be in the habit of goring (see *pxu*). *pstú'ki* (?), to sew; *a'pstú'ki*, to be accustomed to sewing. *naxtě'*, to kick; *a'naxtě'*, to be in the habit of kicking.

a-, on.—*xěhe*, to sit; *a'xěhe*, to sit on it. *si^hhiⁿ*, to stand; *a'si^hhiⁿ*, to stand on it. *ada'gorni*, to glue on, as arrowfeathers. *a'tan^hhiⁿ* (from *tan*), to run on it. *a^oho'* (from *toho*), to recline on.

a+! a+!, caw of the crow (14: 27¹).

ade', adě', to blaze or burn, a blaze (see *peti*, *uxtě'*, *wúđě*).—*ayan' adě' wo* (m. sp.), or *ayan' adě'* (w. sp.), does the wood burn? *ayan' adě' ma'ńki*, the wood lies (i. e., is) burning. *a^han', adě'*, yes, it burns. *ětúxkikě' adě'*, it burns nevertheless (or at any rate). *kúdoxtci'kikě' adě'*, though it is wet it burns. *ayan' uxwi' adě' pixti'*, dry wood burns very

well.—*adqsaⁿ'yě*, heating it (28: 208). *úńkta'k atuti'*, my hand is (was) burnt (p. 149: 20). *da'xúni'yětu*, they burnt her (26: 71, 81). *adeyě'*, to make a fire blaze, to kindle a fire (*ade'hayě*, *ade-húńkě'*, *ade'hayětu'*, *ade'húńkě'tu'*).—*kade'yěni'*, not to make it blaze. *kade'húńkěni'*, I did not make it blaze (pl., *kade'yětuni'*, *kade'hayětuni'*, *kade'húńkětuni'*). *kade'hayěni' dandě'*, you will not make it blaze.—*kadě'ni'*, or *kaděni'*, not to burn or blaze. *ayan' kadě'ni ma'ńki*, the wood does not burn as it lies; the wood is not burning. *ayan'yan kadě'ni xa ma'ńki?* is not the wood yet burning? *kaděni' xa*, it burns no longer. *ka'děni-xti'*, it does not burn at all. *tcíđikě' ka'děni'*, why does it not burn?—*adatctka'*, to be scorched or burnt (*ayi-datctka*, *ya'ńkadatctka*). *Tc'íkana' ason-ti' wa'nihya' hiⁿ adatctka'*, Ina' *ě'ťukoⁿ'ni*, the Rabbit's hair between the shoulders was scorched by the sun (3: 23).—

¹ In this Dictionary the figures in heavy-faced type refer to the number of the myth, or, when preceded by "p.," to the page containing the phrase cited; the following number in each case is that of the line of the myth or the line of the page containing the phrase referred to.

ada'tckayé', to scorch any object (*ada'tckahajé'*, *ada'tckaháñkè'*).—*ataxni'*, *ařaxni'*, *atagni*, to be burnt (*ayí'taxni*, *ya'ñkataxni*).—*a'taxniixti'*, to be burnt severely (*ayí'taxniixti*, *ya'ñkataxniixti'*) (3: 25). *nyí'ñkado'di de' a'taxniixti'*, now is my grandchild burnt severely (3: 26).—*kiha'taxni*, to be burnt for another, as his house, etc. (*i'kiha'taxni'*, *ya'xkiha'taxni'*; *kiha'taxnitú'*, *i'kiha'taxnitú'*, *ya'xkiha'taxnitú'*). *ayí'ti i'kihataxni'*, your house was burnt. *nktitú' ya'xkiha'taxnitú'*, our houses were burnt! *nktí'ya' nřon'ni pixti' xye'ni ya'xkiha'taxni'*, I made a very good house for myself, but it was burnt (5: 6). *atí' kiha'taxni'*, his house was burnt. (Also 20: 47; 28: 82, 83, 167.)

adi, father (see *atcki*).—*adiya'ni'*, a father, his or her father (*aya'diya'ni'*, *nřa'diya'ni'*). *axtu*, their father (31: 11, 32). *ñkaxtu'*, our father (31: 26). *nřa'diya'ni e ande'*, or *nřa'diya'ni e mañkí'*, I have a father. *aya'diya'ni e ande'*, or *aya'diya'ni e mañkí'*, you have a father. *a'diya'ni e ande'* or *a'diya'ni e mañkí'*, 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'*, *nřaduwo'*).

adi, to climb, climbing.—*ñka'di*, I climb (28: 97, 105, 113, 117, 119, 130).—*adix*, climbing (28: 119, 130). *adix*, he climbed, climbing (26: 42; 28: 46). *adix*, he climbed (17: 4).

adi, to gore or hook (of a cow).—*waka'di*, the cow gored or hooked him; *waka' yid'di*, the cow gored or hooked you; *waka' yañkád'di*, the cow gored me (p. 146: 33-36). *waka' iyid'na*, beware lest the cow gore you (p. 146: 36).

a'duwa'xka, to swallow.—*a'duwa'xka*, she swallows it whole (28: 158). *ñka'duwa'xka*, let me swallow them whole (28: 157).

a'dřihí.—*a'dřixstan'han'* (= *a'dřihí + stan'han'*), the style of wearing the hair formerly the rule among the Biloxi girls and women. *a'dřixtcitú'* (= *a'dřihí + tci? + tu*), the style of wearing the hair

formerly common among the Biloxi men and boys.

ahi', **ahé'**, **ahé'**, he (20: 26), skin, nails (of hands and toes), horn, hoofs, scales of fish, bark of trees (cf. *hi'*).—*isí'ahi'*, the toe nails. *tcakahi'*, the finger nails. *si a'hiya'*, hoofs. *oahi'*, fish scales. *ayan'ahi'*, bark of trees. *anta ahonni*, crook-necked squash ("pumpkin with rind bent" ?). (Also 26: 28, 56, 84, 85, 86; 27: 4, 9, 13, 16, 27; 31: 16, 25).

ahi', empty (28: 147, 149, 150).—*ahiyé'*, to empty, "to cause to be empty." *pahin'ahiyé'*, he empties a sack. *pahin' a'hihayé'*, you empty a sack. *pahin' a'hihúñkè'*, I empty a sack.

ahin'yehi', a yard (measure).—*ahin'yehi' son'sa'*, one yard. *ahin'yehi' non'pa'*, two yards. *doxpe hi'nyehi'*, a yard of cloth.

aho', **ahu'**, **haho'** (21: 40), a bone (28: 78).—*pa aho' kipúde'*, a suture, sutures, "head bone joints." *aho' řahudi'*, a bone necklace. *ptcún ahudi' tpan'hi'*, "the soft bone of the nose", the septum of the nose. *sponi' ahudi'*, the ankle bones.

aho'ye, a debt.—*aho'ye kdě'xyi tca'yé'*, he "marks out" or cancels a debt (*aho'ye kdě'xyi tca'hayé'*, *aho'ye kdě'xyi tca'húñkè'*).—*aho'yeyé'*, to ask him for what he owes, to dun a debtor (*aho'yehayé'*, *aho'yehúñkè'*). *aho'yehin'yé'*, I owe you. *aho'yehiyé'*, he owes you. *aho'yeyañkè'*, he owes me.—*i'kiyahó'ye*, to owe a debt to another (*ya'kiyahó'ye*, *a'xkiyahó'ye*). *i'kiyahó'ye a'nde*, he still owes him. *ya'kiyahó'ye aya'nde*, you still owe him. *a'xkiyahó'ye nřa'nde*, I still owe him. *iñkí'yahó'ye nřa'nde*, I still owe you. *yañkí'yahó'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'kartci'*, *nřa'kartci'*; *a'kartctú'*, *aya'kartctú'*, *nřa'kartctú'*).—*a'kartcki'kè'*, to lick off. *ayú'ya' nřa'kartcki'kè' nřa'nde xa na'*, I am used to licking the dew off of vegetation (1: 7). (Also 6: 17, 28: 42.)

aké', to use a knife (i. e., to cut with it) (*a'yaké'*, *nřaké'*).

a'kida.—*a'kidadi'*, to count (*aya'kidadi'*, *nřa'kidadi'*; pl. *a'kidatu'*, *aya'kidatu'*,

nka'kidatu'). *a'kidadin'* *na'ũnkih'*, I wish that he had not counted (p. 144:19).

akida, across (cf. *kitista'*).—*ayan'* *akēda'-mañko'*, or *ayan'* *akēda'mañko'ni*, to make a cross stick (for suspending kettle) (*ayan'* *akēda'mañk ayo'ni*, *ayan'* *akēda'mañk nko'ni*). *ayan'* *akēda'mañko' so'ho'ni' atca'ke*, he makes a cross stick on which to hang a kettle.) (*ayan'* *akēda'mañko' so'ho'ni' yatca'ke*, *ayan'* *akēda'mañko' so'ho'ni' ñkataca'etu*). *ayan'* *akīda'mañki in'pi*, he put the stick across. *ayan'* *akīda'mañki ayin'pi*, you put the stick across. *ayan'* *akīda'mañki ñkin'pi*, I put the stick across.—*a'kiduxtē'*, to cross, as a stream (*ya'kiduxtē'*, *ñka'kiduxtē'*). *ayixya'* *a'kiduxtē'*, to cross a bayou; he has crossed the bayou. *ayixya'* *a'kta nde' nka'kiduxtē'*, I went straight across the bayou. *an'xu a'kiduxtē'*, (lying) across a stone.

akidi', **akidi** (14:27), insects.—*pt̄ato akidi'*, "the cotton insect": a caterpillar. *aki'di xapka'* (= *xyapka'*), "flat bug": a bedbug. *akidi' si'psiwē'di*, so called from the noise it makes when caught: "Sp! sp!"—the "Bessie-bug" of Louisiana, a small black bug which is found in decayed logs.—*akidi' ta'inhin' to'xka'*, "broken backed insect": the buffalo-bug or doodle-bug, a small whitish insect about 2 inches long, with "nippers" (antennæ?). It lives in sandy soil, and when one stoops over its hole and thrusts down a straw, the insect is said to grasp the straw, by which it is drawn to the surface. Found from Washington, D. C., to Louisiana.

akiduwaxi', to go to one side, aside (*aya'kiduwa'xi*, *ñka'kiduwa'xi*).—*akiduwaxi' kīda' o'ni'*, he went to one side as he was returning thither (3:21).

akini', a goose.—*a'kikūnē' topa' inktā'*, I have four geese (5:7). *akī'nī xohi'*, the "ancient *akī'nī*," generic—a goose. *akī'nī xo'x sa'*, the white goose (Bj., M.). Probably the snow-goose, white brent-goose, Texas goose (*Chen hyperboreus*). *akī'nī xo'x to'xka'*, the gray or common wild goose (Bj., M.). The Canada goose, or Ber-

nicla canadensis. Bk. gave this as *a'kikūnē' kotka'*.

akīta', to attend to it (9:15; 12:3).—*akīta'tu'*, they follow it (12:6). *aya'tamini pa aya'kīta' dandē'*, you will attend to work only (p. 146:1). *ñka'tamini pa ñka'kīta' dandē'*, I will attend to work alone (p. 146:2).—*a'kīdīsī'*, to help him (man's word) (*aya'kīdīsī'*, *ñka'kīdīsī'*).—*akī'tsi*, to help him (woman's word), *akīsī'*, used in 1:1 (*aya'kīsī'*, *ñka'kīsī'*; *akīstu'*, *aya'kīstu'*, *ñka'kīstu'*). *nyakī'tsi*, I help you. *ya'ñkakīsī'*, you (thou) helped me. Men can say to women, *yañka'kīsīdaha'*, help us; but they can not use any other part of this verb. *akī'tsidaha'*, he helped them. *aya'kīsīdaha'*, you helped them. *ñka'kīsīdaha'*, I helped them. *ewandē' ya'ñkakīsīdaha'*, he helped us. *ayindi' ya'ñkakīsīdaha'*, you (sing.) helped us. *ayixtu' ya'ñkakīstu'daha'*, you (pl.) helped us.—*akīsta'*, help him! (said by a man to a man). The only other parts of this verb in use are: *yañka'kīsta'*, help (thou) me! (said by a man to a man). *yañka'kīsta'daha'*, help (thou) us! (said by men to a man).

akītitu', to shut.—*yihī' a'kītitu'yē'*, shut your mouth! bring your lips together! (p. 138:23). *ihia'kītitu'yē'*, tell him to shut his mouth (p. 138:24). *icīdīkē yihī' ka'kītituhayeni'*, 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. *akyēxti'yan'*, (the very) last.

akōdi', a gourd (cup).

akste.—*aksteke'*, to be stingy (*aya'ksteke'*, *ñka'ksteke'*; *akste'ketu'*, *aya'ksteketu'*, *ñka'ksteketu'*). *avya'ot' yandē' akste'ke'na'*, that man is stingy (m. sp.).—*kaksteni'*, not to be stingy, to be generous (*kaya'ksteni'*, *ñka'ksteni'*; *kaksetuni'*, *kayā'ksetuni'*, *ñka'ksetuni'*). With the masculine oral periods: *ñkakste'ni'na'*, I am not stingy. *ñkakste'tuni'na'*, we are not stingy. *hi'nyī'ñkakste'ni'ñi'ni'*, I am not (stingy?): said by a female (Bj., M.) (can this be equivalent to *ñka'ksteni'?*).—*kakste'nixti'*, to be very generous (*kaya'kstenixti'*, *ñka'*-

kstenixit'; *kakste'nixit'tu*, *kaya'kstenixit'tu*, *nka'kstenixit'tu*.

aksûpi.—*aksûpta*, look sharp! (27: 14).

aku, *ako*, out, outside, in the yard (19: 13; 20: 18; 31: 35).—*a'ko san'hinyan*, outside the yard. *ako'hi*, yard (28: 63, 84). *a'kohiyan'*, in the yard. *a'kohiyan' nkande'*, I am (still) in the yard. *akua'yan*, out of doors, in the open air. *akua'yan toho'*, to lie down in the open air. *akuwé'*, outside (18: 12; 19: 20; 20: 14; 31: 1, 5, 9). *akuwé'yé*, he turned them out (19: 21). *a'kuwé'tu*, they come out (12: 6; 21: 5; 27: 6, 10, 14). *akuwé'di*, he came out (21: 6). *kiya'kuwetu'*, they came out again (31: 32). *kakuwétuni' dande'*, we will not come out of the water (18: 16; p. 152: 28). *kiya'kuwétuni' dande'*, if you go into the water you will not come out again (p. 152: 29).—*ako'hiye*, (he) cleaned away the hair (28: 208, 209) [?]

akúdi', to look down on (see *kádani*).—*akúdi'*, she peeped down into it (28: 127). *akúdi'tu*, they peeped down into (28: 131). *ani akúdi' inxkido'hi*, *dani*, "water looks down on and sees himself," an image or reflection in water.

akue', a hat.—*akue' teakedi'*, to hang up a hat on a nail or post. *akue' duxpi' xéhe' kan*, pull off (your) hat (and) hang it up (w. sp.). *akue' níki'*, he has no hat (see *psde*). *akue' ta'pka*, "a flat hat": a cap. *akue' na'nkidié inhta'*, hat this st. (or, hanging up) ob. my, or, this is my hat. *akue' na'nkiyan' kta'*, hat that st. (or, hanging up) ob. his, i. e., that is his hat. *akue' inhta'k na'nki*, hat my sits (hangs up), I have a hat. *akue' na'nki ka'ta*, whose hat (hanging up) is that? *akue' ki'nita'xti*, the hat is too large for him (*akue' ik'nita'xti*, *akue' ya'nk'nita'xti*). *akue' kiyi'ni'xti*, the hat is too small for him (*akue' i'kiyi'ni'xti*, *akue' ya'nkiyi'ni'xti*). *akue' ta'pka*, "flat hat," a cap.—*akue'*, to put on a hat (*ya'kue'*, *nka'kue'*). *akue' kua'*, put on your hat (m. or w. sp.). *a'ku on'ni*, he put on his hat. *a'kue'yé*, put on him (31: 25).

a'kuwe, along (10: 13, 30; 17: 2; 18: 14, 19; 28: 27, 180, 237; p. 154: 29, 33).—

akuwé'x, they took him home with them (20: 7). *akuwé'x*, they took him along (28: 136). *nka'kuwe*, I thither (p. 146: 20).

akúxpé', six (cf. *ohi*).—*dea'kúxpé'*, six times.

axé', his or her shoulder (*ayaxé'*, *nka'xé'*; *axétu'*, *a'yaxétu'*, *nka'xétu'*) (8: 10; 21: 33).—*axe'ya*, wings (*kúdišk axe*). *axe'yahin'* or *axé'hin'*, wing feathers. *axú'yá* or *axahá'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). *taxipi' axi'hiyé yan'xan'*, where is that boiled fox liver? (p. 167: 1).

axisa'hi (Bj., M.), **axésahi'** (Bk.), **axésa'hi** (30: 3), money.—*axisa'x akútxyi'*, paper money, bank notes. *axisa'x san'* or *axisahi' san'*, "white money," silver. *axisa'x sidí'*, "yellow money," gold. *axisa'x tci*, "red money," copper (= *hamasa tci*, "metal red").

axka', persimmon (23: 1, 3; also Gatschet's notes).

axoki', **axó'k**, **axo'g**, **axokya'** (1: 9), canes, the plant *Arundinaria macrosperma* of the southern United States, forming canebrakes (see *kíduni*).—*axó'k dutca'ti*, split cane. *axó'k dutca'ti natcon' nkon' nkon' nda'sk nkon'*, 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'ti ya'ndi*, the Bear went to gather young canes (2: 16). *axo'g kíduni' téi'na yi'nki da'*, he gathered a very few young canes (2: 17, 18). *axo'g on'yan'*, a place where the canes (*Arundinaria macrosperma*) grow. *axo'g misk on'yan'*, a place where switches (of the *Arundinaria macrosperma*) grow (*axoki'+miska+*?).

amihí'.—*tca'kamihí'*, the index or fore finger.

a'nahí' (*anahé'*), the hair of the human head; his or her hair (*a'yinahí'*, *úñka'nahí'*; cf. *hí'*).—*anaxtu'*, their hair. *ayinaxtu'*, your hair. *uñka'naxtu'*, our hair. *anahí' asa'xyé* (m. sp.), his or her hair is white. *ayinahí' sa' sasa'san'*, your hair is gray (iron gray). *úñka'nahí' sa' sasa'san'*,

my hair is gray. *anahiⁿ tētcūtka'*, his hair stands on end, bristles up. *anahiⁿ dūtkudu'*, to take the scalp of a foe. *ayaⁿ nahi'*, tree moss, "tree hair."—*narko'*, the hair on the sides of the human head. (*Also* 11: 2; 20: 14, 15, 26, 34; 26: 37, 75.)

anaki', fruit, berries.—*maxoⁿtkxoⁿhi a'naki'*, "ancient palmetto fruit:" a coconut; coconuts. *taⁿs psond anaki'*, berries of the nightshade. *a'nak si'di*, "yellow fruit," oranges. *a'nak si'di soⁿsa'*, an orange. *ana'xkukayi'*, the small cocklebur. *ana'xkuka xohi'*, "the ancient cocklebur," the large cocklebur.

anaⁿ, winter (12: 5).—*anaⁿkaⁿ yihⁱ*, to be waiting for winter to come (*anaⁿkaⁿ ayihⁱ*, *anaⁿkaⁿ nⁱhiⁱ*).

ane' (31: 3), **anedi'** (31: 1, 3), a louse, lice (31: 3).

ani', ni (26: 14), water.—*ani' ko skūti'*, how deep is the water? *ani' kshedi*, to blow or spurt water from the mouth. *ani' kshēⁱyē'*, probably a synonym. *ani' tata'xēdi'*, the gentle patter of rain (see *waxē*). *ani' hini'*, to drink water. *a'ni ani'pahin'*, a water barrel. *ani' kanhi'*, to dip a vessel into water. *ani' xwi'tka*, the water is muddy (Bk.). *ani' knedi'*, in the water. *ani' i'kin' tē'*, do you want water? *ani' akūdi' iⁿxkidonhi'*, "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'hoⁿ*, a well (1: 8). *ani' kyā oⁿni'*, "water made by digging," a well. *ani' kyā oⁿni'k n^ka'kētū'*, let us dig a well (1: 4). *ani' kyā oⁿni' kēdi' xyo* (the Rabbit told him that) he must dig the well (alone) (1: 6). *ani' nēpi'hi*, or *ani' nāpi'hi*, "water which has a good odor," eau de cologne. *ani' nitaⁿyan'*, "large water," the ocean. *ani' pupu'xi*, foam. *ani' xoxoni'*, a wave, waves (see *xoxo*, to swing). *ani' xyuhⁱ*, a current. *ani' xyu'hi kidu'nahi'*, "current turns around," an eddy. *ani' snihⁱ*, a spring. *ani' taoⁿni'*, an overflow (cf. D., *amnitaⁿ*; F., *nidaⁿ*). *a'ni ti'*, "water house," a cistern. *ani' oⁿni'*, "made of water," or "watery,"

juice. *anipa'*, "bitter water," whisky. *anipa' ani'pahin'*, a whisky barrel. *nipā'*, whisky (24: 1). *ani'pa tckuyē'*, "sweet whisky," wine. *anipa'xka*, "sour water," beer. *ani'pahin'*, a barrel. *a'ni ani'pahin'*, a water barrel. *anipa' ani'pahin'*, a whisky barrel. *ani'paha'dudi'* (*anipahin'+adudi*), a barrel hoop. *anipa'hioⁿni'* (*anipa+hini+oⁿni*), "that from which one drinks whisky," a tumbler. *anisni' hudi'*, a prickly ash tree. *ūnni'* (probably intended for *ani'*, water?). *ūnni' usiⁿ-hiⁿyē'*, to plunge (hot iron) into water. *Anⁿsi'hoixyaⁿ* (said to be derived from *ani snihi* and *ayixyaⁿ*), "Cold Water Bayou," Spring Bayou, between Lecompte and Calcasieu, La. *Ni' sáhá'yaⁿ*, "Strong Water," the former name for Alexandria, Rapides Parish, La.; it is now called *Tanyan*. *Ni'sni xon' yixyaⁿ*, Cold Water Creek, Rapides Parish, La. *Nisixyaⁿ* (*ani+sidi+ayixyaⁿ*); "Yellow Water Bayou," Bayou Bœuf, near Lecompte, Rapides Parish, La. (*Also* 9: 11, 13, 14, 16; 10: 5, 30, 32, 33; 15: 3; 18: 4, 7, 8, 12, 13, 15, 18; 19: 11; 26: 14.)

a'nix, to play.—*a'nica' nixyē*, he plays at intervals as he goes along (21: 5, 12). *anixya'*, ball play (29: 1). *n^kiⁿta' nixyē'*, I play with him (29: 19). *iⁿta' nixyē'*, 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: *tēyē' hētū'*—*ani'sti kika'*—*nkyē'hoⁿni na'*, they say that he killed him—it is uncertain (?)—I do not know it.

antatcko', crosswise.—*antatcko'ye*, to place crosswise (instead of erect) (*antatcko'haye*, *antatcko'han^kē'*).

a'oⁿ, exact meaning uncertain; with *a'nde* it is said to mean, a long time, as *a'nde a'oⁿ dē'haⁿ*, when he had been gone a long time (2: 18).

a'padēnska', a butterfly.

apadi.—*apadiyē'*, to pay him (*apa'dhayē'*, *apa'dhan^kē'*; *apa'diyētū'*, *apa'dhayētū'*, *apa'dhan^kētū'*). Futures: *apa'diya' dandē'*, *apa'dhaya' dandē'*, *apa'dhan^ka'*

dande'. *amaska' a'padi'ngyē na'*, I pay you for the baskets. *a'padiyañka'*, pay me!—*apūdi'yē*, to repay him. *kiya' apūdi'yē*, to repay one for a debt or an injury (*apūdi'hayē*, *apūdāñke'*). *pxi-haⁿ apūdi'yē*, he deceived him and (thus) repaid him (for the injury). *ipxi'haⁿ apūdi'hayē*, you deceived him and (thus) repaid him (for the injury). *ūnpxi'haⁿ apūdāñke'*, I deceived him and (thus) repaid him (for the injury) (see *ewandhēdanⁿ omni* under heading *e*).—*ka'padi'ni*, not to pay him; he has not paid him (*kapa'dhayēni'*, *kapa'dhañkēni'*). *ka'padi'tuni'xya*, they have not yet paid him. *tcidi'kakaⁿ ka'padiha'yēni'*, why have you not paid him? *tcidi'kakaⁿ ka'padiya'ñkēni*, why have you not paid me?

apa'ya, pepper.

a'pede'he, a wrist guard (cf. *pē'dekūpi'*).

apēni', *apē'ni*, to go around an object (*aya'pēni*, *ñka'pēni'*).—*apē'ni*, went around it (7: 9). *ñka'pēni*, I can go around it (28: 91). *du'si a'pūñū ha'nde*, he hugged it, him, or her (p. 150: 5). *idu'si aya'pūñū aya'nde*, did you hug it, him, or her? (p. 150: 6). *ndu'si ñka'pūñū ñka'nde*, I hugged it, him, or her (p. 150: 7). *a'pīnoⁿni'*, 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'.—*arkidoⁿ*, *apxa'di*, to put a standing object in the belt.

Aplusa, Opelousas.—*Aplusa' tanyan'* the town of Opelousas, La.

a'pūdūxka', industrious (14: 6).

apuska', a partridge (of Louisiana).

asāhi, to leap.—*asāhi*, [she] leaped up with arms above her head (28: 50). *asā'hīyatē*, pitch it on him! (female to male) (28: 73). *asā'hīyē*, he pitched it on (28: 77).

asdo'dūñka', a black cricket (see *astoto'nixka'*, *sāde*, *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'stēpa'x kotka'*, strawberries.

asoⁿti', his or her shoulder blades (*aya'soñti'*, *nkasonñti'*).—*asoñti'* *wa'nihīya'*, between the shoulders. *Tcē'tkana' asoñti' wa'nihīya' hiñ' adatetka'*, *ina' ē'ñukon'ni*, the Rabbit's hair between the shoulders was scorched by the heat of the Sun (3: 23).

astoto'nixka', a greenish lizard (cf. *asdo'dūñka'*).—*astoto'nixka'* *akidi-xaxahi'*, a black reptile, very rough (*xaxahi'*), resembling the *astoto'nixka'*, but not so long.

atc, he asked (28: 244).—*a'tēi*, she asked him (26: 78).

atc, to send for something.—*atctu*, they sent him for something (18: 7; p. 152: 21). *atēk*, he sent (p. 152: 23, 24, 25, 26). *a'tēik de*, he sent him for it (p. 152: 20). *a'tetuk de*, they sent him for it (p. 152: 24).

atca', a pimple, pimples.

ā'tcē, to poke.—*pe'ti ā'tcē*, to poke at a fire with a poker (*pe'ti iyā'tcē*, *pe'ti ñkā'tcē*; *pe'ti ātctū*, *pe'ti iyā'tctū*, *pe'ti ñkātctū*). *pe'ti ho'tcē*, a poker.

atci', oh, no! (1: 18).

atcīcti+, oh! ouch! masc. intj. of pain (C., *itcīcti+*).—*atcīcti+*, *kūñkūñ'*, *ya'ñkata'ñxixi'*, ouch! grandmother, I am burnt very severely (3: 24).

a'tcka, *atcka'yaⁿ*, close by, near.—*a'tckaxti'*, very close (i. e., touching it). *aⁿxu a'tckaxti'*, by the stone. *atcka'hāñkē'*, or *atcka'hīñyē'*, I get near you. *ewandē' atcka'yañkē'*, he gets near me. *ayīñdi' atcka'yañkē'*, you get near me. *atckahīnyē'dāha'*, I get near to you (pl.). *aⁿxu atcka'yaⁿ*, near the stone. *ati' a'tckayaⁿ'* or *ti' a'tckayaⁿ'*, near the house. *a'tckayē'*, he got near (8: 2). (Also 11: 5; 20: 10, 28; 22: 16; 23: 19; 28: 33).—*a'tckarti'yē* (*atcka+ati+yē*), to cause it to be very near; hence, to approach very near (*a'tckarti'hayē*, *a'tckarti'hāñkē'*). *a'tckarti'yē ētuzā'*, 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'tcú yuḱé'di*, they were barbecuing (20: 12).

atada', a stain or spot (of dirt).

atada'xayi', a grasshopper (Bk.).

atix.—*Ati'x tēidō'na'*, the former name of the town of Rapides, Rapides Parish, La., now called *Rapidian*.

atxe', **atxé'**, ice, frozen.—*ama' atxe'*, frozen ground.

aṭo' (Bj., M.), **ado'** (Bk.), a potato, potatoes.—*aṭo' a'dūkūxkē'*, to peel potatoes. *aṭo' utcutu'*, they planted potatoes (1: 1). *aṭo' miska'*, small potatoes (p. 149: 12, 13). *aṭo' potcka'*, *aṭ potcka'*, Irish potatoes (5: 3). *aṭo' wacku'ye*, sweet potatoes.

aṭohi', beads, a bead necklace.—*aṭohi' aṭpni'* (Bj., M.), something worn around the neck.

ato'wē (15: 2), **atuwē** (28: 5), (he or she) lodged in it (*i'yaṭo'wē*, *nḱaṭo'wē*).

atoyé', maggots.

atsi, to sell, to buy (*ayatsi'*, *nḱa'tsi*).—*wa'xi nḱa'tsi*, I bought shoes. *ta' ah'i' ayatsi'yaṅ ūna'xē na'ūnḱih'i'*, I hope to hear that you have bought deer skins (4: 4).—*ahin'atsi'*, to sell (*ya'hin'atsi*, *nḱa'hin'atsi'*), *iṅksiyō ahin'atsi'*, to sell meat. *toho'xk a'hin'atsi'*, to sell a horse. *iṅksiyō ayi'ndi i'ṅkiya'hina'atsi'*, I sell meat to you. *iṅka'tiyān' iṅksiyō a'hina'atsi de'di*, her husband went to sell meat. *toho'xk a'hina'atsi pi'hedi'din*, he ought to sell a (or the) horse. *nḱa'hin'atsi' kehe'detu*, we have finished selling it.—*kiya'hina'atsi*, to sell something for another (*ya'kiya'hina'atsi*, *a'kiya'hina'atsi*). (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'ksoṅni* (*atūkse+oṅni*), to put a lid on a kettle, etc. (*atū'ksoyoṅni*, *atū'ksoṅkoṅni*). *aduksoṅhoṅ*, (she) covered it up (23: 9). *atūk teūkoṅyē*, (they) locked him in (28: 140) (cf. *teūkoṅni'*).

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'ni*, thou, you (sing.), thee.—*Iṅksiyō' ayi'ndi i'ṅkiya'hina'atsi*, I sell meat to you. *ayi'ndi ko' kuyāṅ'yaṅni'*, do you hate me? *ayi'ndi ko' ya'xḱitca'di ha'nān*, perhaps you have forgotten me. *hayi'nd yanḱa'ne* you found me. *ayin't kūnyikte'ni dandē'*, I will not hit you.—*ayindhē'*, *ayindhē'*, *hayindhē'*, *ayi'ni'hēdan*, you too. *ayi'ndhē e'daḱoṅ xti*, you (too) do just as he did (or, does) (see *edeḱoṅxti* under *oṅ*). *akūtryi' in-du'si ko' ayindhē' akūtryi' huyāṅ'xkiya'*, when you receive the letter, do you (in turn) send me one.—*ayindi'ta*, *ayi'ndi'ta'yaṅ*, your own. *toho'xk tēi'diki a'nde ko' a'yindi'ta*, which is your horse?—*ayin'xtu'*, *ayin'xtitu'*, you (pl.) (28: 234). *ayin'xtu ko' kuyāṅ'xtuni'*, do you (pl.) hate him? *ayin'xtitu' yaṅna'xētū'daha'*, you (pl.) kicked us.—*ayin'xtuhē'*, or *ayin'xtuhē'* (*ayin'xtu + hē'*), you (pl.) too.—*ayin'tra'* or *ayin'trya*, thou alone. *ayin'txatu'*, ye or you alone. *ayin'tryatu'*, ye or you alone.—*ayi'tada'oṅ*, thy or your animate objects (refers to one person, not to many). *toho'xkayit'ada'oṅ iḱiṅsiṅētū'*, they stole your (sing.) horses from you. (Also 26: 79; 27: 11.)

ayaṅ', a tree, trees, wood, a stick.—*ayaṅ' sin'hin nē' ko tē'di*, or *ayaṅ' sin'hin nē' ko tē'di xe* (w. sp.), the standing tree is dead. *ayaṅ' toho' tē'di*, the fallen tree is dead. *ayaṅ' noṅpa' a'māṅki' ko tē'di*, or *ayaṅ' noṅpa' xa'xa māṅki' ko tē'di*, the two standing trees are dead. *ayaṅ' ki'naxadi' māṅki' ko tē'di*, the scattered trees are dead. *ayaṅ' poska' māṅki' ko tē'di*, the cv. group of trees is dead. *ayaṅ' ko tca'kaṅ nedi'*, where is the standing tree? *ayaṅ' noṅpa' ko tca'k ha'maki'*, where are the two trees? *ayaṅ' tēina'ni*, how many trees? *ayaṅ' tca'naska*, how large is the tree? *tca'naska nḱyē'hoṅni' ayaṅ'yaṅ*, I do not know the size of the tree. *ayaṅ' dūktedu'*, to smooth wood with an ax. *a'yaṅ teudi'*, she puts wood on the fire. *a'yaṅ mūsāda'*, a wooden bowl or dish. *ayaṅ wa'de*, or *ayaṅ newa'yaṅ*, toward

the tree. *ayaⁿ daⁿxku* (\pm *tcu'*), to go to get firewood. *ayaⁿ soⁿsa'*, one tree. *ayaⁿ noⁿpa'*, two trees. *ayaⁿ na'ⁿtcka*, a few trees. *ayaⁿ yi'ⁿhi*, many trees. *ayaⁿ panaⁿ'*, all the trees. *ayaⁿ ha'ⁿmaki* (used because the trees stand, M.), or *ayaⁿ tcina'ⁿni* (Bk.), some trees. *ayaⁿ ni'ⁿki*, no tree. *ayaⁿ kiyoⁿ'wo*, another tree. *a'ⁿyaⁿ to'ho naⁿke'ⁿdi*, the tree fell. *ayaⁿ petuxⁿ'e'*, firewood. *ayaⁿ xotka'*, a hollow tree (2: 13). *ayuxo'ⁿtko*, a hollow tree (7: 7). *ayaⁿ ahi'*, or *ayahi'*, "tree skin," bark of trees. *ayaⁿ deti'*, a branch of a tree (cf. *deti'*). *a'ⁿyaⁿ inde'*, or *aya'ⁿinde*, a ladder (cf. *yi'ⁿndukpe'*). *ayaⁿ dukxa'ⁿpka aya'ⁿinde'*, a bridge. *ayaⁿ dukxa'ⁿpka aya'ⁿinde' ndosaⁿ'hiⁿ ti ne' nku'ⁿdi*, I came from the house on this side of the bridge. *yaⁿxa'ⁿpka aya'ⁿinde'*, a bridge (= *ayaⁿ dukxa'ⁿpka aya'ⁿinde*). *Yaⁿxa'ⁿpka aya'ⁿinde' tudyayaⁿ'*, "Roots of the Bridge," Lloyd's Bridge, Rapides Parish, La. So called because the store which formerly stood at one end of the bridge was said to appear as if it were the roots of the bridge. *ayaⁿ kade'*, a cord of wood (*kade*=English, cord). *ayaⁿ miska'*, "fine" or "small wood," undergrowth, brush. *ayaⁿ pihⁿ'i*, a chip. *ayaⁿ pipihⁿ'i*, chips. *ayaⁿ xiyehⁿ'i*, the blossoms and buds of trees (may be identical with *xayehi*; cf. *xiyē*). *ayaⁿ teati'*, a splinter. *ayaⁿ tcu'ⁿka*, firewood. *ayaⁿ udi'*, the roots of a tree, etc. *ayaⁿ ya'*, an acorn, acorns. *ayaⁿ ya' nápxi'*, acorn meal. *aya'ⁿnkeyé'* (*ayaⁿ+keyé*), a sawmill. *hayiⁿki'adu-hi'*, a stock fence (i. e., one to keep cattle in or outside an inclosure). *aya'ⁿkdamaⁿkoⁿni'*, a joist, joists. *aya'ⁿyiⁿke' udi'* (probably=*ayaⁿ yiⁿki' udi'*), the "pet tree:" the wild China tree or soapberry tree, the *Sapindus marginatus*. *ayaⁿ naⁿ'hi'*, tree moss; probably by metathesis from *ayaⁿ nahⁿ'i*, "tree hair" (see *hiⁿ*). *ayaⁿ xi'ⁿhayudi'*, the thorn tree or garofier, probably a species of *Crataegus* (found in central Louisiana). *ayaⁿ saⁿ'haⁿ' udi'*, "strong wood tree," the sycamore (Bj., M.). [Query: Does *saⁿ'haⁿ'* here mean strong, or is it a form of *saⁿ'*, white?

Compare the Omaha, *jaⁿ saⁿ'*, white wood; Osage, *saⁿsaⁿ'*, white sycamore.] *ayaⁿ to'hayudi'* (*ayaⁿ+tohi'+ajudi*), "the blue wood tree," the tree maple, so called because the Biloxi used the bark for dyeing blue. *haya'ⁿyiⁿkoⁿni'*, thick bushes of any sort; probably instead of *ayaⁿ yiⁿki'*, "tree small." (Also 15: 2; 17: 4, 8, 12, 13, 14, 16; 26: 72.)

äyepi, *aye'ⁿwi* (p. 138: 21), door.—*aye'ⁿwi yi'ⁿki*, window, "little door" (p. 138: 20).

ayi'ⁿhiⁿ' (21: 1, 27; 22: 2, 15), **yihⁿ'** (23: 9, 19), **hayihⁿ'**, wolf.—*Ayi'ⁿhiⁿ'na*, The Ancient of Wolves (21: 6.)

a'ⁿyiⁿ ta'ⁿnini, to use, as an ax (*aya'ⁿyiⁿ ta'ⁿnini, nka'ⁿyiⁿ ta'ⁿnini*, p. 121: 21).—*aⁿ se'ⁿwi aya'ⁿyiⁿ ta'ⁿnini he'ⁿdaⁿ'*, have you finished using the ax? *aⁿse'ⁿwi nka'ⁿyiⁿ ta'ⁿnini he'ⁿdaⁿ'*, I have finished using the ax.

ayu.—*ayudi'*, *ayu'ⁿyaⁿ'*, *yuxku'+* (21: 3 in a song), dew.—*ayu'ⁿyaⁿ' nka'ⁿkaⁿ'teki-ké nka'ⁿnde xa na'*, I am used to licking off the dew from vegetation (1: 7). *ayuxka'*, a fog. *ayu'ⁿxk oⁿ'ni'*, it is foggy. *ayuxko'ⁿxti*, it is foggy.—*naⁿ'taⁿpa'yudi'*, dogwood.—*atⁿ'niⁿ pihi ayudi*, the slippery elm. *tiⁿtkatek ayudi* the elm. *ayaⁿ toh ayudi*, "blue wood tree," the maple.—*okayudi*, the magnolia. *antu-dayudi*, the black 'gum tree.

aⁿ, iⁿ, iⁿ- (instrumental prefix).—*aⁿhe'*, with horn (20: 26). *aⁿpnⁿ'i*, *aⁿpⁿ'ni'* (?), something worn around the neck. *aⁿpstágoⁿ'ni'*, a stick used as a spit for roasting meat. *aⁿ'sadúki'*, needle. *aⁿ'cúteki'*, gravel. *a'ⁿnkaⁿda'ⁿki*, *aⁿda'ⁿak*, *aⁿnkaⁿda'ⁿk*, *aⁿnkaⁿda'ⁿki*, *a'ⁿnkaⁿda'ⁿka*, thread. *aⁿse'ⁿp*, *aⁿse'ⁿpi*, *aⁿse'ⁿwi*, an ax. *aⁿ'ksa'*, *aⁿ'ksapi'*, *aⁿ'ksa'ⁿwi*, gun. *aⁿ'sú-ki'*, bivalves (oysters, mussels). The shells were probably used as utensils, as among the Kansa and Osage. *aⁿ'ksta'ⁿhoⁿ'ni'* or *a'ⁿidúkstaⁿ'hoⁿ'ni'*, scissors. *o'ⁿipáⁿ'nuhoⁿ'ni'* or *aⁿpanahoⁿ'ni*, fish spear. *iⁿdashkoⁿ'ni*, to have his back toward it. *iⁿtúⁿkoⁿ'hoⁿ'ni'*, drawing knife. *masi'ⁿnkte'ⁿoⁿ'ni'*, *masi'ⁿnkte* *yi'ⁿki*, a hammer. *iⁿnkte'ⁿoⁿ'ni'*, to hit with. *nítawⁿ'iⁿnkte'ⁿoⁿ'ni'*, a ball club. *iⁿ'tcayé*, *taⁿs iⁿ'tcayé*, a scythe. *ti'ⁿ iⁿtpa'ⁿxoⁿ'ni'*, "door opener," a key.

warinpstúgoⁿi, a metalawl "for sewing shoes." *añksawiⁿnixuxwi*, the nipples of a gun. *masiⁿñkte* (*masa+iñ+ktedi*), *masiⁿñkteoⁿi*, "iron made for hitting," a hammer.

aⁿ, yes (used by females). (See *yama*.)—*aⁿhan^v*, yes (used by males) (6: 9; 29: 5, 8).

aⁿhi^v, to cry (as a child does), to weep (*a^vyaⁿhi^v*, *nkaⁿhi^v*; plurals: *aⁿxtu^v*, *a^vyaⁿxtu^v*, *nkaⁿxtu^v*).—*amⁿatka^v* *aⁿhi^v* *yihⁱ*, he thought that he heard a child cry. (10: 7, 10; 23: 15, 16; 26: 35, 36; 28: 69, 178; p. 118: 18.)

añks (20: 20; 28: 25), **añksi^v** (28: 15, 16, 20, 80, 220, 223, 224; 31: 27), **añksapi^v**, **añksa^vpi**, **añksawi^v** (28: 7), **ñksa^vpi**, an arrow, a gun, a carbine, lead.—*añksiyon^v*, making arrows (28: 212; 31: 13, 19, 20), *añks a^vmasi^v*, "gun iron," a gun barrel. *añksi^v* *adaki^v*, arrow feathers. *a^vñksi^v* *nitanⁱ*, "big ball," a cannon ball. *añks pa^xkid^v*, a pouch for bullets, etc. *añksa^vpi^xti^v*, a bow and arrows. *añksa^vpi^xti^v* *in^{ka}n^v*, a bowstring. *añksa^vpi^xti^v* *in^{ka}'goⁿi*, the notches at the ends of an arrow; one is for the arrowhead, the other for the bowstring. *Tehⁿñk^v* *na^vññkⁱhi^vx^yeⁿi* *añksapi^v* *ya^vñkiya^vmaⁿ*, I wished to kill it, but I had no gun. *añksapi^v* *emaⁿ* *aya^vpuxⁱ* *na*, *ohoⁿ* *na^v*, beware lest you touch the gun (or, do not touch the gun), for it might go off. *añksapi^v* *nitanⁱ*, "big gun," a cannon. *añksapi^v* *in^{ka}'k ne^vdi*, my gun stands (or leans) against a post, etc.=I have a gun. (Also, 28: 84.) *añksapi^v* *tik^vdhi^v*, "heavy gun," a musket. *añksapi^v* *tudu^{xka}*, "short gun," a pistol. *añksapi^v* *pa^vteidoⁿi* or *añksa^vwi pa^vteidoⁿi* (*pat^vcidu+oⁿi*?), "used for washing or wiping out a gun," a ramrod. *añksa^v* *tp^v*, "gun hole," the muzzle of a gun; *tp^v* refers, however, to a natural orifice. *añksa^vpi* *koⁿ* *o^vdi hut^vp^v*, to shoot a hole through with a gun (*añksa^vpi* *ka^yon^v* *hay^vo^vdi yut^vp^v*, *añksa^vpi* *nkoⁿ* *nko^vdi ññkut^vp^v*). *añksa^vwi* *añksi^v*, a globular shot, ball, or bullet, as distinguished from a conical ball (*kik^vtehayⁿ* *añksi*). *añksa^vwi* *teoⁿi*, to load a gun (*añksa^vwi* *it^vcoⁿi*, *añksa^vwi* *añkteoⁿi*). *añksa^v*

wiⁿnixuxwi^v (*añksawi+iⁿ+nixuxwi*), the nipple or nipples of a gun. *añksa^v*, *wiⁿnixuxwi^v* *tp^v*, the touchhole of a gun. *añksa^vwat^vko^v* (*añksawi+?*), a gun hammer. *añksa^v* *teid^vut kay^v*, to make a gun barrel glitter by rubbing. *añksa^v* *u^vdi*, a gun breech. *añksa^v* *wa^xi^v*, "gun shoe," the butt of a gun. *añksa^v* *hoⁿi* (*añksapi+hoⁿi*), "to cause the gun to sound" or "cry out," to fire a gun (*añksa^vhoⁿhay^v*, *añksa^vhoⁿhañk^v*). *añksa^vhoⁿnax^v*, he heard a gun fired. **aⁿx^ti**, **a^xtⁱ**, **haⁿx^ti^v**, a woman (cf. *aⁿya*).—*aⁿya^vdi* *aⁿx^ti^vyaⁿ* *he^v*, a man and a woman. *aⁿx^ti^v* *aⁿya^vdiyaⁿ* *he^v*, a woman and a man. *aⁿya^vdi* *yihⁱ* *aⁿx^ti^vyaⁿ* *yihⁱ* *he^v*, men and women. *aⁿx^ti^v* *te^vdi*, the corpse of a woman. *aⁿx^ti^v* *hautⁱ*, a sick woman. *aⁿx^ti^v* *ka^vdohonⁱ*, a blind woman. *aⁿx^ti^v* *ka^vnaxeni^v*, a deaf woman. *aⁿx^ti^v* *kade^vni*, a mute woman. *aⁿx^ti^v* *son^vsa^v*, one woman, a woman. *aⁿx^ti^v* *noⁿpa^v*, two women. *aⁿx^ti^v* *na^vteka*, a few women. *aⁿx^ti^v* *yⁱhi*, many women. *aⁿx^ti^v* *panaⁿ*, all the women. *aⁿx^ti^v* *teⁿnaⁿi*, some women. *aⁿx^ti^v* *ni^vñi*, no woman. *aⁿx^ti^v* *yuk^vé^v* *dé* *apst^vi^v* *ki* *yin^v* *spⁱx^titu*, (all) these women sew well. *aⁿx^ti^v* *kiyo^vwo*, another woman. *aⁿya^vto^v* *aⁿx^ti^v* *yaⁿ* *ndon^vhoⁿ*, I saw a man and a woman. *aⁿya^vto^v* *aⁿx^ti^v* *yaⁿ* *a^vhi* *ha^vmaki*, a man and woman are coming. *aⁿya^vto^v* *yihⁱx^ti* *aⁿx^ti^v* *yaⁿ* *yihⁱx^ti* *ndon^vhondqha^v*, I saw the men and women. *aⁿyax^ti*, are you a woman? (p. 128: 23). *aⁿyax^ti^v* *tu*, are you women? (p. 129: 1). *nkaⁿx^ti^v*, I am a woman (p. 129: 2). (Also 9: 1, 2, 5; 10: 7, 14, 27, 28, 34.) *aⁿx^ti^v* *akue^v*, "a woman's hat," a bonnet. *aⁿx^ti^v* *dorp^v*, "woman's clothing," a dress or gown. *aⁿx^ti^v* *sü^vpi^v*, "black woman," a negro woman. *a^vx^ti* *top^v*, an unmarried woman. *a^xtⁱ* *dusi^v* (or, *tási^v*), to take a woman (cohabit with her without regular marriage) *a^xtⁱ* *dusi*, *a^xtⁱ* *n^v* *dusi^v*). *a^xtⁱ* *yⁱñkadoⁿi*, a woman who has married (regularly), a married woman. *a^vx^ti* *ant^vcodon^v*, a widow. *a^vx^ti* *ka^vwak* *ya^vte^v*, what is the woman's name? (Bk.). *Ma^vmo* *haⁿx^ti^v*, an Alibamu woman. *Ta^vn^vñks* *haⁿx^ti^v*, a Biloxi

- woman. *Ta'něks hayaⁿxti'*, are you a Biloxi woman? *Ta'něks nkaⁿxti'*, I am a Biloxi woman. *kítsaⁿ' haⁿxti'*, a white woman. *Teta' haⁿxti'*, a Choctaw woman. *To'we haⁿxti'*, a French woman.
- aⁿxu** or **aⁿxudi'**, a stone, stones, a rock, rocks.—*aⁿ'xu a'kiduxti'*, (lying) across a stone. *aⁿ'xu kwia'yaⁿ*, under the stone. *aⁿ'xu ta'wiyān*, upon the stone. *aⁿ'xu itka'yaⁿ*, in the stone. *aⁿ'xu atcka'yaⁿ*, near the stone. *aⁿ'xu a'tckaxti'*, by (very near, touching) the stone. *aⁿ'xu e'usaⁿhiⁿ'yaⁿ*, on the other side of the stone. *aⁿ'xu ndosaⁿhiⁿ*, on this side of the stone. *aⁿ'xu ɛxtixti'*, far from the stone. *aⁿ'xudi na'někiwa'yaⁿ* or *aⁿ'xudi wa'de*, toward the stone. *aⁿ'xu'di kohl'*, the rock is high. *aⁿ'xu'di dū'nihonni'*, "turning stone," a grindstone. *Aⁿ'xu' tana'*, "Big Rock," Boyce, Rapides Parish, La.
- aⁿpni'**.—*aⁿohi' aⁿpni'*, something worn around the neck, a necklace (?) or string of beads (?).
- aⁿsadūki'**, a needle (see *aⁿsudi'*).—*aⁿ'sadūki' a'nkada'ki udu'xtaⁿ*, to pull thread through a needle; to thread a needle.
- aⁿsaⁿ'kudi**, a mulberry tree (28: 5).
- aⁿski'** (Bj., M.), **aⁿsūki'** (Bk.), bivalves, including oysters and mussels.
- aⁿsna'**, **aⁿsūna'** (14: 4, 5, 7), **aⁿsūna'** (28: 30, 46) generic: a duck, ducks (cf. *kanⁿcayī'*, *taha'nkōna'*, *taxpa' pīcasi'*, *akīni'*).—*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. *aⁿ'sadūki'*).—*pddi aⁿsudita*, the owl pine. *aⁿsudi' nitaⁿ'xti*, "the very large pine," probably the *Pinus ponderosa*, as this large pine of Louisiana has needles over 18 inches long. *aⁿsu sintoⁿni'*, pinerosin. *aⁿsudi' oⁿyaⁿ'*, or *a'sidiyoⁿ'* (p. 121: 18), a pine forest.—*aⁿ'sudi oⁿ'yaⁿ xaⁿ' ko tea'kan-*
- nañki'*, where is the pine forest? *Aⁿsu-don' taⁿyaⁿ'*, "Pine forest Town," Pineville, Rapides Parish, La.
- aⁿtcka'**, a crow (13: 1; 14: 27).—*Aⁿ'tcka-hōna'* (13: 1; 14: 1, 4, 24, 25; 26: 15, 30), *Aⁿ'tckama'* (13: 2; 14: 11, 13, 15; 26: 12, 34), The Ancient of Crows. *aⁿ'tcka noxī'*, "it chases the crow," the kingbird or bee martin. *aⁿ'tcka nta'wayi'*, the mistletoe.
- aⁿta**, to hold the head up (as a horse or dog) (*ayaⁿ'ta*, *nkaⁿta*).—*natiāⁿ'tata*, to hold the head up often in order to swallow, as the goose, chicken, or duck does; also applied to a horse or dog, but not to human beings (6: 9). *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 nkoⁿ'ni*, I made or make baskets. *aro'k dutea'ti natcoⁿ' nkoⁿ' nkoⁿ' nda'sk nkoⁿ'*, I make baskets and mats out of split cane (Bj., M.).
- aⁿtatka'** or **aⁿtska'**, a child, infant.—*aⁿtatka' aⁿhiⁿ' yili'*, he thought that he heard a child cry. *aⁿtatka' mañki' no'ante'*, a child was born to-day. *aⁿtatka' adiyaⁿ' te'di*, a child whose father is dead. *aⁿtatka' mañkiyaⁿ' a'diyaⁿ' te'di*, children whose father is dead. *aⁿtatka' oⁿni te'di*, a child whose mother is dead.—*aⁿtatka' xoxitū'yaⁿ teadi'*, a child both of whose parents are "expended" or no more (i. e., dead). *aⁿtska' yi'ñki*, an infant. *aⁿ'ska' yi'ñki siⁿto'*, a male infant. *aⁿ'ska' yi'ñki sañki'*, a female infant. *aⁿ'tska 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).—*aⁿ'ya siⁿ'hiⁿ ne' nkyēhōⁿ'ni*, I know the standing man. *aⁿya' te'di*, the corpse of a man. *aⁿya' hauti'*, a sick man. *aⁿya' ka'deni'*, a mute man. *aⁿya' ka-*

nax̄ni', a deaf man. *anya' ka'dohoni'*, a blind man. *anya' sosa'*, one man, a man. *anya' nonpa'*, two men. *anya' da'ni*, three men. *anya' na'tcka*, a few men. *anya' yi'hi*, many men. *anya' pana'*, all the men. *anya' tcina'ni*, some men. *anya' ni'ki*, no man. *anya' kiy'wo*, another man. *anya' kuka' ye'hon te' ha'nde etuxa'*, *Tcē'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' tcina'ni ko' Tanyi'ñkiyan han'ya' e' kuna'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' yin-ko'ni'*, a married man. *han'ya' heva'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 tarhin' newa-yan*, toward the running man. *anya-di an'xti'yan he'*, a man and a woman. *anya'di yihit' an'xti'yan yihit' he'*, men and women. *an'xti' anya'diyan he'*, a woman and a man. *yaduxtan' tarhin' nūtkohi' ndosan'hin anyadi' sin'hin nē ndo'hi'*, I see (or saw) the man standing on this side of the railway. *anya-di nonpa' da'ni ha ndon'qaha'*, 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'yatu'*, he is a Biloxi person. *Tanē'ks a'ya'nya'di*, are you a Biloxi? *Tanē'ks nkan'yadi'*, I am a Biloxi. *Tanē'ks han'yatu'*, they are Biloxi. *Tanē'ks ayan'yatu'*, are you (pl.) Biloxi? *Tanē'ks nkan'yatu'*, we are Biloxi. *Ita han'yadi'*, he is a Deer person. *Ita'yan-ya'di*, are you a Deer person? *Ita'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'teya txa'*, "people all old men," the ancients, the people of the olden times (Bk.).—*haya'ndi kūpi'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. *nkan'yasahi'*, I am an Indian. *anya'saxtu'*, *han'yasaxtu'*, they are Indians. *ayan'yasa'xtu*, you (pl.) are Indians. *nkan'yasa'xtu*, we are Indians. *ka'wa nkyē'hūntuni' naxo'*, *nkan'yasa'xtu hi'*, when we were (or lived as) Indians in the past, we knew nothing (5: 8). *hayasa'hi in'teiyā'*, an aged Indian man. *haya'sahi' yukē' kakyi'hūntuni'*, they who are (still) Indians know nothing. *Ha'yasa'hi a'yixyan'*, Indian Creek, La. *hayasa'x*, a contraction of *hayasahi*, an Indian. *hayasa'x anyato'*, an Indian man. *hayasa'x ti'*, an Indian house. *han'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'nē'ks anyato'* (Bj., M.), a Biloxi man. *anyato' an'xti yan' ndon'hon*, I saw a man and a woman. *anyato' an'xti yan' a'hi ha'maki*, the man and woman are coming. *anyato' yihit'xti an'xti'yan yihit'xti ndon'hon'qaha'*, I saw the men and women. *Tanē'ks haya'ndo'* (Bk.), a Biloxi man (= *Ta'nē'ks anyato'*). (Also 8: 20; 9: 1, 3, 5; 10: 1, 4, 7, 19, 20, 25, 27, 28; 11: 1, 2, 4, 6; 14: 10; 15: 5; 16: 1; 17: 24; 18: 1.)

Bayū's, the Biloxi name for the town of Bunkie, Avoyelles Parish, La (p. 122: 21).—*Tanyi'ñkiyan ti' tcina'ni ko' iti'ke na'*, *Ba'yūsyān'*, 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 Om'ti ya'ndi*, the Bear went to gather young canes (2: 17). *a'nde a'on de' ha'n axo'g kiduni' tci'na yi'ñki da'*, when he had been gone a long time, he gathered a very few young canes (2: 17, 18, 19).—*dad'*, to gather, collect, as cotton, young canes, etc. (*i'dadi, nda'di; datu', i'datu, ndatu'*). *pi'a'to nda dande'*, I will pick cotton. *e'ya'n ki'diha'n kiduni' da' teakta'ke ha'maki*, when we reached home he gathered a lot of young canes and hung them up (2: 2, 3).—*kida'di*, to gather or collect, as cotton or young canes, for another (*ya'kida'di, a'xkida'di; kidatu', ya'kidatu', axkida'tu'*). *kida*, picked (off) (31: 3). *ñku'kidadi*, I gather (23: 4). *ato' niska' kúda' mant kú de' yč*, he picked up the small potatoes and moved them away (p. 149: 13).—*ukida'di*, to pick up an object (*yu'kida'di, ñku'kida'di*). *ukida'*, pick it up!—*ká'dúkúda'da'da*, to pick or snatch up several small things in quick succession, as a hen in eating (*i'ká'dúkúda'di, xká'dúkúda'di*). (Also 14: 16, 20, 21; 21: 1; 28: 7, 8, 15, 16, 51, 53, 249, 251.)

daha', pl. objective fragment pronoun for all three persons: them, you, us.—*ewande' kuya'ndahani'*, he or she hates them. *ewe yu'ke' ko kuya'xtudahani'*, they hate them. *dao'n*, them (pl. obj.). *si'ño' ita'dao'n*, they (your) boys (p. 132: 11, etc.).—*ha* instead of *daha*: *iñkte' dande'*, I will hit thee; *iñkte'ha dande'*, I will hit you (all). *nyiku dande'*, I will give it to thee; *nyiku'ha dande'*, I will give it to you (all). *ema'n, iyotu'ha na'*, beware! they might shoot you (pl.?).

daka.—*arpada'karti'*, to be intelligent, smart (*aya'xpada'karti', ñkaxpada'karti'*). *arpada'karti' pi'hedi'din*, he ought to be smart.—*ka'xpadaka'xtini'*, not intelligent, dull, slow-witted (*ka'ya'xpadaka'xtini', ñka'xpadaka'xtini'*).

daki, dag, tûki, tûg, to stick, adhere, be glued.—*añksi adaki*, arrow feathers, "glued on arrow" (?). *ada'go'ni'*, to glue on arrow feathers (*aya'dago'ni', ñka'dago'ni'*). *akútyi' ada'go'ni*, a

picture, a portrait (?). *a'nyá'dago'ni'*, a doll, "small man made" (?) (Also p. 166: 21).—*a'dustáki'*, to adhere or stick to. *ayi'dustá'ki*, it sticks to thee (or you). *aya'ndustáki*, it sticks to me (see *tspa'n*). *do'xa adustágo'ni*, a button, buttons. *do'xa adustágo'n tpuhi*, buttonholes.

dakxo'pi, to cut off.—*kidakxo'pi*, (he) cut it off from it (10: 16).

daxka', rough.—*a'ktu daxka*, a toad.

dande', or da'nde, will, shall, in assertions and questions (cf. *xo*).—*wite'di ko imahi'w dande', haha'diya'n*, he will paddle (or, row) the boat to-morrow. *teya' dande'*, he will kill it, he is going to kill it (as a hog) at the proper time. *wite'di ko yi'mahi'w da'nde naha'diya'n*, will you paddle (or row) the boat to-morrow?—*dande'* sometimes refers to a perfect future, "was about to" (in the past); *to'hana ñku' dande'*, I was (then) about to be (or, on the point of) coming hither yesterday.—*dande* always changes final "e" of the preceding word to "a": *a'duti ta'dande'* (not *a'duti te'dande'*), he will be hungry. *nda'dande'*, I will go.—*ya'nda hi*, you shall be so (20: 48). *ha'nda (hi)*, he should be (22: 10). (Also 8: 21; 9: 3, 6; 10: 12; 28: 160.)

da'ni, three.—*da'ni tci' himki'*, three (animals) are reclining together, or, one (book) is lying on two others. *da'niya'w tci'di'*, to place a third (book) on a pile. *toho'xk dan'i ko xkuku'ondaha'*, I give three horses to each (man). *ñko'dani'*, I did it thrice. *pi'ato' ntu' dan'i*, I put the cotton in three places.—*da'nhud'i (dani+ahud'i?)*, "three bones (on the other hand?)" eight.

das.—*daswa'*, his or her back (*i'daswa', ndaswa'; da'swat', i'daswat', nda'swat'*).—*daswa' apana'n*, his entire back (cf. the Hidatsa, *adatsa, a'dçatsa*, behind).—*in'dasko'ni'*, to have his back to it. *ayi'n'dasko'ni'*, you have your back to it. *ñkin'dasko'ni'*, I have my back to it. *nyin'dasko'ni'*, I have my back to you. *yañkin'dasko'ni'*, he has his back to me. *hi'yañkin'dasko'ni'*, thou (you) have your back to me. (Also 20: 1; 28: 240, 256.)

da'wo, here; hither (probably formed by metathesis from *dowa'*—see *do*).—*ahēdē' da'wo hu'kañko'*, come hither now. *da'wo hu'di*, he is coming hither.

daⁿ, to hold, take.—*dan^x kiⁿ'hīn'*, (he) took and brought (31: 28; p. 153: 30, 31).—*ayan^w dan^xku* (or, *ayan^w dan^wxku* *tcu'*), to go after firewood (*ayan^w i'dan^wxku*, *ayan^w ndan^wxku*; *ayan^w dan^wx-kutu'*, *ayan^w i'dan^wxkutu'*, *ayan^w ndan^wx-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'wīlēxti' hena'ni de' kiķē', ēdi', a^wyadi si' naskēxti' kitoⁿni de' o^wknē' ētuxa'*, though he used to go very early every morning, etc. (3: 2, 3). *da' oⁿni'*, he is going (*ida' oⁿni'*, *nda' oⁿni'*). *da'oⁿni^tu'* (sic), they are going. *dē' taho'*, he went and fell (perhaps he went flying through the air and at last fell on his feet) (1: 21). *yahē'yanⁿ dē' siⁿ'hiⁿxkaⁿ'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *a'nde a'oⁿ dē' hanⁿ*, when he had been gone for some time (2: 17). *kiya' kīpana'hi dē' hanⁿ*, when he had turned and gone back again (2: 20). *ason^w poska' dē xē'hē hanⁿca'*, *haxx'di Tcē'tkanadi'*, when the Rabbit went to a brier patch and sat there, he was angry (2: 28).—*de'di*, to go, depart (*ide'di*, *nde'di*; *a'de* (3 pl.)). *iñka-tiyā^w iñksiyo' a'hiⁿa'tsi de'di*, my husband went to sell meat. *Taⁿyi'iñkiyanⁿ de'di*, he went to Lecompte. *to'hana (ko)nde'di*, I went yesterday. Futures: *da' dande'*, *i'da dande'*, *nda' dande'*; *ada' dande'*. *de'di na'* (said by one in the house to one out of doors), he has gone. *nde'di na'* (said by one out of doors to one in the house), I am going. *de'di ha'nūⁿ* (said when speaker and the one addressed are both in the house, or when they do not perceive the act of going), perhaps he has gone, perhaps he is going. *ni' nde'di*, I am going to walk about. *ti'wo de'di*, he went abroad (2: 11). *tcē'tkana' kītcu'di mi'xyi de'di*, when he (the Bear) had put down (the young canes) for (before) the Rabbit, he started off to go in a circle around him (2: 18).—*dusi' dehan^w kyūkihiⁿ' tea-ķedi'*, take it off (the nail), and then

go and return it to the place and hang it up. *akūtxyi' dusi' dehan^w teaķedi'*, take the book and go to hang it up on the nail.—*deyē'*, to send off (*de'hayē*, *de'hūñķē*). *akūtxyi' kikoⁿni' deyē'*, to write a letter and send it to some one. *ayi'hīnⁿ yañka' nde'knē*, I went when (shortly after) you came. *a'yihī'nt nde'di*, I went when you came. *a'yihī'nt nde'knē*, I went at the moment that you came. *iñhī'nt nde'knē*, I went at the moment that he came. *nķihī'nt de'knē*, he went at the moment that I came. *ayi'hīnⁿ yañka' nde' o^wknē*, I had already gone when you came. *e'yanⁿ nķihīnⁿ yañka' de o^wknē*, he had already gone when I reached there. *da' uⁿni'*, he is going. *i'da uⁿni'*, are you going? *nda' uⁿni'*, I am going. *axo'g duni' da de'di On'ti ya'ndi*, the Bear went to gather young canes (6: 4). *a'kta dedī'*, to go straight across (= *akta de a'kiduxē*). *a'yixya^w a'kta nde'nka'-kīdusta' dande'*, I will go straight across the bayou. *e'yanⁿ hi' xyāⁿ kiya' de o^w-knē ētuxa'*, when he (the Rabbit) reached there, he (the Sun) had already gone again. *e'yanⁿ nķihīnⁿ xyāⁿ de o^w-knē*, he had already gone when I arrived there. *de' heyāⁿ'hīn'*, he departed (and) arrived there. *ema^w, i'da na'*, beware lest you go! (or, do not go!) *e'wānda' xo*, I will go further if . . . *e'wa ide'di*, did you go further? *yañķimⁿ x nda'*, release me and I go, let me go. *yañķimⁿ-xtu' nķa'da*, release us (sic) and we go, let us go. *i'ñkidaha' a'de*, release them and they go, let them go. *de'di xyi pi' na*, if he would go, it would be good. *ide'di xyi pi' na*, if you would go, it would be good. *e'yanⁿ ndedī'*, I went thither (by command or permission). *e'yanⁿ nde'di na'*, I went thither (of my own accord). *e'yanⁿ nde'di xyē'*, I went thither at any rate (whether he wished it or not). *e'yanⁿ nda' dande' xyē'* (or *xyēxo'*), I will go thither at any rate (even if against his will). *e'yanⁿ nda' oⁿni ha'nūⁿ*, or *e'yanⁿ nde'di ha'nūⁿ*, perhaps (or, I think that) I am going thither (but I am uncertain). *a'diknē*, they have (already) gone. *ama' pxi'-di*, *oxpa' a'diknē*, they rooted up the ground, devoured (the roots), and have

gone. *dě'xně*, (he) was going (7: 9). *kidě'xne*, he was going home (7: 10). *kipäktä' adě'haně*, they have gone (by) in even ranks: said of many men, horses, etc. *nķĩsu' pũtsa' dě'xtca*, the sharpness of my teeth is all gone. *ndě'di xyam*, I must go. *ude'tu xyam*, we must go. *witedi ko' Tawji'ņķiyam ndě'di kiknu'ni*, I may go to Leconte to-morrow. *ndě' hĩndon'hi xyo', wite'di ko*, I will go to see you to-morrow. *uksani' nda' dandě'*, I will go very soon. *son'sa duxta' dedi'*, to take a book or other large object off another, or from a pile. *xa'nina'ti dedi'*, it (a heavy log, hoghead, etc.) rolls over and over in one direction. *no'w' dedi'*, to throw an object away. *čkan' Tečkanadě' on'ca*, then the Rabbit departed (in the past) (2: 31). *dě'di čuxa' Tečkanadi'*, they say that the Rabbit departed (3: 15). *o'kāk dě'di*, he went fishing (6: 4). *č'ti toho' dedi'*, to pass here (*č'ti toho' idě'di*, *č'ti toho' ndě'di*). *ha'xahě dě'di Tečkanadi'*, the Rabbit went off laughing (1: 21). *klehĩya'*, I send you into it (again?), I throw you into it. *ason' kde'hĩya na'*, I (will) throw you into the briers (1: 18). *ayĩ'sihĩ'xti ko*, *ason' klehĩya' xo'*, if you are in great dread of briers, I will throw you into them (1: 19) (note use of *ko=ro*, contingent action). *dě'kiyě*, to send it off or to another (*dě'yakiyě'*, *dě'harkiyě'*; *dě'kiyětu'*, *dě'yakiyětu'*, *dě'harkiyětu'*). *akĩtxy' nateka' nķon' dě'hĩņķiyě'*, I have made a short letter which I send to you (4: 1).—*ka'de*, to go; to be going thither at this moment (?) (*ika'de*, *xka'de*; *ka'detu'*, *i'kadetu'*, *xka'detu'*; Futures: *ka'da dandě'*, *ika'da dandě'*, *xka'da dandě'*) (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; *nķade'*, I am going (at this moment), I am on the way thither; Futures: *kada' dandě'*, *kaya'da dandě'*, *nķa'da dandě'*. *tawji'ņķiyam kayide'di*, did you go to Leconte? (?) *tawji'ņķiyam kayida' dandě'*, will you go to Leconte?—*kide'*, to start back or homeward; to go or have gone home. *Tečkanadi' ko'xta'*, *yahe'yan' kide' x'e'hě*,

the Rabbit ran from (what he thought was) danger; he went back some distance and sat down (2: 17). *tawhĩxti' kide'*, running very swiftly he went homeward (3: 16; 6: 4). Before *han'*, *kan'*, etc., *kidedi* becomes *kide*: "*ha'ne taw' on'ni nķati' na'*," *č' han' kide' č'kan' Tečkanadi' t'wo dě'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). *ĩ'x kida'*, release him and he goes, let him go! (probably, let him go at once!). *kida' on'ni*, he was returning thither (3: 19). *xkida'on'ni*, I was going home (in the past) (7: 10, 14, 15).—*kide'di* or *kidedi'*, to go homeward; to have gone home (*ya'kide'di*, *xkide'di*). "*ason' taw'xti nķti na'*," *č'han' 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. *akĩ'duwa'xti' kida' on'ni*, he went to one side when he was returning thither. *e'wa kida'*, go further! *he han'ic kide'di*, when he said that, he went home (2: 10). "*eyan' hĩnta'*," *Tečkanadě' ki'ye han' kide'di*, he said to the Rabbit, "Go there," and went home (2: 10, 11; 3: 7, 24; 7: 7). *kide' ake'didaha'*, he crept up on them (8: 1). *č'ti toho' kidedi'*, to pass here on his way back or homeward (*č'ti toho' ya'kide'di*, *č'ti toho' d'xkide'di*). *hĩm'hĩn han' kide'di*, to have come and gone (*ayĩm'hĩn haya'kide'di*, *nķĩm'hĩn ač'kide'di*; *ĩ'm'hĩn ka'de*, *ayĩm'hĩn ika'de*, *nķĩm'hĩn xka'de*).—*kədə'ni*, not to go (*ku'yudě'ni*, *ndě'ni*). *wahu' xohi' idě-č'kan' ndě'ni*, I did not go because it hailed.—*nda'hi*, a case of "*hapax legomenon*," meaning not clear. *č'yĩnda'hi yuķě'di ko' ayandě' yuwa'yan' nda'hi haně'*, when they are hunting you I will go to the place where you are (2: 29, 31); so translated by Bj. and M., though "I will go" is generally *nda' dandě'* (query: Could *nda'hi* have been given by mistake for *nyĩn'dahi*, I seek you?).—*dě'xně*, he is going. *č'děxně*, you are going. *ndě'xně*, I am going (*idě'tu* and *ndě'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. *ayadēt'u*, you (a large number) go. *nka'de*, we (a small number) go. *nkadē'tu*, we (a large number) go. *ide'yīnki*, you get there ahead (28: 171). *kideya'ñkodaha*, let us get ahead of one another (28: 169). *de'oñkane'di*, (he) has gone already (7: 14). *deyi'ñkidaha'*, he got away from them (16: 9). (Examples are so numerous in the text that references are hardly necessary.)

de- or **te-**, a numeral prefix, used before cardinal numbers to form numeral adverbs denoting repetition of action.—*deso'sa'*, once. *deno'pa'*, twice. *deda'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'nsa'xēhe*, eleven times. *deohi'no'pa'xēhe*, twelve times. *deohi'dana'xēhe*, thirteen times. *deohi'topa'xēhe*, fourteen times. *deohi'ksana'xēhe*, fifteen times. *deohi'hiakū'xpa'xēhe*, sixteen times. *deohi'na'pahua'xēhe*, seventeen times. *deohi'da'nhua'xēhe*, eighteen times. *deohi'tckana'xēhe*, nineteen times. *deohi'no'pa'*, twenty times. *deohi'da'ni*, thirty times. *deohi'vītopa*, forty times. *deohi'kisa'*, fifty times.

dē.—*dadē'*, to chew (*ida'dē*, *ndadē'*; *dadēt'u*, *ida'dēt'u*, *nda'dēt'u*).—*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' xayē'*, to bolt down food (without chewing it) (*ku'yuda'deni' ina'yē*, *nda'deni' unna'yē*). *ya'ni kūda'deni'*, not to chew tobacco.

de (P).—*kūdeni'*, or *kū'dini'*, “not clean,” soiled, blackened (*i'kūdini'*, *ū'ñkukū'dini'*; *kū'dinītu'*, *i'kūdinītu'*, *ū'ñkukū'dinītu'*). *kū'dinītu' xayē'*, they are soiled. *ū'ñkukū'dinītu' xayē'*, 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 *xa'*): *patē'tcudi*, to pull off (see

tc.—(2) Used as a causative ending (=yē) (*hayedi*, *hañkedi*; *čtačahedi*, *kai'tcedi*, *ksedi*, *pxwēdi*, *xiywahēdi*, *xuwahedi*, *sahēdi*, *tcadedi*, *tcisedi*, *tcīnasedi*, *toxtuxēdi*, *uktēdi*, *yaxdočedi*, *sadedi*, *sūsidedi*, *taxtaxwedi*, *tcakēdi*, *xo'nhedi*, *uwāsēdi*. (See -ni.)

di, a sign of the agent, the nominative sign (6: 17, 18; 7: 1, 3, 10, 13, 15). (See *ka'*).—*Tečtkanadi*, The Ancient of Rabbits.

dī, when.—*unatē'ktē di hakū'nūki*, when he dodged, he got out from it (2: 26).—*dixyīn* (12: 3, 5, 6; 13: 4; 14: 4).

dix.—*dixyi'*, to urinate (*i'dixyi*, *ū'ñkadixyi'*).—*had'xi*, urine. *had'xtciya'*, the bladder.

dixi, to catch up with.—*kidixi'yētu*, they caught up with him (27: 3).

di'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*?).

diti', to dance (*i'diti*, *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'ditēni'*, not to dance (*kū'yuditi'ni*, *ndi'tēni'*). *ndi'tēni' dandē'*, I will not dance.

di'.—*ekē'xyi dīn ida' hi ko*, well! why don't you go? (p. 160: 25). (Also p. 160: 26, 27, 28, 29, 30, 31.)

do.—*dowa'*, in this direction, this way, to this place (cf. *da'wo*).

do'di, the throat (*ido'di*, *ndo'di*; *doxtu*, *idoxtu*, *ndoxtu*).—*do'di uxwi'*, his throat is dry, he is thirsty (*ido'di uxwi'*, *ndo'di u'xwi*). *do'di uxwo'*, his throat was dry, he was thirsty (*ido'di uxwo'*, *ndo'di uxwo'*). *dodi' 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).—*dodiyay'*, his throat (Bk.) (*i'dodiyay'*, *ndo'diyay'*).—*doti'*, the neck, his or her neck (*i'doti*, *ndo'ti*), probably the same as *do'di*. *dodihē'*, neck feathers (see *hē'*).—*do'daniyē'* or *doda'yē*, the gullet, esophagus, throat; his or her throat, etc. (*i'dodaniyē*, *ndo'daniyē*) Bk. seemed to distinguish between the

throat (*dodiyān*) and the gullet (*dodaniyē*), but the former perhaps means the neck. *doda'yē pīnī'*, "gullet hangs (on)," a necktie.—*doxtaṅka'*, his Adam's apple (*i'doxtaṅka'*, *ndo'x-taṅka'*).—*dotcaṅka'*, the tonsils, his tonsils (*i'dotcaṅka'*, *ndo'tcaṅka'*). (*do'tcaṅka*, "forked" ?), "forked part of the throat."—*doḵoxē'*, his or her hard palate (*i'doḵoxē'*, *ndo'ḵoxē'*).

do'hi, anything rubbed or smeared, as butter or molasses.

doxpē', **toxpē'** (26: 11, 12), cloth; a shirt or coat.—*doxpē' tcaḵedi'* (= *doxpē' xēheyē'*), to hang up a coat on a nail or post (also 19: 14, 16; p. 120: 13, 14, 17, 18). *do'xpē hīnyehī'*, cloth. *do'xpē naskē'*, "long cloth," a coat. *do'xpē naskē' patckē'*, to pull off a coat. *doxpē' naskē' patckē' xēheya'*, pull off your coat (and) hang it up! (m. sp.). *do'xpē nask oṅni'*, to put on a coat (*do'xpē nask ayoṅni'*, *do'xpē nask nḵoṅni'*). *do'xpē naskoṅkaṅ* (feminine imperative). *do'xpē naskē' kī'nitā'xti*, the coat is too large for him. *do'xpē naskē' kī'yīnḵi'xti*, the coat is too small for him. *do'xpē na'skē nītanī'*, "large long coat," an overcoat. *do'xpē tī'du'xka*, *doxpētī' dēdu'xka'*, *do'xpē tī'duxka'*, *do'xp tēdu'xka'*, a man's shirt, a woman's loose sacque (differs from the *doxpē* naskē and the *ptḵ ats san*). *do'xpē tēdu'xka nī'ḵi*, *nīndoxpē' oṅni' nedi'*, "he is without a shirt, he has on his pantaloons alone," he is stripped to the waist. *doxpa'saṅhiṅ* (= *doxpe* + *asaṅhiṅ*), sleeves of a coat, shirt, etc. *doxpa'saṅhiṅ' pa'xaxahī'*, to pull up or roll up the sleeves. *doxpē' tūkma'g oṅni'*, "under cloth or dress," a skirt or petticoat. *doxpē' axkoṅni'*, the lining of a garment. *doxpa' a'dustū'g oṅni'*, a button, buttons (*doxpē* + *adu-stūki* + *oṅni*), "what adheres to a garment." *doxpa' a'dustū'goṅni' tpuhī'*, buttonholes. *uṭuxpē'*, *udoxpē'*, clothing (generic), a robe of skin. *oṅtahi uṭuxpē'*, a bearskin robe. *tahi uṭuxpē'*, a deerskin robe. *teḵkahi uṭuxpē'*, a rabbit-skin robe. *tmoṭkahi uṭuxpē'*, a robe of wildcat skins.

doṅ (?) (16: 6).

doṅ.—*doṅhi'*, to look at, see (*i'doṅhi*, *ndoṅhi*, or *ndoṅhi'*; *doṅxtu'*, *i'doṅxtu'*, *ndoṅ-*

xtu, or *ndoṅxtu'*).—*nyidoṅhi*, I see you. *i'yaṅdoṅhi*, you see me. *yaṅdoṅhi*, he sees me. *ndoṅhi te' nīkī'*, I do not wish to see him. *nyidoṅhi te' (=na)*, I wish to see you. *emaṅ*, *idoṅhi na'*, beware lest you look at him, do not look at him! *dusasa' doṅhi'*, tear it here and there and look at it! *nde' hīndoṅhi xyo'*, *wīle'di ko*, I will go to see you tomorrow. *wīle'di ewa' ko yaṅdaṅ hu'*, come to see me day after to-morrow (*daṅ=doṅ*). *doṅhi oṅ*, or *doṅhoṅ*, he did see it (in the past) (*idoṅhi oṅ* or *idoṅhoṅ*, *ndoṅ hi oṅ*, or *ndoṅhoṅ*). *doṅhoṅknē'*, to have already seen it (*i'doṅhoṅknē'*, *ndoṅhoṅknē'*). *doṅhoṅxa*, to have seen it in a remote past (*i'doṅhoṅxa*, *ndoṅhoṅxa*). *toho'xk noṅpa' da'ni ha ndoṅhoṅdāha'*, I saw two or three horses. *aṅya'di noṅpa' da'ni ha ndoṅhoṅdāha'*, I saw two or three men. *aṅyaṭo' aṅxti yaṅ ndoṅhoṅ*, I saw a man and a woman. *toḵaḵa' wa'k yaṅ ndoṅhoṅ*, I saw a horse and a cow. *aṅyaṭo' yīhī'xti aṅxti' yaṅ yīhī'xti ndoṅhoṅdāha'*, I saw the men and women. *yī'ndoṅha' kīkna'ni snīsni'hi*, I may see you by the time that autumn comes (4: 3). *ndoṅhi'*, I have seen it. *ndoṅxt oṅ*, we have seen it (in the past) (5: 9). *yīdoṅhi*, he sees you (sing.). *yīdoṅxtu*, they see you (sing.). *doṅhidakta'*, look! (m. to m.?). *hewa' de' doṅhi'*, go to that place (and) look! *tewa' hu' doṅhi'*, come this way and look! *tuka' doṅhi'*, look that way! *dowa' doṅhi'*, look this way! *ḵaṅḵoṅni' doṅhi' tēdedī' tūxa'*, they say that he departed, as he wished to see the trap (3: 14). *doṅhi hi*, to see how it is (s.). *doṅxtu hi*, they see (pl.). *paṅhiṅ' utoho' doṅ'xka*, see how it is to lie in the sack (fem. sp.). *paṅhiṅ' utoho' doṅ'xkaṅḵo'* (male sp.). *paṅhiṅ' nḵetoho' ndoṅhi xo'*, I will lie in the sack and see how it is. *paṅhiṅ' nḵetoho' ndoṅ'xka*, let me lie in the sack and see how it is. *udunahi'*, he faces (the door) (p. 136: 20). *ayū'duna'hi*, did you face (the door)? (p. 136: 21). *nḵu'dunahi'*, I face(d) (the door) (p. 136: 22). *nyū'dunahi'*, I face(d) you (p. 136: 23). *wīle'di ewa' ko yaṅdaṅ hu'*, come to see me day after to-morrow. *yī'ndoṅha*, we see you (4: 3).

don'daha', to look at them (*i'dondaha'*, *ndon'daha'*; *don'xtudaha'*, *i'don'xtudaha'*, *ndon'xtudaha'*). *ema' ido'daha' na'*, beware lest you look at them, do not look at them! (Bk., M.). *yi'dondaha'*, he saw you (pl.). *nyi'dondaha'*, I saw you (pl.). *yi'don'xtu'daha'*, they saw you (pl.). *nyi'don'xtu'daha'*, we saw you (pl.). *ya'dondaha'*, thou (you) saw us. *ya'don'xtu'daha'*, you (pl.) saw us. In one instance, M. gave *yi'dondaha'*, "we see you;" but this must have been owing to a misunderstanding. In like manner, for *yi'dondaha'* (5: 2), read, *nyi'dondaha'*, I see you (pl.). *in'xkido'hi'*, to see himself, to look at himself (*yi'xkido'hi'*, *nki'xkido'hi'*; *in'xkido'xtu'*, *yi'xkido'xtu'*, *nki'xkido'xtu'*). *kido'hiyè*, to show an object to another (*kido'hihayè*, *kido'hihūñkè'*). *kido'hiyè*, I show it to you. *kido'hiyañkè'*, he shows it to me. *kido'hiya'ñk pi'hèdi*, will he show it to me? *tohana'k ya'kido'hiyañkè'*, you showed it to me yesterday. *kido'hiyañka'*, show it to me! *akido'hi* (?), to be looking at one another. *a'kido'xtu'*, they looked at one another (?). *a'kido'xtu xa'*, we are all looking at one another (N. B.: *hitu* and *hi'ntu* become *xtu* in the plural; *xa* is usually a sign of past time). *don'xèhè'*, "sits to see," the sights of a gun. *on'dohonni'*, "what is used for looking at or seeing," a mirror. *ondohon'xwudati'*, "to see with light from outside," window glass.—*u'dunahi'*, to face an object or place (*ayu'dunahi'*, *nku'dunahi'*). *nyu'dunahi'*, I face you. *aye'wi ko u'dunahi'*, he faces the door. *yañku'dunahi'*, he faces me. *hi'yañku'dunahi'*, thou (you) face me (also 14: 26). *ka'dohonni'*, not to see, to be blind (*kaya'dohonni'*, *nka'dohonni'*; *ka'dohon'tuni'* (= *ka'don'xtuni'*), *kaya'dohon'tuni'*, *nka'dohon'tuni'*). *si'no' ka'dohonni' ido'ho'*, did you see the blind boy? *ndon'ni*, I have not seen him or her. *ndon'ni xya'*, I have not yet seen him or her. *kudo'ni*, not to see it, her or him (*ku'yudo'ni*, *ndon'ni*; *kudo'tuni'*, *ku'yudo'tuni'*, *ndon'tuni'*). *nyidon'ni*, I do (or did) not see you. *ku'ya'*

ndon'ni, he (or you) did not see me. *kudo'dqhani'*, not to see them (*ku'yudo'dqhani'*, *ndon'dqhani'*; *kudo'dqaha'tuni'*, *ku'yudo'dqaha'tuni'*, *ndon'dqaha'tuni'*). *nyidon'dqhani'*, I do not see you (pl.). *nyidon'dqaha'tuni'*, we do (or did) not see you (pl.). *ku'ya'ndon'dqhani'*, he or you do (or did) not see us. *ku'ya'ndon'dqaha'tuni'*, they or you (pl.) do (or did) not see us. *ka'don'xtuni'*, they are blind.—*adon'hin'*, his or her face (*aya'don'hin'*, *ññka'don'hin'*; *a'don'xtu'*, *aya'don'xtu'*, *ññka'don'xtu'*). (Also 10: 7; 14: 16, 18, 22; 17: 3, 9, 12, 16; 19: 17; 20: 23, 39; 22: 3, 9; 23: 6; 24: 3, 5, 13; 25: 2; 26: 20, 41, 75, 80, 82; 28: 33, 59, 66, 69, 75, 132, 134, 135, 164, 166, 188, 192, 207, 246; 29: 1, 30, 37, 41; 31: 20, 34; p. 166: 10, 11, 12, 13, 14, 15, 16.)

du-, prefix indicating action by means of the hands.

du, to go around, to circle, to wrap.—*adyè* (masc. word), to wrap a cord, etc., several times around an object (*adu'hayè'*, *adu'hūñkè'*). *aduhin'yè*, I wrap it around thee. *aduyañkè*, thou dost wrap it around me. *adu*, (he) went around it (7: 2). *adudu'di*, (it) was flying around and around (28: 62).—*adu'yaxa'* (fem. word), to wrap a cord etc., several times around an object (said to a female) (*adu'hayaxa'*, *adu'hūñkaxa'*).—*adu'di* (= *apèni*), to go around or wrap around an object (*aya'dudi*, *nka'dudi*; *adutu'*, *aya'dutu'*, *nka'dutu'*) (7: 5).—*adu'son'sa'* (= *adudi+son'sa*), to wrap a cord once around an object (*ayadu'son'sa'*, *nkadu'son'sa'*). *nyadu'son'sa'*, I wrap once around you.—*duwè'*, to untie, unwrap (*i'duwè*, *ndu'wè*). *kiduwè'*, to untie another, as by his request to untie his property (for him) (*ya'kiduwè'*, *axkè'duwè'*; *kidu'wètu'*, *ya'kiduwètu'*, *a'xikiduwètu'*). *nyi'kiduwè'*, I untied you. *nyikiduwè'*, I will untie you. *ewande'* *ya'xkè'duwè'*, he untied me. *ayindi'* *ya'xkè'duwè'*, you untied me. *ndohu'* *ya'xkè'duwè'*, come right to me (and) untie me! (3: 21).—*aduhi'*, a fence. *aduxta'ti aduhi'*, a rail fence. *hayiñki'* *aduhi'*, a stock fence. *aduhi' ndosa'*

hin tohoxka' siw' hin ne'di ndonhi', I see (or, saw) the horse standing on this side of the fence. *aduhi' sañhin'yan sin'oto' yaoñ'ni ne' inaxe'*, did you hear that boy who is (stands) singing on the other side of the fence? *aduhi' ndosañ-hin waka' ne' a'paxye'di*, this cow on this side of the fence is apt to (or, prone to) gore. *aduhi' e'usan'hin waka' ne'yan ka'paxye'ni*, that cow (standing) yonder on the other side of the fence does not gore. *aduxtea'ti*, a rail, rails. *aduhi yin'ki'*, a garden. *duhin'ki'* (contraction of last). *du'hie'pi*, a gate (*aduhi + ayepi*).—*a'xkidoñ'ni'*, a man's breechcloth belt, a belt. *axkidoñ' apxa'di*, to put a standing object in the belt (*axkidoñ' a'yupxa'di*, *axkidoñ' uñkpxa'di*; *axkidoñ' apxatu'*, *axkidoñ' a'yupxatu'*, *axkidoñ' uñkpxatu'*). *axkidoñ' kida'mañkye' xon-he'di*, to put a horizontal or long object, as a knife, etc., in the belt (*axkidoñ' kida'mañkye' xon'haye'di*, *axkidoñ' kida'mañkye' xon'hũñke'di*). *axkidoñ' xon-he'di*, to put a cv. object, etc., in the belt (*axkidoñ' xon'haye'di*, *axkidoñ' xon'hũñke'di*; *axkidoñ' xon'hetu'*, *axkidoñ' xon'hayetu'*, *axkidoñ' xon'hũñketu'*). *axkidoñ' teu'di*, to put a number of small objects in the belt (*axkidoñ' i'teudi*, *axkidoñ' uñkteu'di*; *axkidoñ' teutu'*, *axkidoñ' i'teutu'*, *axkidoñ' uñkteutu'*). (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*.)

dũhoñ'ni.—*isi' si'di dũhoñ'ni*, to have the hand, foot, etc., numb or asleep (p. 149: 24).

dũk-, prefix indicating action as in hitting or peeling.

duka, to peel off the bark (28: 57).

dũkũtcũpa.—*a'dũkũtcũpañ'*, 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.—*tũdũdus'e'di*, 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).

du^a or **tita^a**.—*iñkũdũtan*, I urge you on (17: 20). *kũdũtan'daño'*, she sent them off (26: 38). *kũdũtan'*, (she) urged him on (29: 15) (rather *akũdũtan'ni*). *teuñk a'kũtũtan'ni*, he set the dog on him (p. 147: 2). *teuñk aya'kũtũtan'ni*, did you set the dog on him? (p. 147: 3). *teuñk ñka'kũtũtan'ni*, I set the dog on him (p. 147: 4). *ya'ñkũdũtan'tu kañ xkũde'di*, they started me homeward (p. 159: 14). *kũdũtan'k de'di*, he set the dog on him (B) and then he (B) went (p. 166: 1). *a'kũtũtan'tu*, they set him on (11: 4). (Also p. 159: 15, 16, 17; p. 166: 2, 3.)

e, the aforesaid: refers to some antecedent expressed, not implied.—*Tañyan' han'ya' te'ina'ni ko' Tan'yi'ñkiyan han'ya' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *ñka'diyan e' ande'*, my father he (the aforesaid) moves, or, I have a father. *ñka'diyan e' mañki'*, my father he reclines, I have a father. *ñkoñ'ni e' ande'*, my mother she moves, or, I have a mother. *ñkoñ'ni e' nañki'*, my mother she sits, or, I have a mother. (Also 9: 4).—*e'di: tañ 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'yih'i*, *e'yan ñkiki'*) [The plurals given for this verb may be those of *inhin'*: *e'yan in'hin'*, *e'yan a'yin'hin'*, *e'yan ñki'hin'*]. *e'yan hi' xyan' kiya' de on'knẽ' tũxa'*, when he reached there, he (the Sun) had already gone, they say (3: 11, 12). *e'yan ñki'in'hin' xyan' de on'knẽ'*, he had already gone when I arrived there. *xkiton'ni e'yan ñkih'in' xyo*, I will reach there first (3: 16). *eyan' hi ha' kikiñno'*, when he reached there he spoke to it (1: 11). *ekañ Toweyan' eyan' hi*, then the (distant) Frenchman arrived there (1: 15; 2: 3). "*eyan'hin'a'*," *Te'itkana' ki'yehañ' 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 ñki'in'hin'*; *e'yan im'atu'*, *e'yan a'yin'atu'*, *e'yan ñki'in'atu'*). *wite'di ko e'yan ñki'in'atu' dande' Ba'yusyan'*, we shall reach Bunkie to-morrow. *e'yan ñkih'in' yañka' de on'knẽ'*, he had already gone when I reached there. *e'yan ñkih'in' yañka' te*

on' mañki', "I reached there when dead made he lay," he was already dead when I reached there. *ta'nikiyav' eyav' inhin'*, he was the first one to reach there. *e'yan kidi'*, to reach there, his home (2: 18) (*e'yan yakidi'*, *e'yan xkidi'*; *e'yan kinhin'*, *e'yan yakihin'* (instead of *e'yan ikin'hin'*), *e'yan xkinhin'*). Futures: *e'yan kidi' dande'*, *e'yan yakidi' dande'*, etc.). *e'yan ki'dihan' kiduni' da teakte'ke ha'maki*, when he reached home, he gathered a lot of young canes and hung them up (2: 2, 3). *e'yan kide'di* (by analogy=Ø, *edi gēe*, but given as=Ø, *iēe*), to go or to have gone to a particular place (*e'yan ka'yide'di*, *e'yan nde'di*, pl., *e'yan a'de(±tu')*, *e'yan kayade(±tu')*, *e'yan nka'de(±tu')*). Futures: *e'yan kida' dande'*, *e'yan kayida' dande'*, *e'yan nda' dande'*; *e'yan ada' dande'*, *e'yan kayada' dande'*, *e'yan nka'da' dande'*). *e'yan nde' xana'*, I can go thither (if I wish: masc.). *e'yan kye'ide'di*, to be going thither again (*e'yan kye'dedi*, *e'yan kiya'ndedi*; *e'yan kya'de*, *e'yan kya'yade*, *e'yan kiya'nka'de*). Futures: *e'yan kye'ida dande'*, *e'yan kye'da dande'*, *e'yan kiya'nda dande'*; *e'yan kya'da dande'*, *e'yan kya'yada dande'*, *e'yan kiya'nka'da dande'*). *e'yan ma'ñkiyē*, to leave or put a horizontal object (as a tool) there (*e'yan ma'ñkihayē*, *e'yan ma'ñkinñē*; *e'yan ma'ñkiyētū*, *e'yan ma'ñkiha'yētū*, *e'yan ma'ñkinñētū*) (cf. *ma*). *e'yan ma'ñkikiyē*, to leave or put a horizontal object there for another (*e'yan ma'ñkiha'kiyē*, *e'yan ma'ñkiha'xkiyē*; *e'yan ma'ñkikiyētū*, *e'yan ma'ñkiha'kiyētū*, *e'yan ma'ñkiha'xkiyētū*). *e'yan ma'ñkikiyē*, I leave it for you (you). *e'yan ma'ñkiyav' xkiyē*, he leaves it for me. *e'yan ma'ñkihiyav' xkiyē*, thou (you) leave it for me. *e'yan ma'ñkiki'dahayē*, to leave or put a horizontal object there for them (*e'yan ma'ñkiyaki'dahayē*, *e'yan ma'ñkihaxki'dahayē*). *e'yan ma'ñkiki'dahayētū*, they leave it for them. *e'yan ma'ñkiyaki'dahayētū*, ye leave it for them. *e'yan ma'ñkihaxki'dahayētū*, we leave it for them. *e'yan ma'ñkiyiki'dahayē* (?), he leaves it for you (pl.). *e'yan ma'ñkihiñki'da-*

hayē, I leave it for you (pl.). *e'yan ma'ñkiyiki'dahayētū* (?), they leave it for you (pl.). *e'yan ma'ñkihiñki'dahayētū*, we leave it for you (pl.). *e'yan ma'ñkiyav' xki'dahayē*, he leaves it for us. *e'yan ma'ñkiyav' xki'daha'yētū*, they leave it for us. *e'yan ma'ñkihiyav' xki'dahayē*, thou (you) leave it for us. *e'yan ma'ñkihiyav' xki'dahayētū*, ye (you) leave it for us. *e'yan kama'ñkiki'daha'yēni'*, not to leave or put a horizontal object there for them (*e'yan kama'ñkiyaki'dahayēni'*, *e'yan kama'ñkihaxki'daha'yēni'*; *e'yan kama'ñkiki'daha'yētuni'*, *e'yan kama'ñkiyaki'daha'yētuni'*, *e'yan kama'ñkihaxki'daha'yētuni'*). *e'yan kama'ñkiyiki'dahayēni'* (?), he leaves it not for you (pl.). *e'yan kama'ñkihiñki'dahayēni'* (?), they not for you (pl.). *e'yan kama'ñkihiñki'daha'yētuni'*, we . . . not . . . for you (pl.). *e'yan kama'ñkiyav' xki'dahayēni'*, he . . . not . . . for us. *e'yan kama'ñkiyav' xki'daha'yētuni'*, they . . . not . . . for us. *e'yan kama'ñkihiyav' xki'daha'yēni'*, thou . . . not . . . for us. *e'yan kama'ñkihiyav' xki'daha'yētuni'*, ye . . . not . . . for us. *e'yan kama'ñkiyēni'*, not to leave or put a horizontal object there (*e'yan kama'ñkiha'yēni'*, *e'yan kama'ñkinñēni'*; *e'yan kama'ñkiyētuni'*, *e'yan kama'ñkiha'yētuni'*, *e'yan kama'ñkinñētuni'*). *e'yan kama'ñkikiyēni'*, not to leave or put a horizontal object there for another (*e'yan kama'ñkiha'kiyēni'*, *e'yan kama'ñkiha'xkiyēni'*; *e'yan kama'ñkikiyētuni'*, *e'yan kama'ñkiha'kiyētuni'*, *e'yan kama'ñkiha'xkiyētuni'*). *e'yan na'ñkiyēni'*, to leave or put a cv. object, garment, etc., there (*e'yan na'ñkihayē*, *e'yan na'ñkinñē*; *e'yan na'ñkiyētū*, *e'yan na'ñkiha'yētū*, *e'yan na'ñkinñētū*) (cf. *na'ñki*). *e'yan kama'ñkiyēni'*, not to leave or put a cv. object, etc., there (*e'yan kama'ñkiha'yēni'*, *e'yan kama'ñkinñēni'*; *e'yan kama'ñkiyētuni'*, *e'yan kama'ñkiha'yētuni'*, *e'yan kama'ñkinñētuni'*). *e'yan na'ñkikiyē*, to leave or put a cv. object, etc., there for another (*e'yan na'ñkiha'kiyē*, *e'yan na'ñkiha'xkiyē*; *e'yan na'ñkikiyētū*, *e'yan na'ñkiha'kiyētū*, *e'yan na'ñkiha'xkiyētū*).

e'yaⁿ na'ñkíha'xkiyétu'). *e'yaⁿ na'ñkíhi'ñkiyè*, I . . . for thee (you). *e'yaⁿ na'ñkiyan'xkiyè*, he . . . for me. *e'yaⁿ na'ñkíhiyan'xkiyè*, thou (you) . . . for me. *e'yaⁿ kúna'ñkikiyèni'*, not to leave or put a cv. object, etc., there for another (*e'yaⁿ kúna'ñkíha'kiyèni'*, *e'yaⁿ kúna'ñkíha'xkiyèni'*; *e'yaⁿ kúna'ñkikiyè'tuni'*; *e'yaⁿ kúna'ñkíha'xkiyè'tuni'*, *e'yaⁿ kúna'ñkíha'xkiyè'tuni'*). *e'yaⁿ na'ñkiki'dahayè'*, to leave or put a cv. object, etc., there for them (*e'yaⁿ na'ñkiyakí'dahayè'*, *e'yaⁿ na'ñkihaxki'dahayè'*). *e'yaⁿ na'ñkiki'daha'yétu'*, they . . . for them. *e'yaⁿ na'ñkiyakí'daha'yétu'*, ye . . . for them. *e'yaⁿ na'ñkihaxki'daha'yétu'*, we . . . for them. *e'yaⁿ na'ñkiyiki'dahayè'* (?), he . . . for you (pl.). *e'yaⁿ na'ñkiyiki'daha'yétu'* (?), they . . . for you (pl.). *e'yaⁿ na'ñkihiñki'dahayè'*, I . . . for you (pl.). *e'yaⁿ na'ñkihiñki'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'ñkihiyan'xki'dahayè'*, thou . . . for us. *e'yaⁿ na'ñkihiyan'xki'daha'yétu'*, ye (you) leave a cv. object there for us. *e'yaⁿ kúna'ñkiki'daha'yèni'*, not to leave or put a cv. object, etc., there for them (*e'yaⁿ kúna'ñkiyakí'daha'yèni'*, *e'yaⁿ kúna'ñkihaxki'daha'yèni'*; *e'yaⁿ kúna'ñkiki'daha'yè'tuni'*, *e'yaⁿ kúna'ñkiyakí'daha'yè'tuni'*, *e'yaⁿ kúna'ñkihaxki'daha'yè'tuni'*). *e'yaⁿ kúna'ñkiyiki'daha'yèni'* (?), he . . . not . . . for you (pl.). *e'yaⁿ kúna'ñkihiñki'daha'yèni'*, I . . . not . . . for you (pl.). *e'yaⁿ kúna'ñkiyiki'daha'yè'tuni'* (?), they . . . not . . . for you (pl.). *e'yaⁿ kúna'ñkihiñki'daha'yè'tuni'*, we . . . not . . . for you. *e'yaⁿ kúna'ñkiyan'xki'dahayèni'*, he . . . not . . . for us. *e'yaⁿ kúna'ñkiyan'xki'daha'yè'tuni'*, they . . . not . . . for us. *e'yaⁿ kúna'ñkihiyan'xki'daha'yèni'*, thou . . . not . . . for us. *e'yaⁿ kúna'ñkihiyan'xki'dahayè'tuni'*, ye (you) . . . not . . . for us. *e'yaⁿ neyè'*, to leave or put a standing object or a number of small objects there (*e'yaⁿ ne'hayè*, *e'yaⁿ ne'húñkè*; *e'yaⁿ ne'yétu'*, *e'yaⁿ ne'hayétu'*, *e'yaⁿ ne'húñkétu'*) (cf. *nè*). *e'yaⁿ kúne'*

yèni', not to leave or put a standing object or a number of small objects there (*e'yaⁿ kúne'hayèni'*, *e'yaⁿ kúne'húñkèni'*; *e'yaⁿ kúne'yè'tuni'*, *e'yaⁿ kúne'hayè'tuni'*, *e'yaⁿ kúne'húñkè'tuni'*). *e'yaⁿ nekiyè'*, to leave or put a standing object or a number of small objects there for another (*e'yaⁿ ne'hakiyè'*, *e'yaⁿ ne'haxkiyè'*; *e'yaⁿ ne'kiyétu'*, *e'yaⁿ ne'hakiyétu'*, *e'yaⁿ ne'haxkiyétu'*). *e'yaⁿ ne'hiñkiyè'*, I . . . for you (thee). *e'yaⁿ ne'yan'xkiyè'*, he . . . for me. *e'yaⁿ ne'hiyan'xkiyè'*, you (thou) . . . for me. *e'yaⁿ kúne'kiyèni'*, not to leave or put a standing object or a number of small objects there for him (*e'yaⁿ kúne'hakiyèni'*, *e'yaⁿ kúne'haxkiyèni'*; *e'yaⁿ kúne'kiyè'tuni'*, *e'yaⁿ kúne'hakiyè'tuni'*, *e'yaⁿ kúne'haxkiyè'tuni'*). *e'yaⁿ ne'kidahayè'*, to leave or put a standing object or a number of small objects there for them (*e'yaⁿ ne'yaki'dahayè'*, *e'yaⁿ ne'haxki'dahayè'*). *e'yaⁿ ne'kidaha'yétu'*, they . . . for them. *e'yaⁿ ne'yaki'dahayétu'*, ye . . . for them. *e'yaⁿ ne'haxki'dahayétu'*, we . . . for them. *e'yaⁿ ne'yiki'dahayè'* (?), he . . . for you (pl.). *e'yaⁿ ne'hiñki'dahayè'*, I . . . for you (pl.). *e'yaⁿ ne'yiki'dahayétu'*, they . . . for you (pl.?). *e'yaⁿ ne'hiñki'dahayétu'*, we . . . for you (pl.). *e'yaⁿ ne'yan'xki'dahayè'*, he . . . for us. *e'yaⁿ ne'yan'xki'daha'yétu'*, they . . . for us. *e'yaⁿ ne'hiyan'xkidahayè'*, thou . . . for us. *e'yaⁿ ne'hiyan'xki'dahayétu'*, you (pl.) . . . for us. *e'yaⁿ kúne'kidaha'yèni'*, not to put or leave a standing object or a number of small objects there for them (*e'yaⁿ kúne'yaki'dahayèni'*, *e'yaⁿ kúne'haxki'dahayèni'*). *e'yaⁿ kúne'kidaha'yè'tuni'*, they . . . not . . . for them (*e'yaⁿ kúne'yaki'dahayè'tuni'*) (2 pl.). *e'yaⁿ kúne'haxki'dahayè'tuni'*, we did not put it there for them. *e'yaⁿ kúne'yiki'dahayèni'* (?), he . . . not . . . for you (pl.). *e'yaⁿ kúne'hiñki'dahayèni'*, I . . . not . . . for you. *e'yaⁿ kúne'yiki'dahayétu'*, they . . . not . . . for you. *e'yaⁿ kúne'hiñki'daha'yè'tuni'* *dandè'*, we will not put it there for you (all). *e'yaⁿ kúne'yan'xki'dahayè'*, he . . . not . . . for us. *e'yaⁿ kúne'yan'xki'dahayè'tuni'*, they . . . not . . . for us. *e'yaⁿ kúne'*

hiyaⁿxki'daha'yēni', thou . . . not . . . forus. *e'yaⁿkūne'hiyaⁿxki'daha'yētumi'*, ye (you) . . . not . . . for us.—*e'wa*, yonder, that (26: 82). *ewaxti'*, further (29: 34), still further. *aⁿya'di ewane' sanⁿhaⁿni'*, that man (further off) is strong. *to'hana' e'wayaⁿ*, day before yesterday. *ewanⁿya'di* (= *ewa* + *aⁿyadi*), yonder man, that man. *ewanⁿya'di yande' ka'wa*, who is yonder running man? *ewande'* (= *eve* + *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'danⁿ onⁿ ni'*, "he too did it," to do just the same, to repay an injury (*ayi'nthē'danⁿ ayonⁿ ni'*, *nⁿki'nthē'danⁿ nⁿkonⁿni'*). *e'we yuke'*, they (an. objects). *e'we yuke' ko kuyaⁿx-tuni'*, they hate him. *e'we yuke' pa ni'tata'ni xyē*, their heads are large. *e'weyukēhē'* or *e'we yuke'hē'*, they too. e, ē, to say.—*e'kanⁿ*, "*Ayi'ndi ko iya' nⁿkaⁿku'yaⁿ*," *On'ṭi 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., *Lamⁿo'ri ē'tu*, they say, Lamourie). *ka'wakē'tu* (= *kawak* + *ētū*?), what is it called?—*ē'di* or *ēdi'*, to say (*ē'ṭikiyē'di*, *ē'ṭūnⁿke'di*; *ētū'*, *ē'ṭikiyētū'*, *ē'ṭūnⁿke'ētū'*). *Lamⁿori ē'tu*, they say (or, they call it) Lamourie. *eⁿkanⁿ onⁿ poska' in'sihi'xti ma'nⁿki*, *ē'di*, then he (the Rabbit) said that he lay (=was) in great dread of a brier patch (1: 16).—*ē'hanⁿ* (ē + *hanⁿ*), he said it and . . . *ayi'n'sihi'xti ko' ason' kde'hinⁿya xo'*, *ē'hanⁿ Teētkana' 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' taⁿxti nⁿkat' 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'taⁿke'di*; *ē'takahetu'*, *ē'takayetu'*, *ē'taⁿketu'*). *ē'takaha' dande'*, he will say that. *ē'takaya' dande'*, you will say that. *ē'taⁿka' dande'*, I will say that.—*ē'taxkiye'di*, to have said it to him (*ē'ṭikiya'kiye'di*, *ē'tikaxkiye'di*).—*ē'taⁿke'hi*, I said it in that manner.

ē'taⁿke'hi yate nⁿkonⁿni', I did call it thus.—*ē'ṭikihē'di*, to say it or that, he says it or that (*ē'ṭikaye'di*, *ē'taⁿke'di*). *ē'ṭinye'di*, I said it to you. *ē'ṭiyaⁿke'di*, you said it or that to me.—"*ndoku yaⁿakiduwa*," *ina' ē'ṭikihe'di ē'tuxa'*, "come and untie me," said the Sun to him (3: 21).—*ē'tikahex onⁿ*, he said that all the time (*e'ṭikaye'dayoⁿ*, *e'ṭūnⁿke'x nⁿkonⁿ*, *ē'tikahexatu'* or *ē'tikahexontu'*, *ē'tikayezatu'* or *ē'tikayez ayontu'*(?)). *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. *Teētkana' On'ṭik*, "*Heyaⁿ-hinta'*," *ki'yehaⁿ kide'di*, the Rabbit said to the Bear, "go there," and went home (2: 2) (see *ka'hi*, *kūtī*). "*ū*," *kiyē'hanⁿ kiya' kīpana'hi dē' haⁿ, iⁿknē' On'ṭi ya'ndi*, the Bear said, "Oh!" and turned back again and went and vomited (2: 20). *kiye'di*, he said to him (6: 20).—*he*, to say it or that; to say it to him. "*inaye'yaⁿ*," *he' kanⁿ*, "*Aduti' ē'tuke' ko ndu'xni xa'na*," *ē'di Teētkanaadi'*, when he (the Bear) said, "you can swallow that," the Rabbit said, "I have never eaten that sort of food" (2: 20, 22). *he kanⁿ, ya'ndiyan tixixiyē' na'nⁿki Teētkana'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'*, *nⁿkedī'*; *hetū'*, *ha'yetu'*, *nⁿketū'*). "*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). "*xkida' dande'*," *nked'i' na*, I said, "I will go homeward" (referring to myself). "*kada' dande'*," *hetu' na*, they said "they will go." "*ikada' dande'*," *hayetu' na*, you (pl.) said, "you (pl.) will go." "*xkada' dande'*," *nketu' na*, we said, "we will go homeward (?)" (referring to ourselves). *tey'e' hetu'*, they say that he killed him. *tohana'k kide'di, hetu'*, they say that he went home(-ward) yesterday. *tche'dan' hetu'* (said to a woman or women); *tche'dan' hetu' nazo'* (to a man or men), how far, or, how long did they say that it was? *he han'ic kide'di*, he said that and went home, or, when he said that he went home (2: 10).—*On'ti yandi' he'di*, the Bear (the subject) said that (which precedes) (2: 6, 10, 12; 7: 13).—*he'tikahe'di*, to have said that (?) (*he'tikiye'di, he'ti'unk'e'di*; pl., *he'tikahetu'; he'tikiyjetu', he'ti'unk'etu'*).—*dede'*, speech, language. *ta'nëks han'ya' dede'*, the Biloxi language (= *ta'nëks han'ya' ade'*).—*hade'* or *hade'di*, to talk. *hade' pad'a'dça teedi'*, a great talker. *hade' kade' niki'*, a silent person: lit., without talking a language (Bj., M.). *hade' natcka'*, "to talk short," to speak a few words at a time. *any'a'di ne' hade'di*, the standing man talks.—*hadetcko'*, "to talk standing," to act as a crier, herald, or preacher, to preach, to proclaim (*haya'detcko', nka'detcko'*). *hadetcko' ti'*, "preaching house," a church (= *ya'nkode, yon kode ti'*).—*ade'*, to talk; speech, language (*aya'de, or yade'di, nka'de or unka'de*). *ade' sanhan'ni'*, to raise the voice (*aya'de sanhan'ni', nka'de sanhan'ni'*). *ta'nëks han'ya' ade' unka'de te'*, I wish to speak the Biloxi language. *tan'ëks han'yadi' ade' yade'di*, do you speak the Biloxi language? *ade' onde'*, he was talking so long (*aya'de onde', nka'de onde', ade'tu onde', etc.*). *ade' hae'y'e'*, "to talk slowly," to whisper (*aya'de hae'hay'e, nka'de hae'hun'ke'*). *ta'nëks han'ya' ade'*, the Biloxi language. *ade' kade'ni*, he does not speak the language; a silent person (Bk.). *ade' kda-*

kayi', a mocking bird. *tan'ëks han'yadi' ade' yon'hiya' n'kuka'de kan' psde'hi ma'n'ikd'fe pana' ayindi'ta dande'*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *ade' ki'deni he'di*, or *ade' kad'e'ni he'di*, "he can not speak the language well," i. e., the Biloxi language: a German, an Italian, hence, a Jew (as those near the Biloxi were German or Russian Jews): *hed'i*, in this compound, may be, "one said it," or "one says it," and *kudeni* seems to be an unusual form of *kadeni*, as there is no idea of filth in the compound. *ade' na'rxk na'w'pi* (or *kde' na'w'pi*), he talked till day (*aya'de in'axk na'w'pi* (or *kde' na'w'pi*), *nkade' na'rxkna'w'pi* (or *kde' na'w'pi*), *ade' ham'a'ixk kde'na'w'pi, ayade' hima'w'xk kde'na'w'pi, nkade' n'kama'w'xk kde'na'w'pi*). *ade' na'rxk kde'psi*, he talked till night. *ade' na'rxk kdek'utita'xex'e'*, he talked till noon. *ade' na'rxk kdeksih'in*, he talked till late in the afternoon.—*ade' kud'i'gayi'* or *ade' kda'kayi'*, "it mocks one's words," a mocking bird.—*tan'ëks han'yadi' ade' yade'di*, do you speak the Biloxi language? *kia'dedqaha', kyade'dqaha'*, to talk or speak for them, "he talks for them," an interpreter (*ya'kia'dedqaha', or ya'kyadedqaha, a'xkia'dedqaha'*). *ya'w'xkyada'daha'*, talk for us. *kyade'di*, to talk for another (*yakyadedi*). *i'nyade'di*, I talked for you. *i'nyada' dande'*, I will talk for you. *ya'w'xkyade'di*, did you talk for me? *kika'detu*, they talk together. *yakika'detu*, you talk together. *axkika'detu*, we talk together.—*ukade'*, to talk to, to read (aloud?) (*yuka'de, u'nikuka'de; uka'detu', yuka'detu', u'nikuka'detu'*). *hi'nyukade'* (or *nyukade'*), I talk to you. *ya'nikukada'*, talk to me! *i'yuka'de*, he talks to you. *ya'nikuka'de*, he talks to me. *sa'nik'i' yuk'e' ak'itryi' uka'de yin'spi'xbitu*, (all) those girls read very well. *tan'ëks han'yadi' ade' yon'hiya' n'kuka'de kan' psde'hi ma'n'ikd'fe pana' ayindi'ta dande'*, all these (horizontal) knives shall be yours, if you talk to me in Biloxi. *uka'de kde'psi*, he talked to him till night. *uka'dedqaha'*, to speak to them (*yuka'dedqaha', u'nikuka'dedqaha'*). *uka'detu'-*

daha', they speak to them. *yuka'detu'-daha'*, ye (you) speak to them. *ú'ñkuka'detu'daha'*, we speak to them. *í'yuka'dédaha'*, he speaks to you. *í'yuka'detu'daha'*, they speak to you. *ya'ñkuka'dédaha'*, he speaks to us. *ya'ñkuka'detu'daha'*, they speak to us. *híw'xukakade'*, to speak to himself (*yíw'xukakade'*, *nkíw'xukakade'*). *hadé' kadé' níki'*, "without talking a language": a silent person (Bj., M.).—*kyuka'dé*, to speak to another for a third person; to read to another (*yakyu'-kadé*, *xkyu'kadé*; *kyuka'detu*, *yakyu'kadé-tu'*, *xkyu'kadé-tu'*). *ya'xkyuka'de*, he spoke to him for me. *ya'xkyu'kada'*, speak to him for me. *kyuka'dédaha'*, he speaks for them. *yakyu'kadédaha'*, thou speakest for them. *xkyu'kadédaha'*, I speak for them. *kyuka'detu'daha'*, they speak for them. *yakyu'kadétu'daha'*, ye (you) speak for them. *xkyu'kadétu'daha'*, we speak for them. *ya'xkyuka'dédaha'*, he speaks for us. *ya'xkyuka'detudaha'*, they speak for us. *ya'xkyu'kada'daha'*, speak to him for us.—*ka'deni'*, or *kade'ni*, not to speak or talk (*kaya'deni'*, *nka'deni'*). *ade' kade'ni na*, to be mute, dumb; he does not speak the language; a silent person (Bk.). *na'wú dē a'xti kade'ni ndo'xtu*, we have seen the mute woman to-day. *Tanč'ks hamyadi' ade' nka'deni*, I do not speak the Biloxi language. *kika'detu*, they talked together (7: 4).

ē, = *e* or *ay* (?).—*ē'kit'ē'naxi*, is he your friend? (*tē'naxi'*).

e'daki.—*yahe'dakiye*, you ought to make it a little better (p. 152: 1). *yahe' e'dakiye' naxki'ya*, he ought to have made it better (but he did not) (p. 152: 2).

ēda^m (?), completed; finished.—*dan* (?), 15: 2. *hē'tu*, they finished (26: 65). *ťē'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' yētú'*, *edan' hayētú'*, *edan' hañkētú'*).—*hedan'*, sign of complete action; not used after verbs of motion. *waxi' apa'sta'k on' hedan'*, the shoe has been patched. *do'xpē naskē' kiko' hedan'*, she (has)

finished mending the coat. *yadu'xtu' kiko' hedan'*, he has finished repairing the wagon. *anse'wi aya'yínta'nini he'dan'*, have you finished using the ax? *anse'wi nka'yínta'nini he'dan'*, I have finished using, etc. *íwhín' yañka'nkōn he'dan nē*, I had already finished it when he came. *íwhín' yañka' ayon' he'dan nē*, you had already finished it when he came.—*he'detu*, a sign of complete action in the plural. *ú'ñkta'ñhín' he'detu*, we have finished running. *yini' he'detu*, you (pl.) have finished walking. *nka'ťoho he'detu*, we have finished lying on it. *ndu'ksúkí' he'detu*, we have finished breaking the cord, etc.—*ehē'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'dan'ni'*, unfinished. *kedan' yēni'*, not to finish or complete a task (*kedan' hayēni'*, *kedan' hañkēni'*; *kedan'-yētuni'*, *kedan' hayētuni'*, *kedan' hañkētuni'*). *kehe'detu'*, pl. sign of completed action. *waxi' apasta'k nko' kehe'detu'*, we have finished patching the shoes. *nka'himatsi' kehe'detu'*, we have finished selling. *nko' kehe'detu'*, we have finished making it. *kito'wehí'ñkehe'detu'*, we have swapped (*towe*). Other verbs use *hedetu* instead of *kehedetu*. (Also 8: 4, 20, 25, 27; 9: 5, 6, 15; 10: 21; 14: 7, 8, 10, 19, 23; 19: 5, 7, 8; 20: 1; 21: 2.)

ēdi', behold; at length.—*ēdi' Tčtkana' káñkán' kino'pa' bí xyapka' kti'handon' řtuxa'*, 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'xu řtuxa'*, behold, the Sun had been caught (3: 13). *ēdi'*, *an'yadi si' naskēxti' kito'ni de' on'knē řtuxa'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3). *ēdidi'* (word of uncertain meaning) (14: 19).

e'kēdxyi', afterward (9: 12).

ēkta'ni', a sharp peak or hill.—*ř'kta'nihí'xyē*, many sharp peaks.

ē'xka or *hē'xka*, the black-headed buzzard.—*E'xka po'tkana'* (10: 17), or *Hē'xkanadi* (10: 19), the Ancient of Black-headed Buzzards. *ř'xka naske'*

- or *h'xka naské*, the red-headed buzzard, "the long *é'xka*." *Érkana' skéna*, *Hexkana' skena*, Ancient of Red-headed Buzzards (15: 4), the Ancient of Long-necked Buzzards (28: 240, 256).
- é'xti*, far.—*é'xti'k*, far off (29: 2). *é'xtixi'*, very far (26: 63). *é'xtihín'*, how could that be? (26: 32).
- e'ma*.—*e'ma a'hi*, close to him (21: 6, 15). *éman'hín*, she gets just there (28: 173). *é'man*, just there (28: 77, 239).
- ema'*, see! (?) look out!—*ema'*, *dupa'xkán*, see! open the door! (said by a female to a female). *ema'*, *anya'di hu' híné'*, look out! some one is coming!—*ema'* . . . *na*, beware, lest . . . *ema' idov'daha' na'*, beware lest you look at them! (do not look at them!). *ema' idov'hi na'*, beware lest you look at him! *ema' i'da na'*, beware lest you go! *ema' iyotu' ha na'*, beware! they might shoot you! *añksapi' ema' aya'puxi' na, ohon' na'*, beware lest you touch the gun, (for) it might go off! *ema', koxka' haka'naki xyo'*, take care! or the pig will get out.
- e'tax*.—*e'tax kike'*, it makes no difference (20: 22).
- é'ti* or *é'ti*.—*é'ti*, here (20: 23). *é'ti*, there (21: 31, 35), this is it (26: 17, 41; p. 158: 18, 21).
- é'ti'ke*, so, thus, as.—*é'tikétu'*, they do so (20: 47). *tany'i'ñkíyaa' ti' icína'ni ko é'ti'ke na', Ba'yusya'*, there are as many houses in Lecompte as there are in Bunkie. *tcina' yuke'di koé'ti'ke*, as many as. *ka'wa ni'ki na'xkán é'tiké'ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16). *skúti'xcitike' ko é'tiké'*, it is as deep as that (water). *é'tikí'xti na*, he was poor enough (before that misfortune overtook him) (sometimes used with *kawaxi xyé*). *ké'tiké'ni*, that is not the way. *ké'tiki'ni; ti né' ko ko'hi ti ne'di ko'hi ké'tiki'ni*, that house is not as high as this one (*ké'tikini* may be intended for *ké'tiké'ni*). *hayé'tiké'pi'hédi*, you ought to do that (Bk.). (Also 7: 3; 8: 11, 22, 26; 9: 8; 10: 25; 14: 15, 19.)
- é'tuké'*, because, since, that kind or sort.—*ka'wa nkýé'há'tuni' é'tuké' tci'waxti ndov'x ton*, we have seen great trouble because we knew nothing. *ki'hiyé'ho'ya'ñkédqhani' é'tuké' tciwaxti' ndov'xt on'*, we have seen great trouble because he did not teach us. *té'diké' kadé'ni'*, why does it not burn? Ans., *é'tuké' kúdoté'*, because it is very wet. *ku'ti-mañkde' kihíyee'hi'yé é'tuké' ka'hena'n iyé'ho' ni*, you know everything because God has taught you (5: 8, 9). *aduti' é'tuké' ko ndu'xni xa'na*, I have never eaten that sort of food (2: 21). *é'tuxkiké'*, at any rate, nevertheless, notwithstanding. *é'tuxkiké' adé'*, it (wood) burns notwithstanding (it is not very dry).
- eu* (cf. *e*).—*eu'k toho' ha'nde*, he just went falling about (p. 153: 27). *e'uka'de i'de yuke'*, they just went falling about (19: 12; p. 153: 26). *e'wakandé' áñktoho' ñka'nde*, I just went falling about (p. 153: 29).
- eyaxa'*, the only one.—*küdé'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'ño' sañkí' ha ha'nán*, is that a boy or a girl? *toho'xk waka' ha ha'nán*, is that a horse or a cow? *Tané'ks' anya'di Ma'mo anya'di ha ha'nán*, is he a Biloxi or an Alibamu man? *toho'xk no'npa' da'ni ha ndov'daha'*, I saw two or three horses. *anya'di no'npa' da'ni ha ndov'daha'*, I saw two or three men.
- ha*.—*icidiké' 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, hadhítu', haya'dhítu', nka'dhítu'*).—*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'dáháni'*, not to beg (*ka'haya'dáháni', nka'dáháni'*; pl., *kaha'dáhátuni', ka'haya'dáhátuni', nka'dáhátuni'*).
- hadiya'hi'*, a riddle or sieve.

hae'yě (*ha'ehayě, ha'ehũñkě'*). *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. *hiptcũw' haidi' na*, your nose bleeds. *ayi'nixu'x-wi ha'idil' 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*). *iy'o' yikine'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). *ayã'ki tã'dikě*, what kin are you two? *kihã'ki tã'dikě yukě'di*, what kin are they two? *ũ'ñkikiha'itu'*, we are related to one another, we are kin. *ha'idi wãtkina'* (G.); *ha'idi we'tkina* (G.), the blood runs out. (Also 22: 8, 9; 28: 10).

ha'kanaki', hakũ'nũki, or aka'naki, to emerge, come forth, come out from (*haya'kanaki (yakanaki', haya'kũnũki), nka'kanaki, or nka'kũnũki*).—*ina' ha'kanaki'*, "the sun comes out," sunrise. *ema^w, koicka' haka'naki xyo'*, look out! the hog will surely get out! *ani' aka'naki'*, the water comes out of the ground. *aka'naiñki*, he came forth from (16: 8). *ĩnkana'ũki* (= *ina aka-na'ũki*), sunrise (17: 2). *pe'tikaⁿ a'kana'ñiyě*, to take it out of the fire (p. 146: 31, 32). *umatã'kicidĩ hakũ'nũki*, when he dodged him (the Bear), he (the Rabbit) got out of (the hollow tree) (2: 27). *ikũ'nũkuwa'de, i'ñkana'ũki uwa'dẽ* (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.)

haxeye', a crest of hair (on the human head).—*haa'xaxeyě'*, the crest of a bird. *pka'naxexe'*, a scalp lock.

ha'me, a bent tree.—"*ha'me ta^w o^wni nãati' na'*," *ẽha^w kãdẽ' ãan*, *Tcẽtkana'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 ta^w oⁿ inda'hi ande' tcyẽ*, 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. *unoxẽ' ha'nde oⁿxa*, he was dwelling with her (continuous act). *uyi'hi ha'nde*, he was thinking (continuous act). *nãaduti' na'ñki yaⁿ ka^w, ini'hiⁿ ha'nde*, while I was eating, he was drinking. *i' hande' na'ñki yaⁿ ka^w, nãaduti' na'ñki na'*, while he was drinking, I was eating. *sin'to' iñkisiyo' du'ti ha'nde*, the boy continues eating the meat, he is still eating it. *nãũnoaxẽ' nka'nde o^wxa*, I used to live (lit., I used to be living) with her (long ago). *nãũnoaxẽ' nka'nde o^wni*, I did live with her for some time. *nãũnoaxẽ' xa nka'nde*, I am still living with her. *maxiⁿ'tiya^w paspahow' ha'nde*, she is frying eggs. *xa'nũna'tiñkẽ'hiⁿ nãandẽ'*, I (still) stand (here) and make it (a heavy object) roll over and over in one direction. *kũteni' hande'*, he (or she) is not dead yet. *oⁿti ya^w e'yaⁿ hi' aso^w ta^w inda'hi hande'tcyãⁿ*, when the Bear reached there, he was seeking a large brier patch (2: 4). *aya'nde ãan' e'tikinyo^wni wõ*, "When you were there, did I do that to you?": was that you whom I treated thus? (2: 6, 13). *eãan'han' akidi' si'psiwẽ'di duti' ha'nde*, and then he was eating (for some time, the insects known in Louisiana as) "Bessie bugs" (2: 15). *arãa' kaka' ye'hoⁿ te' ha'nde tũuxa' Tcẽ'ikanadũ'*, the Rabbit (for some

time) had been wishing to know what sort of person this was (3: 4). *uyi'hi ha'nde*, he was thinking that for some time (3: 5). *tcama'na kámkánya' unoxwé' a'nde o'xa'*, long ago he was living with his grandmother. *i'kiya-ho'ye a'nde*, he still owes him. *nka'di-ya' e' ande'*, "my father he moves," I have a father. *ayo'ni e' ande'*, "my mother she moves," I have a mother. *tcu'nikí iñkta'ka'nde*, "my dog moves," I have a dog. *tcu'nikí i'tak a'nde*, you have a dog. *tcu'nikí 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 tcí'diki a'nde ita'*, ("horse which moves your") or *toho'xk tcí'diki a'nde ko' a'yindí'ta*, which is your horse? *té' a'nde*, he moves here, or he is (still) here (*té' aya'nde*, *té' nka'nde*; *té' yuké'di*, *té' i'yuké'di*, *té' nyuké'di*). *té' a'nde han'tca*, he was there, but (I do not know where he is now). *e'wa a'nde*, he moves there, he is there. *e'wa aya'nde*, you moved there, were there. *e'wa nka'nde*, I moved there, was there. *e'wa yuké'di*, they move there, are or were there. *e'wa i'yuké'di*, you (pl.) moved there, were there. *e'wa nyuké'di*, we moved there, were there. *e'wa ka'nde han'tca' han'a'*, he was there, but (he has gone elsewhere). *e'wa yuké'di han'tca' han'a'*, they were there, but (they have gone elsewhere). *ha'meta' o' inda'hi ande' t'ye* (= *inda'hi hande t'ya'*), he was seeking a large bent tree (2: 13). *a'nde a'o' dē' ha'*, when he had been gone a long time (2: 15); here *a'nde* seems to mean a long time. *ayu'ya' nka'ka'ntckí' kē' nka'nde xa'na'*, I am used to licking the dew off of (the ground) (1: 7).—*ant* (24: 1). *ande'dē*, this running animate object. *a'ya' ta'ni' ande'dē nk'yēho'ni*, I know this running man. *tcí'dike andede'*, which of the two (7: 4). *ande'ya'*, that running animate object. *a'ya' ta'ni' ande'ya' nk'yēho'ni*, I know that running man. *spdehi' i'dusi aya'nde*, you are holding a knife. "i' yinda'hi yuké'di ko' ayande'yua'ya'nda'hi hani'," hē'di

Té'ikanadi', "when they are seeking you (as they move about), I will go toward the place where you shall be," said the Rabbit (2: 6, 7). *ite'ni hiya'nde*, you are still alive, you are not dead yet (see *te*). *spdehi' ndu'sin'ka'nde*, I am holding a knife. *úñkte'ni nka'nde*, I am still alive, I am not dead yet. *aya'di hande' sa'ha'ni' x'yē*, that man is very strong. *antkde'*, to keep on at it till. *ētiañkō'ndaha nka'ntkde* (+ *psi*) = midnight. *ētiañkō'ndaha nka'nde* (no duration specified).—*x'nedi* (possibly this should be *hinedi*), a sign of continuous action (?). *tētkana' axōkyaw' yēskasaw' dusi' u'zne'di*, the Rabbit took a piece of cane and a tin bucket, and was approaching the well (1: 9). *dūkūcké' ha' in'pi ha' kya'ni-hixne'di*, he tied him and laid him down and was scolding him (as he stood?) (1: 15, 16). *yande'* (classifier), the running object. *a'ya' ta'ni' yande'a'yē-hā'ni*, do you know the running man? *ewa'ya'di yande' ka'wa*, who is yonder running man? *a'ya'yo' yande'yin'kō'ni*, is that man married? (w. sp.). *tcu'nikí yande' naxtate'* (w. to m.), kick that dog!—*ya'nde*, at length (?), now (?). *ka'wa ni'ki nax'kan'*, *ē'nikē' ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear) sat without anything for him (2: 16).—*ka'nde*; *e'wa ka'nde han'tca' han'a'*, he was there, but (he has gone elsewhere, and I do not know whither). *ekandē'*, to have stayed there (*e'kaya'ndē*, *e'han'ka'ndē*). (Also 2: 6, 15; 3: 7; 7: 3; 8: 1, 2, 12, 13, 18; 10: 5, 9, 19, 22, 30; 11: 1, 2, 3, 6, 8, 9; 13: 1; 14: 5; 20: 44, 46, 48; 21: 7; 28: 76; p. 117: 5; p. 157: 26, 27; p. 158: 11, 12; p. 160: 4, 5.) *ha'nē, ane'* (16: 4, 5), to find it (*haya'nē, nka'nē*).—*inya'nē*, I found you. *ewande' yañka'nē*, he found me. *haya'ndyañka'nē*, you found me. *o'ni'k ha'ne'otu'xa*, they have found a bear and (men) have shot him (2: 31). *anēt'u'*, they found her (20: 2).—*kanēni'*, not to find it (*kaya'nēni'*, *nka'nēni'*). *ka'wak ka'nēni' ētuxa'*, it is said that he found nothing (1: 4). (Also 7: 3; 9: 7, 11; 10: 17, 18; 13: 4; 21: 16; 22: 14; 23: 15; 26: 1, 81; 27: 1, 22; 28: 26, 55, 125, 130, 227; 31: 33, 34).

hani', meaning uncertain, a case of "happax legomenon."—*i'yinda'hi yuke'di ko'ayande'yawa'yaⁿ nda'hi hani'*, when they are hunting you, I will go to the place where you are (Bj., M.)—said by the Rabbit to the Bear (2: 29, 30).

ha'nûⁿ, hanâⁿ, (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'xk'itca'di ha'nûⁿ*, perhaps you have forgotten me. *ně' pi'hin'kě ha'nûⁿ*, perhaps (or, I think that) I am making this correctly. *te'di ha'nûⁿ*, he may be dead. *e'wa ka'nde han'ca' hanâⁿ*, he was there, but (he has gone elsewhere, I know not whither). *e'wa yuke'di han'ca' hanâⁿ*, they were there, but (they have gone elsewhere, I know not whither). (Also 22: 10; 24: 4, 5.) (2) Used interrogatively: *sinto' sañ'ki' ha ha'nûⁿ*, is that a boy or a girl? *toho'xk waka' ha ha'nûⁿ*, is that a horse or a cow? *Taně'ks a'nya'di Ma'mo a'nya'di ha ha'nûⁿ*, is he a Biloxi or an Alibamu man?

hao.—*hao'di*, to nail (*haya'odi, nka'odi; haotu', haya'otu', nka'otu'*).—*hao'kně, xyá'*, he nailed it long ago. *ünsidi'xti hao'*, a nail, nails (of metal).

ha'owudi', the beech tree.

haoⁿ, to cook (p. 142: 14, 15) (cf. *ue*).

hape'nixka xyaⁿ hayi', the meadow lark (cf. *hapi*).

ha'pi, hapi', awi (28: 28), **awiyaⁿ**, a leaf, leaves.—*ha'pi sosa'*, one leaf. *ha'pi no'pa'*, two leaves. *ha'pi na'tca*, few leaves. *ha'pi yi'hi*, many leaves. *ha'pi panaⁿ*, all the leaves. *ha'pi a'mañ'ki* (used because the leaves hang, M.), or *ha'pi te'ina'ni* (Bk.), some leaves. *ha'pi ni'ki*, no leaf, *haatⁿ tami' hapi'*, a banana leaf. *hap tci'*, a red leaf. *hap tctit'*, red leaves. *hap sũpka'*, a brown leaf. *hap sũpka' ayi'xti*, many brown leaves. *haawitka'*, under the leaves (17: 18). *awi'ask duti'*, "edible green (object)," turnips. *awi'ska tu'donni'*, turnips (5: 4). *awi'ask poteka'*, "round green (object)," cabbage. *hap'p'ka ha'yi*, huckleberries, whortleberries.

hau.—*hauⁿ*, to dangle.—*nixuxwi hauⁿ*, "dangle from the ears," earrings. *ptcaⁿ hauⁿ*, "dangles from the nose," a nose ring. *hauⁿ tci'ũtka'*, "they dangle and shine," silver earrings. *hauxyo'*, "something which hangs," a fringe of skin. *handě'*, a woman's long skirt. (See *doxpě' tãkdexyi' tcpu'xi*.)

hauti', to be sick in any way (*aya'uti, nka'uti; ha'utit'u', aya'utit'u', nka'utit'u'*).—*ha'uti' xyě'*, he is sick much or often. *tohana'kan a'ya'uti' ndon'hi*, I saw a sick man yesterday. *a'ya'uti' hauti'*, a sick man. *a'xti' hauti'*, a sick woman. (Also p. 143: 11.) *yañ'ka'wati'*, I am sick; given in the following sentence: *yañ'ka'wati' kike' nka'ta'mini*, although I am sick, I work (this may have been intended for *nka'uti*, I am sick). *nka'duti' na'ũnk'ih'i xye'ni yañ'ka'ti*, I wished to eat it, but I was sick. *kũha'utini'*, not to be sick (*kũ-yuha'utini'*, *nka'utini'*; *kũha'utituni'*, *kũ-yuha'utituni'*, *nka'utituni'*). *ha'uti tci'*, "the red sickness," measles.

hayi', an ending of many names of birds, fishes, insects, and plants, said by M. to mean, "that has its name all its life." (See *ma, di'xti hayi' ha'pi, xo, konicka, kũn'ski hayi, pe'ti, hapenixka xyaⁿ hayi', txitũ'ni hayi', yo, pozayá', xandayá', tci'da'gayi', xon'dayi', omayá', pũka'yi, kosayá', o, a'tcka', misa.*)

ha'yiⁿ.—*ha'yiⁿ naxě'*, to ask a question (*aya'yiⁿ naxě', nka'yiⁿ naxě'*).—*nya'yiⁿ naxě'*, I ask you a question (4: 5, 6). *nya'yiⁿ naxa' dandě'*, I will question you. *ayindi' yañ'ka'yiⁿ naxě'*, you will question me. *ewande' yañ'ka'yiⁿ naxě'*, he will question me. *ha'yiⁿ naxě' daha'*, to ask them a question, to question them (*aya'yiⁿ naxě' daha', nka'yiⁿ naxě' daha'*). *ewande' yañ'ka'yiⁿ naxě' daha'*, he questioned us. *dehin' naxě' daha'*, ask them! (31: 19).

haⁿ, ha, hither, toward speaker (p. 153: 4, 9). *dohu' haⁿ*, come right here! (male or female sp.). *ñ'kiyaⁿ te haⁿ*, I am sleepy (7: 13).

haⁿ, and or when: always follows immediately after some verb.—*akũtxyi' dusi' de haⁿ tca'kedi'*, take the book, go, and hang it up on a nail. *haⁿ* causes the

elision of final *di* of verbs, thus: *pxi' han apüd' yč*, he deceived him (*pxidi*) and (thus) repaid him; *ipxi' han apüdi' hayč*, you deceived him and (thus) repaid him; *ünpxi' han apüdünke'*, I deceived him and (thus) repaid him. *dü' kütcké' han'*, *iv' pi han' kyan' hižne' di*, he tied him and laid him down and was scolding him as he stood (?) (1: 14, 15). *psdeh' dusi' hañkeyan' kiya' de čtučax'*, he seized the knife and departed again (3: 19, 20). *eyan' hi ha' kikičmo'*, 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^a!, oh no! (26: 32).

ha^atca, or **ha^atc**, (1) implies uncertainty.—*teč' 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 yuččé' di han' tca' hanan'*, they were there, but (they have gone somewhere). (2) when. *on' ti ya' ndi he' di han' tca' te' yč tč* *Tččtkana' kan'*, when the Bear said that (which precedes), he wished to kill the Rabbit (2: 24). *hakü' nüki han' tca'*, when he (the Rabbit) got out of it (2: 27). *he han' tc kide' di*, when he said that he went home (2: 9).—*kan' tca*, when (for some time) (21: 34), must have (28: 233). *kan' tc*, at length (28: 230). (Also 2: 29; 9: 8; 14: 27; 20: 2, 31, 37; 23: 14; 26: 20, 24, 46, 49, 50, 68; 27: 7; 28: 14, 66, 235; 29: 23.)

he+!, O! yes (28: 99).

he, that.—*hewa'*, to that place, that way. *hewa' de' danhi'*, go to that place or in that direction and look! *he' yan'*, there, in that place. *de' heyana' hin'*, he departed and arrived there. *Tččtkana' On' ti' k*, "Heyana' hanta'," *ki' yehana' kide' di*, the Rabbit said to the Bear, "go there," and went home (2: 1, 2). *he' yan' ki' di*, to reach there again; to reach there, his home (*he' yan' yak' di*, *he' yan' xk' di*). *he' yan' ki' di kün' kün' yan' kältki'*, (when) he reached home, he told his grandmother (3: 16). *heyana' ka' yandi' hin'*, to think of that person continually. *he' une' di*, that one. *he' une' di i' naxi'*, that one kicked you. (Also 8: 5, 11; 9: 14.)

he, shall (11: 8).

he, **hč**, too, also. *anya' di an' xti' yan' he'*, a man and a woman. *an' xti' anya' di yan' he'*, a woman and a man. *sin' to' san' ki' yan' he'*, a boy and a girl. *sin' to' yih'i' san' ki' yan' yih'i' he'*, "boys girls too," boys and girls. *anya' di yih'i' an' xti' yan' yih'i' he'*, men and women. It occurs as follows with the verb *hande*, to be: *hande- he ayindhč*, *ayin' xtu' hč*, *evandehč*, *eweyuččé' hč*, *nčindhč*, *nčixtu' hč*. *ehé'*, he too, she too, it too. *ehé' kidu' nahiyé'*, he too turned it. (Also 7: 7; 9: 12; 14: 20; 15: 9, 10; 17: 20.)

heda^a, tall, high, long.—*tche' dan'*, how high? how tall? how far? how long? *sin' to' ko tche' dan'*, how tall is the boy? (i. e., Bankston Johnson). *ti' tko kowo' hi tche' dan'*, how high is this house? *ti ne' yan' kowo' hi tche' dan'*, how high is that house? *yaduxtan' tan' hin' natkoi' ndosa' n' hiyan' ti ne' yan' tche' dan'*, how high is the house on this side of the railroad? *tche' dan' nčyč' hon' ni'*, I do not know how high or tall. *Tan' yi' nčkiyan' kün' hin' yan' tcede' Lamo' ri tche' dan'*, how far is it from Lecompte to Lamourie? *Lamo' ri kün' hin' yan' tcede' Tan' yi' nčkiyan' tche' dan'*, how far is it from Lamourie to Lecompte? *dehe' dan'*, this high (p. 123: 6). *sküti' tche' dan' nčyč' hon' ni'*, I do not know how deep it is. *tche' dan' hčtu'*, how long, or, how far did they say that it was? (said to a female or to females); but, *tche' dan' hčtu' naxo'*, how far, etc., did they say that it was? (said to a male or males). *tche' dan' ko e' heda^a*, as tall as. *tche' dan' ned' ko uki' ki' nge*, half as tall.

he' dika^a (**tca'**), to wait.—*anyi' tuhe' dikan'*, I wait till you get ready! *tuhe' dikan' tca'*, wait till he gets ready! *ün' ki' tuhe' di- kan' tca'*, wait till I get ready! *wa' xü' nč- kusi he' dikan' tca'*, wait till I put on my overshoes! *nüükütcč' 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.—*hanya'* *hena'ni*, everybody, all the people. *ka'wa hena'ni*, every thing. *e'witēxti'*, *hena'ni*, very early every morning (3: 1, 2). *in'kan' ndu'si na'dūn'kīhi' xye'ni inske'yañkē' hena'ni*, I wished that I could take my cord, but he (the Sun) scared me every time (3: 14, 15) (see *tcina*).—*ka'hena'ni* (= *kawa* + *henani*), everything. *ka'hena'ni nyu'kūtiki'*, I have told you everything. *ka'hena'n iyēhon'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*; *don'hi*, *don'xtu*; *anahin'*, *anaxtu*; *ayohi*, *ayox kēci*; *aⁿyasahi*, *aⁿyasaxtu*.

hi, hi^a, to reach, arrive at (changes to *x* in contractions and before *tu*).—*e'yaⁿ hi*, to reach there (7: 1, 2). *yatku'hi*, you reach the other side (28: 73). *atkyu'hi*, you reach the other side (28: 76); to get over him (29: 34). *e'yaⁿ kīha'hin'*, he carried it there for him (10: 20). (Also 8: 4, 8, 9; 10: 13, 14, 24, 31; 12: 2; 16: 2; 17: 4; 18: 9, 15; 19: 2, 3, 16; 20: 2-10, 16, 23, 25, 31, 34, 40; 21: 19; 22: 2, 3; 25: 2, 7; 26: 14, 16, 25, 47, 56, 57, 76, 77, 89; 27: 21, 22; 28: 8, 27, 51, 55, 61, 67, 81, 99, 107, 116, 117, 126, 156, 157, 165, 167, 173, 182, 185, 188, 192, 194; 29: 3, 4, 6, 18, 19, 22, 29; 31: 16, 20; p. 152: 30 passim; p. 153: 1-8; 15-19 passim.)—*kidi'*, to have come back or home (*yakidi'*, *xkidi'*; *kīnhin'*, *ikīnhin'*, *xkīnhin'*). *kidi' da'nde*, will he come? I wonder whether he will come! *kidi' dande'*, he will come back. *xkīnhin' dande'*, we will (have) come back. *kidi*, he reached home (7: 7). *yakī'di*, you reach home (28: 59). *xkī'di*, I have come back (26: 60). *kākidoⁿ'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'yīnhin'*, *nkīhin'* or *nkīnhin'*; pl. *ixtu'*, *a'yīnxtu'*,

nkīnxtu'). *Tanyī'nkīyan nķīnhin' nķu'di*, I came to Lecompte and have come here. *te' inhin' dande'*, he will come here. *witē'di ko te' ixtu' dande'*, they will come (or, be) here to-morrow. *ayī'hin' yañka' nde oⁿknē*, I had already gone when you came. *ayī'hin' yañka' nde'knē*, I went when (shortly after) you came. *inhin' yañka' nķon he'dan nē*, when he came, I had already finished making it (as I stood). *inhin' yañka' ayon' he'dan nē*, 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 *knē*, at the moment that he reached there. *inhil'nt nde'knē*, 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'knē*, I went at the moment that you reached there.—*nķīnhil'nt*, when I reached there; if followed by a verb ending in *knē*, at the moment that I reached there. *nķīnhil'nt de'knē*, 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 nķyē'hūⁿuni' naxo'*, *nķan'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' hūko'*, 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. *atēⁿi pīhi ayudi*, "grease smells good tree," slippery elm tree. *xu'hi* or *xyu'hi*, to omit a bad odor, to stink. *xuhixi'*, to emit a very bad odor.

- an̄sa xuhi*, "the bad smelling duck," the muscovy duck. *pixuhi'*, *pedere*. *ta' xuhi'*, "bad smelling deer," a goat. Its odor is *ya'w̄xi*.
- hidaⁿ**, (interrogative particle) (27: 5).
- hi'na**, (a word in Opossum's song) (7: 11).
- hi'usaⁿ**, (a strong negation) (cf. 6: 19; 21: 18; 26: 66; p. 157: 2, 3, 4, 6, 7, 8).
- hiⁿ**, hair, feathers. *hiⁿ tōki'*, thick hair (cf. *ahi*).—*axē'hiⁿ* or *axe'yahiⁿ*, wing feathers. *Tē'tkana' ason̄ti' wa'nihiya' hiⁿ adateka'*, the Rabbit's hair between the shoulders was scorched (3: 23).—*a'nahin*, the hair of the human head. *dodihin*, neck feathers. *sindihin*, tail feathers. *ihiⁿyan*, fur. *ih'*, fur (G.). *ktu' ih'* (*ya*), fur of a cat (G.). *Waka' tēdiyē' hiⁿtēciya' ti' onyan'*, "Place where the man who Reddened Rawhides Used-to-live," Bismarck, La. (Also 14: 30; 28: 25, 28, 35, 51.)
- hiñka'hi**, to hook on or in anything.—*āñkta'ke hiñka'hi*, it hooked into my hand. *hiñka'hiyē*, to cause a hook to hook on or in anything (*hiñka'hihayē*, *hiñka'hihāñkē'*).
- hi'ya'ki**, he got (a person) with them (31: 12).
- hoiṭē'**, an arrow head (see *añks*).
- hoⁿ**, present sign (p. 133: 5).
- hoⁿ** or **hūⁿ**, to cry out or give forth a sound (*honhayē*, *honhañkē'*) (see *tē'hi*, *añks*). *ka'wak hān'yē xo'*, what is he (or she) saying [probably "crying out"]?—*ohon'yē*, to cause to sound or cry out (*ohon'hayē*, *ohon'hāñkē'*). *yohonyē' ohon'yē*, to play a fiddle. *ohon*, crying out (17: 23; 28: 101, 110, 252, 253, 254). *onhon'*, crying (14: 28). *ohon'ni*, onomatope, to caw, as a crow; neigh, as a horse; quack, as a duck; explode, as a gun. *maxi' ohon'ni*, to crow, as a rooster does. *añksapi' eman' aya'puxi' na, ohon' na'*, beware lest you touch the gun! It might go off.—*kon-ha'yahonyē*, "to cause a bell to sound" or "cry out," to ring a bell (*konha'ya-honhayē*, *konha'yahonhañkē'*).—*yohonyē*, "what is made to cry out," a fiddle. *yohonyē' ohon'yē*, to play a fiddle.—*hohē'*, to bellow, as a bull does. *hohē' ha'nde*, he continues bellowing.
- hoⁿ'na**, 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 nañkē'di*, (he) was returning in the distance (26: 12). *hakutē'*, bring it hither (26: 59). *dohu' han*, come right here! (male or female sp.). *ndohu'*, come right to me! *ndohu' ya'w̄xk̄idwa'*, come right to me (and) untie me! (3: 20, 21). *ndoku'*, come from that place to me! be coming to me! *ndoku' xahatu'*, come to me and take a seat (2: 7, 15). *yanhu'kañko'*, be coming to me! *wite'di ewa' ko yanhu'kañko'*, come to me day after tomorrow. *huyē'*, to cause to be coming hither; to send or pass an object this way (*hu'hayē*, *hu'hāñkē'*). *k̄ipa'nahi huya'*, hand it back (hither, to him)! The opposite of *huyē* is *deyē* (see *de*). *hu' w̄ni'*, he is coming. *ina' hu' w̄ni'*, 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*, *ñku'di*). *na-hiñyē' u'di*, the moon is coming (again). *yahdē'* *da'wo hu'kañko'*, be coming hither now. *da'wo hu'di*, he is coming hither.—*ku'di*, to come from a place (*kayu'di*, *ñku'di*). *kyahē'yan ku'di*, he comes from the same place. *Tanyan' kayu'di*, you have come from Alexandria. *Tanyi'ñkiyan' tē'kanan' e'yan' kayu'di*, when did you come from Lecompte (or Cheneyville)? *ñku'di*, I have come from (a place named). *Tanyi'ñkiyan' ñku'di*, I have come from Lecompte. *Tanyi'ñkiyan' n̄kimhin' ñku'di*, I came to Lecompte and have come here. *Tanyan' ñku'di*, I have come from Alexandria. *ayan' d̄ik̄xa'pka aya'inde' ndosan'hin ti ne' ñku'di*, I came from the house on this side of the bridge. *nan'pihudi'*, dawn.—*hu ne'di*, to be coming hither for the first time, or to this place not his home (*yahu' ne'di*, *ñku' ne'di*; *ahi' ha'maki, yahi' ha'maki, ñkahi' ha'maki*. Futures: *hu' dande'*, *yahu' dande'*, *ñku' dande'*; *ahi' dande'*, *yahi dande'*, *ñkahi' dande'*). *ñku' ne'di*, I was coming along.

to'hana' nku' dande', I was about to be coming yesterday. *ema'*, *anya'di hu' hine'*, look out! some one is coming! *anyafo' an'xti ya'w' a'hi ha'maki*, a man and a woman are coming. *uxne'di*, he was coming (1: 9).—*hu'kiyē*, to send an object hither by some one (*ha'yakiyē*, *hu'haxkiyē*; *hu'kiyētū'*, *hu'yakiyētū'*, *hu'haxkiyētū'*). *to'hana' ko akūtxyi' hu'hiñkiyē'*, I sent a letter hither to you yesterday. *akūtxyi' iñkta' idu'si ko'*, *akūtxyi' on' hu'yaxkiya'*, when you receive my letter, send one hither to me. *akūtxyi' idu'si ko' ayindhē' akūtxyi' huya'xkiya'*, when you receive the letter, do you (in turn) send me one. *akūtxyi' ukxa'ni hu'yaxkiye' na' ankihī'*, I hope that you will send me a letter very soon (4: 5). *ku' nedi'*, to be returning hither (*yaku' nedi'*, *xkudi'*; *kahi' ha'maki*, *yaka'hi ha'maki*, *xkahi' ha'maki*). *nde' ne' yan'kan'*, *yaku' hine'*, while I was going, you were coming back. *yaku' ne' yan'kan'*, while you were returning. *nku'* (rather *xku'*) *ne' yan'kan'*, while I was returning.—*du'cicku'*; *tohoxka' du'cicku'*, to go and bring the horse; also, fetch the horse! (*du'ciku'du'*, *ndu'cicku'*; *du'cickahi'*, *i'ducika'hi'*, *ndu'cika'hi'*). (Also 8: 17; 10: 11; 18: 4, 9, 12; 21: 23, 28, 29, 32; 22: 5; 26: 46, 49, 68, 78; 27: 20, 23; 28: 22, 32, 49, 50, 60, 85, 98, 107, 116, 126, 157, 162, 223, 231, 239; 29: 2, 9, 11, 12, 15, 16, 17, 19, 21, 24, 28; 31: 14; p. 166: 4, 5, 7, 8, 9.)

i, **hi**, him (17: 12), *indi*, *ind*, *ind*, *int*, *int*, he, she, it (16: 5; 28: 82). (cf. *ha'nde*.) *indhē'*, *indhē'* (cf. *he*), he too (7: 10). *inathē'*, they too (8: 5). *i'nonpa'*, he too (12: 12), with him (20: 16). *inxtu*, they (31: 30). *indhē' e'dekonxti'*, he (too) does just as he (another) did (or does).—*intxa'*, or *intxya'*, he or she alone, only he or she. *ayim'xa'*, or *ayim'xya'*, thou alone. *nkim'xa'*, or *nkim'xya'*, I alone. *im'xatu'*, or *im'xyatu'*, they alone. *ayim'xatu'*, ye alone. *nkim'xatu'*, we alone.—*indi'ta* or *i'ndita'yan'*, his or hers, his or her own; it is his or hers. *ayi'ndita'yan'*, your own. *nki'ndita'yan'*, my own. *i'ndita'yan'tu'*, their own. *ayi'ndita'yan'tu'*, your own (pl.). *nki'ndita'yan'tu'*, our

own. *psde'hi nonpa' ma'nikdē' indi'ta*, these two (horizontal) knives are his. *i'ndikta'ni*, not his or hers. *psde'hi nonpa' 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.)

i . . . **na**, a sign of prohibition.—*inya' dande'*; *iya'kātiki na'*, I will say it to you; do not tell it.

i'dē, **idē'**, **hidē'**, to fall of its own accord, as rice or shelled corn from a burst bag. *wahu' xohi' idē'*, hail fell, it hailed. *wahu' xohi' idē'kan' nde'ni*, I did not go because it hailed. *wahu' xohi' i'dē' nē'*, "ancient rain stands falling," it is hailing now. *wite'di ko wahu' xohi' i'da dande'*, it will hail tomorrow. *iñkowa' pātwi' hidē'*, it crumbled and fell of its own accord, as plaster or a decayed stump. *ani' hidē'*, the water falls. *a'yan' to'ho nan'ke'di*, the tree fell. *itāduye'* or *itāduye' wa'de*, "toward sunset," the west. (Also 10: 26; 14: 22; 19: 12; 23: 4; 28: 47, 68, 78.)

ihē', grunting (28: 11).

ihī', his or her mouth (*yihī'*, *nkihī'*; *ihitū'*, *yihitū'*, *nkihitū'*).—*ihī'yapi'*, his or her lips (*yihī'yapi'*, *nkihī'yapi'*). *ihī'yapi' tu'wiyān'*, his or her upper lip. *ihī'yapi' xwūhī'*, his or her lower lip.—*i'hi ku'w'ha*, palate, "upper mouth" (G.).

ixūpaxti', to feel full after eating (*yirūnxti'*, *nki'irūnxti'*).

ixyo'ni, **ixyo'**, very rapidly, quickly.—*ade' ixyo'ni xyē*, he talks very rapidly (p. 164: 7). *aya'de a'yixyo'ni xyē*, you talk very rapidly (p. 164: 18). *nka'de nki'ixyo'ni xyē*, I talk very rapidly (p. 164: 19). *ade' ixyo'ni xyē*, they talk very rapidly (p. 164: 20). *ni'ixyo'ni xyē*, he walks very rapidly (p. 164: 21). *ata'mini'ixyo'ni xyē*, he works very rapidly (p. 164: 22). *ixyo'ni xti*, making haste (26: 29), very quickly (p. 160: 1, 3).

imahī', to paddle, use an oar (*yimahī'*, *nkimahī'*; pl., *i'maxtu'*, *yimaxtu'*, *nkimaxtu'*).—*wite'di ko nkimahī' dande' naha'diyān'*, I will paddle the boat tomorrow.

- ina'** or **inayaⁿ'**, the sun.—*ina' hu' wⁿni'*, the sun is coming—said when his first rays appear above the horizon. *ina' ha'kanaki'*, the sun comes out; sunrise. *ina' ſaho'*, "the sun falls," sunset (Bj., M.). *ſdi' Ina' ko dusi' on'xa ſtuxa'*, behold the Sun had been taken, they say (3: 15). *ina' hoode'*, the sun shines. *Ina' kuwo' dedi' ſtuxa'*, they say that the Sun went up on high (3: 23). *inayaⁿ' ko'wa de'di*, the sun moved. *inayaⁿ' ko'kxahē'nīk tē'hīnyē kī ima'nīkī xyo'*, before the sun moves I will surely kill you as (or where) you recline (2: 24). *ina' hu'ye wa'yaⁿ*, "toward the coming of the sun," eastward (?). *ina' doⁿhi'*, or *ina' doⁿhoⁿni'*, "sees the sun," a clock. *ina' doⁿhi' yi'nīkī*, or *ina' doⁿhoⁿyi'nīkī'*, "small (one) sees the sun," a watch. (Also 7: 8; 19: 2; 29: 39).—*in' nahim'ſe'*, a moon or month. *in' soⁿsa'*, one month. *in' noⁿpa'*, two months. *in' naski'*, "long month," March. *nahim'ſe' kīnūxka'*, full moon. *nahim'ſe' adopi'* (or *aſopi'*), or *nahim'ſe' aſoho'*, new moon (see *ſopi'*). *nahim'ſe' u'di*, the moon is coming. *nahim'ſe' soⁿsa'*, one moon or month (= *in' soⁿsa'*). *nahim'ſe' taho'*, the moon has set.
- Indoke'**, a male animal.—*na ſntoki'* (or *indoke' ?*), a buffalo bull.
- i'ni** or **inियाⁿ**, his elder brother (real or potential), including his father's brother's son older than himself (*yi'ni(yaⁿ)*, *nīkīni'(yaⁿ)*; voc., *hīni'*).—*i'ni noxti'*, or *i'niyaⁿ noxti'*, his eldest brother. *yi'ni noxti'*, thy eldest brother.—*inoⁿni*, her real or potential elder sister, including her father's brother's daughter, if older than she (*yinoⁿni*, *nīkīnoⁿni'*) (26: 40). *inoⁿni noxti'*, her eldest sister.
- ini**, to get well.—*ayi'ni*, you get well (28: 93, 103, 111). *nīkī'ni*, I get well (28: 94, 104, 112).
- inixyi**, to play roughly with something (28: 62, 64).
- īnstodi'**, his elbows (*īnsto'di*, *nsto'di*; *īnsto'tu*, *īnsto'tu*, *nsto'tu*).—*īnstodi' ſpe-wayan'*, his right elbow. *īnstodi' ka-skani'*, his left elbow.
- isa'**, thicket (14: 29; 16: 3) (cf. *itcitca'*).
- iskixpa'**, a weasel.
- itcitca'**, brush (undergrowth) (28: 5) (cf. *isa*).
- itci'tcoki'**, a comforter (for a bed).
- ita**, **itani'**, **itaⁿ'** (20: 14, 16, 23, 24), **itaⁿ'ni** (20: 10; 26: 30), **haita'ni**, mortar.—*itapka'*, a pestle. *nīto'pka*, pestle (G.).
- itap**, **itkap**, **itxap** (cf. *in'kxapka'*).—*itap-xkin'*, a floor. (The same persons gave another word for floor, *iūkapxkīni*.) *itapxkin' ſo^xma'nīkī*, he is lying on the floor. *hai'txapka'*, a plank. *ūka'paka* or *itxa'paka ſicido'yoⁿni'*, a plane.
- itē'** (or contracted to **te**), his or her forehead (*i'yitē'*, *ūnīkītē'*; *ūtētu'*, *i'yitētu'*, *ū'nīkītētu'*). In one instance (see below) *itē* is rendered "face"; compare the Dakota, in which there is but a slight difference between face (*ite*) and forehead (*i'te*). *kanx te' asaⁿ'*, "white-faced bee," the bumblebee (also 26: 91). *teuso'*, the eyebrows.
- itka**.—*itka'yaⁿ*, inside, within, in.—*itka'yaⁿ i'pī'*, to lay a large object in something. *itka'yaⁿ xahē'yē'*, to put a curved object in something. *itka'yaⁿ teudi'*, to put a number of small objects, as seeds, in something; to plant or sow (?). *itka'yaⁿ uski'*, to stand a tall object in something. *aⁿxu itka'yaⁿ*, within the stone. *itka'yaⁿ teu'di*, to put a number of small objects, as seeds, in something (*itka'yaⁿ i'teudi*, *itka'yaⁿ ſnīkteu'di*; *itka'yaⁿ teutu'*, *itka'yaⁿ i'teutu'*, *itka'yaⁿ ſnīkteutu'*). *ha'awitka*, under the leaves (17: 18). *akūtryi' itka'yaⁿ*, under or within yonder book (p. 139: 11). *hama itka'yaⁿ*, under or in the ground (p. 139: 13). *tī'tkū*, into the house (28: 1; 31: 10). *ukpe itkaxeye*, to put a curved object within the blanket. (Also 18: 18; p. 152: 5, 6, 7.)
- iya**.—*iya'dqaha'*, to be with them; he is with them. *a'yīya'dqaha'*, you (thou) are with them. *nīkīyadqaha'*, I am with them. *yīya'dqaha'*, he is with you (pl.). *nyī'yadqaha'*, I am with you (all). *īya'dqahatu'*, they are with them. *a'yī-ya'dqahatu'*, you (pl.) are with them. *nīkī'yadqahatu'*, we are with them. *yīya'dqahatu'*, they are with you (pl.). *nyī'yadqahatu'*, we are with you (pl.). *ewande' ya'nīkiya'dqaha'*, he is with us. *ayīndi' ya'nīkiyadqaha'*, you (thou) are

with us. *e'we yu'ke' ya'ñkiya'dahatu'*, they are with us. *ayi'xtu' ya'ñkiya'dahatu'*, you (pl.) are with us.

i'yaⁿ, over yonder.—*hak'etu i'yaⁿ*, how do they call over yonder?

iyaⁿ (cf. *ki'yasi*).—*iyaⁿhiⁿ*, to love him or her (said of either sex). pl., *iyaⁿxtu'*, *i'yaⁿxtu'*, *hiⁿhiyaⁿxtu'*. *hiⁿhiyaⁿhiⁿxtu'* (probably means, I will surely love thee); *iyaⁿhiⁿxti'*, I love thee (you). *i'xkiyaⁿhiⁿ*, to love himself (*yi'xkiyaⁿhiⁿ*, *ñki'xkiyaⁿhiⁿ*; *i'xkiyaⁿxtu'*, *yi'xkiyaⁿxtu'*, *ñki'xkiyaⁿxtu'*). *ayi'ñktayan'*, her pet one (deer) (28: 183).—*iyaⁿhiⁿ*, to love what belongs to another. *toho'xk kiyaⁿhiⁿ*, to love another's horse. *toho'xk iñkiyaⁿhiⁿxti'*, I love your horse exceedingly. *kiya'nite'pi*, to like the property of another (to like one on account of his property, or on account of what he has given) (?) (*ya'kiya'nite'pi*, *a'xkiya'nite'pi*). *i'ñkiya'nitepi'*, I like you (for or on account of it) (2: 22). *yaⁿxkiya'nitepi'*, he likes me, or you like me. *toho'xk i'ñkiya'nitepi'*, I love and pet your horse.—*ku'yaⁿni'*, to hate; he hates him (*kuyaⁿni*, *nyaⁿni*). *kuyaⁿxtuni'* (prefix *e'we yu'ke' ko*), they hate him. *ayiⁿxtu ko' kuyaⁿxtuni'*, ye or you hate him. (*ñki'xtu ko'*) *nyaⁿxtuni'*, we hate him. *ewande' kuya'ndahani'*, he or she hates them. *ayi'ndi kuya'ndahani'*, thou hatest them. *nya'ndahani'*, I hate them. *e'we yu'ke' ko kuyaⁿxtudahani'*, they hate them. *ayiⁿxtu ko' kuyaⁿxtudahani'*, ye or you hate them. *ñki'xtu ko' nyaⁿxtudahani'*, we hate them. *iⁿnyaⁿni* ($\pm na'$), I hate you. *ewande' kuyaⁿyaⁿni'*, he hates me. *ayi'ndi kuyaⁿyaⁿni'*, you (sing.) hate me. *iⁿnyaⁿxtuni'*, we hate thee. *iⁿnyaⁿdahani'*, I hate you (pl.). *iⁿnyaⁿxtudahani'*, we hate you (pl.). *ewande' ku'yaⁿyaⁿdahani'*, he hates us. *ayi'ndi kuyaⁿyaⁿdahani'*, thou hatest us. *e'we yu'ke' ko ku'yaⁿyaⁿxtudahani'*, they hate us. *ayiⁿxtu ko' kuyaⁿyaⁿxtu'dahani'*, ye hate us. *aⁿya'di nyaⁿni*, I hate (the) man (3: 11). *ñkin'hiyaⁿnixti'*, I do not like it at all.

iaⁿ.—*iⁿni* or *hini*, to drink (*ayiⁿni*, *ñkin'ni*). *iⁿ on'knè*, he drank (in the past), he had drunk it. *ani' in te'*, he wished (or,

wishes) to drink water. *ani' ayiⁿ te*, did (or, do) you wish to drink water? *ani' ñkin 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 *iⁿni*, is puzzling. *ani' hi on'di'*, he was drinking water slowly (*ani' yin on'de'*, *ani' ñkin on'de'*, *ani' in'tu on'de'*, *ani' yin'tu on'de'*, *ani' ñkin'tu on'de'*). *ani' hini'*, to drink water (*ani' ayi'ni*, *ani' ñki'ni*). *ini'hiⁿ*; *ini'hiⁿ ha'nde*, he was drinking (=he continued drinking); the use of *inihiⁿ*, instead of *hini* or *iⁿni*, is puzzling. *ayiⁿ*, you drink (28: 253). *ayiⁿni'*, you did not drink. *ani' kiya' ayiⁿni' dande'*, you shall not drink again of the water from the well (1: 6). *ani' i'kin te'*, do you wish to drink water? a case of "hapax legomenon." *nihon' yin'ki'*, a tin cup, probably means "small drinking vessel."—*duniyè'*, (1) to be drunk. *i'duniyè'*, you are or were drunk. *nduniyè'*, I am or was drunk (*duniyè'tu'*, *i'duniyè'tu'*, *nduniyè'tu'*). (2) to cause to be drunk; to make another drunk. *duni'hayè'*, you made him drunk. *duni'ñkè* (contr. from *duni'hiñkè*), I made him drunk. (*Also* 24: 2, 3, 8.)

inda'1, well! (27: 6).

inda (cf. *da*, to gather, and *de*, to go).—*inda'hi*, to hunt, seek (*ayi'inda'hi*, *ñkin'inda'hi*; *inda'xtu*, *ayi'inda'xtu*, *ñkin'inda'xtu*). *nyiⁿdahi*, I seek you. *i'yi'inda'hi*, he seeks you. *ya'ñki'inda'hi*, he seeks me. *hiya'ñki'inda'hi*, you seek me. Subsequently given thus: *yaⁿxki'indahi*, you seek for me. *yaⁿxki'indahi*, he seeks for me. *i'ñki'inda'hi*, I seek for thee (you). *on'fi yaⁿ e'yaⁿ hi' ason' tan' inda'hi hande'tryaⁿ*, when the Bear reached there, he was seeking a large brier patch (2: 4). *ha'me tan' on' inda'hi ande'trye*, he was seeking a large bent tree (2: 13) (cf. *hane*). *i'yi'inda'hi yu'ki'di ko' ayande'yura'yaⁿ nda'hi hani'*, *hè'di Te'ikanadi'*, "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.)

ĩdĕ', dung, manure, feces; to dung, to go to stool (*ayĩv'dĕ*, *nĕĩv'dĕ*). *tohox'xk ĩvdĕ'*, horse manure. *wak ĩvdĕ'*, cow manure. *md'xiĩvdĕ'*, chicken manure.—*ĩv'ti'*, the anus; a bird's vent. *ĩv'ti' tpe'*, the orifice itself. (Also 25: 1, 6.)

ĩkaⁿ, *ĩñkaⁿ*, *ĩkaⁿ* (28: 53, 54, 84), *kaⁿ*, (28: 52) cord, line, muscle, sinew.—*Ĩkaⁿ ndu'si na' aũkiki' xye'ni ĩnske'yaũkĕ' hena'ni*, I wished to get the cord, but I was scared (off) every time (3: 18, 22; 28: 56).—*ñkĩñkaⁿ*, my sinews (28: 56). *kaⁿkonni'* (*kaⁿ = ĩkaⁿ*), a noose, a trap (3: 8, 13, 14). *kũdeska' kaⁿkonni'*, bird trap. (Also 3: 22; 28: 56) *ita' kaⁿ*, deer trap (28: 187). *kañkon'*, trapping (28: 30).—*aũkada* (28: 201), *aũkada'*, *aũkada'k*, *aũkada'ki*, *aũkadaki* (28: 189). *aũkada'ka* (28: 190), *aũkada'ka*, cord, string, thread. *aũkada'yiũkĕ' daksu'ki*, to bite a string in two. *aũkada'kmiska'*, "fine cord": thread (?). *an'sadũki' a'ũkada'ki udu'ataⁿ*, to thread a needle. *korode' nika' a'ũkada'ka yonni'*, "the spider makes little cords," a spider web.—*ũnkica'ki*, thread, sewing cotton, string. *ũnkica'ki miska'*, fine thread. This word seems to be a synonym of *aũkada'*.—J. O. D.

ĩñke', so (28: 14).

ĩñki, to let him go, to release him; to abandon or leave a person or place (*ayĩ'ñki*, *nĕĩ'ñki*) (p. 140: 31).—*iyĩ'ñki*, he let you go, let you loose. *nyĩ'ñki*, I let you go. *yañki'ñki*, he (or you) let me go. *ĩñkidaha' a'de*, release (or, loose) them and they go. *ĩv'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! *ĩv'x*, to let alone (p. 140: 27, 28, 29, 30). *ĩv'xkaⁿ na*, let it (the standing object) alone (p. 163: 30). *ĩv'xkanda'*, let him (who is going about, *a'nde*) alone! (p. 163: 31). *ĩv'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). *ĩvdaha'tĕ*, let them alone! (p. 165: 4, 5, 6). *ĩv'kix*, he left him and (28: 40). *ayĩv'ktuni'*, do not

ye let him go (28: 119). *ĩvdaha'x*, you let them alone (28: 160).—*kĩñkĩni'*, not to let him go (*kũyĩ'ñgni*, *nĕĩ'ñgni*). *kĩyĩ'ñgni*, he did not release you. *nyĩ'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.)

ĩñkidudi', to mix together, as water and grease, or as earth and manure (*ĩñkidu'hayĕ'*, *ĩñkiduhũñkĕ'*) (cf. *du*).

ĩñkxapak'a, shingles (cf. *itap* and *xypak'a*).—*ĩñka'paxkĩni'*, the floor (of a white man's house). Another word for floor was given by the same persons: *itapaxkĩn'*; also, *ti u'xkũni'*. (See *ti*.)

ĩñkowa', by itself: of its own accord (cf. *i*).—*ĩñkowa' pũtvĩ' hidĕ'*, it crumbled and fell of its own accord, as plaster or a decayed stump. *ĩñkowa' pũtepi' taho'*, it slipped off of its own accord, as a belt from a wheel, and fell (also 20: 19). *ĩñko'wa*, he depends on him (or her) to protect him (p. 154: 37). *ayĩñko'wa*, do you depend on him (or her) to protect you? (p. 154: 38). *ñkĩñko'wa*, I depend on him to protect me (p. 155: 1). *nyĩñko'wa*, I depend on you to protect me (p. 155: 2). *yañkiñko'wa*, he depends on me to protect him (p. 155: 3).

ĩñks.—*nĕĩ'ñksu*, I want fresh meat (22: 4). *ĩñksiyov'*, meat (p. 121: 14). *ĩñksu wa'di*, he wants fresh meat exceedingly (or greatly) (p. 157: 19). *ayĩñksu wa'di*, have you a strong desire for fresh meat? (p. 157: 20). *ñkĩ'ñksu wa'di*, I have a strong desire for fresh meat (p. 157: 21).

ĩñkteaⁿ'hi, next to her (26: 43).

ĩⁿpi', *hiⁿpi'*, to put or lay down a large (horizontal) object on something (*ayĩⁿ'pi*, *nĕpi'*; *ĩⁿ'pitu'*, *ayĩⁿ'pitu*, *nĕiⁿ'pitu*).—*itka'yov' ĩⁿpi'*, to put a large or horizontal object in something. *dũkũ-tekĕ' haⁿ' ĩⁿpi' haⁿ' kyov'hiⁿne'di*, he tied him and laid him down and was scolding him as he stood (?) (1: 15). (Also p. 142: 24.) *hiⁿpi'*, (he) laid him down (21: 16).

ĩⁿ'pũdahi', to protect.—*ĩⁿ'pũdahi' de'di*, to go with him to protect him (p. 147: 10). *ñkĩⁿ'pũdahi' nde'di*, I go (or went) with him to protect him (p. 147: 11). *nyĩⁿ'pũdahi' nde'di*, I go with you to

protect you (p. 147: 12). *yañkín'-púdqhi' ide'di*, you go with me to protect me (p. 147: 13).

iñska', a skunk.—*in'ska' ti kwid'yañ xé nañkí'*, a (or, the) skunk is sitting under the house.

iñske, greedy (19: 15).—*ahin'ske*, he was greedy (22: 7, 12). *ahin'sketan'*, covetous (19: 18). *ahiské'*, fond of it, begrudged it to anyone else; was greedy (14: 23).

iñské, to be scared, frightened, alarmed (*hayin'ské*, or *ayin'ské*, *nkín'ské'*).—*icí-dika i'wahé'di*, why did you cry out? *nkín'ské' níckí'*, because I was scared. *čhikan' On'ti yandi' in'ské'han yahé'yañ d'é sin'hán'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).—*in'ské'yé*, to cause one to be scared, to scare him (*in'ské'hayé'*, *in'ské'hán'ké'*). *in'ské'híyé'*, he scared you. *in'ské'hínyé'*, I scared you. *ewan-de' in'ské'yañk'é'*, he scared me. *ayindi' in'ské'yañk'é'*, you scared me. *in'ské'hínya' dandé'*, I will scare you.—*kín'ské'yéni'*, not to scare him (*kín'ské'hayéni'*, *kín'ské'hán'kéni'*). *kín'ské'híyéni'*, he did not scare you. *kín'ské'hínyéni'*, I did not scare you. *kín'ské'hínyéni' dandé'*, I will not scare you. *ewandé' kín'ské'yañk'éni'*, he did not scare me. *ayindi' kín'ské'yañk'éni'*, you did not scare me.—*in'sihí'xti*, to be much afraid of. *ékan' ason' poska' in'sihí'xti ma'ñki, 'di*, then he said that he lay in great fear of a brier patch (1: 16). *ason' ayin'sihí'xti ko', ason' in'nonda'hi na*, as you are in such dread of briers, I will throw you into briers (1: 17.) *ason' nkín'sihí'xti*, I am in great fear of briers (1: 19). *in'sin'hínyéni'*, he is much afraid of (25: 5). (Also 25: 4; 26: 18; 28: 175.)

iñsu or **iñsu'di**, a tooth, teeth, his tooth or teeth (*ayin'su(di) nkín'su(di); in'sutu'*, *ayin'sutu'*, *nkín'sutu'*).—*in'su sosa'*, one tooth. *in'su kagi' kí'giké'di*, to gnash the teeth. *in'su tu'diyan*, roots of teeth. *in'su ptaxka'*, the "wide teeth," the incisors. *in'su psúnti'*, "sharp teeth," canine teeth. *in'su tú-dé'*, "long teeth," canine teeth. *nkín'su' pútsa' d'é'xtca*, the sharpness of my teeth is all gone. *nkín'sudín'skík'é'di*, I gnash my teeth. *yatkín' in'sudí'*, jaw

teeth. *in'su nedí'*, to have the toothache (*ayin'su ne'di*, *nkín'su ne'di*). *in'su ne' omni'*, the toothache. *In'su'kč-tco'na*, Ancient-one-with-crooked-teeth (26: 45, 55, 80). (Also 21: 1, 4, 14, 16.)

iñtc, old.—*hayasa'hi in'tcyá'*, an aged Indian man. *in'tcicyá'*, old (20: 16). *in'tcicyá'*, old man (24: 11; 28: 29, 43, 44). *han'ya in'tcya'txa*, "people all old men," the ancients, the people of the olden times. *isi'pín'tcya'*, "old man hundred," one thousand. *Ma in'tci'na*, Ancient - of - turkey - gobblers (8: 2, 5). *nyan'in'tcya'*, O, my old man! (Also 20: 26; 22: 15; p. 157: 30.)

iñtce.—*ka'in'tce*, to creak, as shoes. *úñkwa'xi nka'in'tce*, my shoes creak. *ka'in'tcedí'*, to cause to creak, as shoes (*ka'in'tcehayé'di*, *ka'in'tcehín'ké'di*).

iñtci'po', gall (cf. *tcin'pon*).—*o' in'tcin'pon'*, fish gall.

iñti', **indi'**, or **i'ndiya'** (Bk.), an egg; eggs. The word for vent, *in'tti*, gives a reason for preferring *inti'* to *indi'* and *indiya'* for egg (J. O. D.).—*o in'te'*, "fish egg," roe. *ind ahí'*, an eggshell (Bk.). *i'ndsanya'* (= *indi+sa'*), the white of an egg (Bk.). *i'ndsiyan'* (= *indi+side*), the yolk or yolk of an egg (Bk.).

iñti'.—*yukpé' inti'*, the calf of the leg

iñtka or **iñtka'**, a star, stars.—*in'tka nítan'yan*, "big star," the morning star. *in'tka poska'*, "stars in a circle," the Pleiades. *in'tka pa' panan'*, "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.

iñto, **iñdo**, brave, proud (cf. *ayin'sihín* under *si*).—*in'toxti'* (Bj., M.), *in'doxti'* (Bk.), to be brave (*ayin' toxti'*, *nkín' toxti'*). *han'ya in'toxti'*, a brave man. *in'tohé-dan'yé*, she finished making him brave (17: 2). *in'dokinyé*, proud (p. 157: 12). *kín'do'kín'ha'ñ keni*, I am not proud (p. 157: 13). *in'do'kín'i'ñkiyé*, I am proud of you (p. 157: 13). (Also 17: 4; 21: 23; p. 157: 9, 10.)

iñtuhe'di, he is ready (in anger) (p. 142: 7).

ka, what, something, somewhat. *súpká'*, *súpká'*, somewhat black. *tútká'*, somewhat (or, a sort of) red.—*kaká'*,

what sort or kind? *anya' kaka' ye'lon te' ha'nde itura' Te'ikanadi'*, the Rabbit (for some time) had been wishing to know what sort of person this was (3: 3).—*ka'wa*, (1) what? *ka'wa dedege'*, what do you call it? (Bj., M.); subsequently given as, *kawat de'tiké*, what is this? *ka'wa nkyé' hantuni' 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 kan' t'itké ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16). (2) Who? *ewa'ya'di yande' ka'wa*, who is yonder running man?—*ka'wa xohi'*, "something ancient": an elephant. *ka'waxi' xyé*, said when one feels sorry for a poor or unfortunate person. *ka'waxi' xyé t'itké'xti na*, poor fellow! he was poor enough already (without having this additional misfortune)! *ka'waxi' xyé, t'itké'yomtu' ya*, poor fellow! I feel sorry on account of the way in which they treat you.—*kawayan'*, something or other. *kánkúnyan'*, *ka'wayan' ndu'si xyé'ni*, *inske'yanké'*, O grandmother, I would have taken something or other, but it scared me (3: 16, 17).—*ka'wak*, what? *ka'wak ya'tcé*, what is its name? *han'ya'di ka'wak ya'tcé*, what is the man's name? *a'xti ka'wak ya'tcé*, what is the woman's name? *tey'ni'ki ka'wak ya'tcé*, what is the dog's name? (Bk.). *ka'wak ka'néni'*, "what he did not find": he found nothing (1: 4).—*ka'wat*, what? *ka'wat de'tiké*, what is this? (given at first as, *ka'wa dedege'*). *ka'wat t'itké*, what is that?—*kawaké'*, what? *kawaké' hi'yatcé*, what is your name? *ka'wak hán'yé xo'*, what is he (or she) saying? *ka'waké'hi'*, what? in what manner? *ka'waké'hi' yate on'ni*, what does he call it? *ka'waké'hi' yate nko'ni*, I do not call it anything (here the negative is marked by the initial *k* and the final *ni*). *ka'waké'hi' yate'*, what is its name? *anyadi' ka'waké'hi' yate'*, or, *han'yadi' kawa'ké'hi' yate'*, what is the man's name? *ka'waké'hi' yate' kika'*, I wonder what his name is! *ka'waké'hi' yate'*, what is his name? *ka'wa t'ipe'ta*, whose? *ti san' nonpa' ama'ni'ki ko ka'wa tüpe'ta ti'*, whose are

those two white houses? (*Also* 7: 1; 8: 13, 29; 9: 3; 10: 11, 14; 19: 23).—*ka'ta*, whose? *toh'xk ne ka'ta*, whose horse is this? *waka' ne ka'ta*, whose cow is this? *anse'pi ne ka'ta*, whose ax is this? *psde'hi ne ka'ta*, whose knife is this? *akue' na'ni'ki ka'ta*, whose hat is this?

kâ!, Oh! (exclamation) (22: 8), said in ridicule (28: 232).

kâde' (=English, cord).—*ayan' kâde'*, a cord of wood.

kagi'.—*insu' kagi' kigikse'di*, to gnash the teeth.

kaha, to mean.—*peti' he yan' ko ka'wa kaha' t'itké he'tu*, what do they mean when they say "fire"? (p. 156: 12). *ka'wak ikaha' t'itkaye'di*, what do you mean when you say that? (p. 156: 13). *ka'wak xka'ha*, what I meant (p. 156: 15). "fire" *ni'ke' yan' ko pe'ti xka'ha*, when I say "fire" I mean *pe'ti* (p. 156: 16). *ayintk in'kaha' ni'ke'xyan'*, I meant you when I said it (p. 156: 17). *in'ka-hadgha'*, I mean you (pl.) (p. 156: 18). *ya'ni'kaha'daha'*, he means us (p. 156: 19). *iya'ni'kakaha'daha' wo*, do you mean us? (p. 156: 20). *ya'ni'kakaha-tudaha'*, they mean us (p. 156: 21).

kahoyé', a grave (under ground) = *amaxi'*.

kahudi', a necklace.—*aho' kahudi'*, a bone necklace. *küdeska' xohi' ptcun' kahudi'*, a necklace made of the bills of the red bird called "*küdeska xohi'*," or ancient bird.

Kamä'ntci.—*Kamä'ntci han'ya'*, the Comanche people.

kana, in the past (10: 22).—*kana'ni'ki*, sitting in the past (10: 22).

kanatcki', a tick.

kaskani', on the left, the left, as distinguished from *spevayan'*, the right.—*asan'hi' kaskani'*, the left arm. *isi' kaskani'*, the left foot. *kaskani'wa*, *kaskaniwa* (p. 130: 6), on the left side, on the left. *á'ni'kate'cun' ka'skani'wa pahi'*, my left eye is sore. *á'ni'xwi'xwi' ka'skani'wa ne'di*, does your left ear pain?

ka'tcidikté', **ka'tcidikte'** (10: 9), **kasdikté'**, an ant—generic.—*ka'tcidikté' süpi'*, a black ant. *ka'tcidikté' teli'*, a red ant. *Ka'tcidikténa'*, The Ancient of Ants (12: 1, 2). *kasdikté' ti*, an ant hill.

kačcū^hi', a paddle.

kāwa, a little farther (20: 29; p. 155: 7).

kayadi', to rip (see *sa*).

kaye, to give away.—*kaye de'di*, he has gone to give it away (p. 154: 11). *i'kay ide'di*, did you go to give it away? (p. 154: 12). *xka'yi nde'di*, I went to give it away (p. 154: 13). *ka'ye a'de*, they have gone to give it away (p. 154: 14). *ka'ye aya'de*, did you (pl.) go to give it away? (p. 154: 15). *ka'ye ŋka'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 hi'n*, he has come to give it away (p. 154: 18). *i'kaye a'yi'n hi'n*, have you come to give it away? (p. 154: 19). *xka'ye ŋki'n hi'n*, I have come to give it away (p. 154: 20).

ka², a fem. imperative ending of verbs ending in *di*, *ye*, *uni*.—*konicka' pstū-gon'kan*, put a cork in the bottle! *akue' xehe'kan*, hang up the hat! *xti'wiyēkan'*, turn or set it upside down! *doxp' nask o'kan*, put on the coat! *dükse'kan*, sweep it!

ka²—*akan'*, to lean against, to come in contact with an object and stop (*yakan'* or *aya'kan'*, *ŋka'kan'* or *ŋkakan'*). *na-ha'd akan'*, the boat came against it and stopped.—*akan' ktaho' (yakan' ktaho', ŋkakan' ktaho')*: *kohi'xti akan' ktaho'*, to make fall from a height by weight or pressure, as by leaning against. *xwūhi'xti akan' ktaho'*, to make topple and fall by weight or pressure, as by leaning against.

ka², **ka** (8: 3), **ka²**, (1) an objective ending.—*waka'kan' kito'weyē'*, to exchange cows. (Also 6: 16; 7: 1.) *Tc'itkana'-kan'*, the Rabbit (2: 24). *inaya'w kōk-xaha'nik*, *te'hi'njē ki ima'ŋki 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 *o'ha*, as *tca'kik o'ha kte'di*, he hit him with his hand (1: 10, 11).

ka², into.—*pe'tikan*, into the fire (p. 146: 27). *ani'kan*, into the water (p. 146: 28). *hama' kado'tcikan*, into the mud (p. 146: 30).—*ani' knedi'*, in the water (p. 139: 27). *ti knedi'*, in the house (p. 139: 28). *ta'yan knedi'*, in the town (p. 139: 29). *aya' knedi'*,

in the tree (p. 140: 1). *pe'ti knedi'*,

in the fire (p. 140: 2). *o'xu knedi'*,

in the rock (p. 140: 3).

ka², **ka²** (6: 16; 9: 5), (1) if, when (at the end of a clause).—*tanē'ks ha'nyadi' ade' yon' hiya'ŋkuka'dē kan'*, *psde'hi ma'ŋkde' pana' ayindi'ta dande'*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *atspa'hi kte' kan'*, he stuck to it when he hit it (1: 11). *naxtē' kan' atspa'hi*, when he kicked it, he stuck to it (1: 12). *yahē'yan dē' si'n hi'n xka'kan'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *aya'nde kan' ē'tiki'n yon'ni wo'*, when it was you did I treat you so?: was it you whom I treated so? (2: 6, 7, 15). *kiduni'yan ku kan' dui' oxpa'*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8). *Tc'itkana' so'wa akā'skūsi'ŋki nax kan'*, *Ow'ti ya'ndi, o'xpa*, when the Rabbit sat mincing a single piece (of cane), the Bear swallowed all (the pieces given him) (2: 9). "*ha'me tan' on'ni nkat' na*," *ē ha'w kidē' kan' Tc'itkana'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'xkan'tca na'*, I have nothing at all as I sit (6: 4, 13). *tcūt-capi'xti kan' ndutcp'*, as it was very slippery, I could not hold it. *dutē'p kan' taho'*, it falls because it slips from his grasp. *ŋksiyō' stcūki' kan' sa'hanax-tiyē'*, as the meat was tough, he bore down hard on it (in cutting). *wahu' xohi' idē'kan' ndē'ni*, I did not go because it hailed.—*ēkan'*, or *ēkan'*, then; *ēkan'*, and then (8: 6, 21; 9: 5). *ēkan' Toweyan' eyaw' hi*, then the (distant) Frenchman arrived there (1: 14). *ēkan' ason' poska' in'sihi'xti ma'ŋki, ē'di*, then he (the Rabbit) said that he was (lit., he lay) in great fear of the brier patch (1: 16). *ēkan'*, "*ason' ayin'sihi'xti kō', ason' in'no'nda'hi na*," as you are in such dread of a brier patch, I will throw you into it, said the Frenchman (1: 16, 17). *ēkan' Tc'itkana' de' on'xa*, then the Rabbit departed (in the past) (2: 31).—*ēkan'han'* (= *ēkan' + han'*), *ēkan-han'* (10: 8), *ēkihan'*, *ēkikan'*, *ēkehan'*

(9: 11; 11: 8), *eķekaŋ'* (10: 11; 11: 7), and then, whereupon. *eķaŋhan' e'wit-xit' hena'ni wax de' ituxa'*, and then he went to hunt the game very early each morning. *eķaŋhan' "xki'toŋni e'yaŋ nķihiv' xyo," uy'i hi ha'nde Teč'tkanad'i*, and then the Rabbit was continually thinking, "I will get there ahead of him" (1: 2, 14; 2: 17). *eķihan' itoptov'e'di Teč'tkanad'i*, and then the Rabbit made a pattering noise with his feet (2: 5). *eķihan' t'e'yě t'e Teč'tkana'koŋ*, and then he wished to kill the Rabbit (2: 26, 27). *eķikaŋ' On'yi yandi-insk'e'han' yaha'yau de' sin'hin.ekāŋ' Teč'tkanad'i*, etc., whereupon the Bear was alarmed and went to a great distance and then stopped and stood (listening?) (2: 5, 6). *eķe'di*, that is why (11: 10). *eķekaŋ'k*, and then (7: 3). *e'keoŋ'nidi*, since then (7: 14). *e'keoŋ'ni*, therefore (9: 10, 13, 17; 11: 3). *eķekaŋ'*, and then (11: 7; 18: 4).—*niķaŋ'*, as, since (11: 2). *toho'xk i'ŋku nan'ni niķaŋ'*, *yau'tena'xi da'nde*, as I have already given you a horse, will you be a friend to me? *ayi'ndi ko' iya'niķaku'yau i'niķi-yau'ni'tep'i yaha'tu ko'hě nan'ni niķaŋ'*, *ti'kiyaŋkoŋ'ni xye'yo'*, when you entertained me I liked your food very well and ate it all, but now when I give you food, why do you treat me thus? (2: 22, 23).

ka^hhi', to dip a vessel into water, etc. (*ani' ka^hhi'*, *ani' yi'ka^hhi'* *ani' nķi'ka^hhi'*).—*ika^hhin'*, she dipped up (water) (10: 32). *iŋka^hhin'*, to dip up water (28: 2; 31: 16, 29). *i'niķaŋ'*, to dip water (28: 131). *iŋkaŋ'x*, to dip water (31: 14). *niķikaŋhin'*, I dip water (31: 23). *ikaŋ'hin'x*, (he) dipped water (31: 25).

ka^hhi.—*haka^hhi'*, to tell (what has been heard?) (*haya'ka^hhi*, *nķa'ka^hhi*) (cf. *kūt'i*). *kū'kiķahin'ni*, he did not tell about it. *naxě haka^hhi*, to tell what he hears.

ka^xxi', a bee.—*ka^xx te' asaŋ'*, "white-faced bee," the bumblebee or humblebee. *ka^xx konixka'*, the "bottle bee," the hornet (so called because of the shape of its nests, which it makes on boughs of trees). *ka^xxko'nicka*, hornet nests (31: 28, 30). *ka^xx u'si naskě'*, "bee with a long sting," a wasp. *ka^xx*

u'si naskě' yokxi', a wasp's nest. *ka^xx atěŋni'*, "bee grease," honey.

ka^xxo' or **ka^xxoyaŋ'**, a grandfather; his or her grandfather; including father's father, mother's father, husband's father's father, husband's mother's father, wife's father and wife's mother's father (*ika^xxo'* or *i'ka^xxoyaŋ'*, *xka^xxo'* or *xka^xxoyaŋ'*; voc., *xka^xxo'*). (Also 26: 78, 84.)—*ka^xxo' a'kiŋko'xi*, a great-grandfather: includes his or her father's father's father, father's mother's father, mother's father's father, and mother's mother's father (*i'ka^xxo' a'kiŋko'xi*, *xka^xxo' a'kiŋko'xi*).—*ka^xxo' kiŋko' a'kiŋko'xi*, a great-great-grandfather: includes his or her great-great-grandfathers (paternal and maternal) (*i'ka^xxo' kiŋko' a'kiŋko'xi*, *xka^xxo' kiŋko' a'kiŋko'xi*).—*ka^xxo' kiŋko' kiŋko' a'kiŋko'xi*, his or her great-great-great-grandfather: includes such ancestors on both sides (*i'ka^xxo' kiŋko' kiŋko' a'kiŋko'xi*, *xka^xxo' kiŋko' kiŋko' a'kiŋko'xi*).

ka^htcay'i', a mallard duck (= *ka^htc hay'i'?*) (cf. *asna*).

kdaķay'i', to imitate or mock the words of another (*i'kdaķay'i'*, *u'niķi'kda-ķay'i'*).—*ade kdaķay'i*, "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'yěk ta'ho*, he threw it into the briars (p. 139: 27). *ason'wan kdehi'niķě'k ta'ho*, I threw it into the briars (p. 139: 28).

kde, **kdě**, to creep up on.—*akde'di*, to creep up on (-*di*, causative). *akde'diye*, I creep up on you. *akde'diŋkě'*, I creep up on him. *akde'dhayě'*, I creep [he crept?] up on him. *yakde'di'yědaha'*, did you creep up on them? *akde'diŋkě'daha'*, I crept up on them. *niķakde'diŋkě'daha'*, I crept up on them.—*kde'dye'*, to creep up on, as game, in order to surprise and kill it (*kde'dhayě'*, *kde'dhu'niķě'*). *akde'diyě'*, creeping up on (the wolves) (23: 19).

kdě'.—*kdě'xi* (p. 119: 4, 5), *kdě'xyi*, *küde'x* (20: 17), *küde'xyi* (26: 6, 41; 28: 24), (1) spotted, striped. *kdě'xtu'*, they are

spotted. *toho'xk kděxtu'*, spotted horses. *toho'xk ta^whín ko kdě'xi*, or *kděxi' xě* (w. sp.), the running horse is spotted. *toho'xk no^opa' ta^whín a'mañkí' ko* (or *ta^whín ha'waki*) *kdě'xi* (or *kděxi' xě*, w. sp.), the two running horses are spotted. *toho'xk ha'ta^whín a'mañkí' ko kdě'xi* (or *kděxi' xě*, w. sp.), the running horses are (all) spotted. *nací' kděxi'*, mackerel sky. *nděs kdě'xi*, a garter snake. (2) tattoo marks. (Betsy Joe's grandmother had marks on her cheeks, but none on her forehead.)—*aho'ye kdě'xyi tea'yě*, to mark off or cancel a debt (*aho'ye kdě'xyi tea'hayě*, *aho'ye kdě'xyitca'húñkě*).—*kděckú'dědéta'*, striped; plural, *kděckú'dědétatu'*. *toho'xk kděckú'dědétatu' da'ni yuke' yaⁿxa^w*, where are those three striped horses?—*kděxyě'* (= *kděxi' + yě*), to draw a mark, as on an arrow (*kdě'x-yayě'*, *kdě'xyiñkě'*; *kděxyětu'*, *kdě'x-yayětu'*, *kdě'xyiñkětu'*). *kdě'x sidiyě'* (= *kděxyi' + sidi*), "used for making yellow spots or stripes," yellow paint (Bk.). *kdě'x sūpiyě'*, "used for making black stripes or spots," black paint (Bk.). *kdě'x teutiyě'*, "used for making red spots or stripes," red paint (Bk.).—*akūtxyi'*, paper, a letter (epistle). *akūtxyi' dusa'di*, to tear paper. *akutzyi' teakě'di na'ñki patckě'* (= *akūtxyi' patckě' dusi'*), to take a book from the place (or nail) where it hangs. *axisa'x akūtxyi'*, paper money. *akūtxyi' nķuka'dě xana'*, I can read (male sp.) (4: 1, 5). *akūtxyi' akūptadi'* "paper folded or doubled," a book (= *akūtxyi' akūptatçadi*). *akūtxyi' hapode'*, wrapping paper (Bk.). *akūtx'yi akūptatçadi'*, "paper lies one on another," a book. *akūtxyi' o^wni* or *a'kūtxyi' oⁿ*, "makes writing" or "makes books," a pen or pencil. *akūtxyi' oⁿni'*, to write (*akūtxyi' ayon'ni*, *akūtxyi' nķo^wni*). *akūtxyi' nķo^w xana'*, I can write (male sp.). *akūtxyi' nķo^w xa*, I can write (fem. sp.). *akūtxyi' o^w tu'xaya^w*, ink. *akūtxyi' pahin'*, a papersack. *akūtxyi' uka'děti'*, "paper talk-to house," a schoolhouse. *akūtxyi' uka'de tu'xaya^w*, a newspaper ("paper to-talk-to"). *akūtxyi' ada'gonni'*, a picture, a portrait (?). (Also 9: 8, 10; 11: 2; 28: 17, 21.)

kdeķě.—*kdeķědi'*, to cackle, as a hen does.

kdopka', deep dish, or soup plate.—*mūsūda kdopka*, an earthenware bowl.

ke.—*keyě'*, to saw (*ke'hayě'*, *ke'háñkě'*).—*yañke'oⁿni* (= *yañkeyě' + oⁿni'*), "what is used for sawing," a saw. *yañke'oⁿni' yaⁿ xa^wko tea'ka^wmañkí'*, where is the saw? (Also p. 121: 25.) *yañkeyě'* (*ayaⁿ + keyě'?*), to use a saw, to saw (*yañke'hayě'*, *yañke'háñkě'*). *yañkeyě' pihedi'*, he can saw. *yañkeyě' pi'hedi'di^w*, he ought to saw. (Also p. 121: 19, 20.)

kě!, nonsense! (6: 9).

kě, ka (16: 8), to dig, etc.—*aye'kiya^w tudyaya^w kě dutiteu' tea'yě*, he dug around the corn and pulled it all up by the roots (1: 3). *i^w dutekě'x*, when they dig it up by (21: 19). *dutckě'*, to dig it up (21: 20). (Also 21: 27; 28: 2.) *nķakětu'*, we dig, or let us dig. *ani' kyā oⁿni'k nķakětu'*, let us dig a well (1: 4).—*kědi'*, *kyā'di*, to dig, scrape, paw the ground, etc. (*i'kyā'di*, *xkā'di*; *kyātu'*, *i'kyātu'*, *xkātu'*). *ani' kyā oⁿni' kědi' xyo*, he must dig the well (alone) (1: 5). *tohozka' ama' ke'di*, the horse pawed the ground. *kuya' kedí'*, to dig under, undermine (*kuya' ike'di*, *kuya' nķe'di*). *amaxi' kedí'*, to dig a grave.—*kikyā'di*, to scrape for some one (*ya'kikyā'di*, *a'xkikyā'di*; *kikyātu'*, *ya'kikyātu'*, *a'xkikyātu'*). *i'ñkikyā'di*, I scraped it for you. *ya'xkikyā'di*, you scraped it for me. *kikyā' dande'*, he will scrape it for him. *ya'kikyā' da'nde*, will you scrape it for him? *a'xkikyā' dande'*, I will scrape it for him. *i'ñkikyā' dande'*, I will scrape it for you. *ya'xkikyā' da'nde*, will you scrape it for me?—*kū'kyāni'*, not to scrape (*ku'yukyě'ni'*, *kxkě'ni'*; *kākyā'tuni'*, *ku'yukyā'tuni'*, *kxkě'tuni'*). *kākyāni' dande'*, he will not scrape it.

kehe'yaⁿ, the same, identical.—*kūdě'sk kehe'yaⁿ*, the same bird.

kětci', crooked.—*Ayo'x kětci'*, "Crooked Lake," Bayou Larteau, Louisiana.

kě'tci', bent like a hook (distinct from *kětci'*; see *kāñkí'*).

ki or **kí**, 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-tqte'* (woman to man); *kitu'* (to children); *ki'takanko'* (man to men); *ki-tatiki'* (man or woman to women); *kitatute'* (woman to men). *i'ndita'yan kidi'*, to carry his own property on his back (*i'ndita'yan yakidi'*, *i'ndita'yan xkidi'*). *kikidi'*, to carry something on the back for another (*ya'kikidi'*, *a'xkikidi'*; *kikitu'*, *ya'kikitu'*, *a'xkikitu'*).—*kihin'*, *kin'hin'*, (14: 4) to bring an object back (*i'kih'in'*, *u'nikkhin'*). *ki'kih'in'*, to bring an object back to or for another (*yaki'kih'in'*, *xki'kih'in'*). *kyukih'in'*, to take an object back (*ya'kyukih'in'*, *xkyu'kih'in'*). *dusi' dehan'* *kyukih'in' teakedi'*, take it off (the nail, and then) go and return it to the place and hang it up. *xkyukih'in' 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' kōkzache'nik te'hinyē ki imā'nik xyō'*, 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.

kidē', forcibly, (28: 221, 223).—*kidedi'*, expressing forcible action (see *kte*, *xte*, *kintē'*) (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' duti' oxpa'*, 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). *ūnksi' pa yan'kiduspē'*, only my feet went under water (p. 150: 9).

ki'ka, **kika'**, **ki'ka'** (20: 27; 28: 236), a sign of uncertainty; I wonder whether.—*kci'ka' nedī' ko tea'naska ukū'ki'ngē'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).—*nka'uti kikē'*, *nkatā'mni*, although I am sick, I work. *yan'xkie'di kikē'*, *ayin' kūnyikte'ni dandē'*, although you hit me, I will not hit you. *kūdo'tei kikē'*, *adē'*, though it be wet, it burns. *e'wīxē'ti' hena'ni de' kikē'*, though he went very early every morning (3: 2). *xkito'ni te' nka'ndekikē'*, though I have been continually wishing to be the first. (Also 7: 14; 8: 7; 10: 4; 16: 15; 18: 3.)

kikna'ni, may, perhaps (p. 137: 24): refers to the future or to a contingency.—*te'di kikna'ni*, he or she may die (p. 124: 13). *wite'di ko Tan'yū'nikiyān ndē'di kikna'ni*, I may go to Lecompte tomorrow. *nē' p'i'hin'kē' kikna'ni*, perhaps (or, I think that) I could make that correctly (if I tried). *yī'ndon'ha' kikna'ni snisni'hi*, I may see you against the autumn (4: 3). *yī'don'daha' kikna'ni* (5: 2), should be, *yī'don'daha' 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' heda'w'*, she finished mending the coat. *do'xpē' naskē' kiko'di'yan'*, the coat must be mended. *do'xpē' naskē' kiko' pi'hedi'di'*, she ought to mend the coat. *yaduxtan' kiko'di xyan'*, the wagon must be repaired. *yaduxtan' kiko' heda'w'*, 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. *aya'w ki'naxadi' mānki' ko te'di*, the scattered trees are dead. *ansē'p xa'xaxa ki'naxadi' a'mān-ki' ko pa'na in'kta'*, all the scattered (standing) axes are mine. *ansē'p te'i'di ki'naxadi' (a'mānki' ko?) pa'na in'kta'*, all the scattered (reclining) axes are mine. (Also p. 118: 10, 13; p. 120: 8, 9).

kino'usa', a bat (recorded by Gatschet as *kina'psa*, and at first by J. O. D. as *kiomsna'*).

kĩntcě, to throw a stone, etc. (*ĩkĩntcě*, *nkĩntcě*).—*kĩntcě* *sanhanxti' kidedi'*, to throw very far. *in'kanatcě*, I throw you somewhere. *asonwan' in'kanatcě*, I (will) throw you into the briars (1: 20). (Also 10: 25; 20: 32; 28: 85, 88, 90.)

ki'skisa'yi, the sparrow hawk. (Future investigation may show that the word is *ki'skis ha'yi*.—J. O. D.)

kĩtca (cf. *tca*).—*kĩtca'di*, to forget him, her, or it (*ya'kĩtca'di*, *a'xkĩtca'di*; *kĩtcatu'*, *ya'kĩtcatu'*, *a'xkĩtcatu'*). *in'kĩtca'di*, I forget thee (you). *ewande' ya'xkĩtca'di*, he forgets me. *ayi'ndi ko' ya'xkĩtca'di ha'nũn*, perhaps you have forgotten me. *kĩtca'daha'*, to forget them (*ya'kĩtca'daha'*, *a'xkĩtca'daha'*; *kĩtcatudaha'*, *ya'kĩtcatudaha'*, *a'xkĩtcatudaha'*). *in'kĩtca'daha'*, I forgot you (pl.). *in'kĩtca'tudaha'* we forgot you (pl.). *ewande' ya'xkĩtca'daha'*, he forgot us. *ayi'ndi' ya'xkĩtca'daha'*, thou (you) forgot us. *e'we yuke' ya'xkĩtcatu'daha'*, they forgot us. *ayi'ntu' ya'xkĩtcatu'daha'*, you (pl.) forgot us. *ya'xkĩtca'daha' xy'e'ni*, *nkĩ'xtu ko' in'kĩtca'tuni'*, you have forgotten us, but we have not forgotten you (4: 3). *kũ'kĩtcani'*, not to forget him, her, or it (*kuyu'kĩtcani'*, —; *kũ'kĩtcatuni'*, *kuyu'kĩtcatuni'*). *in'kĩtca'ni*, I have not forgotten thee (you). *in'kĩtca'tuni'*, we have not forgotten thee (you) (4: 3).

kĩtista', (1) a cross; (2) a member of the Roman Catholic Church (cf. *akida*).

kĩtiti'kĩ, in a row or line (20: 3).

kĩts, **kũds**.—*a'kĩdisti'* (= *akũds ti*), a store. *A'sanpska-a'kĩdisti'-ti-on'yan'*, the Place of the Store of the One-armed (man, i. e., James Calhoun),” Babbs Bridge, Rapides Parish, La.—*a'kĩdisti wata'*, “watches a store,” a clerk (at a store). *akũds ti'*, “house where things are piled up”: a store.—*an'ya akũds ti taneyan'*, “man store has elsewhere,” a storekeeper. *akũds ti' nita'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.—*Kĩts an'ya*, an American (9: 9, 10). *kĩtsan'yadi'* (= *kĩtsan'+an'yadi'*?), a white man, an American. *kĩtsan' yatu'*, O ye Americans (5: 1). *kĩtsan'hanxti'*, a white woman. *kĩtsan'*

hanxti' akue', “white woman's hat,” a bonnet.

kĩtũpe.—*nĩkakitũpe' wa nka'nde*, I am carrying something on the shoulder all the time (p. 149: 25). *a'kĩtũpe' xyě na'*, let us carry (them?) on our shoulders (p. 150: 23). *nĩkĩn'txa nĩkakitũpe' nĩkade'di*, I went carrying it on my shoulder, with no companion (or assistance) (p. 150: 25). *ayi'nt'xa aya'kĩtũpe' aya'dedi*, you alone went carrying it on your shoulder (p. 150: 26). *in'txa a'kĩtũpe' ade'di*, he alone went carrying it on his shoulder (p. 150: 27).

kĩya', **kĩy** (31: 24), again (cf. *akĩya'*).—*kĩya' kũon'ni de on'kně*, he had already gone ahead again (3: 6). *psdehi' dusi' hankeyan' kĩa' de ẽtuxa'*, he seized the knife and departed again (3: 19). *sanhi'n'kĩa' nķon in'kte' xo*, I will do it again and hit you on the other side (1: 11). *sanhi'nyan' kĩa' nķon in'naxta' xo*, I will do it again and kick you on the other side (1: 13). (Also 1: 2; 2: 20; 8: 3, 26, 27; 10: 25; 12: 5; 14: 11.)

kĩ'yasi', to like it (*yaki'yasi'*, *nĩkaki'yasi'*) (cf. *iyan*).—*kĩ'yasi'xti*, he liked it very well. *nka'kĩa'si xa na' yahe' ko*, this is what I have liked, and now I have it (?) (2: 9).

kĩya'pska', the marsh hawk.

kĩ'yu (a word in Opossum's song) (7: 11).

kĩ'hiu'.—*Tanyj'nĩkĩyan' kĩhiu' yan'cede' Lamo'ri tceh'dan'*, how far is it from Lecompte to Lamourie?

kĩnkě', pretending (28: 174).—*deki'nķe'*, motioning (28: 199).

kĩ'no.—*kĩkĩn'no'*, to speak to him, he spoke to him (*ya'kĩkĩn'no'*, *a'xkĩkĩn'no'*). *yan'xkĩkĩn'no*, he spoke to me. *yan'xkĩkĩn'no*, did you speak to me? *eyan' hi ha' kĩkĩn'no'*, when he reached there, he spoke to him (1: 9).

kĩ'nti.—*dukĩn'xtu*, they slipped (the skin) off (from its tail) (21: 40).

kĩxi.—*haxi'di*, to get angry (2: 27) (*ay-a'kxidi* or *yakxidi*, *nka'kxidi*; *haxĩtu'*, *ya'kxĩtu*, *nka'kxĩtu'*). *yakx'i'di*, are you angry? (1: 10). *kakx'i'ni*, not to be angry (*ka'yakx'i'ni*, *ũnĩkaxx'i'ni*; *kakx'i'tuni'*, *ka'yakx'i'tuni'*, *ũnĩka'kxiti'ni*). (Also 25: 3; 31: 11.)

kĩxipa, **kĩpa**, to meet.—*o'kxipa*, he met him (7: 11). *ayo'kxipa*, you met him.

nko'kxipa, I met him. *okxipadaha'*, etc., he met them, etc. *nyo'kxipa*, I met you. *yañko'kxipa*, he met me.—*kípúktá' na'ñki*, he is sitting by him or her (p. 143: 3). *ikipúktá' na'ñki*, you are sitting by him or her (p. 143: 4). *ñkípúktá' na'ñki*, I am sitting by him or her (p. 143: 5). *yañkípúktá' ina'ñki*, you are sitting by me (p. 143: 6). *nyíkípúktá' na'ñki*, I am sitting by you (p. 143: 7).

kxwi.—*ñkxwí'*, always, ever; follows the qualified verb. *ata'míni ñkxwí'*, he always works. *nka'tamíni ñkxwí'* I always work.

kně.—*ñkně'*, to vomit (2: 20) (*ayi'ñkně, ñki'ñkně*). *ñkne'di*, to vomit (*a'yin-kne'di, ñki'ñknedi; i'ñknetu', a'yin-knetu', ñki'ñknetu'*). *ikñné'yě*, (he) made him vomit by means of it (29: 14). (Also 17: 1; 29: 14.)

kně, a verb ending.—(1) at the moment of another action: *a'yihí'nt nde' kně*, I went at the moment you came. *ihí'nt nde' kně*, I went at the moment he came. *ñkí'nhí'nt de' kně*, he went at the moment that I came. *ya'xkitó'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'hín yañka' nde' kně*, I went when (= shortly after) you came.—(3) action after (not immediately after) another action: *a'ya'di si' naskéxti' de' kně ka'ño'ni' nētkohi' xěhe'kiyě étuxa'*, [Tcē'tkanadi' ē'ťuko'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, onkăně* (7: 2), one of the signs of past time: already. *e'ya' hí'xya' kiya' de on'kně étuxa'*, when he (the Rabbit) reached there, again he (the Sun) had already gone (3: 11, 12). *e'ya' ñkín'hín xya' de on'kně* or *e'ya' ñkín'hín yañka' de on'kně*, when I reached there, he had already departed. *ayi'hín yañka' nde on'kně*, when you arrived, I had already departed. *de' onkane'di*, (he) has gone already (7: 14). (Also 3: 6, 8; 9: 3.)

ko, a demonstrative; used in several ways: (1) After classifiers: *tí ně' ko sa'w xě*,

the standing house is white. *tí no'pa' xa'xa ma'ñki ko tēi' xě*, the two (standing) houses are red. *toho'xk ta'w'hín ko kdexi' xě* (w. sp.), the running horse is spotted. *toho'xk ha'kinini' a'mañki' ko toxka' 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? *ihoh' ko nūtani' xě* (w. sp.), the log is large. *itca'xka' ko tca'xkon'ni'*, the post is forked (at the top). *keixka' ko tēina'ni yuke'di*, how large is the hog? *toho'xka' ko tēina'ni yuke'di*, how many are the horses? *ani' koskúti'*, how deep is the water? *yaduxat' ko tca'ka'nedi'*, where is the wagon? *Laci' ko Djim kue'naska'ni na'*, Charles Prater is not as large as Jim Jackson. *síto' ko tcehe'dan*, how tall is the boy (Banks-ton Johnson)? *tēitkand' ko' so'sa duti'*, the Rabbit ate one (2: 8; 3: 26). *ědi' Ina' ko dusi' on'xa'ētuxa'*, behold, the Sun had been taken, they say (3: 15). *pá'si ha'w' inkan' ko pselhi' ko ukso'ki Tcē'tkanadi'*, the Rabbit lowered his head and cut (at) the cord with the knife (3: 22).—(3) After numerals: *tí no'npa' ko tca'k ha'maki*, where are the two (standing) houses? *toho'xk no'npa' ko xkuku' on'daha' dandé'*, I will give two horses to each (man). *toho'xk topa' ko kuku' on'daha'*, he gave four horses to each. (4) After verbs: as, when; before verbs: now. *ko' nko'di*, I shoot at it now. *keixka' ne'di ko tca'naska ukí-kiñge ko' skane' enaska na'*, this hog is half as large as that one. *icna'ni nedí' ko ukí'kiñge*, half as many. *icna' yuke'di ko ē'i'kě*, as many as. *skúti' x-tciti'kě ko ē'ťikě*, it is as deep as that (water). Idea of waiting for some act: *akútxyi' idu'si ko', ayindhě' akútxyi' huyay'xkiya'*, when you receive the letter, do you (in turn) send one to me. *akútxyi' nka' idu'si ko', akútxyi' on huyay'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). *ťe'yě ko'*, when he kills it (idea of waiting for the act). *toho'xk ñkwa'di ko', ya'ñena'xi da'nde*, if I give you a horse, will you

be a friend to me? *eķan'*, "Ason' *ayin'-sih'i'xti ko'*, ason' *in'on'da'hi na*," then (the Frenchman said), "If you (or, as you) are in such dread of briars, I will throw you into them" (1: 19). (Also 2: 29; 7: 4).—(5) After correlatives: *tea'naska ko e'naska*, as large as. *teehe'dan' ko e'heda'*, as tall as. *tea'naska uki'kiñge ko'*, half as large (?). *kcirka' nedi' ko tea'naska uki'kiñge ko' skane' e'naska na'*, this hog is half as large as that one. *aduti' ētuke' kondu'xni xa'na*, I have never eaten that sort of food (2: 21).—(6) After pronouns: *ayin'di ko' kuyan'ya'ni'*, do you hate me? *ewande' ko kuyan'ya'ni'*, he hates me. *ēve yuke' ko kuyan'xtuni'*, they hate him. *ayin'xtu ko' kuyan'xtuni'*, you (pl.) hate him. *nki'xtu ko' nya'xtuni'*, we hate him. *nki'xtu ko' nya'xtudghani'*, we hate them. *nki'xtu ko' in'kca'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: *eķan'ha' ko po'teka 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' yasi'n'hi'n'*, *ko'wa nde' uñksi'n'-hi'n'* (rare)).—*kode*, now (24: 5).

ko, a gourd.—*ko tcku'yē*, "sweet gourd": a watermelon. (Also 16: 3, 10, 11.)

kode', together (cf. *kutske'*).—*kode'yē*, taking all (26: 1). *kode' ha' du'xtu*, they got together and ate (p. 162: 21). *yako'de ha' idu'xtu*, you (pl.) got together and ate (p. 162: 22). *ñka'ko'de ha' ndu'xtu*, we got together and ate (p. 162: 23).—*kū'dūk teāgōnyē'*, to bolt a door.

kode'ha, alas! (masc. or fem. intj., used when anything happens).—*kode'ha'n*, *ny'i'ñkado'di de' a'tarnixti'* Alas! my

son's son is burnt severely (said the Rabbit's grandmother) (3: 25, 26).—*kode'hi*, what is the matter? (1: 10).

ko'hē (=dīkōhē, tḱōhē), 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*).—*tḱo'hē*, *tikohi* (24: 3; 28: 210), *tḱo'hē* (27: 28), *dīkōhē*, used (1) in forming the comparative degree of adjectives, as: *pi*, good; *pi tḱo'hē*, better; *pixti'*, very good, best.—(2) At all. *ku'yanḱ-yē'hān'ni' tḱo'hē*, you do not know me at all.—(3) Very, sure enough, really, entirely, altogether. *ni'stūti tḱo'hē ya'n-ḱukūtiki' na'āñkiki'*, I wish that you would tell me very accurately (how affairs are) (4: 4). *ksaho' tḱo'hē*, he has gone sure enough. (Also 9: 16; 17: 21).—*xye'pixti dīkō'hē*, entirely dry (of water) (Bk.). *yo'xaxti dīkō'hē*, he is entirely naked. *i'yoaxaxti dīkō'hē*, you are entirely naked. *nyo'xaxti dīkō'hē*, I am entirely naked. *tḱo'hixti*, *dīkō'hixti* (16: 12), sure enough (23: 5; 26: 4, 6, 7, 9, 10, 27; 27: 19; p. 157: 30). *tḱo'hēdi'*, real (sub.) (24: 1).

kohi, **ḱuhi'**, **ku'hi** (28: 77), or **ḱuhi'** (see *xwūhi'*), up, high.—*ti kohi'*, the house is high. *an'xu'di kohi'*, the rock is high. *ti nē' ko kohi' ti nē'di kohi' kē'tiki'ni*, that house is not as high as this one. *tea-hana'n' ḱuhi'*, the river is high. *ku'hi-ya'n'*, up there (10: 21). *kohi'xti* (= *ko'hi + xti*) or *ḱuhi'xti* (7: 8), very high, up. *kuhi'xtiyan'*, very high (17: 4). *ku'hadi*, up stairs (14: 15, 17).—*kuwo'*, upward, on high. *ina' kuwo' ded'i' tuxa'*, they say that the Sun went on high (3: 23). *kowo'hi*; *ti tḱo' kowo'hi teehe'dan'*, how high is this house? *ti nē'ya'n kowo'hi teehe'dan'*, how high is that house? *ti nē' ko kowo'hi ti nē'di uki'kiñge*, that house is half as high as this one. *kowō'd*, upward (29: 38, 40). *kowohi'k*, up above (30: 2).—*kū'tūxaxē'*, noon. *kūtūta'xēhe'*, noon (28: 129). *kūtūta'yē ko'wa de'yē*, he stood it on end and moved it further (p. 149: 8). *kū'tūxaxa' ya'xa*, "almost noon," forenoon. *kū'tūxaxē' dunahi'* or *kūtūxē'hē' dunahi'*, "noon turned," afternoon. *kde'kūtūxaxē'*, till noon. *ni' hine' kde'*

kütuxaxé, he walked (was walking) till noon. *kütuxaxé aduti'*, "noou meal," dinner. *Ku'ti ma'ñkdě*, "One up above," God. *Ku'ti ma'ñkdě kihí-yéōm'híyě étukě' ka'hana'n iyěhōm'ni*, you know everything because God has taught you (5: 9). (Also 9: 1; 10: 11; 14: 13, 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.—*kōkō'sědī'*, to give forth a crackling sound, as a hazelnut does when bitten (8: 23, 24, 25, 26).—*da'kočo'sědī'*; *dasě' da'kočo'sědī'*, to crack a hazelnut by biting (*í' dasě' í' dakočo'sědī'*, *nda'sě nda'kočo'sědī'*).—*kōkōhe'*, making rattling sounds (28: 177). *koko'hedi'*, to make the sound heard in coming in contact with a door, plank, or stiff hide. *parwě' koko'hedi'*, to punch against a stiff hide, etc., and make it give forth a sound (?).

kōx, *kōk*.—*kōx xěhe' da on'ni*, he is sliding (a chair on which he sits) along (p. 149: 7). *kōk xěhe'tuni*, they did not sit farther off (p. 149: 14).

kox *ti'pka'*, pokeberries (28: 66, 67).

koxode' nika', a spider (cf. *xoxo*).—*ko-xode' nika' añkada'fa yonni'*, "the spider makes little cords," a spider web.

koxpě', diarrhea, to have diarrhea (*í'koxpě'*, *úñkoxpě'*).

koxta', *kočta'* (25: 4), *kokta'* (28: 168), *kúkta*, *kot*, to run away.—(*í'koxta'*, *nkoxta'*). *kúkta'di*, to run away. *í'kúkta'di*, *xkúkta'di* *inakotkoti ide'ni hi ñkíhi'*, 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'mohayedí'*, *komo'mohañkedi'*).

konicka' or *konixka'*, a bottle.—*konicka' yiníki'*, a vial. *konicka' pstágo'ya'* (m. sp.) or *konicka' pstágo'ka'* (w. sp.), put a cork in the bottle! (Also 24: 7.) *konicka' kxwádati'*, "bottle one can look through," a glass bottle. *konicka' pstágo'ni'*, "bottle stopper," a cork. *konixka' sonho'ni'*, a jug. *konixka hayi'*, a horsefly (Bj., M.); probably

identical with the following: *kaniké'xyi*, a black horsefly (given by Bankston Johnson).

Kosate' *han'ya'*, the Koasati or Coushatta people.

kosayi', minnows (26: 91).

kočtcě', to make a gulping sound, as a person or horse does in drinking when very thirsty (*í'kočtcě'*, *nčo'tcě'*) (C., *šak'uci*).

kota'pka, the marsh hawk.—*Kota'pka*, The Ancient of Marsh Hawks (20: 4, 36, 45).

kočtka' (see *ak'i'ni*).—*akikúne kočtka*, the wild goose.

ko'hi.—*kakon'hiwo'*, it makes no difference, it matters not (1: 6).

ksa.—*daksa'di* (in full, *spdehi' on' daksadi*), to cut with a knife (*í'daksadi*, *ndaksadi*). *spdehi' nčo'ndaksadi*, I cut with a knife. *spdehi' ayon'í'daksadi*, you cut with a knife. *yandaksadi na' spdehi'*, the knife cut me. *dúksadi*, to cut once with a knife (*í'dúksadi*, *ndúksadi*; *dúksatu'*, *í'dúksatu'*, *ndúksatu'*). *isi'dúksadi*, to cut his foot with a knife (*ayisi'í'dúksadi*, *iñksi'ndúksadi*). *túksadi'*, to cut an object in two with a knife (same as above) (*í'túksadi'*, *ntúksadi'*; *túksatu'*, *í'túksatu'*, *ntúksatu'*). *dú'kúsa'di*, to cut with a knife (*í'dú'kúsa'di*, *ndú'kúsa'di*; *dú'kúsatu'*, *í'dú'kúsatu'*, *ndú'kúsatu'*). *dú'kúsa' ducati'*, to make a splinter by cutting a stick, etc., with a knife. *dú'kúsa'sa'di*, to cut often with a knife (*í'dú'kúsa'sa'di*, *ndú'kúsa'sa'di*). *dú'kúsa'sa' ducati'*, to cut often with a knife, making many splinters.—*dú'ksasa'di hutpě'*, to cut a hole through with a knife (*í'dú'ksasa'di yutpě'*, *ndú'ksasa'di ún-kutpě'*).—*í'xkitúksadi'*, to cut himself with a knife (*yí'xkitúksadi'*, *ñkí'xkitúksadi'*; *í'xkitúksatu'*, *yí'xkitúksatu'*, *ñkí'xkitúksatu'*).—*kídu'ksadi*, to cut an object once with a knife for another (*ya'kídu'ksadi*, *a'xkídu'ksadi*; *kídu'ksatu'*, *ya'kídu'ksatu'*, *a'xkídu'ksatu'*). *kídu'ksasa'di*, to cut an object often with a knife for another (*ya'kídu'ksasa'di*, *a'xkídu'ksasa'di*; *kídu'ksasa'tu'*, *ya'kídu'ksasa'tu'*, *a'xkídu'ksasa'tu'*). *í'kídu'ksa-ne'di*, he stands cutting it often with a knife for you.—*dí'ksasa'di*, to cut meat, a stick, etc., in pieces, across, or length-

wise (*i'diksasa'di*, *ndi'ksasa'di*).—*uksa'-ki*, to cut with an ax or knife. *kida'giya'uksa'ki*, to knock or chop a piece from the edge of an object with an ax, etc. (*yuksa'ki*, *n'k'uksa'ki*). *psdehi' a'duxta'ni uksa'ki*, to cut a rope with a knife. *pa'si ha'w' i'ka' ko psdehi' ko uksa'ki* *Te'tka-na'di*, the Rabbit lowered his head and cut (at) the cord with the knife (3: 22). *aya' duktca' ksa' xtaho'*, to fell, as a tree. (Also 16: 3; 28: 86, 87, 89, 201.) **ksaho'**.—*ksaho' tko'h'e*, he has gone sure enough.

ksapi, to grow (a human being).—*ksapi' hiya'xa*, nearly grown. *iksapi*, you grow (12: 3). *yu'ni'ki ksa'wiy'e*, he or she raised a daughter (p. 149: 16). *yu'ni'ki ksa'w' hay'e*, you raised a son (p. 149: 17). *yu'ni'ki ksa'w'ni'k'e*, I raised a son (p. 149: 18). *ko'wo'n*, she raised them (14: 1).

ksapi', wild.

ksa' or **ksa'ni**, five.—*toho'xk ksa' ko xkuku' omdaha'*, I gave five horses to each (man).—*teksani' or deksani'*, five times.

ksa'xa.—*ksa'xa txa'*, all the brothers and sisters.

kse.—*duksedi* or *dukse'di*, to sweep a room (*i'duksedi*, *nduksedi*). *yusata' ma'ni'ki*, *dukse'ka'n*, it is (lies) dusty; sweep it (said by woman to woman). *ma'ntkse'omi* or *me'ntkso'n*, a broom ("sweeping dirt"). *tansi me'ntkso'n*, "broom grass" (*Andropogon macrourus*). *adu'kse'*, she spread over him (29: 27). *ato' miska' dukse' ko'wa tcu*, to move small potatoes farther (on the floor) (p. 149: 12). (Also 20: 46; 26: 21.)

ks'e.—*ks'e'di*, to break, as a stick, in the hands (cf. *ksa*) (*i'ks'e'di*, *u'ni'ks'e'di*; *ks'etu'*, *i'ks'etu'*, *u'ni'ks'etu'*). *pxw'e' ks'e'di*, to break, as a chair or rope, by punching. *ks'e'di*; *aye'k ks'e'di*, to pull ears of corn from the stalks (*aye'k ksaye'di*, *aye'k ksank'e'di*). *ksa* (6: 20; p. 154: 5), *kso* (17: 14), broken. *ksu'ni'ka' hi*, I will break it (28: 225).—*naks'e'di*; *asi' naks'e'di*, to break (a stick) with the foot. (Also 21: 23, 25; 28: 225.) *naks'u'ki*; *asi' naks'u'ki*, to break (a string) with the foot.—*duksu'ki*, to break a string, cord, etc., by pulling (*i'duksu'ki*, *nduksu'ki*; *duksu'kta*, *i'duksu'ktu'*, *nduksu'ktu'*). *ndu'ksu'ki' he'detu*, we have finished

breaking the cord, etc. *wtu'ki' duk-su'ki*, to break (a rope) by pushing.—*daksu'ki* (in full, *ayaw' das'e' daksu'ki*), to bite a stick in two (*i'daksu'ki*, *ndaksu'ki*; *daksu'ktu'*, *i'daksu'ktu'*, *nda'ksu'ktu'*). *i'das'e' i'daksu'ki*, did you bite it in two? *ndas'e' ndaksu'ki*, I bit it in two. *an'kada' yin'ki' daksu'ki*, to bite a string in two.—*insu'di iks'e'di* (?), to gnash the teeth (*ayin'sudi ayi'ks'e'di*, *n'kin'sudi n'ki'ks'e'di*) (Bj., M.). *insu' kagi' kigiki's'e'di*, to gnash the teeth. *ayinsu' ku'guksuy'e'di*, you gnashed your teeth (p. 140: 16). *ni'insu' kaguksu'ni'k'e'di*, I gnashed my teeth (p. 140: 17). *insu'ku'guks'e'di*, he gnashed his teeth (p. 140: 18).

ksepi', clear, as the eye (9: 11).—*tatcon ksepi*, clear sighted. *ksepixti'*, clear, as water; "very clear".

ksihim', to be crazy (*i'ksihim'*, *nka'ksihim'* or *u'ni'ka'ksihim'* or *u'ni'ka'ksihim'*) (p. 164: 16). *iksixtu'*, you (pl.) are crazy (28: 195). *ksi'xtu*, they are crazy (31: 22). *ksixti'* (= *ksihim'+tki*), to be partly crazy (*i'ksixti'ki*, *u'ni'ka'ksixti'ki*). *kaksu'hi'ni'*, not to be crazy (*ku'yuku'hi'ni'*, *u'ni'ka'ksu'hi'ni'*). The second singular was also given as *ki'ni'ksu'hi'ni'*, and the first singular as *kya'ni'ksu'hi'ni'*.—*ksix* (19: 19), *ksi'hu* (19: 22), bad.—*ha'aksi'hi*, she forgot and left (26: 44) (cf. *yih'i'*).

ksim'hi' or **uksihim'**, evening (cf. *si* and *psi*).—*ksim'hi' ya'w'xa*, almost evening.

ksupi.—*daksupi'*, to get the juice out of sugar cane by chewing (*i'daksupi'*, *nda'ksupi'*). Sometimes expressed by *das'e' daksupi'*.—*daskipi'*, to get the juice out of sugar cane by chewing (*i'daskipi'*, *nda'skipi'*). *das'e' daskipi'*, sometimes used for this.

kcicka or **kcixka**, a hog.—*ema'*, *kcicka' haka'naki xyo'*, take care! or the hog will surely get out! *kcicka' ne'di ko tea'naska uki'ki'nye ko skane' e'naska na'*, this hog is half as large as that one. *kcicka' ko te'na'ni yuke'di*, how many (living) hogs are there? *kcicka' tea'naska*, how large is the hog? *ke'xka oh'i' i'ni'ktq'*, I have ten hogs (5: 6). (Also p. 122: 7, 14.) *kcickayo'*, (= *kcicka+y*) "hog meat," pork, bacon. *kcicka yoka'*, "swamp hog," an opossum. *Kucka'yokana'* (21: 1, 26, 30, 35), *Ska-kana* (7: 1, 2, 3, 6, 7, 10, 13, 15),

The Ancient of Opossums. *ki'cka mayi'ntka'*, a ground hog. *kcicka' dudayi'*, hogweed, species not named; it grows near Lecompte, La.

ktca, to chop.—*aya'v' ktca'di'*, to cut wood (*ayi'dakta'di'*, *aya'ndakta'di'*; *ayan' ktca'tu'*, *ayi'dakta'tu'*, *aya'ndakta'tu'*). *aya'v' ktca yu'ke'*, 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'v' ktca'de'di'*, he goes or went to cut wood. *aya'v' ktca xyaxye'*, to stop cutting wood. *ayan' ktca da' dande'*, he will go to cut wood. —*dukta'di'*, to chop wood, etc. (*i'dukta'di'*, *ndu'ktca'di'*; *du'ktca'tu'*, *i'dukta'tu'*, *ndu'ktca'tu'*). *isi' dukta'di'*, to cut his foot with an ax (*ayisi' i'dukta'di'*, *i'nksi' ndukta'di'*).—*kidukta'di'*, to chop wood for another (*ya'kidukta'di'*, *a'xkidukta'di'*; *kidu'ktca'tu'*, *ya'kidu'ktca'tu'*, *a'xkidu'ktca'tu'*). *kidukta'*, chop it for him! *i'kidu'ktca ne'di'*, he stands chopping for you.—*du'ktca' ksa' xtaho'*, to fell, as a tree (*aya'v' du'ktca' ksa' xtaho'*; *ayan' i'dukta' ksa' xtaho'*, *ayan' ndu'ktca' ksa' xtaho'*).—*du'ktca' son'sa' dutca'ti'*, to split at one blow (?) (*i'du'ktca' son'sa' i'dutca'ti'*, *ndu'ktca' son'sa' ndu'tca'ti'*).—*du'ktca' hup'e'*, to cut a hole through with an ax (*i'du'ktca' yulp'e'*, *ndu'ktca' u'n'kupt'e'*).

ktca².—*i'nktca'hi'*, next to, the next one. *isi' ayi'ntka' i'nktca'hi'*, the toes next to the little toes. *ta'k ayi'ntka' i'nktca'hi'*, the fingers next to the little fingers, the third or ring finger. *i'nktca'hi' a'xohiya'*, the second toes (of a person). *i'nktca'hi' a'xohiya'*, "next to the old one," the second toe, the second toes of a person.

кта.—*a'kta*, in a straight line, by the shortest cut. *a'kta ded'i'*, to go straight across (*a'kta ide'di'*, *a'kta nde'di'*). One can say also *a'kta de' a'kidux'e'*, to go straight across (a stream) (*a'kta ide' ya'kidux'e'*, *a'kta nde' n'ka'kidux'e'*).—*kutata'*, straight, erect, upright. *kutata' sin'hinye'*, to set it up straight (*kutata' sin'hinye'*, *kutata' sin'himhan'ke'*). *kuta'ta'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'ktay'e'*, to bend

down or fold an object (*kidu'ktahay'e'*, *kidu'ktahun'ke'*). *ka'tutukta'di'*, limber, supple, pliant.

kte, **kit'e'** (7: 14), **kit'e'** (20: 11), to hit (cf. *xte*).—*xkite'*, I shoot at (20: 22). *ikte'iu'*, they hit you; you are hit (28: 196, 198). *atspa'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'*; *kte'tu'* or *kte'tu'* (31: 30), *yaktetu'*, *xktetu'*). *ma'sa' u'tsan'ati' ktedi'*, to hammer very hot iron. Imperative: *ktu* (to a child). *han'ya' yan'x'ktedi' nix'ki'*, because a man hit me. *ya'xkte'di'*, he hit me, you hit me. *i'nkta' dande'*, I will hit thee. *san'hi'n' kiya' i'nkte'xo'*, I will do it again and hit you on the other side (1: 11). *i'nkte' ha dande'*, I will hit you (all). *ayan' kon' ktedi'*, to hit him with a stick (*ayan' kayon' ya'ktedi'*, *ayan' n'kon' xkte'di'*). *toho'ka' kta' kte'di'*, to hit his own horse. *tu'ni' kta' yan'kon' kte'di'*, to beat his own dog with a stick.—*ta'kik' o'ha kte'di'*, he hit him with his hand or paw (1: 10, 11). *ayindi' i'ktedi'*, he hit thee (you). *ya'xkte'tu na'*, they hit me (of their own accord). *kte' heda'v'*, he finished hitting, he hit. *kte' e'wa'y'e'*, he stopped hitting. *kte' hande' yan'kan'*, *xku'*, while he was hitting him, I was coming back. *kte' daga'*, to hit them (animate objects) (*ya'ktedaga'*, *xkte'daga'*; *kte'dagatu'*, *ya'ktedagatu'*, *xkte'dagatu'*). *yan'xktedaga'*, he hit us. *yan'xktedagatu'*, they hit us. *ktekte'di'*, to hit him often (*ya'ktekte'di'*, *xkte'ktedi'*; *ktektetu'*, *ya'ktektetu'*, *xkte'ktetu'*). *ayan' kon' ktekte'di'*, to hit it (or, him) often with a stick. *kte' kidedi'*, to hit a light object and send it flying through the air (*ya'kte kidedi'*, *a'xkte kidedi'*; *kte' kidedu'*, *ya'kte kidedu'*, *a'xkte kidedu'*). *kte' ktaho'*: (1) *kohi'xti kte' ktaho'*, to make an object fall from a height by chopping or hitting with a club, ax, etc.; (2) *xwih'i'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'*, *n'akte' ktaho'*).—*ka'kteni'*, not to hit, hammer, strike (*ka'yu'kteni'*, *n'ku'kteni* (?). *ka'yan'xkteni'*, he did not hit me, you did not hit me. *yan'xkte'di kike'*, *ayiw't ka'nyikte'ni dande'*, although you hit me, I will not hit you.

kte'ni, not to hit him, her, or it. *kte'ni hande' ya'ka'w nkih'in*, I came before he hit him. *ki'xkikte'di*, to hit himself (*yi'xkikte'di*, *nki'xkikte'di*; *ki'xkiktetu'*, *yi'xkiktetu'*, *nki'xkiktetu'*). *nki'xtedi*, I hit myself. *nki'xtetu'*, we hit ourselves. These seem to be irregular forms, for we might expect to see *nki'xkikte'di* and *nki'xkiktetu'*. *iñkte'oni* (= *ktedi +oni*), to hit with. *nitaw'in iñkte'oni*, "to hit a ball with," ball club. *mas iñkte'oni*, "iron made for hitting," a hammer.—*ayan' kte'*, to shoot at a mark (lit., "to hit wood") (*ayan' yikté'*, *ayan' axte' nka'ni*, or *ayan' iñkikté'*).—*ayan' axte' nka'ni*, given as one form of first singular of *ayan' kte'*, I shot at the mark.—*kikte'di*, to hit an object for another person (*ya'kikte'di*, *a'xkikte'di*; *kiktetu'*, *ya'kiktetu'*, *a'xkiktetu'*). *teu'nki ya'xkikté'*, hit my dog! *teu'nki iñkikta' dandé'*, I will beat your dog. *teu'nki iñkikta' ha dandé'*, I will beat your dogs (sic). *i'ñkikte'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' oni*, to "make a fight," to fight (*kikté' ayon'ni*, *ki'kte' nkon'ni*). *ki'ktehaya' anksi'*, "fighting ball," a conical ball or bullet, such as a minie ball, as distinguished from the ordinary globular ball or shot (*anksi'awi*, *anksi*). (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.)—*uktédé'*; *tea'k uwú'si uktédé'*, to fillip with the fingers (*tea'k uwú'si ukte'hayédé'*, *ica'k uwú'si ukte'hañkédé'*).

kton.—*ktionhi'*, the common frog (28: 244). (See *péska'*, *kú'niñmihí'*.) *ktion' 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'niki*, a female cat. *ktu' yin'ki'*, a kitten. *ktu' ya'ndustáki'*, the cat scratched me.

ku, to give.—*kiduni'ya'w ku' ka'w dui' 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? *nyí'ku dandé'*, I will give it to you. *nyiku' ha dandé'*, I will give it to you (all). *nyí'kudi'*, I gave it to you. *ya'xkudi'*, give it to me! Imperatives: *ku* (to a child); *kukañko'* (man to man); *kutki'* (man or woman to woman); *ku'tate'* (woman to man); plurals: *kutu'* (to children); *ku'takañko'* (men to men); *ku'tatúki'* (man or woman to women); *ku'tatúte'* (women to men). *kípa'nahi kudi'*, to give back an object to the owner (*kípa'nahi yikudi'*, *kípa'nahi xku'di*). *kípa'nahi ya'xkudi'*, give it back to me! *anse'pi ne' yaxku'*, give me that (standing or leaning) ax. *anse'pi ma'nkíyana 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). *iñku'di* (as well as *nyikudi*), I give to you. *toho'xk iñku'di ko'*, *ya'v'ena'xi da'nde*, if I give you a horse, will you be a friend to me? *toho'xk i'ñku nan'ni nikan'*, *ya'v'ena'xi da'nde*, as I have given you a horse, will you be a friend to me? *anse'wi nonpa' ma'ñkíyá i'yiku'di*, he gave you these two (horizontal) axes (N. B.—*iyikudi* instead of *ikudi*). *anse'wi nonpa' ma'ñkíyana nyiku'di*, I gave or give you those two (horizontal) axes. *kuku' on'daha'*, distributive of *kudi*, to give to each of them (*i'kuku on'daha'*, *xkuku' on'daha'*; *kuku' on'dahatu'*, *i'kuku on'dahatu'*, *xku'ku on'dahatu'*). This verb is preceded by the number of the objects given to each, as: *toho'xk nonpa' ko kuku'on'daha'*, he gave two horses to each; *toho'xk dani' ko kuku'on'daha'*, he gave three horses to each; *toho'xk topa' ko xkuku'on'daha'*, I gave four horses to each of them; *toho'xk son'sa' ko i'kuku'on'daha'*, did you give them one horse apiece? (Also 10: 28; 14: 2, 5; 15: 5, 6; 16: 11, 12; 23: 5; 24: 2, 7; 26: 64, 75, 86; 27: 4, 5, 9, 17, 20, 25; 28: 7, 72, 137, 138; 31: 25; p. 160: 14, 15, 16.)

kúda'ni.—*káděni'* (p. 125: 5), *kú'dáni* (28: 92, 102, 111; 29: 31), inferior, ugly. *kúda'nixti*, inferior, superfluous (=what is left) (11: 8). *kúda'nik*, not the best.

kúděska', **kúdě'sk**, (rarely, **kúděski'**), a bird; birds.—*kúdúpi' saphin'yan kúděska' o'di*, shoot (at) the bird on the other side of the ditch! *kúděsk'i' yukupě'*, the legs of a bird. *kúdě'sk ki-yo'wo*, another bird. *kúdě'sk axě'* (cf. *axě'*), the wings of a bird. *kúděska' kañko'ni'*, a bird trap. *kúdě'sk siyan'*, birds' tracks. *kúdě'ska atcútk'a'*, a red bird. *Kúdeska' teitkana'*, Ancient of Red Birds (20: 15; 31: 32). *Kúděska' atcútkana'*, Ancient of Red Birds (31: 38). *kúděska' acú't xohi'*, "ancient red bird," the cardinal bird (G.), probably the cardinal grosbeak (*Cardinalis virginianus*). *kúděska' 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). *Kúdě'ska daha'yina*, Ancient of Blue Darters (20: 6). *kúděska' xohi'*, the "ancient bird": (1) a long-legged red bird, with a white bill; (2) a parrot. *kúděska' xohi' ptcú'ñ qahudi'*, a necklace made of bills of the birds called "kúděska' xohi'." *kúdě'ska sidí'*, a yellowbird, or yellow warbler. *kúděska' sin' pso'ni'*, "sharp-tailed bird," the swallow. *kúdě'sk pa teti'*, "red-headed bird," the red-headed woodpecker. *kú'děsk súpí'*, a blackbird: generic. *kú'děsk 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. *žtúkě' kúdotci'*, because it is wet. *ama' kúdotci'* or *hama' kúdotci'*, "wet earth," mud, a little mud; but, *hama' kúdo'tcixti'*, much mud, deep mud. *kúdo'tcixti'*, very wet. *kúdo'tci tki'*, "a sort of wet," damp, moist.—*kúdúpi'*, *kúdupí'*, *kúdo'*, a ditch. *kúdúpi' ndosan'hi' simto' ni ně' ndom'hi'*, I see (or, saw) the boy walking on this side of the ditch. *kúdúpi' saphin'yan kúděska' o'di*, shoot (at) the bird on the other side of the ditch! *ayí'x kúdo'tan'yan'*, "Big Ditch," Louisiana. *dú'-kúkú'dúpi'*, to cut a trench with an ax or hoe (*í' dükúkú'dúpi'*, *ndú'kúkú'dúpi'*).

kúdúksa', crack ("a trench broken") (10: 8, 9).—*a'kúdúksa'ye*, peeping through a crack (10: 8). *kú'dúksa-yě*, through a crack (28: 7). *iya'kúdúksa'yan'ka na*, beware lest you peep at me! (p. 146: 15). *ka'kúdúksa'hinyěni'*, I did not peep at you (p. 146: 16). (Also 16: 8.)

kuhi.—*kíkuhi'* (=sisi'), a wrinkle, wrinkles; to be wrinkled (*í'ki kuhí'*, *á'nkíkuli'*).

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). *á'ñkogo'ni'*, a hook, fishhook (Bk.). *á'ñko'pon' sudi'*, a fishhook. (Bj., M.). *á'ñko'pon' in'kan'*, a fishing line. *á'ñko'pon' udi'*, a fishing rod.

kúka'pi.—*du'kúka'pi*, pulled off (17: 8).

kúxwi', coffee.—*kúxwi' ne'di*, is there any coffee? *kúxwi' ni'ki*, there is no coffee. *kúxwi' om'(ni')*, to make coffee.

kúněki', (1) to bend any inanimate object; (2) a single bend or curve (*í'kúněki'*, *á'ñku'kúněki'*) (?).—*púdiyan' kúněki'*, to bend the point of an object. *psdehi' kúněki'*, the knife (edge) is turned. *kúněkiyě'*, to cause an inanimate object to bend or be turned. *psdehi' kúněkiyě'*, to turn the edge of a knife blade (*psdehi' kúněki'hayě'*, *psdehi' kúněki'hú'ñkě'*). *kúněgně'ki*, having a series of curves or bends (~~~~~).—*kúnú'xka'* or *kanaxka'*, circular. *nahivě' kúnú'xka'*, full moon. *kúna'xka kúdu'nanahi'*, to go round and round, as the hands of a clock (?).

kúni.—*kúnini'* to ford a stream, to wade (*í'kúnini'*, *á'ñkúkú'nini'*; *kúni'tu*, *í'kúni'tu*, *á'ñkúkúni'tu*). *kúni' dandě'*, he will wade.

kúni'ski hayí', a gnat.

kús.—*akúskúsi'ñki* (=akúskúsě+yí'ñki), he nibbled a little now and then, he ate in a mincing manner. *Tcětkana' son'+sa akú'skúsi'ñ+ki na'xka' Om'pi a'nde o'xpa*, when the Rabbit sat (there) nibbling now and then at one piece, the Bear devoured all the rest.—*akú'skúsě*, archaic word for above.

kútcie'cka', the red-winged blackbird.—*Kútcie'ckana'*, Ancient of Red-winged Blackbirds (23: 16). *Kú'tcie'cka'a*, Ancient of Red-winged Blackbirds (23: 21).

kút, **kúd**.—*ká'dúkúxpeyé'*: *aw'patágonni' paxwé ká'dúkúxpeyé'*, to thrust a stick through meat in order to barbecue it (*paxwé ká'dúkúxpehayé'*, *paxwé ká'dúkúxpeháñkē'*).

kúti.—*ká'tiki'*, to tell what one has perceived himself (not what he has heard or has been told, *ka'hi*) (*ya'kútiki'*, *á'ñkuká'tiki'*). *inyu'kútiki'*, or *nyuku'tiki'*, I tell it to you. *ewande' ya'ñkukútiki'*, he tells it to me. *ayindi' ya'ñkukutiki'*, you tell it to me. *he'yan kídí' káñkúnyan' kútiki'*, he reached home (and) told it to his grandmother (3: 16). *yañku'kútiki'*, tell me! *ní'stúti tko'hé ya'ñkukútiki' na'áñkíli'*, I wish that you would tell me very accurately (how affairs are) (4: 4). *inya'dandé' iya'kútiki' na'*, I will say it to you; do not tell it. *hiñkso'tkaka'*, *naxá'xa nyu'kútiki'*, O younger brother, now have I told you (5: 7, 8). *kákú-ñni'*, not to tell another what one has seen or observed (*ku'yukúdáw'ni'*, *á'ñkukúdáw'ni'*). *nyu'kádáw'ni'*, I did not tell you. *nyu'kádáw'ni' dandé'*, I will not tell you. *té'diké' ya'ñkukúdáw'ni'*, why did you not tell me? (Also 26: 67, 85.)

kútska' or **kúdéska'**, a flea (31: 5). (cf. *kúdéska'*.)

kútske' (used by females=*kútskeyé'*), to shut a door (*kútske'hayaxaw'*, *kútske'háñkaxaw'* (cf. *kodé'*).—*eye'wi kútske'kan'*, shut the door (said by a female to a female). *kúdúske'yé'*, shut the door (19: 5, 7, 9). *kútske'yé'*, (they) shut it up (31: 10). *eye'wi kútske'yé'*, to shut a door (*kútske'hayé'*, *kútske'háñkē'*) (said by men and boys).

kuya', under.—*kuya' keai'*, to dig under, undermine (*kuya'* —, *kuya' nké'di'*). *ayahí' kuya'*, under the bed (p. 139: 9). *yaxow' kuya'*, under the chair (p. 139: 10). *aduhí' kuya'*, under the fence (p. 139: 12). *í'tikap kuya'*, under the board (p. 139: 14). *okaya'*, under, underneath (p. 142: 21, 22, 23).—*kwia'-yan'*, under. *aw'xu kwia'yan'*, under the stone. *atí'* or *tí' kwia'yan'*, under the house. *is'ka' tí' k' wia'yan' xé' nañkē' í'*, a (or, the) skunk is sitting under the house.

küya.—*duküya'di'*, to pick to pieces or into shreds, as sinew (*í'duküya'di'*, *ndu'-küya'di'*).

ꞑúꞑú', a grandmother, his or her grandmother (*íkúꞑú'*, *xkúꞑú'*). O grandmother! (3: 7, 8, 16, 17, 24).—*Tétkana' kúnkán' unoxí' ha'nde ón'xa*, it used to be that the Rabbit lived with his grandmother. *Tétkana' kúnkún' kúno'pa' tí' xyapka' ktihandon' étuxa'*, it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1, 10, 26).—*kúnkún'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 (*í'kúnkún'yan'*, *xkúnkún'yan'*). *tu'ama'na kúnkún'yan' unoxwé' a'nde ón'xa'*, long ago he was living with his grandmother. *kúnkún'yan' kútiki'*, he told his grandmother (3: 16).—*kúnkún'yan' a'kútko'xi'*, a great-grandmother, his or her great-grandmother (*í'kúnkún'yan' a'kútko'xi'*, *xkúnkún'yan' a'kútko'xi'*).—*kúnkún'yan' kútko' a'kútko'xi'*, a great-great-grandmother, his or her great-great-grandmother (*í'kúnkún'yan' kútko' a'kútko'xi'*, *xkúnkún'yan' kútko' a'kútko'xi'*). *kúnkún'yan' kútko' kútko' a'kútko'xi'*, his or her great-great-great-grandmother (*í'kúnkún'yan' kútko' kútko' kútko' a'kútko'xi'*, *xkúnkún'yan' kútko' kútko' a'kútko'xi'*). (Also 29: 1, 10, 12, 25, 27; 31: 16, 23.)

kú' nínuhi', or **kúñiñuhi'**, the bull frog (see *kton'*, *pēska'*).

kwinihe', a valley.

kya^mhi, **kya^hi**, from, to take from.—*kyahé'yan' ku'di'*, he comes from the same place. *kyahé'eyan'*, to the same place (?). *ya'ñkakyán'hi'*, they took from me (23: 17). *ñkakyán'hi'*, we take it from (them) (23: 18). *akyaⁿhi'*, (he) took her from him (27: 12). *akyaⁿhi'*, he took from her (28: 202). *í'yan'xkya'tuxan' na*, beware lest you search in my house for my possession (?) (p. 158: 17).

kyaⁿhi, to scold, reprove.—*dúkúteké' haⁿ in'pi haⁿ kyaⁿhi'xne'di'*, he tied him and laid him down and was scolding

him (as he stood?) (1: 15, 16). (Also 8: 18; 10: 3; 12: 3; 31: 2, 3, 7.)

kyëto^{hi}, the duck hawk (see *kí'skisa'yí*).
kyüski', the jack fish, a small fish resembling the gar.

x.—Several words in "x" admit of a synonym in "xy" (cf. *exayë* and *exyaxyë*; *xuhu* and *xyuhu*; *xa* and *xya*; *xapka* and *xyapka*; *twa* and *txya*; *xanaxka* and *xyinixka*; *xë* and *xyë*; *xuhi* and *xyuhü*). Most words ending in *-hi* or *hin* (in the singular) change that ending to *-x* in contractions and before the plural ending *-tu*: *Asan^{hin}*, *asan^xtu*, *asan^x non^{pa}*; *anahⁱⁿ*, *anaxtu*; *don^{hi}*, *don^xtu*; *ayohi*, *ayox^x këci*; *tan^{hin}*, *tan^x* (in *yaduxtan^x tan^x sin^{hin}yanⁿ*); *amih*, *amix*; *pahi*, sore, *pax* (in *apaxto^{myë}*); *mih*, *míxkúedi*; *axisahi*, *axisax*; *tcëtkohi'*, *tcëtkó'x*.—As in Çegiha, Dakota, etc., there is in Biloxi the permutation of *c*: *x*; as, *keicka*, *keixka*; *konicka*, *koni^xka*.—*k* followed by a vowel is sometimes changed to *x* in contractions, as *in^{ki}*, *inx*; *wax ta^{hixti}* or *wax ta^xti* (in *waka^h + tahi*). *yañkim^x nda'* (for *yañki^hñki nda'*), *yañkim^xtu'*.

xa, still, yet.—*nkúⁿnoax' xa nkaⁿnde*, I am still living with her (or him). *kadëni' xa*, it does not burn yet. *kanaⁿxtetuni' xa*, they never did kick (fem. sp.). *nkaⁿaduti te xa*, I am still hungry. *aⁿduti te xa*, he is still hungry.—*xaⁿa* (masculine term for the above with a negative "never"). *kanaⁿxtetuni' xanaⁿ*, they never did kick. *aduti' ëtukel ko ndu^xni xaⁿa*, I have never eaten that sort of food (2: 21). *ndonⁿni xya*, I have not yet seen him or her.

xa, feminine sign of ability: can.—*tan^{hin} xa*, he can run (but he will not run at present). *tan^{hin} de xa*, he can run away (but he will not). *akútxyi' nkonⁿ xa*, I can write (if I wish). *toho^xnk non^{pa} amaⁿñki aⁿnaxtetu' xa*, those two horses are in the habit of kicking (idea of ability also).—*xanaⁿ*, masculine sign of ability: can. *tan^{hin} xanaⁿ*, he can run (if he wishes; but he will not run at present). *akútxyi' nkonⁿ xanaⁿ*, I can write. *akútxyi' nkukaⁿde xanaⁿ*, I can read. *úñktan^{hin} xanaⁿ*, I can run (if I wish). *éyanⁿ nde' xanaⁿ*, I can go thither. (Also 7: 5, 6.)

xa or **xya**, a sign of past time.—*éⁿtañke xa'*, I said that. *ëtuxa'*, they said (did say) it (long ago) (see *e*).—*kíⁿténaⁿxtu xa'*, they had been friends to each other (2: 1). *haoⁿknë xya*, he nailed it long ago.

xa, customary or usual action (also 9: 13, 17; 10: 13; 11: 10; 12: 5, 6, 7; 14: 30); he used to say so (but we do not know that it was true) (see *e*).—*onⁿíⁿke haⁿne otu' xa*, they (the dogs) have (usually) found a bear and (men) have shot him (2: 31). *ayuⁿyanⁿ nkaⁿkanⁿtekⁿíⁿkë nkaⁿnde xa na'*, I am used to licking the dew off of (the ground) (1: 7). *nkaⁿkiaⁿyaš' xanaⁿ yahel ko*, this is what I usually (or always) like (2: 9, 10).

xa or **xya**.—*éⁿxa*, that is all. *éⁿxa onⁿ neⁿdi*, that was all which he had on or wore (Bk.) (22: 17). *éⁿtxya*, this is all. *nkiⁿmi xya ndedi*, I went alone, by myself.—*xyaⁿxyé*, *íⁿxyaⁿxyé*, *éⁿxyaⁿxyé*, to cease, quit, stop doing anything (*íⁿxyaⁿayé*, *éⁿxahañkél'*; pl., *éⁿxatu'*, *éⁿxayitú'*, *éⁿxahañkétu'*).—*éⁿxaⁿya daⁿnde*, will he stop? *íⁿxyaⁿyaya daⁿnde*, will you stop? *éⁿxaⁿhañkaⁿ dandé*, I will stop (doing it). Imperatives: to a child, *éⁿxaya!* man to man, *éⁿxaⁿyéⁿtaⁿktá'*; man to woman, woman to woman, *éⁿxaⁿyéⁿtki'*; woman to man, *éⁿxaⁿyéⁿtaⁿé'*. *ayaⁿ ktea xyaⁿxyé*, to stop cutting wood. Some parts of this verb seem to belong to *éⁿxayé*, and others to *íⁿxyaⁿxyé*, but they are recorded as dictated.

xa (27: 8), **xapi'**, **xap** (28: 146), **xam** (28: 140, 151), a box or trunk (28: 213). *oⁿñska xa utéidi*, "small fish put in a box," sardines. *xaⁿ uteuⁿdi*, to pack or put articles into a box or trunk (*xaⁿ yuⁿteudi*, *xaⁿ nkúⁿteudi*). *xaⁿ uteuⁿ nedí'*, he stands putting things into a box or trunk.

xa, **xyi**.—*haⁿxahë*, to laugh. *haⁿxahë deⁿdi Teⁿtkanadi'*, the Rabbit went off laughing (1: 21) (also 10: 10, note). *inⁿkxihi'*, or *inⁿkxyihí'*, *íⁿñkíhi* (18: 16), *inⁿkxihi* (23: 8), to laugh (*ayiⁿñkxihi* or *ayiⁿñkxyihí'*, *nkíⁿñkxihi'* or *úñkiⁿñkxyihí'*). *nkíⁿñkxihi neⁿdi*, I am laughing (as I stand). *nkíⁿñkxihi naⁿñkí*, I am laughing as I sit. *nkíⁿñkxihi onⁿ*, I was laughing. *nkíⁿñkxihi dandé*, I

will laugh. *ki'ñkxihini'*, or *ki'ñkxyihini'*, not to laugh (*kay'i'ñkxihini'* or *kay'i'ñkxyihini'*; *nki'ñkxihini'* or *úñki'ñkxyihini'*).

xa.—*pa'axahi'*: *doxpa'saⁿhin'* *pa'axaxahi'*, to pull up or roll up the sleeves (*doxpa'saⁿhin'* *i'paxaxahi'*, *doxpa'saⁿhin'* *ú'ñkapa'axahi'*).

xa., to stand (cf. *si.*)—*xa'xa, a'xa* (20: 3), dual and plural of *sinⁿhin'*, they stand. *aⁿya noⁿpa' xa'xa ha'maki nkyë-hon'ni*, I know the two standing men. *ti' noⁿpa' xa'xa ma'ñki ko tci' xë* (w. sp.), the two (standing) houses are red. *ayaⁿ noⁿpa' xa'xa a'mañki' ko t'e'di*, the two (standing) trees are dead. *toho'xk noⁿpa' xa'xa a'mañki' ko süpi' xë* (w. sp.), the two standing horses are black.—*xa'xaxa*, they (pl.) stand. *aⁿya xa'xaxa ha'maki nkyëhon'ni*, I know (all) the standing men. *aⁿya xa'xaxa ma'ñktu*, they (all) are standing (said of many). *toho'xk xa'xaxa a'mañki' ko saⁿ xë* (w. sp.), the standing horses are (all) white. *aⁿsë'p xa'xaxa ama'ñki ko pa'na inⁿka' (±xë, w. sp.)*, all the standing axes are mine. *aⁿsë'p xa'xaxa ki'na-xadi' ama'ñki ko pa'na inⁿka' (±xë, 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).—*masaxahi'*, "rough iron," a file.—*xaxahi'*, rough to the touch here and there. *astotonixka akidi xaxahi*, a black lizard with rough skin.

xak.—*a'xakonⁿi'*, to be poor (*aya'xakonⁿi'*, *nka'a'xakonⁿi'*; *a'xakonⁿtu'*, *ayx'xakonⁿtu'*, *nka'a'xakonⁿtu'*).—*a'xakonⁿyë'*, to make one poor, to treat one ill (*a'xakonⁿhayë'*, *a'xakonⁿhünkë'*; *a'xakonⁿyetu'*, *a'xakonⁿhayëtu'*, *a'xakonⁿhünkëtu'*).

xanaxka or **xyinixka** (6: 16, 17; 28: 218), an otter (cf. *ni*, to roll). *ci'naxka*, otter (G.). *Xyini'xkana*, Ancient of Otters (29: 1, 26, 39). *xyi'nixka'hi* (= *xyinixka*+*ahi*), an otter skin. *ci'naxk a'hi*, an otter skin.—*xanaxpë'*, a muskrat.

xandayi', the fishhawk.

xati.—*axati'*, to slide, as on ice (*aya'xati*, *nka'xati*).

xaye.—*duxayë'*, to scratch in order to relieve itching (*i'duxayë'*, *ndu'xayë'*). *pa' duxayë'*, to scratch the head. *tca'ke duxayë'*, to scratch the hands. *si'ya ski'xtiki' duxayë'*, to scratch the top of the foot. *nyi'duxayë'*, 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'xayaxaⁿ'* (fem. of *duxayë'*), to scratch (*i'duxa'yaxaⁿ'*, *ndu'xaya xaⁿ'*); used when a female addresses a female.—*nxayonⁿi'*, riding spurs.

-xaⁿ, feminine ending of certain verbs answering to the masculine ending **-di**, thus: *pa'tëtcuxaⁿ'* (iem.), *pa'tëtcudi'* (masc.).

xaⁿ, where.—*taⁿyaⁿ xaⁿ' ko tcuwa'*, where is the village? *aⁿsudionⁿyaⁿ xaⁿ' ko tca'kaⁿnañki'*, where is the pine forest? *aⁿsë'wi yaⁿ xaⁿ' ko tca'kaⁿmañki'* (sometimes shortened to *aⁿsë'wi yaⁿ xaⁿ'*), where is the (reclining) ax? *spdehi' yaⁿ xaⁿ' ko tca'kaⁿmañki'*, where is the knife? *miⁿkoⁿni yaⁿ xaⁿ' ko tca'kaⁿmañki'*, where is the hoe? *yañke'onⁿi' yaⁿ xaⁿ' ko tca'kaⁿmañki'*, where is the saw? *tohoxka' yaⁿ xaⁿ' ko tca'kaⁿnedi'*, where is the (standing) horse? (*Also* 29: 29.)

xaⁿ, bring! (28: 148, 149).

xdo.—*dxido'*, to hull beans or green nuts. *aye'k dxido'*, to husk corn (*aye'k i'daxdo*, *aye'k ndü'xdo*).

xë, one form of the feminine oral period; its masculine equivalents are *xyë* and *xyëxo*. *ti në' ko saⁿ xë*, the house is white (w. sp.). *xë* affects the accent of the preceding word, thus: *ayaⁿ sinⁿhin në' ko t'e'di*; but *ayaⁿ sinⁿhin në' ko tedi' xë*, the (standing) tree is dead; *toho'xk taⁿhin ko kde'xi*; but *toho'xk taⁿhin ko kdexi' xë*, the running horse is spotted.—*xyë*, (1) one of the masculine forms of the oral period, the others being *xyëxo* and *na*; the corresponding feminine forms are *xë* and *ni*. *aⁿya' pi' xyë*, he is a good man. *aⁿya' ptu' xyë*, they are good men.—*hanti' xyë*, he is sick much or often. (2) Indeed, at any rate, at all hazards. *e'yaⁿ nde'di xyë'*, I went thither at any rate (whether he consented or

not). *e'yaⁿ nda' dande' xyě* (or *xyěxo'*), I will go thither at all hazards (whether he consents or opposes). *iedi' xyě*, he is (indeed) dead. (3) Very, exceedingly. *nyukpe'yaⁿ nedi' xyě*, my legs pain (exceedingly?). *anya'di hande' sanhaⁿmi' xyě*, that man is very strong.—*xyěxo'*, an emphatic form of the masculine oral period, sometimes having the force of very; the other masculine forms being *xyě* and *na* (*e'yaⁿ nda' dande' xyěxo'* = *e'yaⁿ nda' dande' xyě'*). **xedi'**, frost.

xěhe', to sit (*i'xěhě*, *nķixěhě'*, *xěhetu'* or *tanu'*, *ixěhětu'* or *itanu'*, *nķi'xěhětu'* or *ntanu'*). Imperatives: To a child, *xaha!* man to man, *xa'hata'* (2: 7, 15) or *xěhe'kañko'* man to woman, or woman to woman, *xěhe'tki'* woman to man, *xahaťe'* man to men, *ta'nikañko'*; man to women, *ta'ntukañko'*; women to men or children, *ta'ntútúte'*; woman to women, *ta'ntukaⁿ'*. *axěhe*, *axěhě*, *xěheye*, *donaxěhě*, *uxěhe*; D., *iyotañka*; Φ ., *gěin*; K., *lin*; Os., *ķein*; Kw., *kt in*, *ķnin*; Tc., *min*; H., *ama'ki*.—*aⁿya xě'hě na'ñki a'yěhúⁿni*, do you know the sitting man? *aⁿya noⁿpa' xěhe' ha'maki nķyěhoⁿni*, I know the two sitting men. *toho'xk xě'he ně' ko tci' xě* (w. sp.), the sitting horse is red. *aⁿya xě'he na'ñki ko teakna'ñkihaⁿ*, where is the sitting man? *aⁿya xě'he na'ñkiyaⁿ nķyměhoⁿni*, I know that sitting man. *aⁿya' xě'he na'ñkidě nķyěhoⁿni*, I know this sitting man. *nķi'xěhe' na'ñki*, I am sitting. *i'xěhe na'ñki*, are you sitting? *xě' na'ñki*, she is sitting. *yaduxtaⁿ nķi'xěhe*, I sit (ride) in a wagon. *e'we yuke' tan' ha'maki*, they are sitting. *ason' poska' dě xě'hě harica' hakx'di Te'łkanadi'*, when the Rabbit went to a brier patch and sat there, he was angry (2: 28). *Te'łkanadi' hoxta'*, *yah'e'yaⁿ iđe' xě'hě*, the Rabbit ran from (what he thought was) danger, he went some distance and sat down (2: 14).—*xě*, *xěp* (28: 135), a contraction of *xěhe*, to sit (26: 14). *iⁿska' ti kwia'yaⁿ xě' na'ñki'*, a skunk is sitting under the house. *ason' poski'ñki xě na'ñki Te'łkanadi'*, the Rabbit was sitting (=was) in a very small brier patch (2: 4).—*xěheye'*, to

cause to sit; to hang up, as a hat, coat, or shirt on a nail or post (*xěhe'hayě'*, *xěhe'húñkě'*). *doxpe' xěheye'* (= *doxpe' teakedi'*), to hang up a coat, etc. *aku'e' duxpi' xěhe'kaⁿ*, pull off (your) hat (and) hang it up (w. sp.)! A man or boy would use *xěheya'* instead of *xěhe'kaⁿ*. "*kaⁿķonni' nķon'haⁿ nětkohi' xě'hěñkě' ndu'si xyo'*," *ědi' ětuxa' Te'łkanadi'*, they say that the Rabbit said, "I will make a trap and set it on the road and catch him!" *doxpe' itka' xah'e'yě*, to put a bottle inside a coat (p. 139: 6).—*xěhe'kiyě*, "to cause to sit for another," to set down an object for another. *aⁿyadi' si naskěxti' de kně' kaⁿķonni' nětkohi' xěhe'kiyě ětuxa' Te'łkanadi' ětukoⁿni'*, 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.—*axěhe'*, collective of *xěhe*; they (many) sit. *aⁿya a'xěhe ha'maki a'yěhúⁿni*, do you know (all) the sitting men? (can refer to persons riding).—*a'xěhě* (= *a+xěhe*), to sit on, as on a chair (*aya'xěhě*, *nķa'xěhě*; *a'xěhětu'*, *aya'xěhětu'*, *nķa'xěhětu'*). *nķa'xěhe' psú'ki*, I sat on it (and) it broke. *axěhe' oye'*, to break down an object by sitting on it. *toho'xka' axěhe'*, to ride a horse (Φ ., *agěin*; K., *alin*).—*axěhe' utpě'*, to make a hole through an object by sitting on it (*yaxěhe' yutpě'*, *nķaxěhe' úñkutpe'*).—*uxě'* or *uxěhe'*, to sit in or within an object. *uxě' na'ñki*, he was sitting in it (2: 13). *yu'xě ina'ñki*, you were sitting in it. *nķuxě' na'ñki*, I was sitting in it. *utaⁿ ha'maki*, they were (already) sitting in it (when seen). *utaⁿtu'* they sat in it (if they enter and take seats, the act of going being seen; said when one reports what he has observed). *yaduxtaⁿ u'xaha'*, get into the wagon!—*xa'hěyě'*, to put a cv. object, etc., on something (*xahě'hayě'*, *xahě'iñkě'*; *xahě'yětu'*, *xahě'hayětu'*, *xahě'iñkětu'*). *itka'yaⁿ xah'e'yě*, to put a cv. object in something.—*akyěhe'*, to take a seat, to sit down (*aya'kyěhe'*, *nķa'kyěhe'*).—*uxki'ni*, a seat (Bk.), to spread out, as a mat or carpet (*yuxkini'*, *nķuxkini'*; with the oral period, *yu'xkini' na'*, *nķu'xkini' na'*).—*xwě'hě*, she sat in

(26: 15; 28: 221). *uxwé'héñkè*, I put it in (28: 236). *uxwéhe'yè*, she set it in (the water) (28: 237). *xwáhe'*, he put her in (28: 203). *xoxo' kwéhé'*, to swing himself, "to sit in a swing." (Also 6: 14; 9: 7; 10: 22, 31; 11: 9; 14: 26; 16: 3; 20: 17, 39; 25: 1; 26: 2, 42, 43, 46, 48; 28: 18; 29: 28, 32, 40, 71, 80, 114, 120, 135, 221, 229; 31: 17; p. 117: 2, 7, 13, 17, 18; p. 119: 1.)

xépi, to go down.—*aniyan' xépi*, the water went down (15: 3).

xi, supernaturally mysterious (10: 15).—*xí'di*, strange (10: 11). *xiya'*, bad (cunning) (10: 15). *ta xí'di* (27: 20), *taxi* (27: 22, 24), supernatural deer. *arí'hinya' dande'*, 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'yan'*, a doctor. *arí'kiyè*, treating him (=doctoring) (28: 1). *tixyí'* (28: 2), *tix* (29: 13), medicine. *xidí'*, a chief, governor, doctor; a lawyer (Bk., *fide*G.). *an'ya xi*, chief (27: 7, 9). *ndés xidí'*, "a chief snake," a rattlesnake.—*ayaxiya'*, a law. *a'yaxí'omí'*, a lawmaker. (Also 10: 6, 20, 24, 25, 27; 16: 12; 17: 1; 26: 42; 27: 19.)

xídi'dihe'.—*ama xídi dihe' omni*, a quicksand.

xiha.—*xí'hayudí'*, a thorn; thorns. *ayan' xí'hayudí'*, the thorn tree (a species of *Crataegus*). *íxí'hayudí'*, the large thorn; probably identical with the *ayan' xí'hayudí'*. *íxí'hayú' yíñkí'*, the small thorn; probably a species of *Crataegus*.

xixika', to ruffle up the feathers, as birds do.

xiye.—*a'xiyehí'*, *axiyé'*, *xyé'hi*, *xayehí'*, blossoms, flowers. *pan'hin' a'xiyehí' nüpí'hi*, "the vine with fragrant blossoms," the honeysuckle. *axiyé' san' pan'hin'*, "the vine with white blossoms," the Cherokee rosebush. *xyé'hi sí'dí*, yellow blossoms (of the *ninda'yí*). *xayehí' son'sa'*, a single flower; *xá'yehítw'*, flowers. (Also 21: 8, 10.)

xiñ.—*axin'* (assumed 3d sing.), to pierce with a tined instrument (*aya'xin'*, *nkaxin'*).—*mas-tútútká' tansí' nkaxin'*, I thrust a pitchfork into grass or hay.

xke (cf. *du*).—*duixkè'*, to unbraid (*í'duixkè'*, *nduixkè'*).

xkè (cf. *du*).—*duxkè'*, to bark a tree; to flay or skin an animal (*í'duxkè'*, *nduxkè'*). *wa'k duxka' dande'*, he will flay the cow. *ayan' duxkè'*, to skin or bark a tree. *a'düküxkè'*, to peel vegetables. *at'o' a'düküxkè'*, to peel potatoes (*aya'düküxkè'*, *nka'düküxkè'*).—*oxke'*, to have the hand, etc., skinned. *oxké'yè*, to cause the hand, etc., to be skinned (*oxké'hayé'*, *oxké'húñké'*).—*adarkè'*; *témú'kadarkè'*, to make a gnawing sound, as a dog does; to gnaw on a bone, as a dog or person does; to bite pieces off a manger, like a horse (*aya'darkè'*, *nka'darkè'*). (Also 22: 7, 12, 13; 26: 81.)

xku.—*dxkühí'* (*í'dxkühí'*, *ndí'xkühí'*), *ayé'ki dxkühí'*, to shell corn.

xo.—*xó' hayí'*, the screech owl (cf. *hayi*).—*xó' yíñkí'*, the "little king" or "switch king" of Louisiana, a weed. *xó'yíñg a'pi*, the leaves of the preceding.

xo, a future sign, implying a contingency (it differs from *dande* and *xyo*).—*té'ya xó'*, he will kill it (if he does not desist, as a horse that is trespassing, if not removed very soon). *e'wa nda' xo*, I will go further (if —). *sanhin' kiyá' nkon' inkte' xo*, I will do it again and kick you on the other side (if you do not reply) (1: 11).—*sanhin' yan' kiyá' nkon' in'axta' xo*, I will do it again and kick you on the other side (if you do not reply) (1: 13).—Use of *xo* after *ko*: *ayin'sihí'xti ko'*, *ason' kde'hinyá' xó'*, as you are in great dread of briers, I will send you into them (1: 20).—*xyo*, shall (24: 10) (see *xyan'*, *xyexyo*, *xa*).—*nde' hindo'n'hi xyo'*, *wite'di ko*, I will go to see you to-morrow. *kan'kon'ni' nkon'han' nêtkohí' xéheñkè' ndu'si xyo'*, I will make a trap and place it in the road, and (thus) I will catch him. "*xkí'tonni e'yan' nkíhin' xyo'*," *uyí'hi ha'nde*, he was thinking for some time, "I will reach there first." *eman'*, *kcicka' haka'naki xyo'*, take care, or the pig will get out! *inayan' kôkxahé'ník té'hinyé'kí ima'ñki xyo'*, before the sun moves, I will kill you as you recline, or where you recline (2: 24). *té'háñkè' ma'ñki xyo'*, I will kill him as (or where) he reclines. These last express cer-

- tainty (also 16: 17). *ani' kyá' onni' kēdi' xyo*, he must dig the well (alone) (1: 5).
- xo**, interrogative sign.—*ka' wak há'nyē 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). *nyá'ndi há'yē*, my heart is broken (p. 154: 7). *ya'xtu há'yē*, their hearts are broken (p. 154: 8). *ya'ndi kahá'yēha'ñ-kēni' dandé'*, I will not break her heart (p. 154: 9). *axēhe' oyé'*, to break down, as a chair, by sitting on it.
- xohi**, *xo'xi*.—*dūkxohi'* or *tūkxohi'*, to make smooth with a knife, to scrape (*i'dūkxohi'* or *itūkxo'hi*, *ndūkxo'hi* or *ntūkxo'hi*).—*dūkxohi' tēdo'yé'*, to make smooth by using a drawing-knife (*i'dūkxohi' tēdo'hayé'*, *ndūkxo'hi tēdo'hañkē'*).—*panhiv' tūkxo'hi*, to shave himself (*panhiv' i'tūkxo'hi*, *panhiv' ntūkxo'hi*).—*kūtá'kxohi'*, to scrape for another (*ya'kitá'kxohi*, *a'xkitá'kxohi'*).—*panhiv' kūtá'kxohi*, to shave another (*panhiv' ya'kitá'kxohi*, *panhiv' a'xkitá'kxohi*).—*ivtá'kxo'ho'ni* (rather, *ivtá'kxo'ho'ni'*), a draw-shave.—*paroxi'*, to scrape an object by pushing.
- xo'hi** or **xohi'**, rain.—*xohi'xti nedí'*, it still rains (rather, it is raining very hard). *tó'hgnak xo'hi*, it rained yesterday. *witē'di ko xo'hi dandé'*, it will rain to-morrow. *psidé' xo'hi kó'ndē'ni dandé'*, if it rains to-night, I shall not go. *kxohoni*, not rain (28: 254). *xo'x sahá'ni*, shower, "hard rain." *xohidí'*, it rains. *xotpiska'*, a drizzling rain (G). *xoha'txēomni'* (*xohi + atxe + omni*), "frozen rain," icicle. (Also 28: 167, 252.)
- xohi'**, old (see *intc*).—*han'yasa'han'xti xohi'*, an aged Indian woman. *teak xohi'*, "old hand," the thumb. *kūđska xohi'*, "the ancient bird." *adi'sk xohi'*, a species of rat. *kawa xohi*, "something ancient," an elephant. *aktini xohi*, the ancient goose (a species). *xomniyohi dūdayi xohi*, "the old one that eats crawfish," a pelican. *nyav-xohi'*, O my old woman! (voc. of *yiñkō'ni*). *Xoha'ntiyav'*, "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. *iñkta'ani' a'xohiya'*, the second toes (of a person): lit., "next to the old ones."—*xoxo'hi*, pl. of *xohi*, ancient ones. *wahu' xoxo'hi*, "ancient snows," i. e., hailstones (in the plural), hail. *xoxo'hiyav'*, "the old ones," both parents. *xoxtētuyav'*, both parents. *antatka' xoxtētuyav' teadi'*, a child both of whose parents are no more (i. e., dead).
- xoho'** or **xoho'ni**, a saddle.—*xoho'ni omni'*, to make a saddle (*xoho'ni ayomni'*, *xoho'ni nko'ni*). *xoho'na*, a saddle-maker. *toho'rk xohom'yé'*, to saddle a horse (*xohom'hayé'*, *xohom'hāñkē'*).
- xoxo'**, a swing; to swing in a swing (*i'xoxo*, *nka'xoxo*).—*xoxo' kawēhē'*, "to sit in a swing," to swing himself or herself (*xoxo' yu'kawēhē'*, *xoxo' á'ñ-kukxwē'hē'*).—*ani' xoxoni'*, a wave, waves.—*yaxom'* (p. 142: 21), *ya'xoxomni'*, a chair.
- xoxo'**, to cough (*i'xoxo*, *nka'xoxo*; *xoxotul'*, *i'xoxotul'*, *nka'xoxotul'*).
- xotka'**, hollow, empty.—*ayan' xotka' uxē' nā'ñki Om'ti ya'ndi*, the Bear was sitting in a hollow tree (2: 13). *ayan' xotka' aki'pūpsūki'*, he (the Bear) headed off (the Rabbit) in the hollow tree (thus preventing his escape) (2: 26). (Also 7: 8; 28: 146; 31: 34.) *xotkayav'* (= *xotka + ayav'*), a hollow tree (= *ayan' xotka*). *xotkayav' haki'ñūki*, he got out of the hollow tree (2: 27).
- xo²**, to have enough (6: 18) (*ixon*, *iyi'xon*, *nkē'xon*) (6: 9).—*ñkixom'pi*, I have had plenty (14: 11).
- xo²dayi'**, the wingless grasshopper when young. "It is reddish and very offensive." Probably the lubber grasshopper.
- xo²he'**.—*doxpē' itka' xo²he'di*, to put a knife, etc., inside a coat (p. 139: 7). *axkidoⁿ xo²hedi*, to put a curved object in the belt. *axkidoⁿ kidamañkye xo²hedi*, 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.—*duxpi'*, to pull off a scab or something else adhering to another object (*i' duxpi*, *nduxpi'*).—*du'xopi*, (he) pulled off (31: 25). *akue' duxpi'*, to remove a hat from the head. *duhapi'*; *akue' duhapi'*, to pull a hat from the head (*akue' i' duhapi'*, *akue' ndu'hapi'*).

xpaⁿ, (cf. *xtak*).—*duxtan'*, to pull (*i' duxtan'*, *ndu'xtan'*; *duxtanu'*, *i' duxtanu'*, *ndu'xtanu'*). *duxtan' ma'nte deyel'*, to move an object by pulling it (*i' duxtan' ma'nte de'hayel'*, *ndu'xtan' ma'nte de-hiñkél'*). *duxtan' dutckél'*, to pull out a single arrow from the quiver. *duxtan' du'téicudi'*, to pull out several arrows from the quiver. *soⁿsa duxtan' dedil'*, to take one large object off another or from a pile. *noⁿpa' duxtan' dedil'*, to remove two large objects from a pile. *duxtan' túsijel'*, to bend backward, as a person, by pulling (*i' duxtan' túsihayel'*, *ndu'xtan' túsiháñkél'*). *in' duxtan' túsiháñjel'*, I pull you (used if one already holds the person). (See *si.*) *duxtan' dupädél'*, 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*). *duxtustan*, he pulled them out (19: 13). *dasé duxtan' xtaho*, to make fall from a height by biting. *psdeh' a' duxtan' ni uksa'ki'*, to cut a rope with a knife.—*udu'xtan*, to pull through. *an'sadúki' a'ñkada'ki udu'xtan*, to pull thread through a needle, to thread a needle (*yudu'xtan*, *nku' duxtan*).—*yaduxtan'*, a wagon (p. 120: 12, 21; p. 121: 1). *yaduxtan' in'ktiu'* (or *in'ktatu'*), the wagon is ours. *yaduxtan' kotca'karnedi'*, where is the wagon? *ya' duxtan* or *ya'telan'* (G.), wagon. *yaduxtan' tanhin'*, "running wagon," a railway car. *yaduxtan' tanhin' nútkohi'*, a railway. *yaduxtan' tanhin' nútkohi' ndosan'hin*

anyadi' sin'hin' né ndonhi', I see (orsaw) the man standing on this side of the railway. *yaduxtan' tanhin' natkohl'*, "wagon running road," a railroad. *Yaduxtan' tan'rsin'hin'yan'*, "Where-the-running-wagon-stands," i. e., a railroad station; a former name of Lecompte, Rapides Parish, La.—*partanmi'*, to move an object by putting a stick against it and pushing it along (*i' partanmi*, *npa'rtanmi'*). (Also 21: 40; 28: 85, 87, 147, 148, 150, 151; 31: 33, 36.)

xte (probably = *kte*, to hit).—*naxtél'*, to kick (*hina'xtél'*, *wna'xtél'*; *naxtétu'*, *hina'xtétu'*, *wna'xtétu'*). *wite'di ko'kiya' naxta' dandé'*, he will kick him again to-morrow. *kiya' hina'xta, da'nde*, will you kick him again? *kiyan' naxtél'*, I kicked him again (*kiya' naxtétu'*, 3d pl.; *kiya' ina'xtétu'*, 2d pl.; *kiyan' naxtétu'*, 1st pl.). *naxte' heda'*, he has kicked, has finished kicking (*hina'xté heda'*, *wna'xté heda'*; *naxte' hetu'*, *hina'xtehetu'*, *wna'xtehetu'*). *he' uwe'di i' naxtél'*, that one kicked you. *yan' naxtél'*, he kicked me. *naxtél' k-okde'*, kick him and make him go! Imperatives: *naxta'* (man or woman to child); *na'xtékañko'* (man to man); *na'xtédéki'* (man to woman); *na'xtate'* (woman to man); *naxtél'ka'* (woman to woman). *tey'ñki yande' naxtate'* (woman to man), kick that dog! *naxtél' ma'nte deyel'*, to move an object by kicking it (*i' naxtél' ma'nte dehayel'*, *wna'xtél' mante dehiñkél'*). *nkana'xté te' nkihini'*, I have come here to kick him; but it is probable that the first word should be *wna'xtél'*. *in' naxta' xo*, I will kick you, if—(1: 12). *naxtél' kan' atspan'hi*, when he kicked him, he stuck to him (1: 12). *a' naxtél'*, to be in the habit of kicking; *a' naxtétu'*, 3d du. and pl. *toho' xk noⁿpa' ama'ñki a' naxtétu'*, those two horses will kick, are in the habit of kicking. *naxtél' daha'*, to kick them (*hina'xtédaha'*, *wna'xtédaha'*; *naxtétu' daha'*, *hina'xtétu' daha'*, *wna'xtétu' daha'*). *ayim' xtitu' yan' naxtél' daha'*, you (pl.) kicked us. *naxte' ktaho'*, to make fall by kicking (*i' naxte' ktaho'*, *wna' naxte' ktaho'*). *kohi'xti naxte' ktaho'*, to make fall from a height by kicking. *xwühi'xti naxte' 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'*, *úmma'xtē kidedi'*; *naxtē' kidedu'*, *i'naxtē kidedu'*, *úmma'xtē kidedu'*). *kana'-xtēni'*, not to kick (*kaya'naxtēni'*, —; *ka'naxtēnini'*, *kaya'naxtētunin'*, —); *kana'xtētunin' xa* (w. sp.), or *kana'xtētunin' xana'* (m. sp.), they never kicked. *toto'ak nompa' ama'ndē ka'naxtētunin'*, these two horses do not kick (are not in the habit of kicking). *kina'-xtētuv'*, they kick one another (*ya'kina'-xtētuv'*, *nki'xkina'xtētuv'*, instead of *a'xki-naxtētuv'*). The last form was given thus, also: *nki'xtuha nki'xkina'xtētuv'*. *kánaxtē'*, to kick something. *nki'ndi nko'w kánaxtē'*, "I-caused-it-he-kicked-something," I made him kick something.

xte.—*únikta'ke de'axtē*, my hand is numb (asleep) (p. 149: 23).

xti (cf. *sti*).—(1) Very; sign of superlative degree, as: *pi*, good; *pi tko'hē*, better; *pixti'*, very good, best; *ú'tsa'*, hot; *ú'tsa'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' é'tikoa' na'ni*, he could not do that! how would it be possible for him to do that! (p. 159: 1, 2, 3).—*xti on* (rather than *tēxti on*), a sign of past action or condition. *a'duti tē'*, he is hungry (he desires to eat). *a'duti tē'-xti on*, he was hungry. *aya'duti tē'xti on*, you were hungry. *nka'duti tē'xti on*, I was hungry.

xto.—*hiv'hiya'w hiv' xto'*, given as meaning I love him or her, but probably means I love you (see *iya'*).

xtu.—*uxtu'wiyē'* or *xtiwiyē'*, to set or turn an object upside down (*uxtu'wihayē'* or *xtiwihayē'*; *uxtu'wiháñkē'* or *xtiwiháñkē'*). *uxtu'wiyá'*, masculine imperative; *xti'wiyekoa'*, feminine imperative.—*a'wixtupit' xtu'wiyá'ñkitute*, turned over on; turn it over on me! (20: 10). *awixtu'witu*, they turned it over (20: 11). (Also 20: 14, 24.)

xtúk.—*uxtú'ki* or *uxtú'k* (*uxtaki'*, *ux-taxki'*), to push (2d pers., *yuxtúki*, *yuxtaxki*, *yuxtaki'*; 1st pers., *nkú'xtúki*, *nkú'xtaxki*, *nkú'xtaki'*). *inyú'xtúki'*, I

push you. *nyu'xtúki'* (?), you push me (rather, *nyu'xtúki*, I push you; *yan'ku'xtúki*, he pushes me, you push me.—J. O. D.).—*uxtúki'* *ma'nte deyē'*, to move an object by pushing it (*yuxtúki'* *ma'nte de'hayē'*, *nku'xtúki'* *ma'nte de'híñkē'*). *uxtúki' tucedediv'*, to push a vessel, making it spill its contents (*yú'xtúki'* *itcu'de*, *nku'xtúki'* *ntcu'de*). *uxtúki' dukusú'ki*, to break (a rope) by pushing. *xtúki xaninatiye*, to push a heavy object, making it roll over and over in one direction (*yuxtúki' xa'nina-tihayē'*, *nku'xtúki' xa'nina'tiháñkē'*). *uxtú'ksa'ha'w'yē'*, to push hard against (a thing) (*yú'xtúksa'ha'w'hayē'*, *nku'xtúksa'ha'ñkē'*). *uxtúki' tpe'* or *uxtúki' kú'pē'*, to push a hole through (*yuxtúki'yutpē'*, *úñkuxtúki' ú'ñkútpē'*). *uxtaxki' idē'*, to overturn a vessel by pushing (making its contents spill out) (*yú'xtaxki' idē'*, *nku'xtaxki' idē'*). *uxta'k taho'* (*uxtúki+taho'*), to make fall by pushing. *kohi'xti uxta'k taho'*, to make fall from a height by pushing. *xwúhi'xti uxta'k taho'*, to make topple and fall by pushing (*yú'xtak taho'*, *nku'xta'k taho'*). *nyuxta'k taho'*, I make you fall by pushing you. *ya'ñkuxta'k taho'*, he pushes me or you push me. *kídux-túki'*, to push it for him (*ya'kiduxtúki'*, *a'xkiduxtúki'*). *ikídux-túki'*, he pushes for thee (you). *i'ñkídux-túki'*, I push for thee (you). *ya'w'xkídux-túki'*, he pushes for me. *hiy'aw'xkídux-túki'*, thou (you) push for me. *kyu'xtúki*, to push an object for another person (*ya'kyuxtúki*, *a'xkyutú'ki*); given as equivalent to *kídux-túki*, but there may be a difference). *kohi'xti kyuxta'k taho'*, to make an object fall by pushing it from a height for the benefit or injury of another. *xwúhi'xti kyuxta'k taho'*, to make an object topple and fall by pushing it, for the benefit or injury of another (*ya'kyuxta'k taho'*, *a'xkyuxta'k taho'*). *uxta'x*, *uxta'ki*, he pushed her (26: 70). *uxta'xk utohotē'*, push her and make her fall in! (28: 173, 177).

xude'dike (28: 196), **xúde'dikē** (29: 36), that way (female speaking).

xu'he, to roar (?) (cf. *wú'xwē*).—*Ayixyi xuheyan'*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.

xuķe.—*xuķe'di*, to mock the crying or weeping of another (*i'kuhe'di, nkuķe'di*).
xuki, to crush or shiver.—*naxuki'*, to crush in or shiver an object by treading on or by kicking it (*i'naxuki', wna'xuki'*). *daxuki'*, to crush in or shiver an object by biting. *duxuki'*, to crush in or shiver an object by pressing between the hands. *dū'kū-xuki'*, to crush in or shiver an object by hitting or punching. *naxiti ahi' dūkūxuki'*, to crack an eggshell. *kidu'xuki'*, to crack it for another (*ya'kidu'xuki, a'xkidu'xuki*). *i'kidu'xuki*, he cracks it for thee (you). *i'ñkidu'xuki*, I crack it for thee (?). *ya'xkidu'xuki*, he cracks it for me. *hiyan'xkidu'xuki*, thou (you) crack it for me.
xūxwě, the wind (cf. *xyu'we*).—*xūxwě'poska'*, a whirlwind. *xūxwě'poska' y'iñ-ki*, a small whirlwind. *xūxwě'sanhan'ni'*, a strong wind, or, the wind blows hard. *xūxwě'di*, it blows: said of the wind. *xuxē' ta'ni* (= *xūxwě' nitani* ?), "big wind." *xuxē' ta'ni natiyan'*, a storm cloud. (Also p. 151: 4.)
xūñūmi', the north wind.—*xūñūmi' kdī'*, the north wind has returned; probably equivalent to *anaⁿ*, winter. *xūñūmi'-wade'* "toward the north wind," the north.
xwī, interjection of pain: Oh! Alas! The final sound is a whispered one.
xwī'tka, muddy (Bk.).—*ani' xwī'tka*, the water is muddy. (Also 9: 14, 16.)
xwūdikē.—*xwī'dikē'di*, loose, loosely. *dūkūtekē' xwūdikē'di*, to tie an object loosely. *dunī'ni xwū'dikē'di*, to roll up loosely, as a bundle (*i'dūkūtekē' xwūdikē'di, ndū'kūtekē' xwūdikē'di; ndū'kūtekē' xwūdikē' dandē'*, 1st sing., future).
xwūhi', lower; opposite of *tawiyan* (cf. *kohi*).—*tūcāw' ahi' xwūhi'*, the lower eyelids. *ihī'yapi' xwūhi'*, the lower lip. *nati' xwūhi'*, the "lower cloud" or horizon. *tea'hamaⁿ xwūhi'*, the river is low.—*fwū'hī'*, low (24: 8) (evidently erroneous).
xya, let.—*tūdiyan' ka' ndu'ti xyā'*, let me eat the roots (1: 2, 3).
xyapka' or **xapka'**, flat, low (near the ground) (cf. *tapka*).—*Tcēt kana' k'ūñk'ūw'*

k'ino'pa' ti' xyapka' kti'handon' ētuxā', it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1). *ati' xyapka'*, a tent (like Dakota or Winnebago tent). *akidi xapka*, "flat bug," bedbug. *waxaxapka*, "flat shoes," slippers. *ayaⁿ dūkzapka aya-īnde*, a bridge.

xyaⁿ, a sign for must, must be.—*do'xpē naskē' kiko'di xyān'*, the coat must be mended. *yaduxtan' kiko'di xyān'*, the wagon must be repaired. *waxi' apa'staķ oⁿ'di xyān'*, the shoes must be patched. *toho'xk waxi' oⁿ'di xyān'*, the horseshoes must be made. *te'di xyān'*, he or she must die. *te'tu xyān'*, they must die. *nde'di xyān'*, I must go. *nde'tu xyān'*, we must go.

xyaⁿ, when (refers to past time).—*e'yan' hi' xyān' ki'ya de oⁿ'knē' ētu xā'*, when he reached there, he (the Sun) had already gone again, they say (3: 11, 12). *e'yan' nē'ih'hiⁿ xyān' de oⁿ'knē'*, when I reached there, he had already departed. *eoⁿ'nidi' tē'ñki' tē'tka'k no'xē yuķē'di xyān' oⁿ'ti'k ha'ne oⁿ'tu' xā'*, for that reason (it has come to pass that) whenever dogs have chased a rabbit they have found a bear and (men) have shot him (2: 30, 31).

xyaⁿ.—*hapenizka xyān' hayi*, the meadow lark.

xye.—*xye'pi*, shallow, dry (emptied of water). *xye'pixti*, very shallow (cf. D., *xepa*; Φ., *xebe*). *xyepi'xti tē'ki'*, somewhat shallow. *xye'pixti dikō'hē'*, entirely dry (Bk.).

xyexyo', why? wherefore?—*ē'ti'kiyañ-koⁿ'ni xyexyo'*, why do you treat me thus? (2: 23).

xye'ni (19: 19; 27: 11), **xyē'ni** (19: 21; 20: 7), **xe'ni** (9: 6, 9; 11: 7; 15: 6), **xē'ni** (18: 17), but, though (15: 6).—*nkti'yan' nkoⁿ'ni pixti' xyē'ni yaⁿ'xkiha-taxni'*, I made a very good house for myself but it was burnt (5: 5, 6). *nka-duti' na'ūñk'ihī' xyē'ni yañka'ti*, I wished to eat it, but I was sick. *te'huñkē' na'ūñk'ihī' xyē'ni añksapi' ya'ñkiya'mān'*, I wished to kill it, but I had no gun. *ka'wayān' ndusi' xyē'ni iⁿ'skē'yañkē'*, I caught something or other, but it scared me (3: 16, 17). *ya'xkī'tca' dāha' xyē'ni*,

- etc., you have forgotten us, but, etc. (4: 2).
- xyi**, **xyi^a** (12: 3, 5; 13: 3, 4; 14: 4, 13, 14, 15), if, when.—*de'di xyi pi' na*, if he should go, it would be good. *ide'di xyi pi' na*, if you should go, it would be good. *aya'on xyi pi' na*, if you should do it, it would be good.
- xyi**.—*ek'e' xyi' diw ida' hi ko*, well, why don't you go? (p. 160: 25). (Also p. 160: 25, 26, 27, 28, 29, 30, 31, 32.)
- xyi**.—*xyi'de ned'i*, to make the sound heard in sawing. *xyixyi'he a'nde*, he was making a sort of blowing noise (10: 26).—*xyih'e'*, to growl as a bear does. *xyih'e' na'ni'ki On'fi ya'ndi*, the Bear was (sitting) growling (2: 13, 14).—*xyi'wah'e'di*, to make leaves rustle by coming in contact with them (*xyi'w ahay'e'di*, *xyi'waha'ne'ki'di*).—*xyuwa'hed'i*, to make the sound heard in coming in contact with sunflowers, grass, or leaves (*xyuwa'hayed'i*, *xyuwa'ha'ne'ki'di*). This is probably a synonym of *xyi'wah'e'di*.
- xyuhi'** (cf. *xyi*).—*ani' xyuhi'*, a current. *kiryoxtu'*, they ran off (23: 20).
- xyuhu**, (it) smells bad (26: 66; 28: 142, 144); a close odor as from a closed cellar, cache, or room.
- xyu^awe**.—*ixyu'w'e'*, to roar or whistle, as the wind does (see *xax'u'e'*).—*cu'w'e*, to whistle, as the wind does.
- Lamo'ri** (adopted word), Lamourie Bridge, Rapides Parish, La.—*Lamo'ri e'tu*, they say, Lamourie. *Tan'yi'nikiyau' kin'hiw' ya'ntcede' Lamo'ri tcehe'da'*, how far is it from Lecompte to Lamourie? *Lamo'ri kin'hiw' ya'ntcede' Tan'yi'nikiyau' tcehe'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.—*Lat'e' ko Dj'l'm kue'naska'ni na'*, Charles Prater is not as large as Jim Jackson. (See *Teal'e*.)
- m+**, feminine sign of admiration or disgust; Oh! *M+*, *do'xpe' kud'eni'*, Oh! what an ugly garment! (meaning the reverse). *M+*, *ka'pizy'e'*, Oh! how pretty (meaning, how ugly)!
- ma** or **mani**, a turkey, turkeys.—*ma'son'sa in'kt'a'*, I have a turkey (5: 7). *ma'yoka'*, a wild turkey. *mahin'*, turkey feathers (28: 25). *Ma'itcina'*, (8: 2).
- Ma'itcina'* (8: 5), Ancient of Turkey Gobblers.—*maxi'*, a chicken, chickens; i. e., domestic fowls. *ma'xi indoke*, a rooster. *ma'xi ya'ni'ki*, a hen. *ma'xi yin'ki'*, a chick. *ma'xi ind'e'*, chicken manure, hen manure. *ma'xi ohy'ni'*, to crow (see *kde'ke' ay'e'k ma'xi ya'ni'ki du'ti ne'*, the hen is (standing) eating corn). *maxi'ti'*, a hen egg, hen eggs. *maxi'ti' ah'i'*, an eggshell (see *xuki, im'i'*). *max iw'tiya'w'*, hen eggs. *maxiw'tiya'w' paspahow' ha'nde*, she is frying eggs. *maxi' taini'*, a chicken's gizzard. (Also 8: 19, 23, 27; 11: 1, 5; 28: 26, 27, 28, 34, 37, 49.)
- ma**, **ama**, **hama**, **ma^a** (26: 20), the ground (cf. *hamaki* below). *nsuk ma iyoka*, "squirrel staying under ground," a salamander. *ma'hi'eyan'*, an island. *mayi'ni'*, to walk on the ground (*i'ma-yi'ni'*, 2d and 1st sing.). *ma'yini' tpe': wa'xi' ma'yini' tpe'*, to wear holes in shoes by walking on the ground (*wa'xi i'mayini' yup'e'*, *wa'xi i'mayini' a'ni-ktup'e'*). *isi' mayini'*, the soles of the feet. *keicka mayi'ntka*, ground hog. *ama' tozma'ni'ki*, he is lying on the ground. *ama' atxe*, frozen ground. *tohoaka' ama' ke'di*, the horse paws (or pawed) the ground. *ama' tee'*, "this country," Louisiana. *petuate amateiha*, fireplace. *ama' kudotci'*, *hama kudotci'*, "wet earth," mud, a little mud. *ama' kudot'cixi'* (= *hama kudot-cixi'*). much mud, deep mud. *Ayixyi mak'adote onyan'*, "Muddy - place creek," Mooreland, Rapides Parish, La. *ama' kudapi'*, a hollow (in the ground). *ama'xid'i'dihe' onni'*, a quicksand. *a'ma'ni'ka'* (= *ama'+ni'ka'?*), this is my land (rather, the land is mine). *watekuy'e' hudi am'nyaya*, a sugar field. *amateti'*, *amateci'*, red paint (G.), "red dirt." *amo'ni'* (= *ama'+onni'*), "land worked," a field. *amotci' hayi'*, "field dwells-in always," a weed found in Louisiana, the *Solidago*. *Amo'yixyan'* (= *amo'ni'+ayixyan'*), "Field Bayou," Baton Rouge, La. *ans'e'p hama' toho' ma'ni'ki ko kta'*, the ax lying on the ground is his. *hama' mas'ada'*, a dish made of earthenware or pottery. *hama' pxaki'*, sand, sandy land. *hama' yuhedi'*, an earthquake (*yuhi*, to shake).

(Also 10: 6; 15: 1; 20: 46; 21: 3, 26, 27.) *hama'ñk*, on the ground. *hama'ñk tañhin'*, he ran on the ground.—*ma'yin'kedí'*, to use a hoe, to hoe (*i'mayin'kedí'*, *maxke'di'*; *ma'yin'ketu'*, *i'mayin'ketu'*, *maxketu'*).—*maxawon'ni*, a spade. *maxawon'ni kón' hutpé'*, to dig with a spade (*maxawon'ni ayon' yutpé'*, *maxawon'niñkón' ùñk'utpé'*). (Also 28: 239, 256, 258.)—*ma'x hoñni'*, a cache; to bury in a cache or grave (*ma'x ayon'ni*, *ma'x ñkón'ni*). *amaxí'*, a grave (=kahoyé'). *amaxí' kedí'*, to dig a grave (*amaxí' ike'di'*, *amaxí' ñke'di'*).—*amañka nini'*, he is walking on the ground (*amañka yini'ni*, *amañka ùnni'ni*; *amañka ni' ha'maki*, they are walking, etc.; *amañka yí'ni ha'maki*, *amañka ùnni' ha'maki*).—*mañki'*, *mañki'*, classifier, the reclining or horizontal object with *xaxa*, sig. "standing." *a'ya to'xmañki' a'yé'háñ'ni*, do you know the reclining man? *tí' nonpa' xa'xamañki' ko teti' xé'* (w. sp.), the two (standing) horses are red. *hati' kí'naxadi' mañki' ko san' xé'* (w. sp.), the scattered houses are white. *ayañ nonpa' xa'xamañki' ko te'di'*, the two standing trees are dead. *ayañ kí'naxadi' mañki' ko te'di'*, the scattered trees are dead. *ayañ poska' mañki' ko te'di'*, the curving forest is dead. *toho'xk toho' mañki' ko san' xé'* (w. sp.), the reclining horse is white. *ansé'p hama' toho' mañki' ko kta'*, the ax lying on the ground is his. *spdeli' mañki' ko kta'*, the knife is his. *a'ya to'xmañki' ko cakaw' mañkihañ'*, where is the reclining man? *inayañ kók xahé'nik te'hinyé' kí' imañki' xyo'*, before the sun moves, I will kill you as (or, where) you recline (2: 24, 25). *te'húñkè' mañki' xyo'*, I will certainly kill him as (or, where) he reclines. *yusatxa' mañki'*, it is (=lies) dusty. *ayañ kadé'ni mañki'*, the wood does not lie burning (=is not burning). *ayañ kadé'ni xa mañki'*, is not the wood still burning? *te'ñki' mañki' a'duse'*, that (reclining) dog bites. *ñka'diyañ e' mañki'*, my father he reclines, I have a father. *ñki'niyañ e' mañki'*, my-elder-brother (male sp.) he reclines, I have an elder brother. *xkañxo' e' mañki'*, I have a grandfather. *mañki'* in all such sentences refers to males, not to

females (see *mañki'*). *a'ntaka' mañki' no'ánté'*, a child reclined to-day, i. e., a child was born to-day. *ason' poska' in'sihixti mañki'*, *e'di'*, he said that he lay (=was) in great dread of a brier patch (1: 16). *imañki'*, you recline (?). *inayañ kó'kxahé'nik te'hinyé' kí' imañki' xyo'*, before the sun moves, I will surely kill you as (or, where) you recline (2: 24, 25).—*amañki'*, classifier, du. and pl. of *mañki'*: *ayañ nonpa' a'mañki' ko te'di'*, the two standing trees are dead. *toho'xk nonpa' xa'xa a'mañki' ko súpi' xé'* (w. sp.), the two standing horses are black. *toho'xk nonpa' ta'ni a'mañki' ko teti' xé'* (w. sp.), the two sitting horses are red. *toho'xk nonpa' te'i'di' a'mañki' ko san' xé'* (w. sp.), the two reclining horses are white. *toho'xk nonpa' ni'ni a'mañki' ko toxka' xé'* (w. sp.), the two walking horses are gray. *toho'xk nonpa' tañhin' a'mañki' ko kdexi' xé'* (w. sp.), the two running horses are spotted. *toho'xk xa'xaxa a'mañki' ko san' xé'*, the standing horses are (all) white. *toho'xk ta'aní a'mañki' ko teti' xé'*, the sitting horses are (all) red. *toho'xk te'i'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'tañhin' a'mañki' ko kdexi' xé'*, the running horses are (all) spotted. *ansé'p nonpa' amañki' ko kta'*, the two (standing) axes are his. *ansé'p nonpa' hama' te'i'di' amañki' ko iñkta'*, the two axes (on the ground) are mine. *ansé'p xa'xaxa amañki' ko pa'na iñkta' (±xé')*, all the standing axes are mine. *ansé'p te'i'di' amañki' ko pa'na iñkta'*, all the reclining axes are mine. *ansé'p xa'xaxa kí'naxadi' amañki' ko pa'na iñkta'*, all the scattered (standing) axes are mine. *ha'pi a'mañki'*, some leaves (used because they hang down, M.; but Bk. gave instead *ha'pi te'ina'ni*). *ya'niñkilyañ amañki'*, some pipes are still there. *toho'xk nonpa' amañki' a'naxietu' xa'*, those two horses will (are apt to) kick (fem. sp.). *toho'xk amañki' i'ñkta-daha'*, those are my horses. *toho'xk amañki' i'tadaha'*, those are your horses. *a'ya nonpa' ni'ni amañki'*

nkyehon'ni, I know the two walking men. *aw'ya tei'di ama'ni a'yehaw'ni*, do you know (all) the reclining men? *aw'ya ha'kinini' ama'ni a'yehaw'ni*, do you know (all) the walking men? *aw'ya ha'tanihin' ama'ni a'yehaw'ni*, do you know (all) the running men? *amak'i*, trailing something (28: 41). *aw'ya xa'xaxa ma'ni*, they (all the men) stand (said of many). *ma'ni-awa'ya*, toward the horizontal or reclining object. *ayixya' ma'ni-awa'ya*, toward the bayou. *aw'ya di ma'ni-awa'ya*, toward the reclining man. *ma'ni-kde*, *ma'ni-kde* or *ma'ni-de* (= *ma'ni+de*), this reclining or horizontal object. *tei'ni ma'ni-kde ka'dusen'i*, this reclining dog does not bite. *psdehi' ma'ni-kde in'ka*, this (horizontal) knife is mine. *psde'hi nonpa' ma'ni-kde ind'i'ta*, these two knives are his. *awse'wi nonpa' ma'ni-kde i'yiku'di*, he gave you these two (horizontal) axes. *tema'ni-kde*, this reclining or horizontal object. *aw'ya to'x ma'ni-kde nkyehon'ni*, I know this reclining man. *ama'ni-kde* (= *ma'ni+de*) or *ama'ni-de*, these two standing, sitting, reclining, walking, or running objects; these (pl.) standing, sitting, reclining, walking, or running animate objects.—*aw'ya nonpa' ama'ni-kde ka'donxuni'*, these two men are blind. *toho'xk nonpa' ama'ni-de ka'naxetuni'*, these two horses will not (=are not inclined to) kick. *toho'xk nixaxw' nask'e ama'ni-de a'dustu' (±xa)*, these two mules bite. *e'wama'ni*, all of them (the reclining ones). (Gatschet gave this as *heuma'gi*.) *he-ma'ni nonpa'*, those two reclining objects. *axkido'w kidama'ni-ye xon'hedi, ma'ni*, to put a horizontal or long object, as a knife, in the belt. *he'xaxa ma'ni nonpa'*, those two standing objects. *ma'ni-ya*, that reclining or horizontal object. *aw'ya to'x ma'ni-ya' nkyehon'ni*, I know that reclining man. *psde'hi ma'ni-ya in'ka'ni*, that (horizontal) knife is not mine. *psde'hi nonpa' ma'ni-ya i'ndikta'ni*, those two (horizontal) knives are not his. *psde'hi ma'ni-ya pana'w in'ka*, all those (horizontal) knives are mine. *awse'wi nonpa' ma'ni-ya nyiku'di*, I gave, or give, you those two (horizontal) axes.

tei'diki ma'ni-ya' aw'na'xe te', I wish to hear how he is (lit., how he reclines). *tei'diki hi'ma'ni-ya' aw'na'xe te'*, I wish to hear how you (sing.) are (4: 12). *tei'diki ma'ni-ya' aw'na'xe te'*, I wish to hear how they are. *tei'diki hi'ma'ni-ktu' aw'na'xe te'*, I wish to hear how you (pl.) are. *ow' ma'ni'*, one of the signs of past time, referring to a horizontal object: already. *e'ya'w n'k'nihin' ya'ni-ka'*, *te' on ma'ni'*, when I reached there, he was (lay) already dead. *ha'max*, they lay (14: 8). *max*, (they) lay (14: 18). *max*, she lay (16: 4). *amax* (18: 16). *ma'ni-ktu*, they reclined (24: 12). *max*, reclining (28: 165). *mako'ni'*, he made it lie (28: 240). *in'ma'ni'*, 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.) *hi'mki'*, applied to animals (not human beings) and inanimate objects.—*nonpa' tei' hi'mki'*, one (book) is lying on another, two (animals) are reclining together. *da'ni tei' hi'mki'*, 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' xeh'e ha'maki nkyehon'ni*, I know the two sitting men. *aw'ya nonpa' tei' 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'n ha'maki nkyehon'ni*, I know the two running men. *aw'ya xa'xaxa ha'maki a'yehaw'ni*, do you know (all) the standing men? *aw'ya a'xeh'e ha'maki a'yehaw'ni*, do you know (all) the sitting men? *toho'xk nonpa' tan'hi'n ha'maki kdexi' xe'* (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'w ha'maki*, they were already sitting in it. This differs from *-tu: utant'u'*, they (went and) sat

in it (acts of going and sitting being seen). *ptçaskûni' du'ti ha'maki*, they are eating bread. *ptçaskûni' i'duti aya'maki*, you (pl.) are eating bread. *ptçaskûni' ndu'ti nka'maki*, we are eating bread. In the following case, *hamaki* was said to refer to a single agent. *éyaⁿ k'dihar kiduni' da' tca-kca'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. *ptçaskûni' i'duti aya'maki*, you (pl.) are eating bread. *nka'maki*, 1st pl. and collective. *ptçaskûni' 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'ngiyaⁿ*, the chest of a male or female. *ma'ngiaho'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'ngiyaⁿ o'ya*, the front of your garment (dress) is open. *ima'ngiyaⁿ pûde*, your dress is open (p. 140: 32). *toho'ak ma'nikiyat'*, a saddle girth.

maktcuhi', grapes.—*maktcuhi' paⁿhin'*, a grapevine, grapevines. *ma'xco xohi'*, "ancient grapes," raisins.

maxoⁿtka', the palmetto (the larger variety).—*maxoⁿtka yixk'i'*, the small palmetto. *maxoⁿtk xo'hi a'naki*, "ancient palmetto fruit," a cocoanut; cocoanuts. *maxoⁿt 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.—*maxoⁿni'*, a fan. *maxoⁿt ha'tkuxoⁿni'*, a palmetto fan.

Ma'mo, an Alibamu.—*Ma'mo aⁿyadi*, *Ma'mo haⁿya'* (Bj., M.), or *Ma'mo haⁿyandi* (Bk.), an Alibamu person, the Alibamu people. *Ma'mo haⁿxiti'*, 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). *maⁿtka*, elsewhere (21: 28). *axkte' haⁿ matû'nikde*, I hit him and got away from him (p. 140: 21, 22, 23, 24, 25, 26).—*ma'nte deyé* (*mante + de*), to put him aside or out of the way (*ma'nte de'hayé*, *ma'nte de'hiñké*). *ktcihiⁿ ma'nte deyé*, to throw aside the cover (of a bed). *duxtaⁿ ma'nte deyé*, to move an object by pulling (*i'duxtaⁿ ma'nte de'hayé*, *ndu'xtaⁿ ma'nte de'hiñké*). *pxwé ma'nte deyé*, to move an object by punching it. *uxtûki' 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'tsaⁿxti' ktedi'*, to hammer very hot iron. *ma'sa ú'tsaⁿxti' teti' on'ni*, to make iron red hot. *ma'si k^{on} útsaⁿ úkpé*, to burn a hole through an object with a hot iron, etc. (lit., iron using hot burn-a-hole-through). This peculiar collocation was given by M., who gave the synonym also, the latter being the better collocation. *masi'ñ-kt^{on}ni'*, "iron for-hitting made," a hammer. *masi'ñkte yin'ki'*, "iron for hitting small (object)," a hammer. *masi' nduxtaⁿ*, I pulled a chain. *ama'sikte' hayi'* ("always beating iron" ?), a blacksmith. *mas kte'ti* (= *masa + ktedi + ti*), "iron beat house," a blacksmith shop. *mas psoⁿti*, "sharp-pointed iron," a bayonet. *mas xahi'*, a file. *ma's tûtcûtk'a*, a pitchfork. *ma's tûtcûtk'a taⁿsi' nkarin'*, I thrust a pitchfork into hay or grass. *ma'sûtsaⁿ k^{on} úkpé* (lit., hot-iron using burn-a-hole-through; a better collocation than *ma'si k^{on} útsaⁿ úkpé*, which see) (*ma'sûtsaⁿ k^{ayon} yukpé*, *ma'sûtsaⁿ n^{ko}n' ú'ñkákpé*). *añks amasi*, "gun iron," gun barrel. *amasi' soⁿhoⁿni'*, an iron kettle. *ha'masa pstûki'*, "sewing metal," a sewing-machine. *amasi' sidi'*, "yellow metal," brass. *amasi' sidi' soⁿhoⁿni'*, a brass kettle. *hamasá teti'* (= *axisax teti*), "red metal," copper.

maⁿtu'hu, "leather vine" (6: 14).

mi.—*mihin'*, *ami'hi*, to be warm, as weather (*ayimi'hi*, *nka'mihí*). *tohãna'k mihin'*, it was warm yesterday. *wite'di ko mihin'* *dandé*, it will be warm to-morrow. *wite'di ko mihin'* *ko*,

nda' dandé, if it be warm to-morrow, I shall go (also 12: 3, 6).—*a'mihin'xti*, to be very warm (*aya'mihin'xti*, *nka'mihin'xti*). *a'mihin'xti'*, hot weather. *a'mihin'xti na*, it is very warm weather.—*i'xkimi'yé'*, to warm himself at a fire (*i'xkimi'hayé'*, *i'xkimi'háñk'é'*).—*amihiyé'*, to warm any object (*amihihayé'*, *amihiháñk'é'*).—*a'mix kte'di*, *míxkte'di'*, to "be hit by the heat" (?); to perspire (*ayimíxkte'di*, *míxkte'di* (sic); *i'míxkitedi'*, *ámimíxkitedi'*).—*amihín'*, *a-míx*, (1) summer; (2) a year.—*amihín'dé'*, this year (M.). *amín' son'sa'*, *amíx son'sa'*, a whole year; one year; *amín' non'pa'*, two years. *amihahna'*, this year. *amíx kdi*, or *amíx kidi'*, "warm weather has returned," spring of the year.—*amixkan'yihí'*, to be waiting for summer to come (*amixkan' ayihí'*, *amixkan' nkíhí'*).—*amihon'*, or *a'mihonni'* (= *amihín'+onni*), a fever; to have a fever (*ya'mihon'ni*, *nka'mihon'ni*; *a'mihon'tu'*, *ya'mihon'tu'*, *nka'mihon'tu'*). *ya'mihon'daha'*, you (pl.) were feverish; had a fever. *a'mihon'tu' ha'nán'*, perhaps they have a fever. *amihon' ha'nde*, he still has a fever. *ki nka'mihon'dandé'*, I shall have the fever again. *amihon' sidí'*, the yellow fever. *amihon' tixyí'*, "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.

míxon'ni, a hoe.—*míxon'ni toho' kta'ni*, the hoe (reclining) is not hers. *míxon'ni kxon' hup'é'*, to dig with a hoe (*míxon'ni ayon' yut'é'*, *míxon'ni nkon' áñkut'é'*). (Also 21: 33; p. 120: 11.)

míxyí', to move in a circle, as the hands of a clock; to go around an object by moving in a circle (*i'míxyi*, *nmi'xyi*).—*kiya' míxyi ko'* (implies a contingency), when it turns again in a circle.—*Té'ítkana' kíteu'di*, *míxyi dé'di*, when he (the Bear) had put down (the young canes) for (before) the Rabbit, he started off to walk around him (2: 19). *amíxyé'*, they passed [around] (20: 32).

mísi', to sneeze (*i'mísi*, *ámimísi*, *mísi'tu'*, *i'mísi'tu'*, *ámimísi'tu'*).

miska', or *mí'ska*, (1) fine (not coarse); thin. *unítk'a'ki miska'*, fine thread. (Also p. 149: 12, 13.)—(2) (= *yíñkí*), small. *a'yipatu' miska' xyé'* (= *a'yipatu' yíñkí xyé'*), your heads are small. *twí' miska'*, the small intestines. *avnas' m'iska*, small ducks (of all species). *ayan' miska'*, undergrowth. (Also 20: 50.)—*Mí'skigu'la*, said by Gatschet to have been the Biloxi name for the Pascagoula Indians. Not known to Bj. and M.

momoxka' (Bj., M.), *tamo'maha'yi* (Bk.), a humming-bird. (Also 26: 25.)

mústúsé' (Bj., M.), or *músúde'* (Bk.), a bridle.—*mústúsé'yé'*; *toho'xk mústúsé'yé'*, to put a bridle on a horse (*mústúsé'hayé'*, *mústúsé'háñk'é'*).

músuda, *músúda'*, *músú'da*, a dish; a bowl.—*a'ya' músúda'*, a wooden dish. *hana' músúda'*, a dish made of pottery. *músúdañkta' duteadi'*, to wash her own bowl. *músúda' kdopka'*, an earthenware bowl. *músúda' sdítka'*, an earthenware dish (such as is used for meat): literally, "elliptical dish." *músúdi' yíñkí'*, an earthenware cup. *músada' hon'ni'*, "dish with a handle," a pitcher. *mí'sút xapka'*, an earthenware plate.

na-, prefix indicating action by means of the foot.

-na, a sign of habitual action; as, from *asné*, to steal, comes *asnéna'*, one who steals habitually, a thief; *yetcámna'* (perhaps from *yé'tepi*), a habitual liar. Used frequently in forming names of mythic representatives of the various species of animals: *Ska'kana*, the Ancient of Opossums (7: 1, 2, 3, 6, 7, 10). *Tumotckana*, The Ancient of Wild Cats (8: 1, 4, 5, 9, 11, etc.).

na, masculine oral period; used in making assertions; a sign of voluntary action (its feminine is *ni*).—*on'ni na'*, he made or did it of his own accord. *nkon'ni na'*, I did or made it of my own accord. *ndé'di na'*, I went of my own accord. *ti né' ko san' na'*, that is a white house (m. sp.). *do'xpé nask'é' kiko'di na'*, she mends or mended the coat, the

coat is mended. (See *xa, xě, xyěxyo, naxo, neyaⁿ, hanđⁿ*.) *na* sometimes indicates that a person out of doors is addressing one in a house, as *dedi na*, he has gone; *ndedi na*, I am going. *Ekaⁿ*, "ason' ayin'sihi'xti ko', ason' in-noⁿ da'hi na," "then" (the Frenchman said), "as you are in great fear of briers, I will throw you into them" (1: 17). *ason' kde'hin'ya na'*, I will send you into the briers (1: 18; 6: 13).

na, used (1) in warnings and prohibitions, after *emaⁿ*, lest; also alone (p. 142).—*emaⁿ 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. *nka'pstaki na kde'psi*, I sewed till night.

na.—*nana'yěyě'*, to shake a tree in order to shake off the fruit (*nana'yěhayě', nana'yěhúñkě'*).—*duna'nayěyě' (nanayě)*, to shake a person. *dusi' duna'nayěyě'*, to shake a person when one grasps him (*i'dusi duna'nayěhayě', ndu'si duna'nayěhúñkě'*).—*nana'yě*, loosened, as teeth.

na.—*kidu'nahi'*, to turn around, to roll over (*ya'kidu'nahi, a'xkidu'nahi*). *stu'di ko' kidu'nahi'*, to turn around on his heels. *kidu'nahi' dupđđe'*, to uncover by rolling, as when one takes off bed covering. *anil' xyu'hi kidu'nahi'*, an eddy. *masi' nduxta'w kidu'nahi'*, I pulled a chain and it (a log) turned over. *o'di kidu'nahi ha'nde*, the fish still goes around (=swims around).—*kidu'nahiyě'*, to cause an object to turn around or over; hence, to turn around, as a gimlet; to turn as a bundle, etc., in a horizontal plane (*kidu'nahihayě', kidu'nahúñkě'*). *masi' nduxta'w kidu'nahihúñkě'*, I turned over (a log) by pulling a chain. *udu'nahon'*, (she) went (flying) around (28: 67).—*kidu'nanahi'*, to turn round and round. *kúnda'xka kidu'nanahi'*, to turn round and round, as the hands of a clock.—*kidu'nanahi'xtahó'*, to move and writhe,

as when in pain (*ya'kidu'nanahi'x tahó', a'xkidu'nanahi'x tahó'*).—*udú'nahonni'*, to fly round and round.—*kinahi'*, any thing rolling downward (G.). *xa'ninati*, he was rolling (*ixa'ninati, úñkxa'nana'ti, xa'nina'titu*, etc.). *úñkxa'nana'ti ma'úñki*, I am rolling while reclining. *upa'ninahi'*, to make a heavy log roll in one direction by pushing it (*yul'panina'hi, nku'panina'hi*). *kyupa'ninahi'*, to make a heavy log roll in one direction for another person by pushing it (*ya'kyupa'ninahi', a'xkyupa'ninahi'*). *inahi'wixti*, (it) is too apt to rock (26: 32). *inahi'w*, 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'w dande' 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'w*, to knock down a hanging object, or a stick set up with one end in the ground (*hipa'nahi'w, úñkpa'nahi'w*).

naxa'xa, naxa'x, now, just now, just (29: 16), not yet (28: 225, 238).—*hiñks'wtkaka', naxa'xa nyu'kúñki'*, O younger brother, now have I told you (5: 7, 8. Also 21: 27; 29: 21.)

naxě', to hear (*i'naxě, únna'xě, 4: 4*) (see *hayin*). *te'diki mañkiyaⁿ únna'xě te'*, I wish to hear how he is. *te'diki hi'mañkiyaⁿ únna'xě te'*, I wish to hear how you (sing.) are (4: 1, 2). *nyi'naxě' na'úñkhi'*, I wish that I could hear from or about you! *na'xě hakaⁿhi'*, to tell what he hears, i. e., to tell news (*i'naxě haya'kanihi, únna'xě ha nka'kanihi*).—*ka'naxěni'*, not to hear: to be deaf (*kaya'naxěni'*,

nka'naxēni'; *ka'naxtuni'*, *kaya'naxtuni'*, *nka'naxtuni'*). *ayā' ka'naxēni'*, a deaf man. *si'ŋto' nonpa' yukē' 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.)

naaxki'ya, ought to have (p. 152: 2, 3, 4).—*nkande' 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). *hek'e'wih'i' naxo'*, he did think so (then, but he does not now). *anhi'v' ayi'hi' naxo'*, you did think (then, not now) that he cried. *kawa nkyehon'tumi naxo nka'nyasaxtu hi*, when we were (=lived as) Indians in the past, we knew nothing (5: 8). (Also 6: 20; 21: 39.)—*tehe'dan hēt'u' 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, **naⁿni**, can (28: 96), might (28: 165; p. 145: 35), must (27: 19).—*nani xyo*, must have (16: 7). (Also 28: 114, 190, 245; p. 152: 16, 17, 18, 19).

na'nte.—*ica'k na'nte nedi'*, the middle finger. *isi' na'nte nedi'*, the middle or third toe.

na'nteke, nearly.—*axša'x ya'nkātca' na'nteke*, my money has nearly given out (p. 167: 7). *ni'xta tca na'nteke* his breath has nearly gone (p. 167: 9). *ūni'xta ya'nkātca na'nteke*, my breath has nearly gone (p. 167: 10). (Also 26: 55, 72, 81; 28: 221; p. 140: 36, 37; p. 141: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.)

na'oⁿ.—*na'ondē'yē*, to set the grass afire (28: 81, 82).

na'pi, **nap**, **naⁿpi** (28: 128), **naⁿp** (28: 100, 108), **nowe**, **na'wi**, day, daytime.—*na'pi ya'xa*, almost day. *ana'pi*, daylight (28: 22). *na'p soⁿsa'*, one day. *na'p kūpini'*, a bad day, unpleasant weather. *nkanan'pini'*, I do not (sleep) till day (7: 5, 6). *na'p soⁿsa'*, one day; *na'p nonpa'*, two days. *no'we na'ni hi'nyā'ndihiv' dandē'*, 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'v' yih'i'*, to be waiting for day to come (*napka'v' a'yih'i'*, *napka'v' nkihi'*). *kdēnapi*, till day, till morning. *ni' hine' kdēnapi'*, he walked (was walking) till day. *kana'mini*, not day (24: 13). *no'ūntē'*, *naude'*, *no'wūde* (p. 126: 7), *noⁿd* (5: 1), *na'wūnde*, *na'wūnden'i'*, *naoⁿtkan'* (28: 233), to-day. *naoⁿ*, daylight (28: 244). *naⁿ*, weather (p. 151: 5). *na'wūndē' aⁿxi kadē'ni ndoⁿxtu*, we have seen the mute woman to-day. *aⁿtatka' mañki' no'ūntē'*, a child was born to-day. *nawatka'* (= *nawi* + *atka*), "day near," just before day. *nawo xi'di*, *naxxi'ya*, *na'xwidi*, *noxwi'di*, *no'xi*, *nooⁿxi'*, "chief day," Sunday, a week. *nka'tamini' nawo xi'di soⁿsa'*, I worked one week. *Towe nauxiya*, "Frenchman's Sunday," New Year's day. *noxwi'd soⁿsa'*, "one Sunday." *no'xi tca'ya*, "Sunday gone;" Monday. *noxwi' soⁿtkā*, "Sunday's younger brother," Saturday. *nooⁿxi' mitani'*, "big Sunday," Christmas day. (Also 9: 2; 10: 1; 14: 13, 14, 17, 20; 18: 4, 6; 20: 48; 24: 14; 25: 2; 26: 2; 28: 108.)

napi' or **nam**, to bother.—*kudunapini'* or *kudu'namni*, he did not bother him (p. 150: 10). *kuyudunapini'* or *kuyudu'namni*, did you not bother him? (p. 150: 11). *ndunapini'* or *ndu'namni*, I did not bother him (p. 150: 12). *indunapini'* *dandē'*, I will not bother you (p. 150: 13). *yandunapini' dandē'*, he will not bother you (p. 150: 14).

naskē', long; tall, as a tree.—*a'naxtu' naskē'*, their hair is long. *do'xpē naskē'*, "long cloth," a coat. *ayaⁿ*, *naskē'xti*, the tree is very tall. *ēdi'*, *aⁿyadi si' naskē'xti' kitoⁿni de' oⁿknē' ŋuxa'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3). *naski'xti*, very long (28: 97). *naskeyaⁿ* (= *naskē* + *yaⁿ*, locative); *Ayi'x naskeyaⁿ*, "Long Bayou," Bayou Rapides, La. *e'naska*, *enaski'* (28: 190), that large, i. e., the size of the aforesaid. *koizka' nedi' ko tca'naska uki'kiñge ko' skane' e'naska na'*, this hog is half as large as that one. *Tⁿny'i'ñkiyaⁿ tcanaska' ko e'naska Ba'yāyaⁿ*, Lecompte is as large as

Bunkie. *en' naska*, that large. *tea' naska*, how large? of what size? *tea' naska nk'yé' hon'ni'*, I do not know how large it is. *tea' naska nk'yé' hon'ni' ayan' yan'*, I do not know the size of the tree. *ha'nyá' tea' naska*, how large is the man? *ta'nyá' tea' naska*, how large is the village? *aya' tea' naska*, how large is the tree? *ka'ka' tea' naska*, how large is the hog? *teanaska' ko e' naska*, as large as. *Ta'nyá' n'kiyan' teanaska' ko e' naska Ba'yusya'*, Lecompte is as large as Bunkie. *tea' naska ne'di ko uki'ki'ngé*, half as large. *ku'e' naska'ni*, not as large as. *Lati' ko Dj'ím ku'e' naska'ni na'*, Charles Prater is not as large as Jim Jackson. (Also 3: 6, 13; 10: 15; 28: 70, 106, 140, 151, 229, 232; p. 122: 12, 13, 14, 15, 16, 17, 20.)

nati' or **natiya'**, a cloud; clouds.—*nati' kd'xi'*, mackerel sky (lit., "spotted clouds") (cf. *ina*). *nati' tohi'*, "blue cloud," the clear sky. *nati' xwúhí'*, "low cloud," the horizon. *nati' ndo'ni'*, I see the cloud (or, a cloud). *naticixi'*, many clouds, the sky is cloudy. *natiya' ndo'ni'*, I see (or, saw) the (or, a) cloud (or, clouds). *xuxé' ta'ni natiya'*, a storm cloud. *na'tei pso' huyé'*, "corner of the cloud," northeast. *túnati'*, shadow (15: 5, 6). *anati'*, a ghost; shade; spirit. (Also 24: 1, 6, 8.)

nataka', short; a few. *yétepi' na'teka*, a short myth or tale.—*hadé' nataka'*, a few words at a time. *anya' na'teka*, a few men. *axi' na'teka*, a few women. *tey'ni' na'teka*, a few dogs. *aya' na'teka*, a few trees. *ha'pi' na'teka*, a few leaves. *ya'niksiyo' na'teka*, a few pipes. *ténaxi'*, *akútxyi' na'teka n'om' de'hi'ni'yé'*, O friend, I write a short letter and send it to you (4: 1). *na'teka ne'hi*, a little more (20: 35; p. 155: 11, 12).

nata, middle (18: 16).—*na'taxi*, the very middle (20: 33). (Also 26: 19; 28: 31, 84; p. 153: 20, 21, 22.)

nati'x, stretched (26: 81).

na'oto', the brain: his or her brain.

na'ukidá' o'ni', (Bj., M.); *no'nikide o'ni'* (Bk.)—a rainbow.

nawi.—*kina'wiyé'*, (he) poked it out for him (28: 96, 105).

na'yé', to swallow (*ina'yé'*, *ána'yé'*; *na'yé'tu'*, *i'na'yé'tu'*, *ána'yé'tu'*).—*káda'deni' na'yé'*, to bolt down food (which has not been chewed) (*ku'yuda'deni' ina'yé'*, *nda'deni' ána'yé'*). *inayé'yan'*, meaning uncertain: it may be, "You can swallow this" (said to the Rabbit) (2: 20). *e'kina'ye*, to eat with that (*e'kayina'ye*, *ehi'kina'ye*; *e'kina'yetu'*, *e'kayina'yetu'*, *e'hi'kina'yetu'*). (Also 28: 218, 219.) *inyé'*, food (28: 17, 19, 211, 216, 217).

na'ni'ki, (1) the sitting or curving object; the part of a whole; the object hung up, as a garment (*ina'ni'ki*, *na'ni'ki*).—*anya' xé'he na'ni'ki a'yé'ni'*, do you know the sitting man? *ansé'p sú'di na'ni'ki ko ita'*, the ax-head is yours. *do'xpé naské' na'ni'ki ko sadé'*, the coat (hanging up) is torn. *anya' xé'he na'ni'ki ko teakna'ni'kiha'*, where is the sitting man? *áyo'hi na'ni'ki*, the curving lake. *e'ka'ha' ko po'teka na'ni'ki*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1: 14). *aso' poski'ni' xé' na'ni'ki Te'etkanadi'*, 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. *n'kaduti' na'ni'ki yan' kan' in'hi' ha'nde*, while I was (sat) eating, he was drinking. *i' hande' na'ni'ki yan' kan'*, *n'kaduti' na'ni'ki na'*, while he was drinking [note use of *ha'nde* as well as of *na'ni'ki*], I was eating. *akútxyi' teaké'di na'ni'ki patké'* (= *akútxyi' patké' dusi'*), to take a book (almanac) from the nail where it is hanging. *wa'x usté' na'ni'ki jan'*, he is putting on his shoes (said if the act is seen by the speaker). *uxé' na'ni'ki*, he was sitting in it. *yú'xé' ina'ni'ki*, you were sitting in it. *n'kuxé' na'ni'ki*, I was sitting in it. *s'áto' in'ksiyo' du'ti na'ni'ki*, the boy sat (or, was) eating the meat. *he'kan' ya'ndiyan' úxtixyé' na'ni'ki Te'etkana'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25; 6: 13).—(3) used in sentences denoting possession of female kindred, animals, etc.: *n'kon'ni e' na'ni'ki*, my-mother she sits, i. e., I have a mother. *x'ánu'kúnyan' e' na'ni'ki*, my-grandmother she sits: I have a grandmother. *tey'ni'ki*

iñkta'k nañki', dog my sits: I have a dog. *akue' iñkta'k na'ñki*, hat my sits (hangs up): I have a hat (see *ma*). *akue' na'ñki ka'ta*, whose hat (hanging up) is that?—(4) *a'yaⁿ to'ho na'ñki á'na'xé*, I heard the tree fall.—*na'ñkidžé*, this sitting or curving object. *a'ya' xé'he na'ñkidžé nkyéhoⁿ-ni*, I know this sitting man. *akue' na'ñkidžé iñkta'*, hat this-sitting (or hanging) object my, i. e., this is my hat. *na'ñkiyaⁿ*, that sitting or curving object. *a'ya' xé'he na'ñkiyaⁿ nkyéhoⁿ-ni*, I know that sitting man. *akue' na'ñkiyaⁿ kta'*, hat that sitting (or hanging) object, his, i. e., that is his hat. *na'ñkiwa'yaⁿ*, toward the sitting object; toward the place; toward the curving object. *aⁿxu na'ñkiwa'yaⁿ*, toward the stone (= *aⁿxu + na'ñki + wade*). *Taⁿyi'ñkiyaⁿ na'ñkiwa'yaⁿ*, toward Lecompte. *a'ya' di na'ñkiwa'yaⁿ*, toward the sitting man. *hena'ñki noⁿpa'*, those two sitting objects. *nax, naⁿx* (28: 130) (used in composition), sitting. *nax kaⁿ'*, when sitting. *Točtkana' soⁿsa akú'skúsi'ñki naⁿ kaⁿ'*, *On'ti 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'ki naⁿ kaⁿ'*, *č'tiké 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-kaⁿtca na*, I have nothing at all as I sit (6: 4). *xe naⁿx sahi'xyé*, he was sitting so long. *xé'he nañk kde'psi*, he was sitting till night. *yaⁿxé'he nañk kde'psi*, you were sitting till night. *akxyé'he* (or *kxyé*) *nañki kde'psi*, I was sitting till night. (Also 6: 13; 8: 23, 24, 30; 9: 11; 10: 7, 10, 22, 24, 31; 14: 1, 12, 26; 15: 2, 3, 7, 8, 10, 11; 16: 5, 12, 13; 17: 19; 18: 1, 15, 17; 19: 5, 19; 20: 1, 17, 30; 21: 21; 22: 3; 23: 15, 16; 26: 2, 12, 13, 15, 16, 17, 22, 24, 25, 27, 35, 36, 46, 48, 55, 61, 63; 28: 19, 25, 30, 40, 41, 72, 98, 107, 116, 120, 125, 132, 134, 135, 142, 143, 178, 191, 192, 207, 208, 213; 29: 4, 7, 20, 22, 28, 30, 37, 38; 30: 2; 31: 13, 17, 27; p. 117: 2; p. 158: 25.)

naⁿ'ni, throughout; each (?), every.—*noⁿ'we naⁿ'ni hiⁿya'ndihiⁿ dandé*, I will

think of you each day (or, throughout the day) (4: 6). (Also 10: 1; 25: 2.) *naⁿ'ni*, a sign of past action(?).—*toho'xk i'ñku naⁿ'ni niⁿkaⁿ'*, *yaⁿ'tēna'xi da'nde*, as I have already given you a horse, will you be a friend to me? *ayi'ndi ko' iya'ñkaku'yaⁿ i'ñkiya'nitepi' yahe' tu ko'hé naⁿ'ni niⁿkaⁿ'* *č'i'kiyañkoⁿ'ni xyexyo'*, when you entertained me, I liked your food very well and ate it all, but now when I give you food, why do you treat me thus? (2: 22, 23). *nda'o*, this way (26: 46, 49), hither (28: 231).—*ndokú'*, back hither (23: 7) *ndaok'*, this way, in this direction (p. 164: 30). *no'ua*, this way (20: 40). *ndé'si*, or *indesi'*, a serpent, a snake.—*ndé's kdž'xi*, "spotted snake," the garter snake. *ndé's xidi'*, "a governor snake," a rattlesnake (28: 23). *ndés si'ni sahé'*, the rattle of a rattlesnake. *o' indesi'*, an eel; "a fish snake."

ne, nedí', nēdí', nādi, to ache, pain; to have a cramp.—*iⁿ'su ne oⁿ'ni*, toothache. *pa ne oⁿ'ni*, headache. *á'ñkatácúⁿ' iⁿ'spe'wa né'di*, my right eye pains. *áⁿ'niⁿ'xwi iⁿ'spe'wa né'di*, my right ear pains. *i'niⁿ'xwi kaskaní'wa né'di*, does your left ear pain? *nyukpé'yaⁿ nedí' xyé*, my leg pains (exceedingly?). *niⁿ'kpā né'di* (G.), my leg is hurt. *áñkapá' nēdí' xé* (w. sp.), my head pains or aches. *ayiⁿ'pa' ko nēdí'*, does your head ache? (Also p. 149: 21, 22.)

nē, to stand (cf. *nañki* and *ni*).—(1) *kúⁿdú-pí' ndosaⁿ'hiⁿ siⁿ'to' ni nē' ndoⁿ'hi'*, I see (or, saw) the boy walking on this side of the ditch. *taⁿ'si' wak du'ti nē'*, the cow is (standing) eating corn. *wahu' xohi' i'dé nē'*, "the ancient rain stands falling," it is hailing now. *iⁿ'hiⁿ'yañka' nkoⁿ hé'daⁿ nē'*, I had already finished it (as I stood) when he came. *iⁿ'hiⁿ' yañka' ayoⁿ' hé'daⁿ nē'*, you had already finished it (as you stood) when he came.—(2) a classifier: the standing object. *aⁿ'ya siⁿ'hiⁿ ne a'yéⁿhiⁿ'ni*, do you know the standing man? *ti nē' ko saⁿ' xé* (w. sp.), the (or, that) house is white. *ayaⁿ' siⁿ'hiⁿ nē' ko tē'di*, the (standing) tree is dead. *toho'xk siⁿ'hiⁿ nē' ko sūpí' xé* (w. sp.), the standing horse is black. *toho'xk xé'he nē' ko tē'ti' xé* (w. sp.), the

standing horse is red. *aⁿse'p siⁿ'hiⁿ* *ně ko iñkta'*, the standing ax is mine. *ayaⁿ' dükxa'pka aya'inde' ndosaⁿ'hiⁿ ti ne' nķu'di*, I came from the house on this side of the bridge.—(3) a sign of continuous action: *toho'xka aye'ki du'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.: *waxi' ne' apa'staķ oⁿni'*, that shoe is patched. *ti ně ko ti ne'di uki'kiñge*, that house is half as high as this one. *ti ně ko ko'hi ti ne'di ko'hi ķētik'i'ni*, that house is not as high as this one. *ně pi'hĩñķē ha'nūn'*, I think that (or, perhaps) I am making this correctly. *aⁿse'pi ne' yaxku'*, give me that (standing or leaning) ax! *waka' ne ka'ta*, whose cow is this? *toho'zķ ne ka'ta*, whose horse is this? *aⁿse'pi ně ka'ta*, whose ax is this? *ne'deně*, this standing object. *aⁿya' siⁿ'hiⁿ ne'deně nķyēhoⁿ'ni*, I know this standing man. *tūne' na*, here he stands (31: 25). *ne*, sitting (?), (11: 19).—*ne'di* (= *ne+di*); *toho'zķsūpi' siⁿ'hiⁿ ne'di*, the black horse is standing. *tcina'ni nedi' ko uki'kiñge* (= *ukikiñge yukēdi*), (there are) half as many (animate objects). *tcana'ska nedi' ko uki'kiñge*, (it is) half as large. *tche'daⁿ nedi' ko uki'kiñge*, (he or it is) half as high or tall. *ti ně ko ti ne'di uki'kiñge*, that house is half as high as this one. *ti ně ko ko'hi ti ne'di ko'hi ķētik'i'ni*, that house is not as high as this one. *skūti' nedi' ko uki'kiñge*, it is half as deep. *kūxwi' ne'di*, is there any coffee? *wateku'ye ne'di*, is there any sugar? *añksapi' iñta'k ne'di*, gun my stands (or leans) against a post, etc.= I have a gun. *nķi'ñkzihi ne'di*, I am (standing) laughing. *aⁿya' ni'ni ne'dē nķyēhoⁿ'ni*, I know this walking man.—*ki'ne* or *ķinedi'*, to arise from bed or from a reclining attitude, to get up (*ya'kine'di*, *a'xkine'di*; pl., *kinetu'*, *ya'kinetu'*, *a'xkinetu'*). *yakine' pi'hedi'diⁿ*, or *hi'kinehiko'*, you ought to arise. *yakine' pihe'di*, you can arise. Imperatives: to a child, *kině*; man to man, *kině'takta'*; man to woman, *kině'tki*. *e'wilexti' ki'ne de' ētuca' Tcē'tkanadi'*, very early the next morning the Rabbit arose and departed (3: 5). *kině*, he arose (7: 8, 14).

kinetu', they get up (7: 4). *kanē'di*, to leave an object there (?). *sūnni-tonni' konha' aⁿya' oⁿ'ni ustū'x kanē'di*, *ani' kyō'hoⁿ ye'hikaⁿ*, he stood up a tar baby close to the well, and left it there (1: 8). *isi' de' kenedi'*, a footprint, footprints.—*ne'yaⁿ*, that standing or walking object. *ti ne'yaⁿ kowo'hi tche'daⁿ*, how high is that house? *yaduxtaⁿ taⁿhiⁿ' natkōhi' ndosaⁿ'hiyaⁿ ti ne'yaⁿ tche'daⁿ*, how high is the house on that side of the railroad? *yaduxtaⁿ taⁿhiⁿ' natkōhi' ēwūsāⁿ'hiyaⁿ ti ne'yaⁿ tche'daⁿ*, how high is the house on that side of the railroad? *aⁿya' siⁿ'hiⁿ ne'yaⁿ nķyēhoⁿ'ni*, I know that standing man. *aⁿya' ni'ni ne'yaⁿ nķyēhoⁿ'ni*, I know that walking man.—*nēyaⁿ*, probably compounded of the classifier *ně* and *-yaⁿ* (referring to some remote object). *ai' san nēyaⁿ*, the house (not seen by you) is white.—*na'wi ne'yaⁿ*, some of these days (18: 4, 6). *ne'yaⁿ*, that distant one (house) (31: 5, 8, 9; p. 118: 4).—*newa'yaⁿ* (= *ne+wayaⁿ*), toward the running, standing, or walking object. *aⁿya'di newa'yaⁿ*, toward the standing man. *ayaⁿ newa'yaⁿ* (= *ayaⁿ wade*), toward the tree. *aⁿya'di taⁿhiⁿ' newa'yaⁿ*, toward the running man. *aⁿya'di ni' newa'yaⁿ*, toward the walking man.—*nēt-kōhi'*, *natkōhi*, *nūt-kōhi*, *nūt-kūhi*, *nūt-kōhi*, a path, a road, a street. *kan'konni' nķon'han' nēt-kōhi' xēheñķē' ndu'si xyo'*, I will make a trap and set it in the road, and (thus I will) catch him (3: 8, 9, 13; 25: 1, 6). *yaduxtaⁿ taⁿhiⁿ' natkōhi*, "wagon running road," a railroad. *natkōhi' yiñķi'*, "small road," a pathway. *nūt-kōhi' nūtani'*, "big road," a street.—*ene'hedaⁿ*, that tall or high. (*Also*, 7: 10; 8: 23, 24; 9: 3; 10: 7; 14: 9, 14; 16: 8; 18: 8, 9, 11, 12; 19: 4, 6, 7, 9, 14; 20: 31; 21: 19, 39; 22: 12, 13; 23: 3, 9; 24: 2, 5, 6, 7; 25: 1, 3, 6; 26: 3, 6, 7, 11, 70, 73, 74, 75, 80, 81, 82; 27: 8; 28: 9, 48, 124, 130, 147, 159, 151, 154, 159, 164, 167, 171, 172, 175, 185, 189, 198, 201, 203, 208, 232, 235, 237; 29: 1, 2, 3, 6, 8, 15, 18, 21, 23, 25, 36; 31: 13, 14; p. 117: 1, 17, etc.)

nedi' (cf. *ně* and *ti*).—*tcak na'nte nedi'*, the middle fingers. *isi' na'nte nedi'*, the

middle or third toes. *nindoaxpē' on' nedi'*, he has on pantaloons alone (see *doxpē' i'duxka* (Bj, M.)). *icon'ho'nde on'ni*, *č'xa on'ne'di*, he had on the breechcloth, that was all he had on (Bk.).

neheya^mx.—*neheya^mx ki'dina^mwe 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^m'in'hēxti'*, to roll up very tightly, as a bundle (*i'duni ta^m'in'hēxti'*, *ndu'ni ta^m'in'hēxti'*). *axo'g duni'*, young canes (2: 16, 17). *dunahi'*, or *dunahim'*, to turn. *nk'i'ndihe' ndunahim'*, I turn(ed).—*du-ni'ni*, to roll or fold up an object, as a blanket, etc., several times (*iduni'ni*, *ndunini*). *duni'ni xw'adike'di*, to roll up loosely, as a bundle. *icpu'xi duni-ni'*, to fold or roll up a blanket several times.—*xa'nina'tiyē'*, to make a heavy object roll over and over in one direction (*xa'nina'tihayē'*, *xa'nina'tihādē'*). *xa'nina'tiñke'hin nkañde'*, I stand (there for some time) and make it roll over and over in one direction. *uxatki' xa'nina'tiyē'*, 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, hoghead, etc.—*xa'nina'ti ha'nde*, he was rolling along (8: 2). (Also 8: 4.)

ni, niḡ (28: 100, 102), **niḡ** (28: 124, 129) (cf. *nē'*), to walk (*yini'*, *u^mni'*); (H., *dide* (*dēidē*); D., *mani*; C., Os., *mañin*; K., *mañin*; Kw., *mañin*; Tc., *manyi*). *ni' hine'di*, he is walking (*yini' hine'di*, *u^mni' hine'di*). *ni' ha'maki*, they (a few) are walking (*yini' ha'maki*, *u^mni' ha'maki*). *ni' hiyuḡe'di*, they (many) are walking (*yini' hiya'yuḡe'di*, *u^mni' uñke'di*).—*ni' hine'di naxo'*, he was walking (then, but not now). Imperatives: *ni* (to a child); *ni'tki* (man to woman); *ni'tki'* (woman to woman); *ni'takta'* (man to man); *ni'taḡe'* (woman to man). *ká-dápi' ndosa^m'hin sin'fo' ni nē' ndon'hi'*, I see (or, saw) the boy walking on this side of the ditch. *a^m'ya ni' hine' a'yē-hán'ni*, do you know the walking man? *ni' nde'di*, I am going to walk about. *a^m'ya nonpa' ni' ha'maki nkyēho^m'ni*, or

a^m'ya nonpa' ni'ni ama'ñki nkyēho^m'ni, I know the two walking men. *toho'xk ni' hine' ko' toxka' cē'* (w. sp.), the walking horse is gray. *ama'ñka nini'*, he is walking on the ground. *yini' he-detu*, you (pl.) have finished walking. *a^m'ya'di ni' newa'yaⁿ*, toward the walking man. *ni' hine' kde'kütixaxē'*, he walked till noon. *u^mni'*, I walk (28: 21). *ne*, moved (28: 128) (?). *kina'-yeni*, he did not move (29: 34). *u^mni' kde'psi*, I walked till night. *u^mni' kde'-naⁿpi*, I walked till day.—*ni'ni*, a dual and frequentative of *ni*; the two walking objects. *a^m'ya nonpa' ni'ni ama'ñki nkyēho^m'ni*, or *a^m'ya nonpa' ni' ha'maki nkyēho^m'ni*, I know the two walking men. *toho'xk nonpa' ni'ni a'-mañki' ko' toxka' xē'* (w. sp.), the two walking horses are gray. *a^m'ya ni'ni ne'dē nkyēho^m'ni*, I know this walking man. *a^m'ya ni'ni ne'yaⁿ nkyēho^m'ni*, I know that walking man.—*hine'*, the walking object. *a^m'ya ni' hine' a'yēhū^m'ni*, do you know the walking man? *toho'xk ni' hine' ko' toxka' xē'* (w. sp.), the walking horse is gray. *ema^m'*, *a^m'ya'di hu' hine'*, look out! some one is coming. *nde' ne' yañka^m*, *yaḡu' hine'*, while I was going, you were coming back.—*a'kinini'*, to walk on something (*aya'kinini'*, *nka'kinini'*). *i'toho a'kinini'*, he walked on a log.—*ha'kinini'*, a plural of *ni*; they (all) walk. *a^m'ya ha'kinini' a'mañki' ko nkyēho^m'ni*, I know (all) the walking men. *toho'xk ha'kinini' a'mañki' ko toxka' xē'* (w. sp.), the walking horses are gray. (Also 17: 2, 7, 11, 15; 21: 2, 6, 13, 14; 22: 16; 25: 6; 26: 28, 31, 34, 39, 53, 54; 27: 1, 2, 12; 28: 18, 20, 34, 54, 55, 63, 91, 93, 109, 241, 242; p. 117: 4, 9, 10; p. 119: 3, 9, 14.)

ni, feminine oral period, corresponding to the masculine *na*.—*ti nē' ko saⁿ ni'*, the house is white.

-ni' (= *-di* = *-yē*), a causative ending (*-hayē'*, *-hañkē'*). Dropped when followed by another verb (?): *añksa'hoⁿ naxē'*, he heard a gun fired.

ni'ki, **ni'ki** (8: 1), **ni**, to be without; to have none; there is none; no.—*hadhi' te ni'ki*, he does not wish to beg. *haya'dhi te ni'ki*, you do not wish to beg. *nka'd-*

hi te ni'ki, I do not wish to beg. *káxwi' ni'ki*, there is no coffee. *yamáki' ni'ki*, there are no mosquitoes. *akue' níki'*, he has no hat. *wáxi níki'*, he has no shoes (see *yama*). *aⁿya' ni'ki*, no man. *tcy'ñki ni'ki*, no dog. *há'pi ni'ki*, no leaf. *ka'wa ni'ki na'x kaⁿ é'tíkè ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16; 6: 13). *kedik'i'ni*, (it) is not so (high) (p. 123: 8). *kani'ki na'xkaⁿ tca na*, I have nothing at all as I sit (*kani'ki=ka'wa ni'ki*) (6: 4). *nañki' 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.—*nkⁱnsk' nixki'*, because I was scared. *há'ya ya'xkted' 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).—*úⁿwi'xta*, my breath (p. 167: 10). *nixtadi'*, to breathe (*inixtadi*, *úⁿnixtadi*). *yonixtadi'*, "the body breath," the pulse.

nixuxwi', the ears.—*ewande' nixuxwi'*, his or her ears. *ayi'nixuxwi'*, your ears. *nki'ndini ni'xuxwi'*, I, my ears. *ewe' yuke' ni'xuxwitu'*, their ears. *ayi'nixuxwitu'*, your (pl.) ears. *nki'xtu (we) ni'xuxwitu'*, our ears. *ayi'nixuxwi há'idí' na*, your ear is bleeding. *úⁿni-xu'xwi in^spe'wa ne'di*, my right ear pains. *i'nixu'xwi ka'skani'wa ne'di*, does your left ear pain? *añsawinixu'xwi*, "the gun-ears," the nipple or nipples of a gun. *nixuxwi ahodi'*, the upper part of the ear. *nixuxwi tpanhín'*, "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 hauni'*, "dangle from the ears," earrings. *nixu'xti tpé'*, the *meatus auditorius*, the opening in the ear. *ktu' inxuxi'*, 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 *nindiyaⁿ*, his buttocks or rump (*i'nindi(yaⁿ)*, *úⁿnindi(yaⁿ)*; *níntu'*, *i'níntu'*, *úⁿníntu'*). *nindo^xpé'*, or *nindo^xpé'*, "cover for the buttocks," pantaloons. *nindo^xpé' oⁿ nedí'*, he has on his pantaloons alone. *nindo^xpé' tú-kaⁿma'goⁿni'*, "to go under the pantaloons," drawers.

ni'pá, feminine plural interrogative sign, are they; are you.—*ayaⁿto' yuke' yin-koⁿtu ni^pa'*, are those men married? (said by a female). *yin^ka'doⁿyoⁿtu ni^pa'*, are you women married? (said by a female).

niskodi', a spoon.—*wak hě' niskodi'*, a cow-horn spoon. *yinisahe' niskodi'*, a buffalo-horn spoon.

ni'stúti, accurate, accurately; correct, correctly.—*ni'stúti tko'hě ya'ñkukátiki'*, *na'úñkíhi'*, I wish that you would tell me very accurately (how things are), or, just how affairs are (4: 4).

nitapi', *nitawi'*, *nitawiⁿ'*, a ball. *nitawin' úñkíe'oni'*, "that with which one hits a ball," a ball club.

nitiki', quietly, stealthily, unawares.—*núiki' de'di*, he went to him quietly, stealthily, unawares, etc. (p. 160: 20). (Also p. 160: 21, 22, 23.)

niye.—*niyedi'*, to fly. *nsúki' niye'di*, the squirrel flew. *niyé'tu*, they flew up (23: 19, 20, 22).

nkú'nú, a gallon.—*nkú'nú son^sa'*, one gallon. *nkú'nú noⁿpa'*, two gallons.

nxo^o.—*nxo'dohi*, a species of garfish, probably identical with *núxo'do hedí'*, the alligator garfish. *núxwoti'*, an alligator. *núxo'd-xapi'*, alligator box. *Núxo'da-pa'yixyan'*, "Alligator Bayou," Bayou Cocodrilé and Lake Cocodrilé, below Cheneyville, La. *Naxo'todéa'*, *aⁿya'di*, the Alligator people of the Biloxi tribe; Jim Sam's uncle Louis was a member of this clan.

noxé', to chase or pursue him, her, or it; to drive or scare off a single horse, chicken, etc. (*i'noxé'*, *úⁿno'xé'*).—*eon'-nidi' tcy'ñki tčéika'k no'xé yuke'di xyán' ontí'k há'ne otu' xa*, for that reason (it has happened that) whenever dogs have chased rabbits they have found

- a bear and (men) have shot him (2: 30, 31). *an'tcka noxě'*, "chasing the crow," the kingbird. (Also, 11: 5; 17: 19, 23; 28: 23, 49, 77, 183, 218.)
- no'xpě'**, to get mired (*i'noxpě'*, *ünno'xpě'*) (26: 55).—*nüxpexti'*, to get mired, as cattle do.
- noxti'**, the eldest (28: 213). (cf. *aka*).—*i'ni*, or *i'niyaⁿ noxti'*, his eldest brother. *ta'ndo noxti'*, her elder brother. *inoⁿni noxti'*, her eldest sister.
- noⁿ**, to have the care.—*kinoⁿtu*, they had the care of another's children (18: 1).
- noⁿdě'**, **nüdü'**, to throw away, to lay on (28: 172, 186).—*noⁿ dedü'*, to throw any object away, to lay on (*i'noⁿ de'di*, *ünnoⁿ dedü'*; *noⁿ detu'*, *i'noⁿ detu'*, *ünnoⁿ detu'*). *eķaⁿ*, "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). *unonⁿdě'*, they laid him in it (28: 140). *yinoⁿde'*, to throw you into it (28: 172). *unonⁿdadi*, you put it in (28: 230). (Also 16: 9; 28: 33.) *ya'xķunoⁿda*, put it in for me! (28: 57). *a'nüdü'*, he laid it on (8: 10). (*axě'*) *anü'dě'(di)*, to lay on (shoulder) (*ya'nüdü'di*, *nķa'nüdü'di*, *a'nüdü'tu*, *ya'nüdü'tu*, *nķa'nüdü'tu*).
- noⁿpa'**, two.—(1) *noⁿpa tei' hımki'*, one (book) is lying on another, or, two (animals) are reclining together. *toho'xķ noⁿpa' ko xķuku' onⁿdqha'*, I give two horses to each (man). *ye'noⁿpatu'*, ye or you two.—(2) twice; *nķonⁿ noⁿpa'*, I did it twice.—(3) in two places; *pitato' ntcu' noⁿpa'*, I put the cotton in two places.—*ķinoⁿpa*, to be two together: to be with him or her. *a'yinoⁿpa*, you (sing.) are with him. *nķi'noⁿpa'*, I am with him. *ny'i'noⁿpa'*, I am with you (thee). *ewande' ya'nķinoⁿpa*, he is with me. *ayindü' ya'nķinoⁿpa'*, you (thou) are with me. *yinoⁿpa*, he is with you (thee). *ny'i'noⁿpa' nda' dandě'*, I will go with you. *ny'i'noⁿpa' nde'ni dandě'*, I will not go with you. *ya'nķinoⁿpa kädeni' dandě'*, he will not go with me. *Teitkana' künkän' ķinoⁿpa' i' xyapka' ktihandoⁿ etuxa'*, it is said that the Rabbit used to dwell in
- a low tent with his grandmother (3: 1).—*naⁿpahudi'* (= *noⁿpa*+*ahudi* ?), "two bones" (on the second hand?): seven.—*ēnaⁿpa'*, both. *ü'nķatcūcūdn' ēnaⁿpa' pahü'*, both my eyes are sore. (Also 10: 3; 23: 1; 31: 21; p. 117: 6, 7, 8, 9, 10, 11.)
- nsūki'**, **nasūki'** (14: 3, 4; 20: 13; 28: 3), **nasū'k** (14: 5), generic: a squirrel.—*nsūki' niye'di*, the squirrel flew. *nsūk saⁿ*, a gray squirrel. *nsūk sūpka'*, "squirrel somewhat black," a black squirrel.—*nsūk ma' iyoka'*, "squirrel stays under the ground," a salamander.
- nta'wayi'**.—*an'tcka' nūta'wayi'*, the mistletoe.
- nto**.—*nto yaⁿxi*, the odor from a negro.
- nu!** help! (excl.) (8: 16).
- nūxaⁿ**.—*akunūxaⁿ*, to go over again to gather the scattered (ears of corn) (26: 3).
- nūpxi'**, any fine or pulverized substance, as dust, powder, meal.—*yaⁿyä nūpxi'*, acorn meal. *atui' 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.
- nūpū'ni**, (he) wore around his neck (21: 2).
- nyu'huye'wa'de**, "toward changing weather," the south. So called because rain is brought by the south wind (to Lecompte).
- nūķ**, I, me. *nķi'ndi* or *nķi'ndini* (= *nūķ*+*hande'*), I (independent personal pronoun).—*iñķowa'*, myself (p. 140: 15).—*nķi'ntxa'* or *nķi'ntxya* (= *nūķ*+*intxa*), I alone. *nķi'ntxatu'*, we alone.—*nķindihe*, *nķinthě'* (5: 2), *nķindhě'*, *nķindhě'*, *nķindhe* (7: 6, 13), *nķi'nthědaⁿ*, I too. *nķindihe' ndumahiⁿ*, I too turn. *nķindhě' e'dü'nķonⁿxti*, I (too) do just as he did (or does). *nķindhě' etafķonⁿ*, I too am going to do that way.—*nķ*, *ng*, my, mine (G.). *nkti*, my house (G.).

ng'xia, my belly (G.). *nk'ndita'yaⁿ*, my own. *in'kta'*, my, it is mine; I have (see *ta*). *as'e'p sim'hiⁿ ne' ko in'kta'*, the standing ax is mine. *ak'utxyi' in'kta' idu'si ko'*, *ak'utxyi' o' hu'yaxkiya'*, when you receive my letter, send one hither to me. *psde'hi ma'n'kiyaⁿ pana^v 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. *as'e'pi ne in'kta'*, this is my ax. *ki'xka oh'i in'kta'*, I have ten hogs (5: 6). *i'n-ktadaha'*, my (pl. obj.). *toho'xk ama'n'ki i'nktadaha'*, those are my horses. *i'nktada'oⁿ*, my animate objects. *sim'o' i'nktada'oⁿ*, my boys. *toho'xk i'nktada'oⁿ*, my horses. *in'kta'k*, my; used in forming sentences denoting possession. *tcy'n'ki in'kta'k d'nde*, dog my moves, i. e., I have a dog. *tcy'n'ki in'kta'k na'n'ki'*, dog my sits, i. e., I have a dog. *tcy'n'ki in'kta'k yuke'di*, dog my they-move, i. e., I have dogs. *an'ksapi' in'kta'k ne'di*, I have a gun (said if gun stands or leans against a post, etc.). *akue' in'kta'k na'n'ki*, hat my sits (hangs up), I have a hat. *in'kta'ni*, not mine; it is not mine. *psde'hi ma'n'kiyaⁿ in'kta'ni*, that (horizontal) knife is not mine.—*nk'ixtu'*, *nk'i'xtu* (23: 6; 31: 27), we. *nk'i'xtu ko' nya'xtuni*, we hate him. *nk'i'xtu ko' nya'xtudahani'*, we hate them. *ya'xkita'daha' xye'ni*, *nk'i'xtu ko' in'kta'tuni'*, you have forgotten us, but we (on the other hand?) have not forgotten you (4: 2, 3).—*nk'i'xtatu'* (= *nk'in-xtatu'*), we alone.—*nk'ixtuhe'*, or *nk'ixtuhe'* (= *nk'ixtu+h'e'*), we too.—*nyuke'* (= *nk+yuke'*) (1st pl.), we still; continuous action with reference to us. *nki'hiⁿ nyuke' oⁿ*, we lived long ago. *nka'k'ina'xi nyu'ke' oⁿxa*, we had been friends for some time. *un'kita'ni nyuke'*, we are still alive.—*in'ktitu'* or *in'ktatu'* (?), our, ours. *yaduxta^v in'ktitu'* (sic), the wagon is ours (judging from analogy, this should be *in'ktatu'*). *i'n'ktitu'*, our, ours. *toho'xk i'n'ktitu' yaⁿ xki'sin'e'tudaha'*, they stole our horses from us. *ng'etitu'ya*, our house (G.).—*nk'i'xtuha nk'i'xtina'xtetu'*, 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' ah'i*, fish scales. *o' ati'*, "fish house," a fish net. *o' imahin'*, fins. *o' si'ndiyaⁿ*, the tail fins of a fish; a fish's tail. *o' int'impow'*, fish gall. *o' inti'*, fish roe. *o' pi'yaⁿ*, a fish liver. *o' in'pu'nuhon'ni* (or *an'pa'nahon'ni'*), a fish spear. *o' ih'i'*, the pipe-bill garfish. *o' indes'i'*, "snake fish," an eel. *omduti'* (= *o+ma+aduti*), "fish which eats earth," the buffalo fish. *o' mi'ska xa' utci'di*, "fish small box they-are-put-in," sardines. *o' psahedi'*, the "corner fish" or gaspigou (see *psoh'e'*). *o' ptedi'*, the "jumping fish," the sturgeon. *o' te'pa hayi'*, a sucker (fish). *Opana'skehona*, 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. *un'ksa'pi kon' o'di hup'e'*, to shoot a hole through an object with a gun (*un'ksa'pi kayow' hayo'di yutp'e'*, *un'ksa'pi nkon' nko'di un'kutp'e'*). *ewande' yan'ko'di*, he shoots me. *ayindi' yan'ko'di*, you shoot me. *emaw'*, *iyotu' hana'*, beware! they might shoot you! (pl.?). *kadupi' san'hiⁿyaⁿ kud'eska' o'di*, shoot the bird on the other side of the ditch! *ko' nko'di*, I shoot now. *on'p'i'k ha'ne otu' xa*, they have found a bear and (men) have shot him (2: 31) (see *kte*).—*o' ktahof'*, to make fall by shooting. *koh'i'xti o' ktahof'*, to make fall from a height by shooting. *xw'ih'i'xti o' ktahof'*, to make topple and fall by shooting (*yo' ktahof'*, *nko' ktahof'*). *kiyo'*, to shoot for one (20: 14, 19). *yaⁿxkiyo'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.)
- odiyohũn**.—*kodí'yohũn'ni'*, not to move an object (*koyedi'yohũn'ni'*, *ndí'yohũn'ni'*; *kodí'yohũntuni'*, *koyedi'yohũntuni'*, *ndí'yohũntuni'*).
- ohi**, all ten.—*ohiya'*, all of it; idea of having reached the end of a series (?).—*ohí'*, ten, i. e., all through (the fingers), throughout the series. *ko'xka ohí' iñkta'*, I have ten hogs (5: 6). *ohí' sosa'xêh'* (= *sosa* + *axêh'*), "one sitting on ten," eleven. *ohí' nonpa'xêh'* (= *nonpa* + *axêh'*), "two sitting on ten": twelve. *ohí' dana'xêh'* (= *dani* + *axêh'*), "three sitting on ten," thirteen. *ohí' topa'xêh'* (= *topa* + *axêh'*), "four sitting on ten," fourteen. *ohí' ksana'xêh'* (= *ksani* + *axêh'*), "five sitting on ten," fifteen. *ohí' ksa'xêh'* (= *ohi ksa* + *axêh'*), fifteen. *ohí' akũxpa'xêh'* (= *akũxpê* + *axêh'*), "six sitting on ten," sixteen. *ohí' na'pahu a'xêh'*, "seven sitting on ten," seventeen. *ohí' da'nhu a'xêh'*, "eight sitting on ten," eighteen. *ohí' tekana'xêh'* (= *tekanê* + *axêh'*), "nine sitting on ten," nineteen. *ohí' nonpa'*, "two tens," twenty. *ohí' nonpa' sosa'xêh'*, "one sitting on two tens," twenty-one. *ohí' nonpa' nonpa'xêh'*, twenty-two. *ohí' nonpa' dana'xêh'*, twenty-three. *ohí' da'ni*, "three tens," thirty. *ohí' da'ni sosa'xêh'*, "one sitting on three tens," thirty-one. *ohí' da'ni nonpa'xêh'*, thirty-two. *ohí' da'ni dana'xêh'*, thirty-three. *ohí' da'ni topa'xêh'*, thirty-four. *ohí' to'pa*, "four tens," forty. *ohí' to'pa sosa'xêh'*, "one sitting on four tens," forty-one. *ohí' ksav'*, "five tens," fifty. *ohí' ksav' sosa'xêh'*, "one sitting on five tens," fifty-one. *ohí' akũxpê'*, "six tens," sixty. *ohí' akũxpê' sosa'xêh'*, "one sitting on six tens," sixty-one. *ohí' na'npa'hudí'*, "seven tens," seventy. *ohí' da'nhudí'*, "eight tens," eighty. *ohí' tekanê'*, "nine tens," ninety. *ohí' tekanê' sosa'xêh'*, "one sitting on nine tens," ninety-one.
- okxahē**.—*kō'kxahē'ni*, not to move. *ina-ya'v' kō'kxahē'ník*, *te'him'yê k'ima'ñk'i 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).—*ko'xni yukê'di*, they were unwilling (8: 7). *kúkiyo'ha'ni*, (she) did not wish (for) him (to go) (29: 2). *de ká'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'ntuni*, they did not wish (for) him to go (p. 165: 11). *ide' kohani*, she did not wish (for) you to go (p. 165: 12). *nde' kohani* (contr. to *ko'xni?*), she did not wish (for) me to go (p. 165: 13). *nde' ya'v'xkiyo'ha'ni*, she did not wish (for) me to go (p. 165: 14). *ide'v'ñkiyo'ha'ni*, I do not wish (for) you to go (p. 165: 15). *ko'ha'ni*, he refused (31: 38). *ká'ha'ni*, not to desire it, he did not desire it (1: 5). *ko'xni*, unwilling (*kayo'xni*, *nko'xni*, *ko'xtuni*, *kayo'xtuni*, *nko'xtuni*). (Also 10: 29, 32; 26: 79.)
- oxka'**, generic: a crane (Bk.). *o'xka sav'* or *ōxkasav'* (Bk.), a white crane. *o'xka ta'na'*, a crane of the other species found in Louisiana (not the white one). *ō'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'pxũ'di*, *oxpa'*, *a'diknê*, they rooted up the ground, devoured (the roots), and have gone. *Tečkana'a'qo'pav'hin du'ti oxpa'*, the Rabbit devoured all the potato vines when he ate (1: 2). *Kiduní'ya'v' ku'fan' duti' oxpa'*, when he gave him the young canes, he devoured them at once (2: 8). *Om'ti ya'ndi o'xpa*, the Bear devoured all (2: 9) (*ya'o'xpa*, *axo'xpa*, *iño'xpa*, *ya'v'xo'xpa*). *kiyo'xpa*, he ate it up for him (6: 11). *kuyav'xkiyo'xpani'*, he did not eat up mine (for me). *duxtu-te'*, eat ye! (14: 9). *ya'v'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.)
- omayi'**, the yellow-hammer.—*Oma'yina*, Ancient of Yellow Hammers (15: 8).
- o'ya**.—*haima'ngiya'v' o'ya*, the front of your garment is open.
- o^a** (= *oⁿⁱ*, in composition), to do, make, use (*ayo^a*, *nko^a*).—*nindoxpê' o^a nedí'*, he has on pantaloons alone.

axó'k dutea'ti nateon' nkon' nkon' nda'sk nkon', I make baskets and mats out of split cane (Bj., M.). *akútxyi' iñkta' idu'si ko', akútxyi' on' hu'yaxkiya'*, when you receive my letter, send one hither to me. *iñksiyó' ndu'ti na'ñk nkon'*, I was eating meat very long ago (years ago). *nki'ñkxihi on'*, I was laughing (long ago). *maq' tídidihé on' tyi, tixti on'*, medicine for darting pains in the chest. *sanhin' kiya' nkon' iñkte' xo*, I will do it again and hit you on the other side (1: 11). *sanhinyan' kiya' nkon' in'axta' xo*, I will do it again and kick you on the other side (1: 12). *akútxyi' ayon' non'd ndon'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' dükonyan'*, man doll (28: 184, 185). *aye'tike*, you were doing so (p. 161: 24). *súniiton'nik on'ha anya on'ni*, "tar of man made," tar baby. *koxodenika añkadakayon'ni*, the spider makes little cords. *ka'wak ún' nedí' (=kawake +on'ni)*, what is he (or she) doing (while standing)? *an'ksi ngo'xnaki'*, 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'*). *úñksa'pi kon' o'di hutpé'*, he shot a hole through it with a gun. *úñksa'pi kayon' hayo'di yutpé'*, you shot, etc. *úñksa'pi nkon' nko'di ú'ñkútpé'*, I shot, etc. *ma'sútsaon' kon' úkpe'*, he burnt a hole through it with a hot iron. *ma'sútsaon' kayon' yukpé'*, you burnt, etc. *masútsaon' nkon' ú'ñkúkpé'*, I burn, etc. *mikon'ni kon' hutpé'*, to dig with a hoe (*mikon'ni ayon' yutpé'*, *mikon'ni nkon' únkútpé'*). *e'dekon'xti'*, to do just as he did (*e'dakon'xti*, *e'dúñkon'xti*; preceded by the pronouns, *in'dhé'*, *ayi'ndhé'*, *nkindhé'*). *é'fukon'* or *é'fukon'ni*, to do that; to do that to another, to treat one in that manner. *é'tikayon'* (or *é'tikayon'ni*), you do that to him. *é'tañkon'* (or *é'tañkon'ni*), I do that to him. *é'tikiyon'ni*, he treated you thus. *é'fukon'*, used as an imperative, do so, do that, treat him thus. *teid'kikaⁿ é'tikayon'ni*, why have you done thus? (3: 20).

teid'kiké' é'tikayon', why do (or should) you do that? (3: 10). *nkindhé' é'tañkon'*, I, too, act thus (5: 2). *ka'waxti' xyé'*, *é'tiki'yon'tu' ya*, poor fellow! I feel sorry on account of the way in which they treat you! *aya'nde kan' é'tiki'yon'ni wo'*, "when it was you, did I treat you so?" (was it you whom I treated so?) (2: 6, 7, 15). *é'ti'kiyañkon'ni xyexyo'*, why do you treat me thus? (2: 23). *kan'kon'ni n'itkohi' xé'he'kiyé' é'tuxa'*, *Te't-kanadi' é'fukon'ni*, it was the Rabbit (himself, not another) who placed the trap in the path, etc. (3: 13, 14). *Te't-kanad' ason'ti' wa'nihiya' hin' adactkka'*, *Ina' é'fukon'ni*, the Rabbit's hair between the shoulders was scorched by the Sun (3: 23). *é'tike'xon'ni* or *é'tike'xon'ni* (7: 3), he does that all the time, did no other way (*é'ti'kaxon'xa*, *é'ti'ñkon'xa*, *é'tike'xon'tu*, *é'tikayon'xtu*, *é'ti'ñkon'xtu*). *é'ti'kon'daha'*, he treated them so (8: 7).—*on'ni* or *on'ni'* (*ayon'ni* or *hayon'ni*; *nkon'ni* or *nkon'ni'*; *ontu'*, *ayontu'* or *hayontu'*, *nkontu'*). Imperatives: *on'ni'* (to a child); *ontki'* (man or woman to woman); *onttata'* (man to man); *onttate'* (woman to woman). Plurals: *ontu'* (to children); *onttati'* (man or woman to women); *ontkañko'* (man to men); *onttati'* (woman to women). *ma'sa útsaxti' tcti' on'ni*, to make iron red hot. *nkon' kehe'detu'*, we have finished making it. *kan'kon'ni nkon'han' n'itkohi' xé'he'ñké' 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). *nkunnoxé' nka'nde on'ni*, I did live with her for some time. *in'hin' yañka' nkon' he'dan' né'*, I had already made it when he came. *in'hin' yañka' ayon' he'dan' né'*, you had already made (or done) it when he came.—Used as the Dakota *on'* to denote the instrument: *spdehi' 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 xididihe on'ni*, a quicksand. *ha'me tan' on'ni nkatí' na'*, I dwell in a large bent tree

- (2: 11).—Used in forming a participle: *kida' onni*, he was returning thither — *kikoⁿ'ni*, *aküxyil' kikoⁿ'ni*, to write a letter to another; to write a letter for another (*ya'kikoⁿ'ni*, *a'xkikoⁿ'ni*).—*aduti' te hon'*, he is hungry. *aya'duti te hon'*, you are hungry. *nka'duti te hon'*, I am hungry. (Also 8: 23, 26, 29; 9: 1, 2, 4, 6, 8, 10, 15; 10: 6, 16, 21, 27, 28, 32; 11: 4, 6; 12: 1, 4; 14: 24, 30; 16: 1, 7; 19: 21, 22; 20: 7, 9, 51; 21: 17, 24, 29, 31, 34, 36, 38; 22: 14; 23: 2, 4, 6, 16, 17, 66, 82; 27: 9, 25, 26, 27; 28: 6, 17, 20, 25, 34, 39, 40, 55, 57, 58, 74, 80, 88, 90, 93, 94, 103, 104, 111, 112, 181, 187, 190, 212, 224, 225, 227, 228, 240, 257, 258, 259; 29: 25; 31: 18, 20, 27; p. 121: 3; p. 159, passim.)
- o^a, 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). *tcil'waxti' ndonxt on'*, we have seen great trouble in the past (5: 9). The past of *a'duti te'*, to be hungry, is *a'duti tē-xi on'*. *on'xa*, a sign of a remote past action, referring to a time more remote than that implied by *on' knē*. *Tēt kana' kumkum' unoxē' ha'nde on'xa*, the Rabbit was dwelling (continuous or incomplete act) with his grandmother. *nkūⁿnoxē' nka'nde on'xa*, I used to live (lit., I used to be living) with her (long ago). *tcūma'na kūⁿkūⁿyaⁿ' unoxwē' a'nde on'xa'*, long ago he was living with his grandmother. *nka'kūⁿnda'xi nyu'kē on'xa*, we had been friends for some time. *ēdi' Ina' ko dusi' on'xa ētuxa'*, behold, the Sun had been taken, they say. *ēkan' Tēt kana' de' on'xa*, then the Rabbit departed (in the past) (2: 31). (Also 10: 34).—*on'nidi*, because, as (11: 2, 3; 14: 3, 29; 23: 22). *eon'nidi'* (probably from *e*, *onni* and *-di*), for that reason (2: 30), therefore.
- o^a, with, by means of, having (26: 4; 31: 39).—*on'pa*, with (?) (20: 16).—
- on'ha* (=oⁿ+*ha* ?), with, by means of (?). *ica'kik on'ha kte'di*, he hit him with his hand or fore paw (1: 11). (Also 9: 2.)—*yon'*, by means of, with, in. *tanē'ks han'yadi' ade' yon' hīya'nkuka'dē kan' psde'hi ma'nkēdē panon' ayindi'ta dandē*, if you talk to me in the Biloxi language, all these (horizontal) knives shall be yours.
- o^a, to use, to wear.—*tcōnho'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 on'yan'*, a place where switches (of the *Arundinaria macrosperma*) grow. *axo'g on'yan'*, a place where canes (of the *Arundinaria macrosperma*) grow. *ansudi' on'yan'*, a pine forest. *in'ika sind on'yan'*, "where the stars have tails," the Aurora Borealis. *axkonni'*, to line a garment (*aya'xkonni*, *nka'xkonni*). *do'xpē naskē' nka'xkonni'*, I line (or lined) a coat. *adiṭon' axkionni*, a table cover.
- o^ati' (Bj., M.), o^adi (Bk.), a bear. (Dorsey says "a grizzly bear," but he must be in error.)—*on'ti han'yadi'*, he is a bear person. *on'ti yan'ya'di*, are you a bear person? *on'ti nka'yan'adi'*, I am a bear person. *on'ti han'ya'tu*, they are bear people. *on'ti yan'ya'tu*, are you bear people? *on'ti nka'yan'atu*, we are bear people. *on'ti ya'ndi o'xpa*, the bear swallowed all (2: 9). *on' sidi'*, a "yellow bear," a cinnamon bear. *on'ti sūpi'*, a black bear. *on'tahi'* (=oⁿti+*ahi*), the skin of a bear. *on'tahi' utuxpē'*, a bear-skin robe. *On'tixyan'* or *On'tiyixyan'*, "Bear Bayou," Calcasieu River, Louisiana.—*on'tidi'*, the bear, subject of an action. *on'tidi' Tēt kana'k*, "heyah'hinta'," *ki'yehan' kide'di*, the Bear said to the Rabbit, "go there," and went home.—*on'ti'k*, the bear, object of an action. *Tēt kana' On'ti'k*, "heyah'hinta'", *ki'yehan' kide'di*, the Rabbit said to the Bear, "go there," and he went home (2: 1, 2). *on'ti'k ha'ne otu' xa*, they have found a bear and (men) have shot him (2: 31). (Also 17: 7; 19: 6, 20; 26: 28; 29: 27.)
- pa-, prefix indicating action outward or by pushing.

pa, -p (15: 9, 10), only (9: 15, 17), alone (15: 7, 8). (Also 12: 3, 7; 20: 13; 28: 78, 133, 205.)—In the following examples *pa* is given as “self”, but evidently has the same significance as the above: *pa* or *napa*, himself. *Pǎǎdna’ pa*, Brant himself. *nkintpa’ nde’ di*, I went myself. *ayipta*, yourself. *ipta*, himself. *eweyuké’ pa a’ de*, they themselves went. *ayipta’*, you yourselves. *nkintpa’*, we ourselves.

pa, a head; his or her head. *ayipa’*, or *ipa’*, thy head. *únkapa’*, my head. *éweyuké’ pa*, or *patu’*, their heads. *á’yi-patu’*, your heads. *únkapa’*, our heads.—*ewande’ pa nitani’ xyé* (m. sp.), his or her head is large. *éweyuké’ pa nitata’ ni xyé* (m. sp.), their heads are large. *pa’ púdi’son’*, or *pa’ púdi’son’ ni’*, to have an attack of vertigo. *pa’ ne’ di*, to have a headache. *pa’ aho’*, or *pa’ ahodi’*, “head bone,” a skull. *pa aho’ kipúde’*, “head bone joint,” a suture, sutures. *pa’ ne’ di*, to have a headache (*ipa’*, or *ayipa’ ne’ di*, *únkapa’ ne’ di*). (See *púdi’son’*, *ne*.) *pa’ ne on’ ni’*, a headache. *pa ta’ wiyá’*, the crown of the head (*ayipa ta’ wiyá’*, *únkapa’ ta’ wiyá’*; *patu’ ta’ wiyá’*, *á’yipatu’ ta’ wiyá’*, *únkapa’ tu’ ta’ wiyá’*). *pási’*, to stoop and lower the head (*í’pási*, *á’únkápási*). *pa’ si ha’w inka’w ko psdehi’ ko uksa’ ki Tǎǎtkana’*, the Rabbit stooped and cut the cord with the knife (3: 22). *psudi’* (= *pa + sudi’*), to be bareheaded (*í’psudi*, *nka’psudi*; *psutu’*, *í’psutu’*, *nka’psutu’*). *pú-nǎtkohi’*, the parting of the hair.—*pa sa’w*, the bald eagle. *api’* (?), the bald eagle (G.). (Also 8: 17; 10: 25, 27; 16: 3, 4; 20: 1; 27: 24, 27; 28: 70, 78, 197, 199, 207, 232.)

pa.—*pa’ di’*, bitter. (See *pa’ xka’*.)—*anipa*, “bitter water,” whisky.

pa.—*kúpa’ hani*, he disappeared (8: 13; 20: 31; 26: 26; 28: 100; 109, 123, 128, 178; 30: 2, 4). *an’sepi paní’ yé*, he lost his ax. *psde’ hi ita’ kúpani’ hayé*, did you lose your knife? (p. 132: 20). *kúpa’ niyé*, to lose anything (*kúpani’ hayé*, *kúpani’ húnkǎé*). *an’se’ pi kúpa’ niyé*, he lost his ax. *psde’ hi ita’ kúpani’ hayé*, did you lose your knife? *kúpani’*

hi’nyé, I lost you. *kúpani’ ya’nkǎé*, he lost me. *kúpa’ niyé’ ni’*, not to lose an object (*kúpa’ nihayé’ ni’*, *kúpa’ nihá’ nkǎé’ ni’*; *kúpa’ niyétuni’*, *kúpa’ niha’ yétuni’*, *kúpa’ nihá’ nkǎé’ tuni’*). (The principal stem in the foregoing examples is probably *ha’ nǎ*, “to find” (q. v.) and *kú-*, the privative or negative prefix.)

padǎ’a’ dǎ’a.—*hade’ padǎ’a’ dǎ’a tcedi’*, a great talker.

pahi’, a sore; to be sore.—*á’ nkǎcatútcú’ kǎskani’ wa pahi’*, my left eye is sore. *á’ nkǎcatútcú’ éna’ pa’ pahi’*, both my eyes are sore. *papahe’*, sore.—*apa’ xton’ yé*, to cause pus to ooze from a sore by pushing (?) or pressing (*apaxton’ hayé*, *apa’ xton’ húnkǎé*). *apa’ xton’ hi’ nyédǎha’ dande’*, I will press on your sores (said to many) and make the pus ooze out. *pax*, in this word, is a contraction of *pahi’*, a sore; and *ton’* may be compared with *ton’ á’ nni*, pus, etc. (Cf. D., *ton’*, matter, pus.)

pahi’, *pa’ hi’* (8: 2, 3, 8, 14), *pa’ hi’* (8: 30), *pax* (20: 17), a bag, sack.—*pahi’ w’ ahiyé*, to empty a bag. *pahi’ w’ yin’ kǎé*, a pouch or pocket. *pahi’ w’ nitani’*, a large sack. *akútryi’ pahi’ w’*, a paper sack. *pahi’ w’* is contracted to *pax* in *a’ nks pax kidi’*, a bullet pouch.

pax.—*dupaxi’* (used by men and boys); *eye’ wi dupaxi’*, to open a door (*í’ dupaxi’*, *ndu’ paxi’*).—*dupaxka’ w’* (used by females), to open a door (*í’ dupaxka’ w’*, *ndu’ paxka’ w’*). *ema’ w’*, *dupa’ xka’ w’*, see! open the door! (Also 8: 29; 10: 8; 19: 4, 6, 7, 9, 14, 19; 31: 1, 5, 9.)

paxǎxka’, the chicken hawk.—*Paxǎxkana*, the Ancient of (Chicken) Hawks (13: 1; 20: 35, 45). *Paxǎxkana*, the Ancient of Red-tailed Hawks (?) (20: 5). *paxǎxk stnt tcti’*, the red-tailed hawk (literal translation). *paxǎxk stnt ko’ natcon’ tka*, “hawk with a tail that is forked (?)” the swallow-tailed hawk.

pa’ xka (Bk.), *paxka’* (Bj., M.), a mole (26: 23).

pa’ xka’, sour.—*pi’ nhu paxka’*, sour hickory. *as paxka’* (= *ast paxka’*), “sour berry,” strawberry (?).

pana.—*kípa’ nahi*, or *kípana’ hi*, back again; to turn back (*ya’ kípana’ hi*, *axkí’ panahi*). *kípa’ nahi huya’*, hand it back!

kípa'nahi kudi', to give it back to him. *kípa'nahi yikudi'*, you give it back to him. *kípa'nahi xku'di*, I give it back to him. *kípa'nahi ya'xku huya'*, give it back to me, passing it hither! (C., *in'í ípaga*). *kiya' kípána'hi dē' ha'n ín'kñé'*, when he had turned and gone back again, he vomited (2: 20). *í'xkípa'na*, or *in'xkípa'na*, to take himself back (*yí'xkípa'na*, *nkí'xkípa'na*). *yí'xkípa'na idé'*, you take yourself back and go. *nkí'xkípa'na ndé'*, I take myself back and go. *in'xkípa'nahiyé'*, to take herself back. *in'xkípanahi kda*, take yourself back and go home! (Also 8: 26; 18: 12; 26: 44.)

panaⁿ, all (see *ohi*).—*panaⁿ Tané'ksa ha'ya'tu*, all the Biloxi people. *a'ya' panaⁿ*, all the men. *tcu'ñki panaⁿ*, all the dogs. *ayaⁿ panaⁿ*, all the trees (20: 37; p. 120: 6, 9).—*apanaⁿ*, entire, the whole. *daswa'apanaⁿ*, the entire back.—*panaⁿxti'* (= *panaⁿ + xti'*), all . . . together. *kíděska'panaⁿxti'*, all the birds together. *panaⁿxti' píxiti'híñkě'*, I did them all very well (5: 5). *pa'naxti'kiyě'*, she got all from it (28: 8). (See *tra*).—*nan'pana'x kídusni'*, 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'ñarhe'*).—*úñkpá'n ndoⁿ-xkaⁿ*, let me see and smell it! (p. 154: 10).

paspahoⁿ, to cook what is flat, to fry, as eggs (*paspá' hayoⁿ*, *paspá' nkoⁿ*).—*maxiⁿtiyaⁿ paspahoⁿ ha'nde*, she is frying eggs.

patcidu', to brush, as the hair; to wipe the hands, face, feet, plates, etc. (*í'patcidu*, *á'ñkapatcidu'*).—*patcidu' yuko^{yé'}*, to wipe the feet clean (*í'patcidu' yuko'-hayé'*, *á'ñkapatcidu' yuko'háñkě'*). *in'patcidu'*, I brushed your hair. *í'xkípa'tcidu*, to wipe or rub himself (dry), as after bathing (*yí'xkípa'tcidu*, *nkí'xkípa'tcidu*). *kípa'tcidu*, to wipe it for him (*ya'kípa'tcidu*, *a'xkípa'tcidu*).—*pa'tcidomni'*, to wipe or swab out, as a gun barrel with a ramrod (*í'patcidomni'*, *á'ñkapa'tcidomni'*). *añksapi patcidomni'* (= *añksawi patcidomni'*), "used for washing or wiping out a gun," a ramrod.

pawehi, conjuring to him (28: 181).—*ita pa'wehi yoⁿⁱ*, he conjured a deer to another person (p. 164: 11). *yñisa pa'wehi yoⁿⁱ*, he conjured buffalo to another person (p. 164: 12).

paya.—*payadi'*, to plow (*í'payadi*, *úñkpa'yadi*) (26: 23). *payoⁿⁱ* (= *payadi + oⁿⁱ?*), a plow.

paⁿhiⁿ, a beard or mustache; usually a beard (*í'paⁿhiⁿ*, *úñkpaⁿhiⁿ*; *paⁿhiⁿtu'*, *í'paⁿhiⁿtu'*, *úñkpaⁿhiⁿtu'*).—*paⁿhiⁿyo^{xti'}*, he has a full beard. *paⁿhiⁿnaskěxti'*, a very long beard. *paⁿhiⁿta'wiyá*, "beard above," a mustache. *paⁿhiⁿtáxo'hi*, to shave himself. *paⁿhiⁿkúú'kxohi'*, to shave another.—*paⁿhiⁿoⁿⁱ*, a beard or mustache (*í'paⁿhiⁿoⁿⁱ*, *úñkpaⁿhiⁿoⁿⁱ*).—*paⁿhiⁿtáxo'hoⁿⁱ*, a razor.

paⁿhiⁿ, a vine of any sort (1: 2).—*axiyé'saⁿ paⁿhiⁿ*, "the vine with white blossoms," the Cherokee rosebush. *mak-tcuhi paⁿhiⁿ*, a grapevine. *paⁿhiⁿa'xiyehi' nūpí'hi*, "the vine with fragrant blossoms," the honeysuckle.

pé'děkúpi', leggings.

pěhe', **apěhě** (26: 77), to pound, as corn in a mortar (*í'pěhe*, *nka'pěhe'*). *aye'ki pěhe'*, to pound corn. *pa'wehi*, he knocked them (28: 47). *úñkpa'ni*, I knock him (28: 118).

pexinyi.—*pé'xinyi xyu'hu*, a close odor, as from a cellar, cache, or room which has been closed for some time. (See *xyuhu teiya*; C., *uxě bəam*.) *pí'xini xyu'hu*, rancid. Probably identical with above.

pěsdoti', a flute.—*pěsda't ohon'yě*, to play on a flute (*pěsda't ohon'hányě*, *pěsda't ohon'háñkě'*; *pěsda't ohon'yětu'*, *pěsda't ohon'hányětu'*, *pěsda't ohon'háñkětu'*).

pěska' or **apěska**, a small frog, not over an inch long, living in streams. It has a sharp nose, black skin, and cries, "Pěs-pěs-pěs!" (17: 20, 21).—(See *kton*, *kúw'ninuhi'*.) *Pěskana*, Ancient of Tiny Frogs (17: 1, 5, 9, 13, 18, 23).

pé'ti, **pé'tí**, **pět** (28: 166), fire.—*pé'ti paⁿhiⁿ*, to blow at a fire. *pé'ti uxtě'*, to make a fire. *pé'ti kúsidi'*, the fire smokes. *pé'tudati'* (= *pé'ti + udati'*), fire-light. *pé'ti hotě'*, a poker. *pědoⁿⁱ*

(= *peti + oⁿⁱ*), a fire-drill (G.). *pe'tion'*, "makes fire," a match, lucifer matches. *petixton'*, to warm himself at a fire, as when one has come in from the cold (*pe'tiyixton'*, *pe'tiñki'xton'*). *petuxč'* (= *peti + u'xtč'*), to make a fire, to camp. *pětuxč' a'matci'ha*, a fire-place. *petitil'*, a chimney (cf. *ksi tca' kw^{nutci'}* under *si*). *süpi'xti na petitil'*, the chimney is very black (or thick with soot). *petitil' süpi'*, "chimney black," soot. *pe'ti uda'gayi'*, a lightning bug, a firefly. *pe'xčonⁿⁱ' tci'*, live or red coals. *pe'xčonⁿⁱ' süpi'*, black or dead coals. *pe'tuxtu' 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 *a^{nsepi}* and *a^{nsewi}*; *napi* and *nawi*.

pi, good (*hipi'*, *ünkpi'*; *ptu*, *hiptu'*, *ünkptu'*).—*aⁿya' pi' xyč'*, he is a good man. *hipi' xyč'*, thou art good. *ünkpi' xyč'*, I am good. *aⁿya' ptu' xyč'*, they are good men. *hiptu' xyč'*, you (pl.) are good. *ünkptu' xyč'*, 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. *pixč'* (= *pi + xti*), very good, best. *nki'tyaⁿ' nčonⁿⁱ' ni pixč'i xyč' ni yaⁿ' xkiha'taxni'*, I made a very good house for myself, but it was burnt (5: 6). *pi' yč'*, to make properly or correctly (*pi' hayč'*, *pi' hiñkč'* or *pi' hánkč'*). *ne' pi' hiñkč' ha' nán'*, perhaps I am making it correctly. *ne' pi' hiñkč' kikna' ni*, perhaps I could make it correctly (if I tried). *atoho piyč'*, "to cause to lie good," to spread a comforter on a bed. *pixč'i yč'* (= *piyč' + xti*), to make or do very well (*pixč'i' hayč'*, *pixč'i' hánkč'* or *pixč'i' hiñkč'*) (5: 3). *pi' tčohč'*, better.—*kápinin'* not good, bad; to be bad. *hi'kpinin' xyč'*, thou art bad. *nčak'kpinin' xyč'*, I am bad. *kpi' nitu' xyč'*, they are bad. *hi'kpinitu' xyč'*, you (pl.) are bad. *nčak'kpinitu' xyč'*, we are bad. *tyi' kápinin' ku'di*, to give bad medicine, i. e., for the purpose of killing him. *dú't kápinin'*, bad to eat. *nap kápinin'*, a bad day, as in rainy weather. *kapinin'*, not good. *kúpinin' xtiyč'* (= *kápinin' + xti + yč'*), to cause to be very bad, to do very wrong (*kúpinin' xtihayč'* (3: 20), *kúpinin' xtihiñkč'*).

kápinin'yč', to cause to be bad, to do wrong (*kápinin' hayč'*, *kápinin' hánkč'*).—*kapixyč'* (said by a male); how pretty! (meaning, how ugly!)! *M + kapixyč'* (said by a female), oh! how pretty (meaning, oh! how ugly!).—*nüpi'hi*, to emit a good odor, to smell good. *paⁿ'hiⁿ' a'xiyehi' nüpi'hi*, the honey-suckle. *ani' nüpi'hi*, cologne. (Also 8: 5; 10: 4; 11: 6; 16: 12; 21: 10; 23: 5; 25: 6; 26: 4, 5, 7; 28: 132, 140, 241.)—*něpi'yč'*, correctly (p. 142: 3). *něpi' hayč'*, you are correct (p. 142: 4). *nepi' hánkč'*, I am correct (p. 142: 5). *kinč'pi* or *kinepi'*, to be glad (*y' kinepi'*, *ya' xkinč'pi*; *kinč'ptu'*, *y' kinč'ptu'*, *ya' xkinč'ptu'*) (26: 68). *ka' xkinč'pinin'*, I am not glad (not satisfied). *kuikine'pinin'*, you are not glad. *k' kine'pinin'*, he is not glad. *k' kine'tuni*, they are not glad. *aⁿxkinč'pi*, I am glad. *hi'ñkinč'pi*, to like a person (*ay'ñkinč'nepi'*, *nč'i'ñkinč'pi*; pl., *hi'ñkinč'neptu'*, *ay'ñkinč'neptu'*, *nč'i'ñkinč'neptu'*). *kikine'pi*, to like another's property. *toho' xk k' kine'pi*, to like another's horse. *toho' xk iñk' kine'pi*, I like your horse. *yata' mitu' kikinč'pixč'i nč'iñthč' č'tañčon'*, I (sic) like your working (for yourselves), so I am working too (5: 2); *iñk' kine'pixč'i* is suggested instead of *kikinč'pixč'i*. *i'ñkinč'pixč'i* to like it exceedingly (*ay'ñkinč'pixč'i*, *nč'i'ñkinč'pixč'i*).—*pi he*, ought (p. 151, passim). *pi' hēdi* or *pihedi*, ought, can. *etikiyon' pi' hēdi*, he ought to do it (Bk.); rather, *č'tika-yon' pi' hēdi*, you ought to do that (Bj., M.). *hayč' t'ikč' pi' hēdi*, you ought to do it (Bk.). *pihēdi*, can. *yakine' pihēdi*, you can arise. *yañkeye' pihēdi*, he can saw it. *ia' x pi' hēdi' d'ni*, you (pl.) ought to run. *ya' toho pi' hēdi' d'ni*, you ought to lie on it. *a' xpada' kaxč'i pi' hēdi' d'ni*, he ought to be smart. *ya'ñk'yēhān' pi' hēdi' d'ni*, he ought to know me. *yañkeye' pi' hēdi' d'ni*, he ought to see it. *toho' xk ahin' ats' pi' hēdi' d'ni*, he ought to sell a (or, the) horse. *doxpč' naskč' kiko' pi' hēdi' d'ni*, 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 *piyaⁿ* (M.) (31: 15, 17).

pihi'.—*ayaⁿ' pihi'*, a chip of wood. *ayaⁿ' pipihi'*, chips.

pixyi', to float (*i'pixyi, ú'ñkapixyi'*).—*odi yihí'xti pixyi' yuké'*, many fish "still float," i. e., are swimming around.

píts.—*pí'tspítsedi'*, to wink (often). *tú'tcúⁿ' pí'tspítsedi'*, his (or her) eye winks, he winks his eye (or eyes). (See *wide*.)

piⁿ.—*piⁿhudi'*, a hickory tree, the *Carya alba*. *piⁿ'huayan'*, hickorywood. *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'xo'goni'*, pecan nuts. *piⁿ'xo'gon' u'di*, the pecan tree or *Carya oliviformis*.

pxá, to swim (*i'pxá, únpxá'*; *pxátu'*, *i'pxátu'*, *únpxá'tu'*). The *a* in this word has a shorter sound than *aw* in *law*, though approximating it.

pxaki', sand (= *hama pxaki*). (H., *pu'xúki*).

pxi.—*pxi'di*, to cheat, deceive, or fool him (*ipxi'di, únpxi'di; pxítu'*, *ipxítu'*, *únpxítu'*). *pxi'han apúdi'yé*, he deceived him and (thus) repaid him (for the injury). *ipxi'han apidi'hayé*, you deceived him and (thus) repaid him, etc. *únpxi'han apúdi'ñké'*, I deceived him and (thus) repaid him, etc.—*upxi'di*, to deceive or fool one; to cheat (*yupxi'di, nkupxi'di* or *ú'ñkupxi'di'*; *upxítu'*, *yupxítu'*, *nkupxítu'*). *nyu'pxidi*, I deceived 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, únkupxi'ni*). *nyukápxi'ni*, I did not cheat you.

pxu, pxwě, pxo, paxa.—*pxwě'di*, to punch, stab, thrust at, to gore (28: 186), stick into (23: 7) (*pxuyé'di, pxúñké'di; pxwétu'*, *pxuyetu'*, *pxúñké'tu'*). *i'pxwédi*, he stabs thee. *i'pxwétu'*, they . . . thee. *pxu'yañké'di*, he . . . me. *pxu'yañké'tu'*, they . . . me. *pxu'ya da'nde*, will you stab him?

a'pxuyé'di and *ka'pxuyé'ni* point to a *pxuyé'di* (3d sing.) instead of to *pxwédi*. (Also p. 141: 24, 26.) *paxa'*, stuck in (23: 7). *úñkpxaxa'*, I stick it in (23: 3). *aťo' in'paxa on'ni*, he set out the potatoes (p. 154: 1). *aťo' in'paxa on' hedaⁿ*, he finished setting out the potatoes (p. 154: 2). *aťo' in'pax ayon' hedaⁿ*, did you finish setting out the potatoes? (p. 154: 3). *aťo' in'paxa ñkoⁿ' hedaⁿ*, I finished setting out the potatoes (p. 154: 4). *pxwě' koko'hedi'*, supposed to mean, to make a door, plank, or stiff hide sound by punching it. *ka'pxuyé'ni*, not to horn or gore. *aduhi' é'usaⁿ'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'*, *pxúñké' ktaho'*).—*pxwě' tpe'*, to punch a hole through (*ipxwě' úpe'*, *ú'ñkupxwě' úñkútpé'*). *pxu'ki'pxaki' na'nteke'*, I came near sticking myself with it (p. 141: 23).—*pxwě' ma'nte deyé'*, to move an object by punching it (*pxuyé' ma'nte de'hayé'*, *pxúñké' ma'nte de'hiñké'*).—*a'pxuyé'di*, to be in the habit of going, thrusting, etc. (*a'pxuyé'tu*, 3d pl.). *aduhi' ndosan'hin waka' nē a'pxuyé'di*, this cow on this side of the fence is apt to gore.—*k'i'xk'ipxwě'*, to stab himself (*iyi'xk'ipxwě'*, *nki'xk'ipxúñké'*).—*dupxon'ni* or *dopxon'ni*, to thrust a tined instrument into an object (*i'dupxon'ni, ndu'pxon'ni*). *aduti dopxon'ni*, or *adudipxon'ni*, "sticks in the food," a table fork.—*yon'pon'ni*, or *a'yon'pon'ni*, an auger. *yon'pon'ni' yú'ñki*, a "little auger" or gimlet. *ayon'pon'ni' yú'ñki*, "small auger," a gimlet.

pxü.—*pxüdi'*, to rub (*i'pxüdi, únkpxüdi'*; *pxütu'*, *i'pxütu'*, *únkpxütu'*).—*pxüdi' ix-yaxyé'*, to stop rubbing. *atcⁿ'ni pxüdi'*, to rub grease on an object, to grease it. *ama' pxüdi'*, to root up the ground. *ama' pxü'di orpa'*, *a'diknē*, they rooted up the ground, devoured (the roots), and have gone.

po, to swell (cf. *tüpo'*, to burst).—*po'poz-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, pã.—*popodě*, to wrap up a bundle (*yap'opodě, ūñkpo'podě; popo'dětu', ya'popo'dětu', ūñkpopo'dětu'*). *i'ndita'yaⁿpopodě*, to wrap up his own (in a) bundle. Imperatives: *popoda'* (to a child); *popo'děkañko'* (man to man); *popo'dětki'* (man or woman to woman).—*pá'de*, to make up a bundle (*ipá'de, npá'de*) (cf. *apěni'*). *a'pád on*, (he) wrapped it up (26: 47). *hapodě*, to wrap up an object (*hayá'pode, nka'pode*). *akütxyi' hapodě*, wrapping paper.—*kipo'podě*, to wrap up an object in a bundle for another (*ya'kipo'podě, a'xkipo'podě*). *i'ñkipo'podě, I . . . for you. ya'xkipo'podě, he . . . for me. hiya'xkipo'podě, thou (you) . . . for me.*—*ki'xkipo'pode*, to wrap himself up in a cover (*yi'xkipo'pode, nki'xkipo'pode; ki'xkipo'pode, yi'xkipo'pode, nki'xkipo'pode*).

poda'dě, owl (20:16).—*pó'dadi, podi* (28: 110), *pá'di*, the swamp owl.—*pá'di' a'sudita'* (or *podí' a'sdita'*), the "owl pine," the short-leaved pine, *Pinus mitis*.

poxayi', a night hawk or bull bat.

poxka'.—*ans'ep poxka'*, sledge hammer (28: 193).

poxonó', a snail.

poxwe, a splashing sound (20: 38).

poní', (cf. *po, pñi'*).—*poni'* (*asi + poni'*), his or her ankles. *teak-poni'*, his or her wrists.

poska', potcka', rounded, globular, curvilinear.—*ayaⁿ'poska'*, a curvilinear forest. *xúxwě' poska'*, a whirlwind. *xúxwě' poska' yi'ñki*, a small whirlwind. *asoⁿ'poska'*, a brier patch (1: 16). *ñtka poska*, "stars in a circle," the Pleiades. *poski'ñki* (= *poska + yi'ñki*), occurring in the following: *asoⁿ'poski'ñki xě na'ñki Tcě'tkanadi'*, the Rabbit was sitting (was dwelling, or, was) in a very small brier patch (2: 4). In this case *poski'ñki* was pronounced "*poskiⁿ + ki*," the prolongation having the force of "very." *ekañhan' ko po'tcka na'ñki*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1: 14). *á't potcka'*, Irish potatoes.

awi'úsk potcka', cabbage. *teak po'tcka*, a fist. (Also 8: 17; 10: 17; 17: 6; p. 118: 14.)

poⁿ, smelling (28: 142).

psde.—*psdehi, psü'dehi'*, or *spdehi'*, a knife. *psdehi' a'duxta'ni ukša'ki*, to cut a rope with a knife. *psdehi' dusi' hañkeyaⁿ' kiya' de žtuxa'*, he seized the knife and departed again (3: 19). *psdehi' künüki'*, the edge of the knife blade is turned. *psdehi' kü'nükiyě'*, to turn the edge of a knife blade. *psdehi' ma'ñkdě'ě iñkta'*, this (horizontal) knife is mine. *psde'-ma'ñkiyaⁿ iñkta'ni*, that (horizontal) knife is not mine. *psde'hi noⁿpa' ma'ñkiyaⁿ i'ndikta'ni*, those two (horizontal) knives are not his. *psde'hi ne ka'ta*, whose knife is that? *psde'hi ne iñkta'*, that is my knife. *psde'hi ita' kápani'hayě'*, did you lose your knife? *psdehi' naskě'*, "long knife," a butcher knife (= *psdehi nitani*). *psdehi' nitani'*, "large knife," a butcher knife. *psdehi' yi'ñki*, "small knife," a pocketknife. *psdehi' püt künüxka'*, "knife with a curved end," a table knife. *psdeha'tcapi'* (= *psdehi + atcapi*), a sword. *psdehudi'* or *psü'dehudi'* (= *psdehi + udi* or *ahudi*), a knife handle. *psü'de pson'ti'*, a knife point. *psü'de pütsa'di* (= *psüdehi + pütsa*), "sharp part of a knife," a knife blade. *spdehi' ma'ñki ko kta'*, the knife is his. *spdehi' yaⁿ xan' ko tea'ka-mañki'*, where is the (reclining) knife? *yaⁿ daks'a'di na spdehi'*, the knife cut me. *spdehi' ñkoⁿ' ndaks'a'di*, I cut with a knife. *spdehi' dru'si ha'nde*, he is holding a knife. (Also p. 120: 10.)

psi.—*dupsi'*, to take up a handful (*i'dupsi, ndupsi; dupsitu', i'dupsitu', ndu'psitu'*). **psi, pís**, to suck (*i'psi, nka'psi; psitu', i'psitu', ñka'psitu'*). (See *utcepti'*).—*pis žexti* (he) desires strongly to suck (26: 58). (Also 26: 59, 64, 66.) **psi, püs** (28: 243; 30: 1), *püsi, püsi'* (30: 4), night; night time.—*psi' yaⁿ xa*, almost night. *psidě'* (= *psi + de*), or *psüde'* (29: 36), "this night," to-night. *psidě' xó'hi kó' ndě'ni dandě'*, it rains to-night, I shall not go. *psidě' wahu' ko ndě'ni dandě'*, if it snows to-night, I shall not go. *psiki'ñkiñge* (Bk.) or *psikiñge* (Bj., M.) (= *psi ukikiñge*),

midnight. *psəduti'* (= *psi* + *aduti*), "night meal," supper. *pskaŋ' yihí'*, to be waiting for night to come (3: 12) (*pskaŋ' a'yihí*, *pskaŋ' nkihí'*). *psatani'*, dark. *kdépsi*, until night. *nka'pstúki na kdépsi*, I went till night. *ní hine kdépsi*, he walked till night. *uka'dé kdépsi*, he talked to him till night. *púspúsi'*, *pú'spás* (28: 91), *píspísi*, dusk, twilight. (Also 10: 12; 14: 6, 13, 15, 16, 21; 28: 101, 110, 124; 30: 1; p. 158: 14, 15, 16.)

*psi'dikya*², the milt or spleen of a cow, etc.

psohě', having corners or angles.—*psohě' púpědi'*, having the corners rounded off (14: 18). *o'psahedi'*, the "corner fish," or *gaspigou*.

pstú'ki, or *pastú'ki* (26: 22), to sew.—*ha'masa pstúki'*, "sewing metal," a sewing machine.—*apstú'ki* or *apstúki'* (= *a* + *pstúki*) to sew habitually (*aya'pstúki'*, *nka'pstúki'*). *anxiti' yukě'dě apstú'ki yin'spí'xitiu*, (all) these women sew well (are accustomed to do so). *nka'pstúki na kdépsi*, I sewed till night, I sewed all day.—*kípstúkiyě'*, to sew together (*kípstú'khayě'*, *kípstú'ni'kě'*(?)). *kípstúki'*, sewed together; a seam.—*kia'pstúki'*, to sew for another; perhaps, to sew regularly for another (?) (*yakia'pstúki'*, *xkia'pstúki'*). *nkapstúki'kdépsi*, I sewed till night.—*an'pstúgonni'*, a stick used as a spit for roasting meat. *an'pstúgonni' parwě' kú'dúkaxpeyě'*, to thrust a stick through meat in order to barbecue or roast it.—*pstúgonni'*, a stopper of any sort. *konicka pstúgonni*, bottle stopper. *waxin'pstúgonni*, a metal awl, "that with which shoes are sewed." *pstúgonnyě'*, to put a cork or stopper in a bottle, etc. (*pstúgon'hayě'*, *pstúgon'húñkě'*). Imperatives: *konicka' pstúgonya'* (m. sp.), or *konicka' pstúgonkaŋ'* (w. sp.), put the cork in the bottle! (Also 26: 12, 24; p. 142: 3-6.)

psúdahi', a comb.

psúk, to head off (cf. *psúki'*). *yañka'psúki'*, he headed me off (Bk., M.). *ha'psúktu'*, they surrounded (16: 7; p. 150, 29, 30). *tik ñka'psúktu'*, we surrounded the house (p. 150: 30). *ak'pápsúki'*, to head him off, intercept him

(*aya'kípúpsú'ki*, *ñka'kípúpsú'ki*). *yañka'kípúpsúki'*, he headed me off. *ayan'xotka' ak'pápsúki'*, he (the Bear) headed off (the Rabbit, thus preventing his escape from) the hollow tree (2: 26).

psú'ki, it broke (cf. *psúki'*).—*ñkaxěhe' psú'ki*, I sat on it (and) it broke. *ko psúki'*, (a) gourd cut in two (16: 3, 10, 11; 17: 10).

psúki', or *psúki*, to belch, hiccough (*yapsú'ki* or *i'psúki'*, *á'ñkapsúki*, or *á'ñkupsúki*). (Hidatsa, *psuki* (*pcuki*)).

psú'ti, or *psó'ti*, sharp-pointed.—*insu' psú'ti'*, "sharp-pointed teeth," canine teeth (= *insu* + *tüde*). *isa'hiñ psú'ti'*, "sharp-pointed at one end or side," wider at one end than at the other. *küdeska sin'psonti*, "sharp-tailed bird," the swallow. *mas psonti*, "sharp-pointed iron," a bayonet. *psú'tpadiyan'*, the point of an arrowhead.—*apsú'n'*, the smallpox; described as "*kdě'xyi sipsipi'*, spotted and pitted."—*apso'nd ayudi'*, the holly tree, so called because it has thorns.

ptce, *pitcé'*, (17: 16; 28: 248), *pitce* (26: 41, 42), to leap, jump.—*ptcedi'*, *pitcé'di* (27: 11), to jump, leap, as a grasshopper, sturgeon, etc. *o ptcé'di*, "the jumping fish," the sturgeon. *pitcé'ni*, leaping not (27: 11). *pitcé'hayě'*, you jump over it (28: 173, 176, 201). *p'itciñkě'di*, I jump (28: 247).

ptcá', *pütca'*, *ptcá'* (6: 16; 9: 16; 10: 23), *putcá'* (17: 17; 23: 7), a nose; his or her nose; for this, *ptcá'yan'* can be used (*hiptcá'* (or *hi'ptcá'yan'*), *úñka'ptcá'* (or *úñka'ptcá'yan'*); *ptcá'tu'*, *hi'ptcá'tu'*, *úñka'ptcá'tu'*).—*ptcá' haidi' na*, his nose bleeds. *úñkpatcá'*, my nose (23: 3). *ptcá' ahudi' tpar'hiñ'*, the "soft bone of the nose," the septum of the nose. *ptcá' ahudi' tpar'hiñ' okpě'*, the perforation of the septum of the nose. *ptcá' pátsi'*, the ridge ("hill") of the nose. *ptcá'ntpě'*, "natural holes in the nose," the nostrils (*i'ptcá'ntpě'*, *á'ñka'ptcá'ntpě'*; *ptcá'ntpě'tu'*, *i'ptcá'ntpě'tu'*, *á'ñka'ptcá'ntpě'tu'*). *ptcá'ntpě' sar'hiñ'xa*, "nostril on one side," one nostril (of a pair). *ptcá' haumi'*, "it dangles from the nose," a nose ring.

pta.—*daptaweyé'*, to clap the palms of the hands together (*dapta'wehayé'*, *dapta'wehāñkè'*). *a'kipta'ye*, she caught both in one hand (8: 15).

ptça.—*ptçaxe'*, *ptçaxi*, *ptçax* (28: 258), *ptçasi'*, wide, broad, flat (C., *gčančë*). *teak ptçaxe'*, the "wide part of the hand," the entire palm of the hand (also 9: 16). *ptçaxitu*, they are flat (28: 259). *ptçaxi sim'hin ne'di*, to be standing with the feet apart; to straddle. *insu ptçaska'*, "flat teeth," the incisors (K., *blak'a* (?)). *taxpa ptçasi*, the wood duck or summer duck. *ptçasiyé'*, to cause an object to be flattened out again (*ptçasi'hayé'*, *ptçasi'hāñkè'*). *ptçaskūni'*, bread of any sort. *yé'ni ptçaskūni'*, corn bread. *soḥpxi' ptçaskūni'*, wheat bread. *wak ta's ptçaskūni'*, cheese. *ptçaskūni' du'ti na'ñki*, he "sits eating" bread, he is eating bread (*ptçaskūni' i'duti na'ñki*, *ptçaskūni' ndu'ti na'ñki*; *ptçaskūni' du'ti ha'maki*, *ptçaskūni' i'duti aya'maki*, *ptçaskūni' ndu'ti nķa'maki*). *ptçaskūn'*, bread of any sort. *atčiv'ni ptçaskūn'*, batter cakes.—*akipta*, fold. *aki'ptadi'*, double. *hakipta'di*, in layers. *akipta'tçadi'*, "lying one on another," double or manifold, as, *akūtçy'i akipta'tçadi'*, a book. *aki'ptatayé'*, multiple, manifold (i. e., more than double or twofold). *akipta' nop'a'*, twofold, double. *akipta' dani'*, threefold. *akipta' top'a'*, fourfold. *akipta' ksan'i'*, fivefold. *akipta' akūxpé'*, sixfold. *akipta' nan'pahudi'*, sevenfold. *akipta' danhudi'*, eightfold. *akipta' tekané'*, ninefold. *akipta' oh'i'*, tenfold. *akipta' oh'i' soḥsa'xéhé'*, elevenfold. *akipta' oh'i' noḥpa'xéhé'*, twelvefold. *akipta' oh'i' dana'xéhé'*, thirteenfold. *akipta' oh'i' top'a'xéhé'*, fourteenfold. *akipta' oh'i' ksa'xéhé'*, fifteenfold. *akipta' oh'i' a'kü'xp'a'xéhé'*, sixteenfold. *akipta' oh'i' nan'pahu' a'xéhé'*, seventeenfold. *akipta' oh'i' da'nhu' a'xéhé'*, eighteenthfold. *akipta' oh'i' tckana'xéhé'*, nineteenthfold. *akipta' oh'i' nop'a'*, twentyfold. *akipta' o'hi da'ni'*, thirtyfold. *akipta' o'hi to'pa'*, fortyfold. *akipta' o'hi ksan'*, fiftyfold. *akipta' tsi'pa'*, a hundredfold. *akipta' tsipi'ntey'a*, a thousandfold.

ptçato', cotton.—*ptçato' nteu' nop'a'*, I put the cotton in two places. *ptçato' nteu' dani'*, I put the cotton in three places. *ptçato' uni'*, the cotton comes up. *ptçato' udi'*, the cotton plant, cotton plants. *ptçato' da'di*, to pick cotton. *ptçato' san'*, "white cotton," a tunic or man's shirt. *ptçato' akidi'*, the "cotton insect," a caterpillar.—*pú'titu kayudi'*, the cottonwood tree.

püďë, open (p. 140: 32, 33.—*dupüďé'*, *dupüďé'* (28: 147, 149, 150, 153), to uncover by pulling, to open. *kidu'nahi' dupüďé'*, to uncover by rolling. *naxte' dupüďé'*, to kick off the covering, as an infant does (*i'dupüďé'*, *ndu'püďé'*). *duxtan' dupüďé'*, to pull open a box, cache, etc. (*i'duxtan' i'dupüďé'*, *ndu'xtan' ndu'püďé'*).

püďëď, brant.—*Püďëďna'*, Ancient of Brants (6: 11, 12, and notes).

püďi'.—*apüďi'*, he stepped over it (28: 115).

püďi'soḥ, or püďi'soḥni'.—*pa' püďi'soḥ* or *pa' püďi'soḥni'*, to have an attack of vertigo (*i'pa püďi'soḥ*, *úñķapa' püďi'soḥ*).

puhe, to blow.—*puheyé'*, to blow a horn (*pu'heha'yé'*, *puhe'hāñkè'*; *pu'heyé'tu'*, *pu'heha'yé'tu'*, *pu'héhāñkè'tu'*).—*pu'hekiyé'*, to blow a horn for or instead of another. *pu'hehi'ñkiyé'*, I blow a horn instead of you.—*pu'heki'kan'*, to blow a horn for some one to come (*pu'heyaki'kan'*, *pu'heaxki'kan'*). *pu'hehi'ñkikaḥ*, I blew the horn for you to come. *pu'heyaxki'kan'*, he or you blew the horn for me. *pu'heki'kan' tçy'ñki*, she blew the horn for the dog.—*pu'heki'daḥa*, to blow a horn for them to come (*pu'heyaki'daḥa'*, *pu'heaxki'daḥa'*). *pu'heaxki'daḥa' tçy'ñki*, I blow the horn for the dogs (to come).—*apux' hoḥni'*, a blowgun: to use a blowgun (*apux'xayon'ni*, *apux' nķon'ni*). The Biloxi learned the use of the blowgun from the Choctaw.—*pxuhiv'*, *pe'ti pxuhiv'*, to blow at a fire (*pe'ti i'pxuhiv'*, *pe'ti úñķupxu'hiv'*; *pe'ti pxuxtu'*, *pe'ti i'pxuxtu'*, *pe'ti ú'ñķupxuxtu'*).

pūkay'i, large red-headed woodpecker (15: 9) (see *küďeska'*, *omayi'*, *yakida'mañķay'i'*): It stays in swamps; its note is "kü' tú' tú' tú' tú' tú'."—*púkay'i'*, the large black woodpecker (perhaps *púk-*

pák hayi'). *Pákpákayina*, Ancient of Large Black Woodpeckers (28: 101).

púke.—*púkeyé'*, to make the sound heard in drawing a cork from a bottle; to make a deadened sound or thud, as in hitting the earth, human flesh, or garments (*púke'hayé'*, *púke'hané'*).

púkiyáw' (Eng., *picayune*), five cents, a nickel. —*púkiyáw' xkuku' ondaha'dande'*, I will give a nickel to each.

púkxi', loop (28: 88, 90, 221).

puxi.—*apuxi'*, *apu'x* (30: 1), to touch, feel (*aya'puxi'*, *nka'puxi'*). *in'yapu'xi*, I touch you. *hiya'nkapu'xi*, you touch me. *yanka'puxi'*, he touches me. *anksapi' emaw' aya'puxi' na*, beware lest you touch the gun! (or, do not touch the gun!). (Also 20: 4, 5, 6; 26: 21.)

püni', to hang, dangle, be suspended (11: 2) (see *apëni'*).—*dodayé püni*, "gullet hangs (on)," a necktie. *nüpüni'*, to swing or dangle, as beads (*atohi*).

púpé', cut through often (28: 22, 24, 38).—*psohé' púpédé'*, having the corners rounded off.

pupu'xi.—*ani' pupu'xi*, foam (of water).

púski'.—*nyukpé' púské'*, my leg was cut off (p. 154: 6).

püt, the end of any object.—*psdehi püt künúxka*, "knife with a curved end," a table knife. *püdiyan'*, the tip or end of a tree, stick, nose, etc. *püdiyan' künúké'*, to bend the point of a knife, etc.—*kipüde'*, a joint, joints; to join (p. 140: 15). *pa'aho' kipüde'*, a suture, sutures. *kipaté'*, the knuckles (evidently identical with the preceding).

pú'tsa, **pútsa**, **pütsü**, **pütsi'**, sharp, sharp-edged.—*pútsa'ya wa'ya'*, "sharp side," the edge of a knife blade. *pitán' pútsi'*, the ridge of the nose. *yukpé' pútsi'*, the *os tibia* (the ridge of this bone is prominent). *pú'tsa tea'yé'*, to wear off the edge of an ax, a knife, etc. (*pú'tsa tea'hayé'*, *pú'tsa tea'háné'*). *nkin-su' pútsa' dé'xca*, the sharpness of my teeth is all gone. *pütsü' teadi'*, the sharp edge is all gone, is worn down or off. *pú'tsani*, not sharp, dull.—*pútsayé'*, to sharpen a tool (*pú'tsahayé'*, *pú'tsahané'* or *pú'tsaháné'*). *ta's-in' teayé' ko pútsayé'*, to sharpen a scythe. *asé'wi pútsayé'*, to sharpen an ax.—*pütsi'*, a

round-topped hill; an extended hill or mountain, a ridge. *püts nita'ni*, a large round-topped hill. *pú'tsahi'xye* (= *pütsi'+hixyé'*), many round-topped hills or ridges. *püts ta'wiyá'*, the top of a round-topped hill or ridge.

pútwi', crumbled off.—*in'kowa' pútwi' hidé'*, it crumbled off and fell of its own accord, as plaster or a decayed stump.—*dípátwi'*, to make an object crumble by rubbing or pressing between the hands (*i'dípátwi'*, *ndi'pátwi'*).—*du'pátwi'*, to make an object crumble to pieces by punching at it (*i'dupátwi'*, *ndu'pátwi'*).—*napátwi'*, to make an object crumble by kicking it or by treading on it (*i'napátwi'*, *ánna'pátwi'*).—*dil'küpátwi'*, to make an object crumble to pieces by hitting it (*i'düküpátwi'*, *ndü'küpátwi'*). *maxit' ahi' diküptuxi'*, to break an egg to pieces by handling, hitting, etc.

Rapí'dya', the present Biloxi name for the town of Rapides, Rapides Parish, La. Formerly called *Atix teidomna*.

sa, to tear.—*sa'dé*, *sadé'*, to tear straight; torn, to be torn. *do'xpé naské' sadé'*, the coat is torn (attitude not specified). *do'xpé naské' na'niki ko sadé'*, 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' dusatu'*, *kida'giya' i'dusatu'*, *kida'giya' ndu'satu'*). *Akütxyi' dusa'di*, to tear paper.—*dusasa'di*, to scratch and tear the flesh, to tear often or in many places (*i'dusasa'di*, *ndu'sasa'di*). *dusasa' do'hi*, tear here and there and look at it! *ku' yandu'sasa'di*, the cat scratched me and tore my flesh (in many places).—*dusa' hutpé'*, to tear a hole through (*i'dusa' yutpé'*, *ndusa' ndutpé'* sic: rather, *ndusa' únkutpé'*).—*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.)

sâde.—*sâdedé'*, *sâdédé'*, to whistle (once) as a boy or man does (*sâ'dhayedi* (or *sâ'diyé'di*), *sâ'dhané'di* (or *sâ'din'é'di*); *sâdetu'* (or *sâdétu*), *sâ'dhayetu'* (or *sâ'diyetu'*), *sâ'dhanéketu'* (or *sâ'din'éketu'*)). (28: 41). (cf. *süside*, *sahé'*).—*sâtsâ'dedé'*,

to whistle often, whistle a tune, as a man does (*sátsá'dhayedí', sátsá'dhañ-kedí'; sátsá'detu', sátsá'dhayetu', sátsé'd-hañkētú'*).—*sásáti'sisoti* (12: 1), a katydid [onomatope]. *sísoti'*, a green, long-legged cricket (sic) (Bj., M.).

sahe', a rattle (?).—*ndēs sint sahe'*, the rattle of a rattlesnake.—*saheyé'*, to rattle a gourd rattle, etc. (*sahe'hayé', sahe'háñkētú'*).—*sahédí'*, it rattles; to make the rattling sound heard when corn ears are moved (*sa'yahedí', sa'háñkédí'*). *yo sahe'di*, "body makes a rattling sound," a locust.

sa'hi, raw, uncooked; wild, uncivilized.—*tká'ndáox sa'hi*, a raw apple. *tan'sahi*, "raw melon," muskmelon. *nkan'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'waⁿ, Shawnee (?).—*Sa'wan haniya'*, the Shawnee people.

saⁿ, 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 ná'*, etc. *atí' 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' te'di a'mañkí' ko saⁿ xé* (w. sp.), the two reclining horses are white. *toho'xk xa'xaxa a'mañkí' ko saⁿ xé* (w. sp.), the standing horses are (all) white. *yek saⁿ'*, dry white corn. *saⁿxti'*, very white, white near by. *saⁿ'sasaⁿ'saⁿ'*, white here and there; gray, as the human hair; iron gray. *a'yinahin' saⁿ'sasaⁿ'saⁿ'*, your hair is (iron) gray. *asaⁿ'*, white, as the hair of the head. *a'nahin' asaⁿ'xyé* (m. sp.), his or her hair is white. *kaⁿx te asaⁿ'*, "white faced bee," bumblebee. *asaⁿ'-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.*)

saⁿhaⁿ',^s strong; to be strong or hard (*i'saⁿhan', á'ñksaⁿhan'*; *saⁿhan'tu', i'saⁿ-han'tu', á'ñksaⁿhan'tu'*).—*ayan'* *saⁿhan' udi'*, "strong wood tree," a sycamore. *ti saⁿhan'yan'*, "strong house," jail.—*saⁿhan'ni'* or *sáhd'ni*, stout, strong (*i'saⁿ-han'ni'* (or *i'sáhd'ni*), *á'ñksaⁿhan'ni'* (or *á'ñksáhd'ni*)). *xáxwé' saⁿhan'ni'*, a strong wind, the wind blows strong. *anya'di saⁿhan'ni'*, a strong man. *sin'hin' saⁿ-han'ni'*, to stand firm, to stand his ground *adé' saⁿhan'ni'*, to raise his voice (*aya'dé saⁿhan'ni'*, *nka'dé saⁿ-han'ni'*). *anya'di ne' saⁿhan'ni'*, this man is strong. *anya'di e'wané' saⁿhan'ni'*, that man is strong. *anya'di handé' saⁿhan'ni' xyé*, that man is very strong. *saⁿhan'xti'*, very strong, stiff, inflexible. *kintcé saⁿhan'xti' kidedí'*, to throw very far.—*kásáhd'ni'*, not to be strong, to be weak (*ku'isáhd'ni'*, *á'ñksáhd'ni'*).—*saⁿhan'nyé'*, to make an effort, exert force (*saⁿhan'nyé', saⁿhan'ñkétú'*). *uxtá'k saⁿhan'nyé'*, to push hard against.—*saⁿ-han'xtiyé'*, to make a great effort, exert much force, press very hard on, etc. (*saⁿhan'xti' hayé', saⁿhan'xti' háñkétú'*). *in-k-siyo' stóki' ká saⁿhan'xtiyé'*, as the meat was tough, he bore down very hard on it (in cutting). *dúkútké' saⁿhan'xtiyé'*, to tie an object tightly (*i'dúkútké' saⁿhan'xtihayé', ndúkútké' saⁿhan'xti-háñkétú'*).—*asaⁿhin'*, his or her arms (*aya'saⁿhin', nka'saⁿhin'; asaⁿxtu', aya'-saⁿxtu', nka'saⁿxtu'*). *asaⁿhin' saⁿ-hin'xa*, his arm (on one side). *asaⁿhin' kaskani'*, his left arm. *asaⁿhin' spe-wayan'* (in full, *asaⁿhin' inspéwayan'*), his right arm. *asaⁿhin' tudiyam' kaskani'*, his left arm above the elbow. *asaⁿhin' tudiyam' spewayan'*, his right arm above the elbow. *nka'saⁿhin' kaskani'*, my left arm. *asaⁿhin' ne'di onni'*, pain in the arms. *A'sanpska' a'-kídtisi' ti' onyan'*, "the Place of the Store of the One-armed (man, i. e., James Calhoun)," Babbs Bridge, Rapides Parish, La. (*Also 17: 12, 18; 17; 26: 38, 40.*)

saⁿhin', on the other side (D., *akasaⁿpa, akasam; C., masani*).—*saⁿhin' kiyá' nkaⁿ inkte' xo*, I will do it again and hit you on the other side (1: 11).—*saⁿhin'xa*, on one side; used in speaking of one of a pair. *ilóútcú' hin' saⁿhin'xa*, one of

your eyes. *ni'xuxwi' sañhin'xa*, one of his ears. *tayo' sañhin'xa*, one of his cheeks. *isi' sañhin'xa*, one of her feet. *ptá'nt'pé' sañhin'xa*, one of his nostrils. *asañhin' sañhin'xa*, one of his arms.—*sañhin'yañ* or *sañhin'yañ*, on the other side of. *kúdúpi' sañhin'yañ kúðska' o'di*, shoot (at) the bird on the other side of the ditch! *yaduxtañ' tañhin' nütkohi' sañhin'yañ aña'ya' sin'hin' ne' kiyohi'*, call to the man standing on the other side of the railway. *aduhi' sañhin'yañ sin'to' yaon'ni nē inaxel'*, do you hear that boy who is (stands) singing on the other side of the fence? *sañhin'yañ kiya' n'kon in'naxta' xo*, I will kick you again (and) on the other side (1: 13). *ayi'x sañhin'yañ'*, on the other side of the bayou.—*isañ'hin'*, at one side or end. *isañ'hin' psá'nti'*, sharp at one end, i. e., wider at one end than at the other, as leggings.—*ndosañ'hin'* or *ndosañ'hin'yañ*, on this side of. *añ'xu ndosañ'hin'*, on this side of the stone. *yaduxtañ' tañhin' natkohi' ndosañ'hiyañ ti ne'yañ tcehe'dañ*, how high is the house on this side of the railroad?—*endañ'sañhin'*, on this side of the aforesaid place (preceded by the name of the place or object). Its opposite is *eusañ'hin'*—*e'usañ'hin'*, *eu'sañhin'yañ*, *e'wásañ'hiyañ*, on that side of (preceded by the name of the object). *aduhi' e'usañ'hin' waka' ne'yañ ka'paxu-ye'ni*, that standing cow on that side of the fence does not gore. *añ'xu eu'sañhin'yañ*, on the other side of the stone. *yaduxtañ' tañhin' natkohi' e'wásañ'hiyañ ti ne'yañ tcehe'dañ*, how high is the house on that side of the railroad? (Also 10: 17; 28: 38, 81, 176, 221; 31: 12.)

sañki', a girl.—*sañki' txa'*, there are (or were) none there but girls. *sin'to' sañki'yañ he'*, a boy and a girl. *sañki' sin'to'yañ he'*, a girl and a boy. *sin'to' yihí' sañki'yañ yihí' he'*, boys and girls. *sañki' te'di*, the corpse of a girl. *sañki' ka'naxēni' ndoñ'ni*, I have not seen the deaf girl. *sañki' yu'kē' akütxyi' uka'de yin'sp'xtitu*, (all) those girls sew very well. *Tañ'ks sañ'ya sañki'*, she is a Biloxi girl. *Tañ'ks sañ'ya isañ'ki'*, are you a Biloxi girl? *Tañ'ks sañ'ya úñksa'ñki'*, I am a Biloxi girl. *sañki'*

tada'on, his or her girls. *sañki' i'tada'on*, thy or your girls. *sañki' i'ñktada'on*, my girls.

sañ'ya (sic), young (p. 129: 4). Given by Bj. and M. in the following examples: *Tañ'ks sañ'ya sin'to'* (instead of *Tañ'ks sin'to'*), he is a Biloxi boy. *Tañ'ks sañ'ya isin'to'*, are you a Biloxi boy? *Tañ'ks sañ'ya únksin'to'*, I am a Biloxi boy. *Tañ'ks sañ'ya sañki'*, she is a Biloxi girl. *Tañ'ks sañ'ya isañ'ki'*, are you a Biloxi girl? *añ'*, *Tañ'ks sañ'ya únksañki'*, yes, I am a Biloxi girl. *Tañ'ks sañ'ya tañ'yañ'*, a Biloxi village.

sđitka', **sđutka'**, elliptical.—*músúda sđitka'*, "elliptical dish," an earthenware dish used for meat, etc.

se.—*dúseyé'*, to make a clapping or slapping sound (*dúse'hayé'*, *dúse'hañké'*) (cf. *sahé'*). *ta'ke dúseyé'*, to make a clapping sound by slapping the back of the hand. *tayo' dúseyé'*, to make a clapping sound by slapping the cheek. *úntkoñ' dúseyé'*, to use a whip.

sě.—*dasě'*, to bite, as a person or animal does; to hold between the teeth or in the mouth (*yida'sě nda'sě*). *ida'sě*, did he bite you? *yanda'sě*, he bites me. *kida'giya' dasě'*, to bite out a piece from the edge of an object (*kida'giya' i'dasě'*, *kida'giya' ndasě'*). *dasě' daksú'ki*, to bite (a stick) in two (*i'dasě' i'daksú'ki*, etc.). *tcu'ñki dasě' pútepi'*, the dog missed (his aim) in trying to tear with his teeth. *dasě' datpě'*, to bite a hole through. *dasě' waheyé'*, to make cry out by biting or holding it in the mouth, as a bear or wolf does a fawn, etc. *dasě' da'ko'ko'sědi'*, to crack a hazelnut by biting. *dasě' daksú'pí'*, or *dasě' daskí'pí'*, to get the juice out of sugar cane by chewing.—*dasě' duxtañ' xtaho'* (*kohi'xti dasě' duxtañ' xtaho'*), to make fall from a height by biting. *xwúhi'xti dasě' duxtañ' xtaho'*, to make topple over, as a tree, by gnawing at the roots or base (*i'dasě' i'duxtañ' xtaho'*, *ndasě' nduxtañ' xtaho'*).—*duse'*, to bite, as a dog does.—*a'duse'*, to be in the habit of biting, as a bad dog is. *tcu'ñki ma'ñki a'duse'*, that (reclining) dog bites, is apt to bite. *toho'xk nixúxw' naskě' a'dustw'*

(±*xa*), those mules bite, are in the habit of biting.—*ka'dusen'*, not to be accustomed to biting. *toho'xk nixuxw' naské' ama'niki ka'dustuni'*, those mules are not given to biting. *teu'niki ma'nkédé ka'dusen'*, this reclining dog does not bite.

se'hiyé! sé'hiye! O pshaw! (28:92,102, 110).

sép.—*ansé'p*, *ansépi*, *ansewi*, an ax. *ansé'p sin'hin né' ko in'kta'*, the standing ax is mine. *ansé'p hama' toho' ma'niki ko kta'*, the ax lying on the ground is his. *ansé'p nowpa' a'ma'niki ko kta'*, the two (standing) axes are his. *ansé'p nowpa' hama' tei'di a'ma'niki ko in'kta'*, the two axes lying on the ground are mine. *ansé'p xa'xaxa a'ma'niki ko pa'na in'kta'* (*xé* is added by a female), all the standing axes are mine. *ansé'p tei'di a'ma'niki ko pa'na in'kta'*, all the axes lying down are mine. *ansé'p xa'xaxa ki'naxadi' a'ma'niki ko pa'na in'kta'*, all the scattered standing axes are mine. *ansé'p tei'di ki'naxadi' pa'na in'kta'*, all the scattered and reclining axes are mine. *ansé'pi ne' yaxku'*, give me that ax (leaning against something). *ansé'pi ma'nikiya' yaxku'*, give me that ax (lying down). *ansé'pi ne ka'ta*, whose ax is that? *ansé'pi ne in'kta'*, that is my ax. *ansé'pi kupa'niyé'*, he lost his ax. *ansé'p su'di*, an ax head. *ansé'p su'di na'niki ko ita'*, the ax head is yours. *ansé'p pozka'*, sledge hammer. *ansé'wi yin'ki'*, "small ax," hatchet. *ansé'wi yan xan' ko te'kan-ma'niki'*, where is the ax? This is sometimes abbreviated to *ansé'wi yan xan'?* *ansé'wi a'yin ta'nini heda'*, he has finished using the ax. *ansé'wi patsayé'*, to sharpen an ax (see *axudi dūnīhon-ni* under *an'xu*). *ansé'wi ma'nkédé 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 *duxta' tusiyé* must be used if he already holds him), to

grasp another and pull him backward (*i'dusi tūsi'hayé'*, *ndu'si tūsi'hānké'*). *in'dusi tūsi'hīya' dandé'*, I will grasp you and pull you backward. *sn'i dusi'*, to catch a cold. *sn'i ndusi'*, I caught a cold. *sn'i ya'ndusi'*, "the cold caught me" (Gatschet). *Tečkana' du'si*, he seized the Rabbit (1: 20). *akūtryi' idu'si ko', ayindhé' akūtryi' huya' xkiya'*, when you receive the letter, do you (in turn) send a letter hither to me. *ka'wayan' ndusi' xyeni' inske'yan'kié'*, I wished to take something or other (from my trap), but it scared me (3: 16, 17). *édi' Ina' ko dusi' on'xa étuxa'*, behold the Sun had been taken, they say (3: 15). *dusi' duma'nayéyé'*, he seized him and shook him. *Tečkana' axokya' yēskasa' dusi' urné'di*, the Rabbit took a piece of cane and a tin bucket and was approaching the well (1: 9). *dusi' de'di*, he took it and has gone. *i'dusi ide'di*, you took it and went. *ndu'si inde'di*, I took it and went. *axti' dusi'*, to take a woman (i. e., cohabit with her without marrying her regularly). *an'ha'*, *ndusi'*, yes, I have taken her. *ndu'si nq'*, I have taken her. *anya'ot' dusi'*, to take up with a man informally, cohabit with him without being married. *psdehi' dusi' hankeya' kiyá de étuxa'*, he seized the knife and departed again (3: 19). *spdehi' du'si ha'nde*, he is holding a knife. *spdehi' i'dusi aya'nde*, you are holding, etc. *spdehi' ndu'si nka'nde*, I am holding, etc. *spdehi' i'dusi*, do you hold a knife? *akūtryi' patcké' dusi'*, or *akūtryi' teaké'di na'niki patcké'*, to take a book (almanac) from the nail on which it is hanging. *akūtryi' dusi' deha' teaké'di'*, take the book and go to hang it up on the nail. *dusi' deha' kyūkihiw' teaké'di'*, take it off (the nail), and then take it back and hang it up. *akidu'si*, they continued packing things in the boat (28: 214).—*teakkidusi'*, to shake hands (*teakya'kidusi'*, *teak a'xki-dusi*). *teak i'nkidu'si*, I shake hands with you. *teak i'nkidu'si te' ni'ki*, I do not wish to shake hands with you. *teak ya'xkidu'si da'nde*, will you shake hands with me?—*kidusni'*, not to grasp or hold; not to take from another

(*yidu'sni*, *ndu'sni*; *kidu'stuni'*, *yidu'stuni'*, *ndu'stuni'*). *naⁿpana'x kidusni'*, he can not hold it at all. *nitaⁿ'xti kaⁿ kidusni'*, or *nitaⁿ'nixti kidusni'*, it is too large for him to hold. *nitaⁿ'xti kaⁿ'* (or *nitaⁿ'nixti*) *ndu'sni*, it is too large for me to hold.—*kidu'si* (or *kidu'si de'di*), to take something from another (*ya'kidusi'* or *ya'kidu'si ide'di*, *a'xkidusi'* or *a'xkidu'si nde'di*). *iⁿ'kidusi'*, I took it from you. *yaⁿ'xkidusi'*, he took it from me. *hiyaⁿ'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 *kúsi* may be two independent roots, but if so they have been confused by Dorsey as well as myself—J. R. S.).—*sidi'* (pl. *si'tu*) yellow (21: 33). *toho'xk sidi'*, a yellow horse. *toho'xk si'tu*, yellow horses. *xye'hi si'di*, yellow blossom (of the *nindayi*). *sidak'i*, a sort of yellow. *tcut sidi*, "red yellow," light red. *si'dúki'*, yellowish, brown (G.).—*sihiyé'*, to make an object yellow, to smoke an object (*sihí'hayé*, *sihí'háñké'*). *taha'k sihiya'*, smoke the hide!—*a'ksihiyé'*: *iñksiyó' a'ksihiyé'*, to smoke meat (*iñksiyó' a'ksihí'hayé'*, *iñksiyó' a'ksihí'háñké'*).—*sika'hi*, buckskin.—*sikim'poxonni'* (= *sikahi* + *in* + *poxon*), an instrument used by the Biloxi women in dressing a hide. It was pushed from the woman for the purpose of scraping off the hair.—*kúsidí'*, smoke; to smoke. *pé'ti kúsidí'*, the fire smokes. *uksi'di*, smoke (G.). *uksi-nedi*, (to) smoke (G.). *peté'ti uksi'di*, smoke-hole, chimney (G.). *kúsidé'łowe*, to be full of smoke. *atí kúsidé'łowe*, the house is full of smoke. *úñkalcútcúñ' kúsidé'łowe*, my eyes are full of smoke. *yaniksiyón*, tobacco pipe. *kúsi tcaⁿ' kúñnútcí'*, a chimney. *u'ksi*, smoky (20: 48).—*a'ksahón 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' duktca'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 únatpé'*, I broke a hole, etc.; plural formed from singular by adding *-tu*. *isi' ahí'* 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' axohí'*, the "old toes," the big toes. *isi' ayiñka'*, the little toes (of a person). *isi' ayiñka' iñktcaⁿ'hi'*, 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*, *nsihu'di*; *sihutu'*, *i'sihutu'*, *nsi'hutu'*). *su*, barefooted (p. 141: 17, 20). *si' soⁿni'*, hose, stockings. *si'ya ski'xtiki'*, or *si' yaski'xtiki'*, the top of the foot. *kúðé'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 *tcakponi*, the wrists (28: 199, 247). *spúdaxi'* (= *asi+púdaxi'?*), the instep. May be identical with *stawiyaⁿ*. *sta'wiyaⁿ* (= *asi+tawiyaⁿ*), "top of the foot": probably the instep (if so, = *spúdaxi*) (*i'stawiyaⁿ*, *iñksta'wiyaⁿ*). *stuti'*, a heel. *stu'di ko' kidu'nahi'*, to turn around on his heels. *Stuti'* may be contracted from *asi tudiyaⁿ* or *isi tudiyaⁿ*, "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'łé*, step ye on (female to female) (26: 39). *ku'sini'*, (it) had not stepped in it (25: 2).—*si* (of measure), a foot; twelve inches. *si' soⁿsa'*, one foot; *si' noⁿpa'*, two feet; *si' tsi'pa*, one hundred feet. *toho'xk si' kidú'kátéké'*,

to huddle a horse (by the forelegs). *ēdi'*, *an'yadi si' naskēxti' kito'n'ni dē' on'knē ētuxa'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3, 6, 13).—*si'hin'*, to stand (D., C., K., Kw., *najin'*; Os., *nasin'*). *isi'hin'* (*ūnksin'hin'*) (cf. *nē, nī*); *sin'hin' nē'di*, he is standing; *ūnksin'hin' nē'di*, I am standing; *xaxa ha'maki*, they are standing; *yi'xaxa ha'maki*, ye are standing; *nki'xaxa ha'maki*, we are standing. *an'ya xaxa ma'naktu*, they (all the men) are standing (said of many). Imperatives: *si'hin'* (to child); *sin'ki'* (man or woman to woman); *sin-xkañko'* (man to man); *sin'dakte'* (woman to man). *an'ya sin'hin' nē' a'yēhūn'ni*, do you know the standing man? *ayan' sin'hin' nē' ko tē'di*, the (standing) tree is dead. *toho'xk sūpī' sin'hin' nē'di*, the black horse is standing; but *toho'xk sin'hin' nē' ko sūpī' xē* (w. sp.), the standing horse is black. *as'ēp sin'hin' nē' ko iñkta'*, the standing ax is mine. *si'hin' san'han'ni'*, to stand firm, to stand his ground (*i'sin'hin' san'han'ni'*, *ūnksin'hin' san'han'ni'*). *an'ya sin'hin' nē'yan nkyēhon'ni*, I know that standing man. *an'ya sin'hin' nē'denē nkyēhon'ni*, I know this standing man. *si'hin'yē'*, to stand up a perpendicular object (*si'hayē'*, *si'hin'yētū'*, *si'hayētū'*, *si'hin'yētū'*). *kūtata' sin'hin'yē'*, to set it up straight (*kūtata' sin'hin'yē'*, *kūtata' sin'hin'hañkē'*). *si'hin'x*, before *kan'*, to stand, i. e., to stop and stand (as when listening, etc.). *yahe'yan dē' sin'hin-x-ka'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *sin'x*, stood (28: 176). *ix*, stood (18: 11). *si'hin' nēkde'*, he was standing so long. *a'yan si'hin'*, a standing tree. *sixnedi*, to stand (G.). *nksixnē'di*, I am standing (G.). *a'sin'hin'* (= *a+sin'hin'*), to stand upon (*yasin'hin'*, *nkasin'hin'*; pl., *a'xaxa* (*hamaki*), *aya'xaxa*, *nka'xaxa* D., C., K., *anajin'*; Os., *anasin'*).—*hin'* (= *si'hin'?*), to stand, be standing; used in composition. *xa'nina'tiñkē'hin' nkan'dē'*, I (still) stand (here?) and make it (a heavy object) roll over and over in one direction. *ini'hin'* (= *ini'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'xi'*, he is a great coward. *kin'sin'hiyē'*, they made them cowards (23: 22).—*ka'yin-sini'*, not to be a coward (*kaya'yin'sini'*, *nka'yin'si'ni'*).

si.—*siyē'*, to tell a lie (*si'hayē'*, *si'hūñkē'*) (cf. *yē'tci'*). *t!* *siyē' xye*, oh! what a lie! *t!* *si'yawa'yē'*, oh, how untrue!

sīdipi', bearing marks or indentations from being tied tightly (cf. *sipi'*).—*sī'dipiyē'*, to cause to be marked from a cord, etc., tightly drawn around the object (*sīdipi'hayē'*, *sīdipi'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**^a, **si**^a, **si**^{nt}, the tail of a bird or that of a quadruped (cf. *nindi'*).—*si'nti*, for a tail (28: 240). *isindi'*, resembling a tail (28: 257). *isindon'ni*, make out of it a tail (28: 259). *in'tka sind on'yan*, "where the stars have tails," the Aurora Borealis. *sindihin'*, the tail feathers of a bird. *o si'ndiyan*, a fish's tail. *ndēs sint sahe*, "rattle tail snake," rattlesnake. *pažēxk sint tēti'*, red-tailed chicken hawk. *pažēxk sint konato'uka*, forked-tailed chicken hawk. *kūdeska 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. *toho'xka nka'snē'*, I stole a horse. *an'xi' nka'snē'*, I stole a woman. *nka'snē' nyiku'di*, I stole (it and) gave it to you. *panan' xi' 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'*).—*kīha'snē'*, to steal something for (the benefit of) another (*yaki'hasnē'*, *a'xkīha'snē'*; *kīha'snētū'*, *yaki'hasnētū'*, *a'xkīha'snētū'*). *hiñkīha'snē'*, I steal it

- for you. *ya'ñkíhā'snē*, he or you steal it for me.—*kí'sínē'*, to steal from another (*yakí'sínē'*, *axkí'sínē'*; *kí'sínētū*, *yakí'sínētū*, *axkí'sínētū*). *sin'oto' toho'xk'kta k'í'sínē'*, he stole "Boy's" (Bankston's) horse from him. *toho'xk'ayitá' i'k'í'sínē'*, he stole your horse from you. *toho'xk' i'ñk'ta' ya'xk'í'sínē'*, he stole my horse from me. *toho'xk' ayitá'da'on' i'k'í'sínētū'*, they stole your (thy) horses from you (thee).—*kyá'snē'*, to steal from him or her (*yakya'snē'*, *akya'snē'*; *kyá'snētū*, *yakya'snētū*, *akya'snētū*). *i'ñkyá'snē'*, I stole it from you.—*kí'sínē'dqha'*, to steal from them (*yakí'sínē'dqha'*, *axkí'sínē'dqha'*; *kí'sí'ñētudqha'*, *yakí'sínē'tudqha'*, *axkí'sínē'tudqha'*). *toho'xk' ya'xk'í'sí'ñē'dqha'*, he (or you) stole horses from us. *toho'xk' i'ñkítítū' ya'xk'í'sí'ñētudqha'*, all of you stole horses from us.—*kyá'snē'dqha'*, to steal from them (*yakya'snē'dqha'*, *akya'snē'dqha'*; *kyá'snētudqha'*, *yakya'snētudqha'*, *akya'snētudqha'*). *i'ñkyá'snē'dqha'*, I steal from you (all). *i'ñkyá'snētudqha'*, we steal from you (all).—*káha'snē'yēni'*, not to cause one to steal (*káha'snēhá'yēni'*, *káha'snēháñk'ēni'*). (Also p. 158: 33, 34.)
- sínē'**, melted, thawed.—*wahú' sínē'*, the snow melts.—*sínē'yē'*, to cause it to melt or thaw; to melt something (*sínē'hayē'*, *sínē'háñk'ē'*).
- sí'niho^m** (26: 46, 49), *sin'hu^mni'*, *sín'niho^mni'* (11: 9); *sin'hu^mni'*, mush (G.).
- sinto^mni'**, gum or rosin of any kind.—*ayuxu' sinto^mni'*, the gum from the sweet gum tree. *as^msu sinto^mni'*, pine rosin.
- siopi'**, pith.—*nixuxwi siopi*, "ear pith," ear wax.
- sipi'**, a pit or pustule, as in smallpox (cf. *sídipi'*, *psúnti*).—*sipsipi'*, covered with pustules or pits, as in smallpox.
- sí'psiwē'di**, onomatope, from "sp!sp!" the noise made by the "Bessie-bug" (*akidi sipsiwedi*) of Louisiana, when caught.
- sí'si'** (= *kíkuhi*, see *kuhi*), to be wrinkled (*i'sisi*, *ú'ñksí'si'*).
- sí'side**.—*sí'si'dedí'*, to whistle as a woman does (*sí'si'dhayedí'*, *sí'si'dhañk'edí'*) (cf. *sáde*).
- siñkuki'**, a robin.
- si^mto'**, **si^mt** (29: 31), a boy.—*si^mto' txa'*, there are (or were) none there but boys, all there are boys (not one is a girl). *si^mto' sañk'iyá' hē'*, a boy and a girl. *sañk'í' si^mto'yaⁿ hē'*, a girl and a boy. *si^mto' yihí' sañk'í'yaⁿ yihí' hē'*, boys and girls. *si^mto' tē'di*, the corpse of a boy. *si^mto' tādā'on*, his or her boys. *si^mto' i'tādā'on*, thy or your boys. *si^mto' i'ñktādā'on*, my boys. *si^mto' i'údē' dandē'*, the boy will be tall. *si^mto' kiyo'wo*, another boy.—*Si^mto'*, Boy, one of the household names of Bankston Johnson (now [1894] more than 30 years of age). *Si^mto' ko tche'dan*, how tall is Boy? *Si^mto' toho'xk' kta k'í'sínē'*, 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' nedí' ko tca'naska ukí'kiñge kó' skane' e'naska na'*, this hog is half as large as that one.
- ski'xtiki'**, or **yaskixitiki**.—*siya skixitiki*, the top of the foot.
- Sko'ki ha^mya'**, the Muskogee people.
- skáti'**, how deep?—*ani' ko skáti'*, how deep is the water? *skáti' tche'dan nkyé'ho^mni'*, I do not know how deep it is. *skáti' yahē'di'*, it is this deep. *skáti' nedí' ko ukí'kiñge*, it is half as deep. *skáti'xti'*, very deep. *wahú' skáti'xti'*, the snow is very deep. *skúti'xti' tiki'*, somewhat deep. *skáti'xci'tiki'*; *skáti'xci'tiki'* *ko e'fikē'*, it is as deep as that (water).
- sná'hi**, slim, slender. (Its opposite is *nita^mxti* or *nta^mxti*; see *ta^m*.)
- snihi**, cold.—*snihi'xti'*, to be cold (as weather). *tohānā'k snihixti'*, it was cold yesterday. *witē'di ko snihixti' dandē'*, it will be cold to-morrow. *witē'di kó' snihí'xti kó' nde'ni dandē'*, if it be cold to-morrow I shall not go (12: 1, 4). *snihi'xyé'*, or *sni'hi xyé'*, it is cold now.—*sni'xtē'di*, to be or feel cold (said of persons and animals) (*sni'hiyite'di*, *sni'hiyaⁿxtē'di*; *sni'xtē'tu*, *sni'hiyite'xtu*, *sni'hiyaⁿtē'xtu*; we should expect, judging from analogy, that the second and first plurals were *snihiyitētū* or *snihiyixtētū*, and *snihiyaⁿxitētū*, respectively; but the changes are probably owing to metathesis).—*sni' dusi'*, to catch a cold (*sni' i'dusi'*, *sni' ndusi'*). *sni' ya'n-*

dusi', "the cold caught me" (G.).—*snisni'hi*, "when the leaves begin to fall," autumn.—*sn'ckite a'miho'ni'*, to have ague and fever. *snickit'xitiu*, they were very cold (28: 134). *snickite'iyamihon'*, you have fever and ague (p. 141: 15). *snickite' nka'mihon'*, I have fever and ague (p. 141: 16).

snotka', rectilinear and rectangular (not necessarily square).

sokano', a cypress tree.—*sok udi' nitani'*, "cypress tree large," a large species of cypress found in Louisiana; distinct from the *sokano*.

soⁿ.—*soⁿsoⁿti*, all sharp at the ends (15: 8, 9, 10, 11).—*ason'*, *a'su*, a brier (cf. *asi'*). *ason' ayin'sih'xti ko'*, *ason' in'non-da'hi na*, as you are in such great dread of briars, I will throw you into briars (1: 17). *ason' poska'*, a brier patch (1: 16; 2: 28). "*ason' tan'xti nkti na'*," *ehon' kide'di*, he said, "I dwell in a very large brier patch," and went home (2: 2). *On'iyay' e'yan hi' ason' tan' in'da'hi hande'wyaⁿ*, the Bear reached there, and was seeking a large brier patch (2: 3, 4). *ason' poski'niki xē na'niki Teč'tkanadi'*, the Rabbit was sitting (dwelling) in a very small brier patch (2: 4). *ason'wan' inkqatč'*, I (will) throw you into the briars (1: 20). *a'su on'xti*, large brier patch (26: 52). *a'su tohon'ni*, bamboo brier (vine) (26: 53). *a'su to'hi*, bamboo brier (28: 38).—*asudi'*, a brier (generic); *Rubus* species (?); if this be *as udi*, it is from *ason*.—*a'su to'hi*, the green brier, the *Smilax auriculata* Walt. The large leaves of this brier were warmed and laid on sores to draw out the inflammation.—*ast pačka'*, or *a'spačka'* (= *as pačka*), "the sour brier," dewberry bushes (Bj., M.). A decoction made from the roots of the dewberry bush is used by the Biloxi for washing cuts and other wounds. If this name be derived from *asi'*, berry, then *ast pačka* should be changed to *a's tpa'čka* (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. *konixka sonhonni'*, a jug.

soⁿpxi, wheat flour, dough.—*soⁿpxi dutč'čki'*, to knead dough. *soⁿpxi' ptčaskāni'*, "flour bread," wheat bread.—*sonpxon'ni* (= *sonpxi + onni*), wheat (5: 3).

soⁿsa', one, once.—*dūkūta' son'sa dutč'i'*, to split at one blow. *Teč'tkana' ko' son'sa duti'*, the Rabbit ate one (2: 8). *wak son'sa in'ktq'*, I have a cow (5: 6, 7). *ma son'sa in'ktq'*, I have a turkey (5: 7). *son'wa*, on one side (21: 21). *nkoⁿ son'sa* (for *deson'sa*), I did it (or, made it) once. (Also 8: 8, 14; 9: 1; 10: 3, 16; 14: 1, 3; 15: 2, 5; 20: 21; 23: 5; 28: 114, 196, 198, 207, 208; as suffix, 21: 19.)

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-son'tka'ka*, or *ū'nksūtkaka*; *sūtka'katu'*, *i'sūtka'katu'*, *ū'nksūtkakatu'*; voc., *hi'nksoⁿthaka'* (5: 1)).—*soⁿtka' hadopiya'* (sic), his youngest brother (Bk., fide G.).

soⁿtoⁿ xay'i', the hen hawk.

soⁿyiti', rice.

Spani', a Spaniard (9: 13).

spē, cpi, to know how to.—*yaon' spē'*, he knows how to sing. *waxni' epixti'*, to be very skillful in hunting game. *upxi' i'spēxti'*, he knows full well how to cheat or deceive. *an'xti' yukč' dē apstū'ki yin'spē'xtitu*, (all) these women sew very well. *sa'nki' yukč' akūtxwi' uka'de yin'spē'xtitu*, (all) those girls read very well. (Also 9: 10; 28: 245.)

spewa.—*spewayan'*, on the right (as distinguished from *časkani*, the left). *asan-hin' spewayan'*, the right arm. *isi spewayan'*, the right foot.—*inspe'wa*, on the right side (uninflected). *ū'nkat-cūtcūn' inspe'wa ne'di*, my right eye ("my eye on the right side") pains. *ū'nixi'xwi inspe'wa ne'di*, my right ear pains.—*in'spewa'yan'*, his or her right side (*ayin'spewa'yan'*, *nkin'spewa'yan'*).

stčūki', tough.—*in'ksiyō' stčūki' kaⁿ san-han'xtiyē'*, as the meat was tough, he bore down very hard on it (in cutting).

stač.—*apa'stačonni'*, to put on a patch (*apa'stač ayon'ni*, *apa'stač nkoⁿni*; *apa'*-

stak oñtu', *apa'stak ayon'tu'*, *apa'stak nkon'tu'*). *waxi' apa'stak on' hedañ'*, the shoe has been patched. *waxi' apa'stak on' pi'hedi'din'*, he ought to patch the shoe. *waxi' apa'stak nkon' kehe'detu'*, we have finished patching the shoes. *waxi' ne' apa'stak onni'*, that shoe is patched (sic). *waxi' ne' apa'stakon'di xyañ'*, the shoes must be patched.—*a'pasta'k onni'*; *waxi' a'pasta'k onni'*, to patch his own shoes (*waxi' ya'pasta'k onni'*, *waxi' nka'pasta'k onni'*; *waxi' a'pasta'k ontu'*, *waxi' ya'pasta'k ontu'*, *waxi' nka'pasta'k ontu'*).—*kiya'pasta'k onni'*, to patch shoes, etc., for another (*ya'kiya'pasta'k ayon'ni'*, *a'xkiya'pasta'k nkon'ni'*). (Also p. 120: 15, 16, 19, 20.)

sta^hhi².—*dakstan'hin'*, to cut with scissors (*i'dakstan'hin'*, *ndu'kstan'hin'*; *dakstan'xtu'*, *i'dakstan'xtu'*, *ndu'kstan'xtu'*) (cf. *a'dphi'*).—*du'stanstan'hin'*, (he) picked feathers often and fast (?) (14: 7).—*a'im'dakstan'hoñni'* (= *in* + *dakstan'hin'* + *onni'*), or *aniksta'hoñni'*, scissors.

sta^hhi².—*kustan'hin'ni'*, (he) could not reach to it (28: 90). *aduti' ustan'hin' inkiya' dande'*, I will make the food reach (be enough for) you (too) (p. 149: 19).

sti.—*in'sti'*, to get angry with another (31: 11) (*ayin'sti'*, *nkin'sti'*; *in'stitu'*, *ayin'stitu'*, *nkin'stitu'*). *in'yinsti'*, I am angry with you. *in'yinstixti' na'*, I am very angry with you. *ya'nkin'sti'*, you are angry with me. *ya'nkin'stixti'*, he is very angry with me.—*in'stixti'*, to be very angry with him. *ayin'stixti'*, you are angry. *nkin'stixti'*, I am angry.

sti, very (see *xli*).—*ti' yin'ki' sti'*, the house is very small (lit., house small very). (Also 17: 18; 28: 9; 29: 25; 31: 10.)

sti' inki' (contr. to *stin'ki'*), a plum, plums.

stuki.—*dustuki'*, to scratch without tearing the flesh; to pinch (*i'dustuki'*, *ndu'stuki'*) (15: 7, 10). *ktu' ya'ndustuki' (±na)*, the cat scratched me. *yandustuki'*, I was pinched (he or she pinched me).—*dustu'gdaha'*, to scratch or pinch them (animate objects) (*i'dustu'gdaha'*, *ndustu'gdaha'*). *ya'ndustu'gdaha'*, he pinched us.—*ki'kdu'staktu'*, to pinch one another. *u'nikidu'staktu'*, we

pinched each other (or, one another).—*i'xkidustuki'*, to pinch himself (*yi'xkidustuki'*, *nki'xkidustuki'*).—*kadu'stugini'*, not to pinch him; he did not pinch him (*ku'yudu'stugini'*, *ndu'stugini'*). *yidu'stugini'*, he did not pinch you (sing.). *yandu'stugini'*, he did not pinch me. *indu'stugini'*, I did not pinch you (sing.).

su, seed.—*tutcu' su' supi'*, "the black seed of the eye," the pupil. *su'ya'*, seed (G.). *tams'i'o;* *tan's sud'*, grass seed. *ka'wasu'ya'*, what kind of seed? (G.). (Also 26: 3, 19.)

su, blown out, extinguished, as a flame.—*suje'*, to blow out or extinguish, as the flame of a lamp or candle (*suhay'e'*, *suhank'e'*).—*ksuyeni'*, to fail in blowing out the flame of a lamp or candle; literally, "not to blow it out" (*ksu'hayeni'*, *ksu'nikeni'*; *ksu'yetuñi'*, *ksu'hayetuñi'*, *ksu'niketuñi'*).—*ksuhedi'*; *ani' ksuhed'i'*, to spurt or blow water from the mouth (*ani' yaksu'hedi'*, *ani' taksu'hank'e'di'*). *ani' ksuhe'y'e'* is also used; but the difference between it and *ani' ksuhed'i'* was not learned.—*ksuh'e'y'e'* (= *ksuhedi'?*); *ani' ksuhe'y'e'*, to blow or spurt (?) water from the mouth (?) (*ani' ksuhe'hany'e'*, *ani' ksuhe'hank'e'*; *ani' ksuhe'yetu'*, *ani' ksuhe'hank'etu'*). *ani' ksuhiñ'yedqha' dande'*, I will spurt water from my mouth on you (all).

sudi', (cf. *udi'*).—*un'ko'kon sudi'*, a fish hook. (Also p. 120: 3.)

sudu.—*a'dusudu'ye ha'nde'*, she was singeing off the hair (14: 5).

suna.—*stanawi'*, dressed in silver and rattling with it (29: 28), rattling (29: 35). *sanah'e'*, rattling (29: 33).

supi', to be lean, thin (*i'supi'*, *un'ksu'pi'*) (cf. *hade'hi'*).

supi', (30: 3), **supi** (30: 1; 31: 6), **süp** (28: 33, 168).—*süpi' x'e'* (w. sp.), it is black. *toho'xk nonpa' xa'xa a'mank'i' ko süpi' x'e'* (w. sp.), the two standing horses are black. *toho'xk tci'di a'mank'i' ko süpi' x'e'* (w. sp.), the reclining horses are (all) black. *toho'xk süpi'*, a black horse. *toho'xk süptu'*, black horses.—*se'pi'*, a distant black; dark (in color).—*süpa'* or *süpa'*, "a sort of black"; dark; brown. *nsuk süpa'*, a black (sic) squirrel. *to'hu sü'pa'*, black rattan vine

(28: 22). *tátúw súpka'*, the dark part of the eye, the iris. *tcút súpka'*, dark red; blood red; roan. *hap súpka'*, a brown leaf. *hap súpka' ay'xti*, many brown leaves.—*súp tcút kútki'*, "between red and black" (Bj., M.); given to G. as meaning dark red (see *tcút súpka* under *teti*). (Also 8: 17; 9: 17; 14: 26.)

susuki', stiff.

súⁿ'nitoⁿ'ni', tar.—*súⁿ'nitoⁿ'ni' konha' an-ya' on'ni*, "man made from tar," the Tar Baby of the myths (1: 8).

Cepcti', a nickname given by Betsy Joe and other Biloxi to the family of John Dorsey and his son, Ben Austin, who were part Choctaw and part Biloxi. "All would steal."

cka.—*kúcka' hedí'*, generic: catfish. Divided into the *cicka'he saⁿ*, white catfish; *cicka'he sidi'*, yellow catfish; and *cicka'he tohi'*, blue catfish.

cuhi', a strong odor from meat (see *hi*). *cu'xka*, a strong odor from meat. It may differ from *cuhi*, but is probably identical.

jaⁿ.—*wa'x usté' na'níki jaⁿ*, he is putting on his shoes (said if the act is seen by the speaker).

tc.—*duítcu'*, to pull up, as corn by the roots. *aye'kíyan' tudíyan' ké duítcu' tca'yé*, he dug around the corn and pulled it all up by the roots (1: 3, 4).—*du'tótcudí'*, to pull out several arrows from a quiver: in full, *duxtaⁿ' du'tótcudí'* (*i' du'tótcudí'*, *ndu'tótcudí'*).—*du'tcké'*, to pull out an object, as a splinter, cork, or arrow (*i' du'tcké'*, *ndu'tcké'*); to remove an arrow from the quiver: *duxtaⁿ' du'tcké'* is the full form (*i' duxtaⁿ' i' du'tcké'*, *nduxtaⁿ' ndu'tcké'*). *ndu'tcké'*, I pull out (the arrow) (20: 23).—*naícké'*, to kick off a shoe (*i' nateké'*, *á'na'tcké'*).—*patcké'*, to pull off a garment; *do'xpé naské' patcké'*, to pull off a coat; *waxtabdeyé patcké'*, to pull off overshoes; *ya'titon patcké'*, to pull off a vest (*i' patcké'*, *á'nkúpatcké'*; *patcké'tu'*, *i' patcké'tu'*, *á'nkúpatcké'tu'*). *akútryí' tca'ké'di na'níki patcké'*, to take a book from the place where it hangs (= *akútryí' patcké' dusi'*). Imperative: *patcka'* (to a

child).—*pa'tótcudí'*; *waxí' patcítcu'di*, to pull off shoes (*i' patcítcu'di*, *á'nkú' pa'tótcudí'*; *pa'tótcutu'*, *i' patcítcu'tu'*, *á'nkúpa'tótcutu'*). Females say, instead, *pa'tótcuxaⁿ'*, *i' patcítcuxaⁿ'*, *á'nkúpa'tótcuxaⁿ'*; *patcítcu.*—*anahíⁿ' dúk-tcudu'*, to take the scalp of a foe (*anahíⁿ' i' dúk-tcudu'*, *anahíⁿ' ndúk-tcudu'*). *in'tátcu'*, he pulled up by the roots (17: 13).

tc.—*tca'na*, again (6: 17).—*tcíma'na*, *tcámana*, again, long ago (cf. *téma*). *xkítuⁿ'ni te' nka'nde kíké'*, *tcéma'na yaⁿ'xkítuⁿ'ni on'kné'*, *é'dí' étxa' Tcél-kanadí'*, the Rabbit said, so they say, "though I have been continually wishing to be the first one there, again (in spite of me?) he had already reached there before me" (3: 7, 8). *tcáma'na kúⁿ'kúⁿ'yaⁿ' unoxwé' a'nde on'xa'*, it used to be, long ago, that he was living with his grandmother. (Also p. 149: 15.)—*kíú'temána'*, the second time.—*ké'tca'na*, *ké'tca'na*, again (17: 10; 27: 15, 16, 17).—*ké'tcáma'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'dí'*, to be expended (cf. *te*). *pútsú' tca'dí'*, the sharp edges have all gone, have been worn down or off. *hayí' nk tca'dí' na'níki'*, it sits cleared of the bushes (rendered "clearing" by G.). *antatka' xoxé'tu'yaⁿ' tca'dí'*, a child both of whose parents are "expended" or are no more (i. e., dead).—*tca'yé*, to use up, expend (*tca'hayé*, *tca'hánké'*). *pú'tsa tca'yé*, to wear off the edge of an ax, a knife, etc. *aho'ye ké'dé'xyi tca'yé*, to wipe out, mark off, or cancel a debt (*aho'ye ké'dé'xyi tca'hayé*, *aho'ye ké'dé'xyi tca'hánké'*). *aye'kíyan' tudíyan' ké duítcu' tca'yé*, he dug around the corn and pulled it all up by the roots (1: 3, 4). *tansín'tcayé*, "for removing grass," a scythe.—*datcadi'*, to gnaw on (8: 28). *atca'*, they gave out (31: 31).—*tca*, to kill many (cf. *te* and *kte*). *o atca'xte*, many fish were killed (6: 5). *o atca'xti'nké'*, I killed many fish. *o atca'xti'hayé*, you killed many fish. *o atca'yé*, to kill all another's fish. *maxí' atca'ya'nké'*, he killed all my chickens. *atca'*

hayé', you kill all of his. *atca'hinke*, I kill all of his. *atca'hin ya'dande*, you will kill all of his (?).—*psdehacapi*, sword (*psdehi*=knife). (Also 6: 15; 10: 1, 4, 11, 19; 11: 1; 12: 5; 15: 1; 16: 1; 17: 13; 20: 11, 22, 43, 47, 50; 28: 217, 243; 31: 12, 22, 27, 31; p. 140: 34, 35, 36, 37, 38; p. 141: 2, 3, 4, 5, 6, 7, 8, 9, 10; p. 167: 4, 5, 6, 7, 8, 9, 10.)

tca.—*ducadi'*, to wash; *müsüda' ducadi'*, to wash a bowl (*i'ducadi'*, *ndu'tcadi'*; *du'tcatu'*, *i'ducatu'*, *ndu'tcatu'*). *mü'südañkta' ducadi'*, to wash her own bowl. *duca' yufoxti'*, wash it very clean! *tea'kta ducadi'*, or, *teak i'ndüta-yaⁿ duca'di'*, to wash his own hands.—*duca'tcadi'*, to wash often (*i'ducateadi'*, *ndu'tcateadi'*). *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). *yaⁿ'xkidu'tcadi'*, he . . . for me. *yaⁿ'xkidu'tcatu'*, they . . . for me. *hiyaⁿ'xkidu'tcadi'*, thou (you) . . . for me. *hiyaⁿ'xkidu'tcatu'*, you (pl.) . . . for me. *i'kidu'tca ne'di'*, she stands washing it for you.—*kixkiditcadi'*, to wash himself (*yi'xkiditcadi'*, *nkixkiditcadi'*; *kixkiditcatu'*, *yi'xkiditcatu'*, *nkixkiditcatu'*).—*kixkiditcadi'*, to wash himself (*yi'xkiditcadi'*, *nkixkiditcadi'*; *kixkiditcatu'*, *yi'xkiditcatu'*, *nkixkiditcatu'*).—*teaki'yétu*, they took it all off (clean) for him (28: 42). (Also 9: 17; 10: 21; 20: 1; 26: 21; 29: 32; 31: 3, 7.)

tca.—*kani'ki na'xkaⁿ tca'na*, I have nothing at all as I sit (6: 4, 13).

tcâde.—*tcâdedi'*, to make the sound heard in tearing calico, etc. (*teadayëdi'*, *ted'dahañkedi'*) (cf. *sa*).

Tcafalaya, the Atchafalaya River, Louisiana.

tca'hamaⁿ, a river.—*tcahamaⁿ a'kiduxté'*, to cross a river. *tcahamaⁿ yi'ndukpe'*, you crossed the river on something. *tcahamaⁿ kühü'*, the river is high. *tcahamaⁿ xwühü'*, the river is low. *Tcamaⁿ*, "the river," Red River of Louisiana. *Tcahamaⁿ süpi'*, Black River, Louisiana. *Tcahamaⁿ yi'ñkiyaⁿ'*, Little River, Louisiana.

tcak.—*tcake'*, the hands (of one person) (*i'tcake*, *ññkta'ke*; *teaktu'*, *i'tcaktu'*, *ññkta'ktu'*). *teake' saⁿhiⁿ'xa*, his hand on one side, or, *teake' soⁿsa'*, one hand. *teake' tcü:sü'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 düseyé'*, to make a noise by slapping the back of the hand. *teak tapü'*, the back of the hand. *teak ptçaxe'*, "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 ptçaxe*). *teak owüsü'*, (all) the fingers (*i'tcaak owüsü'*, *ntca'k owüsü'*). *teak uwü'si*, the fingers (of one person). *teak uwü'si uktëdi'*, to fillip with the fingers. *teak xohü'*, the "old hands," the thumbs (*itca'k xohü'*, *ntca'k xohü'*). *teak amihü'*, the index finger (*itca'k amihü'*, *ntca'k amihü'*). *teak na'nte nedü'*, the second or middle fingers (*itca'k na'nte nedü'*, *ntca'k na'nte nedü'*). *teak ayiñka' iñkta'hi'*, "the finger next to the little finger," the third or ring finger. *teak ayiñka'*, the little finger (*itca'k ayiñka'*, *ntca'k ayiñka'*). *teak ahü'*, or *teak ahüyaⁿ'*, the finger-nails (*itca'k ahü'* (*yaⁿ'*), *ntca'k ahü'* or *ññk-teakahü'* (*yaⁿ'*)). *tcawaxe'*, or *tcawaxé'* (28: 8, 9), claws, nails. *teakhoⁿyé'* (lit., to cause the fingers to sound or cry out), to snap the fingers (*teakhoⁿ-hayé'*, *teakhoⁿhañkë'*). *tea'kë doxpé'*, "hand dress" or "hand cover," a finger ring. *teak ahüdi'*, "hand bones," the spaces between the knuckles. *teak po'tcka*, a clenched hand, a fist (G.). *teakponü'*, his or her wrists (*itca'kponü'*, *ntca'kponü'*; *tea'kponü'*, *itca'kponü'*, *ntca'kponü'*). *teakponü' spewayoⁿ'*, his right wrist. *teakponü' kaskanü'*, his left wrist (cf. *sponü* in *si*). *teak waha'yonoⁿ'*, "what the hands go into," gloves.—*tea'kñk*, the hand (inanimate object). *tea'kñk oñ'ha kte'di'*, he hit him with his hand, or fore paw (1: 10, 11).—*tea'kta* (= *tcake*+*kta*), his hands, her hands. *tea'kta ducadi'*, to wash his (or her) own hands. *tcaye'kçaya*, the interdigital membranes or membranes between the fingers. (Also 9: 17; 10:

32; 11: 3; 26: 21; 28: 209; 29: 32; 31: 39.)

tcak, tcakaⁿ, where.—*tcakaⁿandehaⁿ* (= *tcakan* + *ande* + ?), where is it?—*tcakaⁿmañkiⁱ*, where is the horizontal inanimate object? *haⁱ’i’oho^o ko tcaⁿ’kaⁿmañkiⁱ*, where is the log? *ar^{se}’wi yaⁿ xaⁿ ko tcaⁿ’kaⁿmañkiⁱ*, where is the ax? *spdehiⁱ yaⁿ xaⁿ ko tcaⁿ’kaⁿmañkiⁱ*, where is the knife? *mi^{ko}’ni yaⁿ xaⁿ ko tcaⁿ’kaⁿmañkiⁱ*, where is the hoe? *yañke^o’oniⁱ yaⁿ xaⁿ ko tcaⁿ’kaⁿmañkiⁱ*, where is the saw?—*tcakaⁿmañkihaⁿ*, where is the reclining animate object? *ar^{ya}’to^x maⁿ’ñki ko tcaⁿ’kaⁿmañkihaⁿ*, where is the reclining man?—*tcaⁿ’kaⁿnañkiⁱ* (= *tcakan* + *nañki*), where is the curvilinear object? *arⁿ’sudi on^o’yaⁿ xaⁿ ko tcaⁿ’kaⁿnañkiⁱ*, where is the pine forest?—*tcakanⁿ’ñkihaⁿ*, where is the sitting animate object? *ar^{ya}’x[’]he naⁿ’ñki ko tcaⁿ’kaⁿnañkihaⁿ*, where is the sitting man?—*tcaksinⁿ’hinⁿehaⁿ*, where is the standing animate object? *ar^{ya}’sinⁿ’hinⁿ n[’] ko tcaⁿ’ksinⁿ’hinⁿehaⁿ*, where is the standing person?—*tcaⁿ’kaⁿnediⁱ* (= *tcakan* + *ne* + *di*), where is the standing object? *tⁱ ko tcaⁿ’kaⁿnediⁱ*, where is the house? *ayaⁿ ko tcaⁿ’kaⁿnediⁱ*, where is the (standing) tree? *yaduztanⁿ ko tcaⁿ’kaⁿnediⁱ*, where is the wagon? *toho^xkaⁿ yaⁿ xaⁿ tcaⁿ’kaⁿnediⁱ*, where is the horse?—*tcakanⁿ’nineⁿ’daⁿ*, where is the walking animate object? *ar^{ya}’tcakanⁿ’nineⁿ’daⁿ*, where is the walking man?—*tcaktaⁿ’hinⁿhaⁿ’ndedanⁿ* (= *tcakan* + *tanⁿhin* + *hande* + ?), where is the running animate object? *ar^{ya}’tacktaⁿ’hinⁿhaⁿ’ndedanⁿ*, where is the running man?—*tcaⁿ’kaⁿyandehaⁿ*, what kind of man are you? (sic). *tcaneⁿ*, where is it? (28: 196) (for *tcakanⁿ*). *tⁱ’nonpaⁿ ko tcaⁿ’haⁿ’maki*, where are the two (standing) houses? *ayaⁿ’nonpaⁿ ko tcaⁿ’haⁿ’maki*, where are the two (standing) trees? *haⁱ’i’oho^o nonpaⁿ ko tcaⁿ’haⁿ’maki*, where are the two logs? (Also 10: 12; 26: 22, 67; 27: 20, 23; 29: 15.)

tcak.—*tcaⁿ’keⁿ’di*, to hang up an object on a nail or post, as a coat, hat, or an almanac through which a string has been run (*tcaⁿ’khaⁿyedi*, *tcaⁿ’khañkedi*; *tcaⁿ’ketu*, *tcaⁿ’khaⁿyetu*, *tcaⁿ’khañketu*). *akueⁿ*

tcaⁿ’kedⁱ, to hang up a hat. *akütxyiⁱ tcaⁿ’keⁿ’di naⁿ’ñki patckⁱ*, to take a book from the place where it hangs (= *akütxyiⁱ patckⁱ’dusiⁱ*). *akütxyiⁱ’dusiⁱ dehaⁿ’ tcaⁿ’kedⁱ*, to take a book and go to hang it up (on a nail). *dusiⁱ dehaⁿ’ kyükihiⁿ’ tcaⁿ’kedⁱ*, take it off (the nail), and then take it back and hang it up! *do^o’xp[’] (nask[’]) tcaⁿ’kedⁱ*, to hang up a coat on a nail (= *x[’]hey[’]*).—*tcaⁿ’kcaⁿ’keⁿ’di*, to hang up several objects (*tcaⁿ’kcaⁿ’k-haⁿyeⁿ’di*, *tcaⁿ’kcaⁿ’k-hañkeⁿ’di*). *tcaⁿ’kcaⁿ’ke*, (he) hung them up (31: 29). *e^o’yaⁿ k[’]’dihaⁿ’ k[’]iduniⁱ da tcaⁿ’kcaⁿ’ke haⁿ’maki*, when he reached home, he gathered a lot of young canes and hung them up (2: 2, 3); said of a single agent, though “*hamaki*” generally refers to a collection of persons.

tcâⁿ’ka, notched (once), i. e., having a single notch.—*tcaⁿ’kcaⁿ’ka*, notched in many places.—*kduⁿ’caⁿ’ka* [J. O. D. suspects that it should be *dutcaⁿ’ka*, the *k* being the objective sign]: *ayaⁿ’kduⁿ’caⁿ’ka*, to cut a notch in wood with a knife (*ayaⁿ’i^o’dutaⁿ’caⁿ’ka*, *ayaⁿ’ndutaⁿ’caⁿ’ka*; *ayaⁿ’kduⁿ’caⁿ’ktuⁿ*, *ayaⁿ’i^o’dutaⁿ’caⁿ’ktuⁿ*, *ayaⁿ’nduⁿ’caⁿ’ktuⁿ*). Imperatives: *ayaⁿ’kduⁿ’caⁿ’kaⁿ* (to a child); *ayaⁿ’kduⁿ’caⁿ’kakiⁿ* (man to woman); *ayaⁿ’kduⁿ’caⁿ’kakañkoⁿ* (man to man).—*kduⁿ’caⁿ’kcaⁿ’kaⁿ*; *ayaⁿ’kduⁿ’caⁿ’kcaⁿ’kaⁿ*, to cut notches in wood with a knife (*ayaⁿ’i^o’dutaⁿ’caⁿ’kcaⁿ’kaⁿ*, *ayaⁿ’nduⁿ’caⁿ’kcaⁿ’kaⁿ*; *ayaⁿ’kduⁿ’caⁿ’kcaⁿ’ktuⁿ*, *ayaⁿ’i^o’dutaⁿ’caⁿ’kcaⁿ’ktuⁿ*, *ayaⁿ’nduⁿ’caⁿ’kcaⁿ’ktuⁿ*).

tcâⁿ’ki, thick.—*hinⁿ’ tcaⁿ’ki*, thick hair.

tcaxⁿ’kuⁿ, oak. — *tcaxⁿ’kuⁿ miskaⁿ*, 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.) *taxⁿ’kudiⁿ*, the post oak, the *Quercus catesbii* (or turkey oak of America); the water white oak or swamp post oak. *tcaⁿ’xⁿ’kuⁿ’túⁿ’áⁿ’kaⁿ*, the “very rough oak,” the black-jack oak (= *tcaⁿ’caⁿ’xⁿ’kudiⁿ*)? If it be the black-jack, it is the *Quercus nigra*. *tcaⁿ’caⁿ’xⁿ’kudiⁿ*, the jack oak, probably the black-jack or *Quercus nigra*. *tcaxⁿ’kuⁿ’tciⁿ*, or *tcaⁿ’caⁿ’xⁿ’kuⁿ’tciⁿ*, the red oak. *tcaⁿ’caⁿ’xⁿ’kuⁿ’wa saⁿ*, the

- white oak (of central Louisiana); probably the *Quercus bicolor* or swamp white oak.—*itcaⁿxka'* (see *teaⁿ*), a post; *itcaⁿxka' sinhiw'*, a standing post. *itcaⁿxka' ko tcaⁿxkonni'*, the post is forked (at the top). *a'yanⁿ tcaⁿxka'*, a post.
- Tcaxta'**, a Choctaw.—*Tcaxta' a'nyadi'* or *Tcaxta' ha'ny'a'*, a Choctaw person; the Choctaw people. *Tcaxta' ha'ny'a' adē' ānka'de te'*, I wish to speak the Choctaw language. *Teta' ha'xti'*, a Choctaw woman. *Tca'xta ayi'xyi*, "Choctaw Creek," Lamorie Bridge, Rapides Parish, La. *Tcaxta'yixyan'* (= *Tcaxta' + ayixyan'*), Bayou Choctaw, Rapides Parish, La.
- Tcalē**, Charlie.—*Tca'lēta'*, Charlie's, belonging to Charlie Prater, a Biloxi man, living near Lecompte, La.—*tcu'ñki ne Tca'lēta'*, that is Charlie's dog. (See *Djim, Late'i'*.)
- tcantē'**, a breechcloth (Bj., M.). This is the ancient Biloxi word, the modern one, given by Bk., being the following: *tcōho'nde* or *tcāhanč'* (cf. *tcōnditi'*), a breechcloth. *tcōho'nde o'ni, ē'xa on ne'di*, he had on the breechcloth; that is all he had on (Bk.).
- tecati'**, splintered, split.—*ayaⁿ' tcati'*, a splinter. *utcati* (he) split him open (31: 37). *nku'tcutca'ti*, I split it (23: 3, 7). *hayi'ñk tcajē'*, to clear land of bushes (*hayi'ñk tcahayē'*, *hayi'ñk tcahāñkē'*). *ducati'*, to split an object by pulling apart with the hands; to make a splinter by cutting (*i'dutcati*, *ndu'tcati*). *dūkūsa' ducatī'*, to make a splinter by cutting with a knife. *axō'k dutea'ti*, split cane. *dūkūta' son'sa duteati'*, given as meaning to cut in two at one blow, but it should be rendered to split at one blow (*i'dūkūta' son'sa i'dutcati'*, *ndū'kūta son'sa ndu'tcati*).—*du'tcaqcati'*, to make many splinters by cutting (*i'dutcaqcati'*, *ndu'tcaqcati'*). *dūkūsa' du'tcaqcati'*, to cut often with a knife, making many splinters.—*u'tūcati'*, to split, as wood, with an ax; to split by cutting with a knife (*yu'tūcati'*, *āñku'tūcati'*).—*u'tēcati'*, to split an object by hitting with an ax, as in chopping and splitting firewood; to split an object by cutting with a knife (*yu'tēcati'*, *nku'tēcati'*). *dasē' u'tēcati'*, to split, as a stick, by biting (*i'dasē' yu'tēcati'*, *ndasē' nku'tēcati'*).
- tcaⁿ**.—*tcaⁿ'xkonni'*, to be forked. *itcaⁿxka' ko tcaⁿ'xkonni'*, the post is forked (at the top).—*ko'natcon'tka*, forked (?). *paxē'xk sint konatcon'tka*, "hawk with forked tail," the swallow-tailed hawk. *ayan' kutcaⁿ'xkonni*, a forked post.
- tcaⁿ**.—*tcaⁿtcaⁿ'hayi'*, the sap sucker; the popular name in the United States of all small spotted woodpeckers, but the name properly belongs to the yellow-bellied or sap-sucking woodpeckers of the genus *Sphyrapicus*.
- tedo**.—*tedo'pi* or *tedopi'*, smooth. *ha-tedopi'*, anything that is smooth.—*tedoyē'* to make smooth by planing, rubbing (*tedo'hayē'*, *tedo'hāñkē'*). *dūk-xohi' tedoyē'*, to make smooth by using a draw-shave.—*tedohiyē'*, to make smooth by rubbing (*tedo'hayē'*, *tedo'hāñkē'*). *tedo'hiye xō'*, did any one smooth it?—*teido'wāyē'*, to smooth. *ayan' teido'wāyē'*, to smooth wood by using a draw-shave or a plane (*ayan' teido'wāhayē'*, *ayan' teido'wāñkē'*).—*dūktedu'*; *ayan' dūktedu'*, to smooth wood with an ax.—*na'ti'teido'hiyē'*, to make smooth by walking on (*na'ti'teido'hayē'*, *na'ti'teido'hāñkē'*).—*siduhī'*, worn smooth by rubbing, as clothing. *sidu'hiyē'*, to wear smooth by rubbing, etc., as clothing (*sidu'hayē'*, *sidu'hāñkē'*).
- tcē**, to drip, ooze (see *uyē*).—*du'tēte'hi*, he let it drip often (6: 17) (*ductētehi*, *nductētehi*). *tehi'*, to ooze out. (Also 19: 11; p. 153: 24, 25.)
- teedi'**.—*hade' padpa'dpa teedi'*, a great talker.
- tce'ni**.—*adūkte'hiyetu'*, you (pl.) make too much noise (p. 165: 26). *adūkte'yētu*, they make too much noise (p. 165: 27). *adūkte'hāñkētuni'*, we do not make too much noise (p. 165: 28). *ka'dūkte'yeni'*, he did not make too much noise (p. 165: 29).
- tcētka'**, a hare or rabbit.—*con'nidi' tcu'ñki tētkā'k nō'xē yu'kē'di xyan' onč'i'k-ha'ne otu' xa*, for that reason it has happened that whenever dogs have chased rabbits they have found a bear and (men) have shot him (2:

30, 31). The final *k* in *tčtkak* marks the object. *tčtkahi'* (= *tčtka* + *ahi*), a rabbit skin. *tčtkahi' utuxp'*, a rabbit-skin robe. *tčtka san'*, a white rabbit. *Tčtkana'*, the Rabbit, a mythical hero of the Biloxi; subject of action, *Tčt'knanadi'* (1: 3, 18; 2: 4, 5, 6, 30); *Tčt'knanadi'* (2: 21, 26); object of action, *Tčt'knanak'* (2: 24, 26, 27). *Tčt'knan' kúnkún' unox'* *ha'nde ón'xa*, it used to be that the Rabbit lived with his grandmother. *Tčt'kana' kúnkún' k'no'pa' ti' xyapka' kt'i'handón' útuxa'*, 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).—*tčtkohi'* (= *tčtka* + *xohi'*), "the old or big rabbit," the sheep. *tčtko'ahi'* (= *tčtkohi'* + *ahi*), a sheepskin. *tčtko'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. *tčt'koxo'ihim'*, wool. *tčtkohim' doxp'*, woolen cloth. (Also 16: 2, 5, 13; 20: 46; 28: 19.)

tčš'tka, a dead tree (21: 22).—*aya' tčš'tkasan'*, tree with the bark peeled off (21: 19, 25).

tci, or *tci'di*, du. and pl. of *toho*; the two reclining objects.—*tci'u'*, they lie down. *an'ya non'pa' tci' ha'maki nk'yěhon'ni*, I know the two reclining men. *tci' him'ki'*, said of two or more animals (not human beings) or inanimate objects in a horizontal attitude. *non'pa' tci' him'ki'*, two (books) lie in a pile, or two (animals) are reclining. *da'ni tci' him'ki'*, three (books) lie in a pile, or three (animals) are reclining. *tci*, to lie (31: 5). *utci'*, they lie in it (8: 5). *ti tci nan'ki'*, *ti tci nan'k*, they sit (?) in the house (19: 21). *tci'x kide'*, lay them all along! (26: 28, 30). *tci kide'*, lay them all along! (26: 33). *tčtci*, *kide*, they lay down all along (28: 241). *tčtci'u*, they lay down all along (28: 242). *kátcko*, to lie in wait for him (7: 3). (Also p. 117: 8, 14; p. 119: 8, 13; p. 120: 5, 7, 9. *amotci hayi*, "field-dwells-in-always," the *solidago* weed. *an'ya tci'di ama'n'ki' a'yěhón'ni*, do you know (all) the reclining men? *toho'xk non'pa' tci'di a'mañ'ki' ko toxka' xě*

(w. sp.), the two walking horses are gray. *toho'xk tci'di a'mañ'ki' ko šüp'i' xě* (w. sp.), the walking horses are (all) black. *an'sě'p non'pa' hama' tci'di a'mañ'ki' ko iñkta'*, the two axes lying on the ground are mine. *an'sě'p tci'di a'mañ'ki' ko pa'na iñkta'*, all the axes lying (on the ground, etc.) are mine. *an'sě'p tci'di k'i'naxadi' pa'na iñkta'*, all the scattered axes lying down are mine.

tci, to give up, surrender.—*kitci'* (they) did not wish to give it up (27: 4). *ki'tci* (he) did not wish to give her up (26: 35). *ñk'iyi'ñk'iyay' xki'tci*, I am unwilling to give up my daughter (p. 159: 5). (Also p. 159: 6, 7, 8, 9, 10, 11, 12, 13.)

tčida', a scar.—*tčistčida'* to be scarred (*i'tčistčel'da*, *ntčel'sčida*).

tčida'gayi', the kingfisher.

tči'diki, *tči'dike*, *tčidkě'*, *tči'di'ka*, what? why? wherefore? how? which? (probably same stem as *tc* in *tc(ana)*, *tčina*, etc.).—*toho'xk tči'diki a'nde ita'* (horse which moves your), or *toho'xk tči'diki a'nde ko' a'yindi'ta*, which is your horse? *ay'ki tči'dikě'*, what kin are you two? *kih'ki tči'dikě' yu'kě'di*, what kin are they two? *tči'dike andede'*, which of the two (7: 4). *tči'dikě' yañkukú'dú'ni*, why did you not tell me? *tčidkě' kaděni'*, why does it not burn? *tčidkě' š'tikayon'*, why do you act thus? (3: 10). *tči'di'kě' mañkiyan' únna'xě t'*, I wish to hear how he is. *tči'dikě' hi'mañkiyan' únna'xě t'*, I wish to hear how you (sing.) are (4: 1, 2). *tči'dikě' mañktu' únna'xě t'*, I wish to hear how they are. *tči'dikě' hi'mañktu' únna'xě t'*, I wish to hear how you (pl.) are. *tči'dika i'wahě'di*, why did you cry out? Ans., *nk'inské' nixki'*, because I was scared.—*tčid'i'kikan'*, *tčid'i'kakan'*, why? wherefore? *tčid'i'kikan' š'takayon'ni*, why have you done thus? (3: 20). *tčid'i'kakan' ka'padiyan'ñkeni'*, why have you not paid me?—*tčid'i'kikě'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, 6; p. 150: 3, 4.)

tči'di'kú'na', 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).
- tcidōⁿna'**.—*Atix tcidōⁿna'*, Rapides, La. (the town so called).
- tcidūtka** or **tcitūtka'**, glittering, shining. By metathesis, this becomes *tcūtūtka*, which also means "silk cloth" (though the same word).—*hauni tcūtūtka*, "they dangle and shine," silver earrings.—*tcidū'tkayē'*, to make glitter by rubbing, as a gun barrel (*añksa' tcidū'tkayē' añksa' tcidū'tkahayē', añksa' tcidū'tkahāñkē'*).
- tcika'**, a flying squirrel.
- tcin.**—*tcinañki'*, the knees (8: 28). *tcinañkiyaⁿ*, the knees of one person, etc. *tcinanta' waxehē'*, the patella or kneecap. *tcindi'* or *tcindiyaⁿ*, the hips. *i'tcindi* or *itcindiyaⁿ*, your hips. *tcindaho'ya*, the hip bones (Bk.). *dohi' tcindaho'ya*, look at his hip bones (Bk.).
- tcina.**—*tcinahiyē'*, to swing another (*tcina'hihayē', tcina'hidūñkē'*) (cf. *xoxo*).
- tcī'na**, that many (cf. *tc*, and *tcidi'ke*).—*tcī'na yi'ñki*, a very few (2: 18). *tcī'nahimīa*, go fast (male to male) (17: 22; 28: 215). *tcina' yuke'di ko ēti'kē*, (there are) as many as (said of living things).—*tcina'ni*, *tcinani'*, (1) how much? how many? *anya' tcina'ni yuke'di*, how many men are there? *toho'cka ko tcina'ni yuke'di*, how many horses are there? *ati' tcina'ni*, how many houses are there? *ayaⁿ tcina'ni*, how many trees are there? *kei'cka ko tcina'ni yuke'di*, how many hogs are there? *tcina'n yuke' nkyē'hoⁿni'*, I do not know how many (there are). *toho'ck tcina'ni yuke' nkyē'hoⁿni'*, I do not know how many horses there are. *ayaⁿ tcina'ni nkyē'hoⁿni'*, I do not know how many trees there are. *tcina'ni ko ēti'kē*, as many as (used after names of inanimate objects). *Tanyaⁿ hany'a' tcina'ni ko Tanyi'ñkiyaⁿ hany'a' e' kuma'tumi'*, there are not as many people in Leconte as there are in Alexandria. *tcina'ni nedi' ko uki'kiñge* (= *ukikiñge yuke'di*), (there are) half as many (animate objects).—(2) some. *anya' tcina'ni*, some men. *tcy'ñki tcina'ni*, some dogs. *ayaⁿ tcina'ni*, some trees. *ha'pi tcina'ni*, some leaves.—
- Tcīnaha'yina*, Ancient of Wrens (31: 35). *tcino'hedi'*, "it makes much noise," the wren. (Also 14: 18; 19: 15; 20: 34; 24: 7; p. 122: 3, 4, 5, 6, 7.)
- tcīnase.**—*tcīna'sedi'*, to make the rattling sound heard when a chain is dragged (*tcīna'shayedi'*, *tcīna's hañkedi'*) (8: 25) (cf. *sahē'*).—*tcīna'sēyē'*, to make a chain rattle by dragging it, etc. (*tcīna'sēhayē', tcīna'sēhañkē'*).
- tcī'pana'kono'**, **tcīpanokano**, or **tcī'pana'kono**, a whippoorwill.
- tcī'se**, the sound heard in warm weather when one hits a tree (cf. *sahē*).—*tcī'sedi'*, to make the sound "tcī'se," which is heard when one strikes a tree during warm weather, when the sap is flowing (*tcī'sayedi'*, *tcī'shañkedi'*).—*tcīstci'sē*, said of the hissing sound of escaping steam or the sizzling sound of wet wood or of meat that is frying before a fire.
- tcītcaki'** or **tcītcaki'**, hard (cf. *tcītcaki'*).—*aⁿtcītcaki'*, gravel.
- tcītcēki'**, a terrapin, turtle (cf. *tcītcaki'*).—*tcītcēk nīnani'*, the "big turtle," the loggerhead or snapping turtle of Louisiana, the alligator turtle. *tcītcēk xuhi'*, "stinking turtle," a species of turtle. *tcītcēk waka'*, the soft-shelled turtle.
- tcītcēki.**—*dutētcēki'*, to wring out, as wet clothing; to squeeze (28: 67) (W. *sutckīnk*, Tci. *lutckīnk*). *son'pri dutētcēki'*, to knead dough (*i'dutētcēki'*, *ndu'tcītcēki'*).
- tcītcū'tka** or **tcītcūtka'**.—*anahin' tcītcūtka'*, to have the hair bristle up. *ñka'nahin' tcītcūtka'*, my hair bristles up, stands on end. *teake' tcītcū'tka*, to spread the fingers. *ūñkta'ke tcītcū'tka*, I spread my fingers (as in playing a piano).
- tcī'wa**, difficult, difficulty; trouble; troublesome.—*tcī'waxti'ndoⁿxt oⁿ*, we have seen great trouble (in the past) (5: 9). *tcīwa'yata'*, do your best (male to male) (17: 21). *tcī'waxtiyata'*, do your very best (male to male) (17: 22).
- tcīwi'** or **tcī'wiyaⁿ**, the intestines.—*tcīwi' mīska'*, the small intestines; *tcī'wi nīta'ni*, the large intestines.
- tcīya.**—*tcī'ya xu'hu*, rancid (cf. *xyuhu*).
- tcīⁿ.**—*atcīⁿni'*, grease. *atcīⁿni' pxi'di'*, to rub grease on an object, to grease it

(*atciⁿ'ni i'pxüdi'*, *atciⁿ'ni ú'ñkpxüdi'*; *atciⁿ'ni pxütu'*, *atciⁿ'ni i'pxütu'*, *atciⁿ'ni ú'ñkpxütu'*). *wak tas atciⁿ'ni*, "milk grease," butter. *kax atciⁿ'ni*, "bee grease," honey. *tcin'cti*, very fat (26: 50, 86). *tcin'tu*, they are fat (28: 249). *atciⁿ'ni pi'hi ayudi'*, "grease smells-good tree," a slippery elm tree. *atciⁿ'ni ptéaskúⁿ'*, "grease bread," batter cakes. *atciⁿ'txa* (= *atciⁿ'ni + txa*), "only grease," to be greasy (*aya'tciⁿ'txa'*, *nka'tciⁿ'txa'*; *atciⁿ'txatu'*, *aya'tciⁿ'txatu'*, *nka'tciⁿ'txatu'*). *tcin'tciⁿ'conni* (Bk.) or *tcin'tconni'* (Bj., M.), soap. (Also 23: 2; 28: 251.)

tciaⁿ, cover.—*tcin' to'hi*, blue cover (14: 24).—*ktcihin'*, a cover or coverlet for a bed. *ktcihin' ma'nte deyjé'*, to throw aside the cover (*ktcihin' ma'nte de'hayé'*, *ktcihin' ma'nte de'hiñkél'*).—*ktcihon^{yé}'*, to put a cover on him (*a'ktcihon'hayé'*, *a'ktcihon'háñkél'*). *a'ktcihon'nya dandé'*, I will put the cover on you (sing:). *a'ktcihon'hiyañka'*, put the cover on me! (Also 14: 24, 25, 29.)

tcip^o' or **tcip^o'yaⁿ**, the navel (cf. *in'tcin'pon'*).

tckané', nine.

tckaⁿ'ni, his or her sister-in-law, including his real or potential brother's wife, his wife's real or potential sister; her husband's real or potential sister (*yatckan'niyan'*, *úñktckan'niyan'*; voc., *tckan'ni'*).

tckaⁿ'ti', mashed, crushed, as fruit, etc.—*atckaⁿ'ti*, to mash fruit, etc., in the hands (*i'dutckaⁿ'ti*, *ndutckaⁿ'ti*).—*dú'kütckaⁿ'ti*, to mash fruit, etc., by sitting on it or by hitting (*i'dükütckaⁿ'ti*, *ndü'kütckaⁿ'ti*).—*natckaⁿ'ti*, to mash, as fruit, by kicking or treading on (*i'natckaⁿ'ti*, *úñna'tckaⁿ'ti*).

tcké, to tie (?).—*dükütckél'*, to tie any object (*i'dükütckél'*, *ndü'kütckél'*) (1: 15; 28: 191). *yí'dükütckél'*, he tied you. *ya'ndükütckél'*, he tied me. *hiya'ndükütckél'*, you tied me. *dükütckél' xwó'diké'di*, to tie an object loosely. *dükütckél' sanhaⁿ'xtiyé'*, to tie an object tightly (*i'dükütckél' sanhaⁿ'xtihayé'*, *ndü'kütckél' sanhaⁿ'xtiháñkél'*). *ndü'kütcke ne'di*, I am (standing) tying it (8: 3; 28: 24). *kídú'kütckél'* (= *kídú'kütckél'*), to tie an object for another (*ya'kídú'kütckél'*,

a'xkídú'kütckél'). *toho'xk si kídú'kütckél'*, to huddle a horse. *kída'katché'*, (she) tied it for her (26: 37). *kükídatché'yé'*, he tied them together for her (28: 179).

tcke.—*in'dütckédehi'* or *úntcke'dehi'*, ribbon.—*tcké'niñonni'*, an ornament made of beads and yarn, formerly worn by Biloxi men. This ornament was tied to the scalp lock. Mrs. Bankston Johnson had one in February, 1892; but, as it had belonged to her father, she would not sell it.

tcko.—*tckó'ki'* or *tckú'ki'*, lame; to be lame, to limp (*i'tckó'ki*, *ú'ñkütckó'ki'*). *to'hana'akan' aⁿ'xti tckó'ki ndoⁿ'hon*, I did see a lame woman yesterday.

tcku.—*apa'tckuni'*, corn dumplings (perhaps from *paska*, bread).

tckuyé', sweet.—*tcku'yixti'*, very sweet (22: 10). *ko tcku'yé'*, "sweet gourd," watermelon.—*waxtcku'yé'*, sugar. *waxtcku'yé' udi'* or *watcku'yé' udi'*, sugar cane. *waxtcku'yé' wihí'*, molasses. *watcku'yé' atí'*, "sugar house," a sugar refinery. *watcku'yé' hudí' amdⁿ'ya*, a sugar field. *ato' watcku'yé'*, sweet potatoes.

tcodoⁿ, to mourn.—*a'tcodoⁿta hande onni'*, she was mourning for him in the past (13: 2). *aⁿ'tcodoⁿ'*, a widower (one who mourns for the dead). *a'xti aⁿ'tcodoⁿ'*, a widow.

tco'ha, a prostitute.

tcóhi', a cold.

tcoka', a piece broken out at the top (26: 15).

tco'kanaⁿ, when? (cf. *tcak*).—*tan-yí'ñkiyaⁿ tco'kanaⁿ e'yaⁿ kayu'di*, when did you come from Cheneyville (or Lecompte)?

tco'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).

tcoⁿ.—*natcoⁿ'*, to plait (*i'natcoⁿ'*, *úñna'tcoⁿ'*; *natoⁿ'tu'*, *i'natcoⁿtu'*, *úñna'tcoⁿtu'*). *axó'k dutca'ti natcoⁿ' nñon' nñon' nda'sk nñon'*, I make baskets and mats out of split cane (Bj., M.).

tcoⁿ'diti', the membrum virile.—*wak tconkútsi*, castrated cattle.

tcoñktcona, a mythic hawk (20: 3, 37, 41).

tcpa^a, tcûpa^a (8: 30), old, decayed (see *xohi'*, *tc*). (Also 14: 25; 22: 12; 26: 11, 24, 73.)

tcpĕĕ.—*im'tcpĕĕ*, to laugh at him (*ayim'tcpĕĕ*, *nĕim'tcpĕĕ*). *im'nyim'tcpĕĕ*, I laugh at you (cf. *xa*).—*ki'im'tcpĕĕ*, to laugh at it for him (i. e., at his mistake); they laugh at each other (*yaki'im'tcpĕĕ*, *axki'im'tcpĕĕ*).—*kim'tcpĕni'*, not to laugh at him (*kayim'tcpĕni'*, *nĕim'tcpĕni'*). (Also 17: 10, 14; 19: 13; 29: 12.)

tcpu'xi, tcpuxwi, tcipu'xi, a blanket.—*tcpu'xi dunini'*, to fold or roll a blanket several times. (14: 24, 29; 22: 12.)

tcti, red.—*hap tcti'* a red leaf; *ha'p tctitu'*, red leaves. *ti nĕ' ko tcti' xĕ* (w. sp.), the house is red. *toho'xk xĕ'he nĕ' ko tcti' xĕ* (w. sp.), the sitting horse is red. *toho'xk ta'ani a'mañki' ko tcti' xĕ* (w. sp.), the two sitting horses are red. *toho'xk ta'ani a'mañki' ko tcti' xĕ* (w. sp.), the sitting horses are (all) red. *ma'sa ū'tsani'xiti' tcti' om'ni*, to make iron red hot. *tctixi'*, "very red," deep red.—*tcidiyĕ'*, to redden (*tcidihayĕ'*, *tcidihāñkĕ'*). *Waka tciidiyĕ hīwĕticiya ti om'yan*, "Place-where-the-man-who reddened-rawhides-used-to-live," Bismarck, La. *tcū't ada'sa^a*, pink. *tcū't sidĭ'*, "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^a'*, "between red and white," pink. *kūdĕska qcūtka*, a red bird.—*kutcu'zni*, (he) was not red (31: 40). (Also 21: 28; 31: 41.)

tcu, or **teudi**, to put, to plant (*i'tcu*, *ntcu'*).—*pitato' ntcu' non'pa'*, I put the cotton in two places. *pitato' ntcu' dani'*, I put the cotton in three places. *aya^a dan'xku tcu'*, "wood take and be returning put on the fire," to go to get firewood (sic). *a'ya^a tcudi'*, to put wood on the fire, she puts wood on the fire. *da'niya^a tcudi'*, to lay the third (book) on a pile. *aye'ki ūñktcu'di*, I planted corn (5: 3). *tcudĕ'*, (he) threw them down (17: 8). *tcu'di*, he filled (6: 16). *tcu*, filled (6: 16). *tcude'tu*, they abandoned (26: 1). *atcu* (he) threw it on him (31: 29). *a'ntateko'ye*, he placed it crosswise (with the end toward

him [?]) (8: 8). *o miška xa utcidi*, "fish-small-box-they-are-put-in," sardines.—*aya^a tcuka*, firewood.—*kitcu'di*, to put it down for another, to put down a number of small objects for another. *Teĕ'tkana' kitcu'di*, he (the Bear) put down (the young canes) for (=before) the Rabbit (2: 19).—*tcu dĕ'di*, to sow or plant, as seed. *son'pxon'ni tcu' dĕ'di*, to sow wheat. *son'pxon'ni ūñktcu' dĕ'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'*, *nĕka'tcudedi'*; *atcu'detu'*, *aya'tcudedetu'*, *nĕka'tcudedetu'*). *atcude' heda^a'*, he has finished putting them on it. *nĕka'tcude' heda^a'*, I have finished putting them on it. *atcudā' dandĕ'*, he will put them on it (*aya'tcudā' dandĕ'*, *nĕka'tcudā' dandĕ'*).—*tcudĕ' tcu'ti tcude-di'*, to scatter, to sow broadcast (*tcudĕ' i'tcui tcudedi'*, *tcudĕ' ūñtcu'ti tcudedi'*; pl., *tcudĕ' tcu'ti tcudedtu'*, *tcudĕ' i'tcui tcudedtu'*, *tcudĕ' ūñtcu'ti tcudedtu'*).—*ha' utcudi'*, to plant (*ha' yuteudi'*, *ha' nĕw'tcudi'*; *ha' utcutu'*, *ha' yu'tcutu'*, *ha' nĕku'tcutu'*). *ha' utcudi xya^a'*, he must plant it. *ha' utcu' pi'hedi'dim*, he ought to plant it. *aŕo' utcu'di*, to plant potatoes. *aŕo' utcutu'*, they planted potatoes (1: 1). *kitcutu'*, they planted it again (1: 2).—*tcudedi'*, to spill a liquid, etc. (*itcu'de*, *ntcu'de*). *uxtāki' tcudedi'*, to push a vessel, making it spill its contents. (Also 10: 24, 33; 14: 18; 19: 1, 16; 21: 33; 23: 1, 9; 26: 19, 89; p. 143: 25, 26.)

tcue.—*ki'tcueyĕ'*, to lend an object to another (*kitcue'hayĕ'*, *kitcue'hāñkĕ'*; *kitcue'yĕtu'*, *kitcue'hayĕtu'*, *kitcue'hāñkĕtu'*). *kitcue'him'yĕ'*, I lend it to you. *kitcue'yañkĕ'*, he lends it to me. *kitcue'hīyañkĕ'*, you lend it to me. *kitcue'ya dandĕ'*, he will lend it to him. *kitcue'haya da'nde*, will you lend it to him? *kitcue'hāñka dandĕ'*, I will lend it to him. *kitcue'hīya dandĕ'*, I will lend it to you. *kitcue'yañka'*, lend it to me! (Also 12: 2.)—*kūki'tcu'e'yĕni'*, not to lend it to him (*kūki'tcu'e'hayĕni'*, *kūki'tcu'e'hāñkĕni'*). *kūki'tcu'e'hīyĕni' dandĕ'*, I will not lend it to you. *kūki'tcu'e'hāñkĕni' dandĕ'*, he will not lend it to

me. *kúki'tcu'e'hiyañkēni da'nde*, will you not lend it to me?

tcúkděxyi', a handkerchief; a cap.—*tcúkděxyi' nítani'*, or, *tcúkdě'xyi nítá'ni*, a "big handkerchief," a shawl.

tcúkoⁿni'.—*yaⁿxci tcúkoⁿni*, diaphragm.

tcúmúki' (Bk.), **tcémúk** (Bj., M.), **tcú'múx** (20: 47), generic, a mouse; mice.—*tcémú'k adaxkě'*, the mouse makes a gnawing or grating sound by biting wood, etc. *tcémú'k katiti'*, the mouse is eating (sic). (See ti.) *tcú'múk saⁿ'*, a white mouse (Bk.).

tcúp.—*tcútcapi*, or *tútcá'pyi*, slippery. *nacúpi'* (her) foot slipped (28: 120). *ducú'p*, she missed it (28: 248). *tcútcapi'xti tútcá'pyixti'*, very or too slippery. *tcútcapi'xti kaⁿ' ndutepi'*, as it was very slippery, I could not hold it, or, it was too slippery for me to hold.—*tútcá'pyixtiyě'*, to make very slippery (*tútcá'pyixtihiyě'*, *tútcá'pyixtihiñkě'*).—*datcú'p*, to miss with the mouth, lips, teeth, etc. (*đ' datcú'p*, *ndatcú'p*). *datcú'p kaⁿ' tahó'*, it falls because he lets it slip from his mouth.—*datcpi'*, 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*) (*đ' datcpi*, *ndatcpi'*).—*dutepi'*, *ducú'p*, to miss, as in trying to catch a ball (*đ' dutepi*, *ndutepi'*). *tcútcapi'xti kaⁿ' ndutepi'*, as it is too slippery, I could not hold it. *ducú'p kaⁿ' tahó'*, as it slips from his grasp it falls. *đ' ducú'p kaⁿ' tahó'*, it fell because it slipped from your grasp. *nducú'p kaⁿ' tahó'*, it fell because it slipped from my grasp. *ducú'p kta'ho*, to let meat or bread drop.—*nacpi'*, to let the foot slip (*đ' nacpi*, *áⁿ' nacpi*).—*a' nacpi*, to kick at an object and miss it (*aya' nacpi'*, *nka' nacpi'*).—*dúkútcpi'*, 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' dükútcpi'*, to miss a dog in trying to hit him (*đ' dükútcpi'*, *ndú' kútcpi'*). *spdehi' dükútcpi'*, the knife slipped.—*pútcpi'*, given as a synonym of *dükútcpi*, to fail in pushing or punching. *tcú'ñki dasě' pútcpi'*, the dog missed (his aim) in trying to tear with his teeth. *tcú'ñki kte' pútcpi'*, to

miss the dog in trying to hit him (*đ' pútcpi*, *áñk' pútcpi'*). *iñkowa' pútcpi' tahó'*, it slipped off of its own accord, as a belt from a wheel, and fell.—*kídutepi'*, to drop another's property from the hand (*ya' kídutepi'*, *a' xkídutepi'*). *đ' kídutepi'*, he dropped your property from his hand. *đ' ñk' kídutepi' te ni'ki*, I do not wish to drop your property from my hand. *yaⁿ' xk' kídutepi'*, he dropped my property. *hi-yaⁿ' xk' kídutepi'*, thou (you) dropped my property. *kídutepini'*, not to drop another's property from the hand (?).—*tekě*, to slip off the helve, as an ax sometimes does. (Also 20: 38; 26: 29; p. 153: 33.)

tcúpaⁿ'.—*ducúpaⁿ'* (she) dipped it up with the hand (26: 47).

tcúu.—*tcú'uxti*, very old (28: 185).

tcúu.—*tcú'uxti*, very fast (28: 219).

tcuwa', in what place? where is it?—*tanⁿyaⁿ' xaⁿ' ko tcuwa'*, where is the village? (Also 18: 11; p. 121: 11.)

tcuwa'haⁿa', a cedar.

tcú'ñki or **tcúñki'**, a dog.—*tcú'ñki dasě' pútcpi'*, the dog missed (his aim) in trying to tear an object with his teeth. *tcú'ñki kte' pútcpi'*, or *tcú'ñki kte' dükútcpi'*, he failed to hit the dog. *pu'heki'kaⁿ' tcú'ñki*, she blew the horn for the dog to come. *pu'hearxě' dāha' tcú'ñki*, I blow the horn for the dogs to come. *tcú'ñki soⁿ'sa'*, one dog, a dog. *tcú'ñki noⁿ'pa'* two dogs. *tcú'ñki na'tcka*, a few dogs. *tcú'ñki yě'hi*, many dogs. *tcú'ñki panaⁿ'*, all the dogs. *tcú'ñki tcina'ni*, some dogs. *tcú'ñki ma'ñki a'duse*, that (reclining) dog bites. *tcú'ñki ma'ñkđě ka'dusení'*, this (reclining) dog does not bite. *tcú'ñki iñkta'*, my dog. *tcú'ñki iñkta'k a'nde*, "dog my moves," I have a dog. *tcú'ñki iñkta'k nañki'*, "dog my sits," I have a dog. *tcú'ñki iñkta'k yu'kě'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 kta'k nañki'*, he or she has a dog. *tcú'ñki ne ka'ta*, whose dog is this? *tcú'ñki ne Tea'téa'*, that is Charlie's dog. *tcú'ñki ne Djímta'*, that is Jim's dog. *tcú'ñki țeyaⁿ' xkiyě'*, he killed a dog for me (my

dog). *tcu'ñk iñkta' tē'yē*, he killed my dog. *tcu'ñk iñkta' tē'akitu'*, my dog has been killed. *tcu'ñki' ita' tē'yē* (dog you he-killed), or *tcu'ñki' tēhi'kiyē* (dog he-killed-for-you), he killed your dog. *Djīm tcu'ñki kta tē'yē*, he killed Jim's dog. (Also 2: 30; 11: 4, 6, 8; 26: 10; 28: 30, 41, 42, 47, 49, 118, 121, 122, 217.)

Djīm, Jim, as in name of James Jackson, a Biloxi near Lecompte, La.—*Latci' ko Djīm ku'e'naska'ni na'*, Charles Prater is not as large as Jim Jackson. *Djīm, tcu'ñki kta tē'yē*, he killed Jim's dog. (We could not say, "*Tcu'ñki Djīmta' tē'yē*."—M.) *tcu'ñki ne Djīmta'*, that is Jim's dog.

t! interjection of denial, doubt, annoyance, disappointment; oh!—*t! siyē xye*, Oh! what a lie! *t! s'yewa'yē*, oh, how untrue!

ta.—*ita'*, a deer. *Ita' aṃyadi*, the Deer people or clan of the Biloxi tribe. *Ita' od' t'xti* (lit., Deer shoot). *Ita haṃyadi'*, a Deer person. *Ita'yṃya'di*, are you a Deer person? *Ita nkaṃyadi'*, I am a Deer person. *Ita haṃyatu'*, they are Deer people. *Ita'yṃyatu'*, you are Deer people. *Ita nkaṃyatu'*, we are Deer people. *ta' ahi'*, or *tahi'*, a deerskin (4: 3) (cf. *sika*). *tahi' uṃxɔp'*, a deerskin robe. *ta'hu waxi'*, "deerskin shoes," moccasins. *ta'indoke'* (= *ita + indoke*), a buck, male deer. *tayo'*, "deer meat," venison. (Also 17: 15, 19, 23; 19: 8, 21; 22: 1, 6, 7, 8, 11, 13; 23: 1, 5, 14, 17, 20, 21; 26: 50; 27: 3.)

ta., to have. —*ita'*, to have it, her, or him (*yita'*, *nkita'*; *itatu'*, *yitatu'*, *nkitatatu'*). *ita'daha'*, to have them. *yita'daha'*, thou hast them. *nkita'daha'*, I have them. Bj. and M. also gave the following: *toho'xk da'ni yata'*, he has three horses; *toho'xk da'ni ayita'*, you have three horses. *aṃya' akāds ti'ta ne'yaṃ*, "man store has elsewhere," a storekeeper. *tada'ṃ*, his or her animate objects. *toho'xk tada'ṃ*, his horses. *siṃto' tada'ṃ*, her or his boys. *tayaṃ*, her, his (26: 90, 91; 28: 118). *iṃxtuta'tu*, it was theirs (27: 4). *titatu'yaṃ*, their house (28: 136). *iñkta'*, mine (p. 120: 1). *ñk'ind'i'ñkta*, it is mine

(28: 226). *ayita'*, you have them (?). *toho'xk ayita' i'kššnē'*, he stole your horse from you.—*ita'* (= *ayindia*, *ayita*), your, yours; it is yours (p. 120: 3). *aṃsēp 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'ṃ*, thy or your animate objects. *toho'xk i'tada'ṃ*, thy or your horses. *siṃto' i'tada'ṃ*, thy or your boys. *i'tadaha'* (= *itadaṃ*, *ayitadaha'ṃ*), thy or your (sing.) living objects. *toho'xk ama'ñki i'tadaha'*, those are your horses. *itak*, your; used in forming sentences denoting possession. *tcu'ñki i'tak a'nde*, "dog your moves," and, *tcu'ñki i'tak nañki'*, "dog your sits," i. e., you have a dog.—*kta*, his, hers; it is his or hers (p. 120: 2, 4). *aṃsēp siṃhiṃ nē' ko kta'*, the standing ax is his. *aku'e' na'ñkiyaṃ kta'*, that (object hanging up) is his hat. *toho'xk ne kta'*, this is his horse. *Siṃto' toho'xk kta kššnē'*, he stole "Boy's" (Bankston Johnson's) horse. *Djīm tcu'ñki kta' tē'yē*, he killed Jim's dog. *ktak* (probably objective), his, or her; used in forming sentences denoting possession. *tcu'ñki kta'k a'nde*, dog his (or her) moves, and *tcu'ñki kta'k nañki'*, dog his (or her) sits, i. e., he or she has a dog. *kta'ni*, it is not his or hers. *mikoṃni 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'dūkta 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.—*taha'niyaṃ'*, his real or potential sister's husband; (his wife's real or potential brother (*ya'taha'niyaṃ'* or *yataha'ni* (28: 170), *u'ñktaha'niyaṃ'* (28: 156); voc., *taha'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.—*dutó'p ka'n taho'*, it falls because it slips from his grasp. *dutó'p ka'n taho'*, it falls because he lets it slip from his mouth. *éñkowa' pütépi' taho'*, it slipped off of its own accord, as a belt from a wheel, and fell. *dé' taho'*, he went (flying through the air?) and fell (on his feet?) (1: 21). *ayuxó'tka taho'*, a fallen hollow tree (7: 8). *ina taho'*, "the sun falls," sunset. *a'yaⁿ to'ho nañké'di*, the tree fell. *a'yaⁿ to'ho na'ñki úⁿna'xé*, I heard the tree fall. *taho' nékde'*, he lay down and slept. *aktaho' nékde'*, I lay down and slept. *aktaho' nékde' psi*, I lay down till night. *i'taho sahi'xyé*, you lay down so long.—*atoho'*, to fall on an object (*aya'toho*, *nka'toho*). *nya'toho*, I fall on you, or, I throw you down. *yañka'toho'*, he falls on me, you fall on me.—*ktaho'* (= *k=ka'n* (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'.—*maxi taini*, a chicken's gizzard. **ta^{ki}** or **takiyaⁿ**, the leg above the knee; his or her thighs (*i'taki*(*yaⁿ*'), *ntaki'*(*yaⁿ*')).

takohoⁿ, a prairie.—*Takohoⁿ yiñkiyaⁿ*, "Small Prairie," Avoyelles Prairie, Louisiana.

tako'tci', turning somersaults (25: 7) (*i'tako'tci*, *úñktako'tci*, *tako'tctu*, etc.).—*tako'téye*, to cause him to turn somersaults, or to turn over by taking hold of his legs (*tako'téihayé*, *tako'téihañké*). *tako'téhi'yé*, did he cause you to turn somersaults? *tako'téyañké'*, I cause to turn somersaults.

tax.—*dúkta'x*, (he) scared them off (28: 31). *yaⁿxkidú'kta'x*, (he) scares off for me (28: 32).

tax, tux.—*taxta'xwedi'* or *tuxtu'xwedi'*, to make a series of hollow or drumming sounds (*taxta'xweha'yedi'*, *taxta'xweha'ñ-*

kedí').—*tata'xédi'*, *ani' tata'xédi'*, the gentle patter of rain.—*to'xuxédi'*, to make the sound heard when one hits on a board with the end of a pencil, etc. (*to'xuxayé'di*, *to'xuxhañké'di*).—*táda'xédi'*, to make the sound heard when a horse walks on hard but unfrozen ground. *e'taxkiye'* (8: 29).

taxoxka' or **taxoxkayaⁿ**, his or her ribs; a rib (*i'taxoxka*(*yaⁿ*'), *ña'xoxka'*(*yaⁿ*')).

taxpa'.—*taxpa' ptçasi'*, 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." *ptçasi* means "flat."

taxpadi' or **taxpadiyaⁿ**, the temples of any one (*i'taxpadi'*(*yaⁿ*'), *ntaxpadi'*(*yaⁿ*')).

ta'ma, a beaver.—*tamahi'* (= *tama*+*ahi*), a beaver skin.

tami', to work, to busy oneself.—*ata'mini*, to work (1: 1) (*aya'tamini*, *nka'tamini*; *ata'mitu'*, *aya'tamitu'*, *nka'tamitu'*, or, better, *nka'uti*). *yañka'wati' kiké'*, *nkata'mini*, I work although I am sick. *atamini iñkxi*, he always works. *nkatamini iñkxi*, I always work. *yata'mitu' kikiñé'pixti' nkiñthé' étañkon'*, I like your working (for yourselves), so I am working too (5: 2). *yata'mitu'*, you work for yourselves (5: 2).—*ta'mino'ni'*, to dress himself or herself (*hita'mino'ni'*, *nkata'mino'ni'*). *ita'mini*, he was dressed in (30: 3). *ita'mino'ye*, she dressed her (26: 36, 37). (Also 9: 7, 15; p. 166: 18, 19, 20.)

tamoki', a worm, worms.

tando', her younger brother (*i'tando*, *ú'ñktando'*; *tandotu'*, *i'tandotu'*, *ú'ñktandotu'*).—*tando' a'kayaⁿ*, her youngest brother. *ta'ndo aka'*, her real or potential younger brother, including her father's brother's son, if younger than she (*yita'ndo aka'*, *úñkta'ndo aka'*; voc., *tando' aka'*).—*ta'ndo noxti'*, her real or potential elder brother, including her father's brother's son, if older than she (*yita'ndo noxti'*, *úñkta'ndo noxti'*; voc., *tando' noxti'*). (Also 13: 1; 26: 6, 8, 37, 73, 77; 28: 224, 233, 237.)

Ta'něks (in composition), Biloxi.—*Ta'něks aⁿya^o* (Bj., M.) or *Taněks*

hayãdo' (Bk.), a Biloxi man (as distinguished from a woman). *Ta'nëks a'nyã'*, or *Ta'nëks a'nyadi'* (Bj., M.), or *Ta'nëks hayãdi'* (Bk.), the Biloxi people, a Biloxi person. *Ta'nëks hanyã dede'*, or *Ta'nëks hanyã ade'*, the Biloxi language. *Ta'nëks hanyã ade' ãñka'de te'*, or *Tanë'ks hanyãdi' ade' nka'de te'* (M.), I wish to speak the Biloxi language. *Ta'nëks hanyãdi'*, he is a Biloxi. *Ta'nëks a'yanãya'di*, are you a Biloxi? *Ta'nëks nka'nyadi'*, I am a Biloxi. *Ta'nëks hanyãtu'*, they are Biloxi. *Ta'nëks a'yanãya'tu*, are you Biloxi? *Ta'nëks nka'nyãtu'*, we are Biloxi (i. e., men). *Ta'nëks a'xiti'*, a Biloxi woman, she is a Biloxi woman. *Tanëks a'nyaxti*, are you a Biloxi woman? *a'n*, *Tanëks nka'xiti*, yes, I am a Biloxi woman. *Tanëks a'nyaxtitu*, are you (pl.) Biloxi women? *Ta'nëks san'ya sinto'* (sic), he is a Biloxi boy. *Tanëks san'ya isin'to*, are you a Biloxi boy? *a'nha'*, *Tanëks san'ya ãñksin'to*, yes, I am a Biloxi boy (Bj., M.). *Tanëks san'ya sañki'*, she is a Biloxi girl. *Tanëks san'ya isa'ñki*, are you a Biloxi girl? *a'n*, *Tanëks san'ya ãñksa'ñki*, yes, I am a Biloxi girl. *Tanëks hanyãdi' yade'di*, do you speak the Biloxi language? *Tanëks hanyãdi' ade' nka'de'ni*, I do not speak the Biloxi language. *panã'* *Tanëksa hanyãtu'*, all the Biloxi people. *Tanëks san'ya ta'nyã'*, a Biloxi village (Bj., M.).

ta'ni, du. of *xëhe*, they two sit (p. 119: 7).—*toho'xk no'npã ta'ni a'man'ki' ko tcti' xë* (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 *xëhe*, they sit (p. 119: 12; p. 141: 14). *ta'a'nt*, they sat (28: 31). *toho'xk ta'ani a'man'ki' ko tcti' xë* (w. sp.), the sitting horses are (all) red.

tao'ni', cry of the squealer duck (26: 91).

tao'ni'.—*ani' tao'ni'*, an overflow.

tãp, *tũp*, *tãwi*, *tãwë* (26: 63), to make a slapping, pattering, or popping sound.—*tũptãwe*, making a pattering sound with the feet (16: 15). *a'ni tãwë'di*, he made a popping or slapping sound in water (p. 159: 28). *a'ni tãwë-yë'di*, did you make a popping or slap-

ping sound in water? (p. 159: 29). *a'ni tãwë'ni'ke*, I make a popping or slapping sound in water (p. 159: 30).—*tãptãwe'di*, to make a popping, slapping, or pattering with the feet (*tãptãweyë'di*, *nãd'ptãwãñke'di*; *tãptãwetu*, *itãptãweyetu*, *nãd'ptãwãñketu*). *e'khiã'* *tãptãwe'di* *Tcë'tkanadi'*, and then the Rabbit made a pattering with his feet (2: 5).

tãpi'.—*tãk tãpi'*, the back of the hand. *tãpka*, flat, as a cap (cf. *xypka'*). *aku'e tãpka*, a cap ("a flat hat").

tãsi', or *tãsiã'*, the female breasts (*tãsi(yãn')*, *ã'ñkãsi(yãn')*).—*wak tãsi*, cow's milk.—*tãsi' pũdiã'*, the nipples (?), "the tip ends of the female breasts."

tãti'ko'ni', a knife used by the Biloxi women for fleshing a hide, by pulling toward the one holding it.

tã'wiã', on top of; upon; above; upper (as distinguished from *xwũhi*, lower).—*a'xu ta'wiã'*, upon the stone (p. 150: 1). *pa'hi' ta'wiã'*, a mustache ("hair above"). *tũcũ' ahi' ta'wiã'*, upper eyelids. *pãta'wiã'*, crown of the head. *ih'i yãpi' ta'wiã'*, the upper lip. *pũts tãwiã'*, the top of a round-topped hill or ridge. *ti tãwiã'*, upon the house.

tãyo', the cheek; the cheeks (of one person) (*tãyo*, *ã'ñkãta'yo*; *tãyotu'*, *tãyotu'*, *ã'ñkãta'yotu'*) (cf. *yo*).—*tãyo' dũseyë'*, to make a clapping sound by slapping the cheek.

tã, large.—*ason' ta'n ãnda'hi hande'txyã'*, he (the Bear) was seeking a large brier patch (2: 4). *ha'me ta'n on'ni nka'ti' na'*, I dwell in a large bent tree (2: 11). *A'xu tana*, "Big Rock," Boyce, Rapides Parish, La. *ta'n'xti*, very large. "*ason' ta'n'xti nkti' na'*," *ëha'n kide'di*, "I dwell in a very large brier patch," said he and went home (2: 2).—*nitãni'* or *nita'ni*, large. *ti' nitãni'*, the house is large. *aku'e nitãni'*, the hat is large. *ifõho' ko nitãni' xë* (w. sp.), the log is large. *ayipã' nitãni' xë* (m. sp.), your head is large. *a'sna' nita'ni*, large ducks (of all species). *psdehi' nitãni'*, a butcher knife. *nita'nixti* (= *nitãni* + *xti*) or *nita'xti nita'xti'*, very large, too large, stout (the opposite of *snda'hi*). *nita'nixti kidusni'*,

it is too large for him to hold. *nitan'xti ka'ndu'sni*, it is too large for me to hold. *ti' nitan'xti*, the house is very large.—*nitata'ni*, each one (is) large, (large in the plural). *a'yipatu' nitata'ni xyě* (m. sp.), your heads are large *e'we yu'ke' pa nitata'ni xyěxo'* (m. sp.), their heads are large. *úñka'patu' nitata'ni xyě* (m. sp.), our heads are large.—*nitan'yan'*, large. *ani' nitan'yan'*, the ocean. *akúds ti nitan'yan'*, a big store. *intka nitan'yan'*, "big star," the morning star.—*nitan'yě'*, to enlarge (*nitan'hayě'*, *nitan'húñkě'*). *tpě' nitan'yě'*, to enlarge a hole.—*kínitan'xti*, to be too large for him. *i'kínitan'xti*, too large for you. *ya'ñkínitan'xti*, too large for me. *akue' kínitan'xti*, the hat is too large for him. *akue' i'kínitan'xti*, the hat is too large for you. *akue' ya'ñkínitan'xti*, the hat is too large for me. *do'xpě naské' kínitan'xti*, the coat is too large for him. *waxi kínitan'xti*, the shoes are too large for him. (Also 10: 3, 15, 33; 18: 4; 19: 11; 26: 69; 28: 81; 29: 36; p. 118: 8; p. 166: 23, 24.)

ta², a town, village.—*taⁿ e'di ka'wak ya'tcě*, what is the town's name? (Bk.). (Also p. 122: 15, 21.)—*tan'yan'* or *taan'*, a town or village (D., *oto'we*, *to'wan*; G., Kw., Os., *ta'wan*; K., *ta'man*). *tan'yan' xan' ko tcurwa'*, where is the village? (Also p. 121: 11.) *Tunica tan'yan'*, "Tunica town," Marksville. *tan'yan'*, "Village," Alexandria, Rapides Parish, La. (p. 122: 22). *tan'yan' nku'di*, I have come from Alexandria. *Ta an' nitan'yan'*, "Big town," New Orleans, La. *tan'yi'ñkiyan'* (*tan'yan' + yi'ñki*), "Small village," (1) Lecompte, Rapides Parish, La.; (2) Cheneyville, Avoyelles Parish, La. (p. 122: 15, 21, 22).—*Tan'yi'ñkiyan' ti' tćna'ni ko' et'í'ke na'*, *Ba'yusyan'*, there are as many houses in Lecompte as there are in Bunkie. *Tan'yan' ha'nyat' tćna'ni ko' Tan'yi'ñkiyan' ha'nyat' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *Tan'yi'ñkiyan' k'inhin' yan'tcedé' Lamó'ri tcehe'dan'*, how far is it from Lecompte to Lamourie? *Tan'yi'ñkiyan' nku'di*, I have come from Lecompte. *Tan'yi'ñkiyan' na'ñkiwa'yan'*, toward Lecompte.

ta².—*tan'hin'*, to run (*i'tan'hin'*, *úñktan'hin'*, *taxtu'* (3d pl.), *i'taxtu*, *úñkta'xtu*) (G., *tan'çin*). *an'ya tan'hin' yande' a'yěhú'n'ni*, do you know the running man? *úñktan'hin' he'detu*, we have finished running. Imperatives: to a child, *tan'hin'*; man to man, *tan'hin'takta'*; man to woman, *tan'hin'tki*; woman to man, *tan'hin'taté'*; woman to woman, *tan'hin'tki'*. *hama'ñk tan'hin'*, to run on the ground. *ita'x pi'hedi'din*, you (pl.) ought to run. *tan'hin' xa*, he can run (but he will not at present: w. sp.). *tan'hin' de' xa*, he can run away (but he will not: w. sp.). *tan'hin' yan'*, he is running. *tan'hin'xti' kide'*, running very swiftly he went homeward (3: 15, 16). *tan'hin' kide'di Tcě'tkana'*, the Rabbit ran homeward (3: 24). *an'ya nonpa' tan'hin' ha'maki nkyěho'n'ni*, I know the two running men. *toho'xk tan'hin' ko kde'xi*, or, *kdexi' xě* (w. sp.), the running horse is spotted. *toho'xk nonpa' tan'hin' ama'ñki ko kdexi' xě*, or, *toho'xk nonpa' tan'hin' ha'maki kdexi' xě* (w. sp.), the two running horses are spotted. *anya'di tan'hin' newa'yan'*, toward the running man. *anya' tan'hin' ande'dě nkyěho'n'ni*, I know this running man. *anya' tan'hin' ande'yan' nkyěho'n'ni*, I know that running man. *tcaktan'hin-handedan'*, where is the running animate object? *intka tan'hin'*, "a running star," a meteor. *tan'hin' někde'*, he was running a long time. *tan'hin' někde'psi*, he was running till night. *yadustan' tan'x sin'hinyan'*, "where the running wagon stands," a railroad station.—*a'tan'hin'*, to run on something (*aya'tan'hin'*, *nka'tan'hin'*). *i'toho a'tan'hin'*, he ran on a log.—*ha'tan'hin'* (pl.), they run. *an'ya ha'tan'hin' a'mañki' ko nkyěho'n'ni*, I know the running men. *toho'xk ha'tan'hin' a'mañki' ko kdexi' xě* (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.)

ta².—*ta'sahi'* (= *tan' + sahi*), "raw *tan'*, raw melon," a muskmelon. *ta'sa' tohi'* (= *ta'sahi' + tohi*), "green muskmelon," a cucumber, cucumbers. *tan'tani'*, the "large *tan'*," a pumpkin or

squash. This seems to be better Biloxi than *antani*, which was also given as the word for pumpkin. *anta' aho'ni*, "has a rind," the crook-necked squash or kershaw.

taⁿiⁿhē.—*taⁿiⁿhēxti'*, very tight or tightly. *duni' taⁿiⁿhēxti'*, to roll up very tightly, as a bundle.

taⁿiⁿhiⁿ, the back (cf. *das*).—*akidi taⁿiⁿhiⁿ toⁿxka*, "broken backed insect," the buffalo bug. *taⁿiⁿyu'hiyaⁿ*, his or her spine. *taⁿiⁿhudi'*, the spine; his or her spine. *ti taⁿiⁿhudi*, "the backbone of a house," the ridgepole.

taⁿñki (28: 6), **tañk** (26: 86), **tañkiyaⁿ**, his real or potential elder sister, including his father's brother's daughter older than himself (*yata'ñkiyaⁿ*, *nta'ñkiyaⁿ*) (18: 7). *ta'ñk'id*, your sister (20: 30). *tañkixti'*, his full sister (20: 3).—*tañkxo'hiyaⁿ*, his real or potential elder sister, including his father's brother's daughter older than himself (*ya'tañkxo'hiyaⁿ*, *ntañkxo'hiyaⁿ*; voc., *ta'ñkxohi'*).—*tañgda'wiyaⁿ*, all his sisters. *i'tañgda'wiyaⁿ*, all thy or your sisters. *añkta'ngdawiyaⁿ*, all my sisters.—*tañka'ka* (= *tañka* + *aka*?) or *tañka'kayaⁿ*, his younger sister (real or potential), including his father's brother's daughter younger than himself (*yi'tañkaka* (*yaⁿ*), *añktañka'ka* (*yaⁿ*); voc., *tañkaka'*).—*ta'ñke topi'* (rare form), his younger sister.—*taⁿ'ska* or *taⁿskayaⁿ*, her real or potential younger sister, including her father's brother's daughter, if younger than she (*yitaⁿ'ska* (*yaⁿ*) *á'ñktaⁿ'ska* (*yaⁿ*); voc., *taⁿ'ska'*). (Also, 18: 7; 28: 48, 49, 50, 69, 222, 226, 248.)

taⁿni.—*táni'yaⁿ* (going), to be ahead (21: 9).—*taⁿ'nikiyaⁿ*, (the) first (one); may be intended for *ta'niñkiyaⁿ*, the first time. *taⁿ'nikiyaⁿ eyaⁿ'iñhiⁿ*, he was the first one to reach there. *taⁿ'nikiyaⁿ eyaⁿ'ayin'hiⁿ*, you were the first one to reach there. *taⁿ'nikiyaⁿ eyaⁿ'nkin'hiⁿ te'*, I wish to be the first one to reach there.—*ta'niñkiyaⁿ* (*tane-kyá*, G.), the first time; probably identical with *taⁿ'nikiyaⁿ*.—*kiton'ni*, to be the first to do anything; he is the first. *xki'ton'ni*, I am the first. *čdi' aⁿ'yadi si' naskēxti' kitoⁿ'ni de'knēčtuxa'*,

behold, a man with very long feet had already gone along (3: 2, 3). "*xki'ton'ni e'yaⁿ nkihiⁿ'xyo*," *uyi'hi ha'nde*, he was thinking continually, "I will get there first" (3: 4). *xkitoⁿ'ni te' nka'nde kikē'*, though I have been continually wishing to be the first one there, etc. (3: 7). *ki'táni*, he first (7: 1, 9). *yaⁿ'xkitoⁿ'ni*, to get there before me. *xkitoⁿ'ni te' nka'nde kikē'*, *tčima'na yaⁿ'xkitoⁿ'ni on'knē*, *čdi' čtuxa' Tč'łkanadi'*, The Rabbit said, they say, "Though I have been continually wishing to be the first one there, again had he already reached there before me" (3: 7, 8). *xki'ton'ni*, I first. (Also 9: 11; 10: 2, 3, 33, 41; 26: 48, 52; 28: 223; 31: 33.)

taⁿsi', grass.—*taⁿsi' toho'xka du'ti nē'*, the horse is (standing) eating grass. *taⁿsi' wa'k du'ti nē'*, the cow is (standing) eating grass. *taⁿ's uxwi'*, "dry grass," hay. *taⁿ'si mēñksoⁿ*, the short variety of broom grass, the *Andropogon macrourus* Michaux. *taⁿ'si sidi' mēñksoⁿ tū'ti tūdēxti'*, "the very tall variety of yellow broom grass." *taⁿ's psoⁿti'*, "sharp-pointed grass," a species of grass which bears yellow berries, found in central Louisiana, the nightshade (*Solanum nigrum* L., var. *villosum* Mill.). *taⁿ's psō'nd anaki'*, the yellow berries of the above. *taⁿ's in'tcayē'* (= *taⁿ'si + tcayē'*), a scythe. *taⁿ'sin'tcayē' ko pūtsayē'*, to sharpen a scythe.

taⁿta, panther (common term).—*taⁿ-ion*, panther (archaic). *taⁿta'hi*, panther skin (23: 83). *Taⁿtona'*, Ancient of Panthers (17: 3).

taⁿtka, peas.—*tu'tka yiñka'* or *taⁿtka yiñki*, "small peas," beans (5: 5) (Bj., M.).

Taⁿyosaⁿ, an Englishman.—*Taⁿyosaⁿ aⁿxti'*, an Englishwoman.

te, tē, a sign of desire (uninflected).—*hadhi' te ni'ki*, he does not wish to beg. *haya'dhi te ni'ki*, you do not wish to beg. *nka'dhi te ni'ki*, I do not wish to beg. *te'hāñkē te'*, I wish to kill him, her, or it. *aduti te*, or *aduti te hoⁿ*, he is hungry (*ayaduti te*, or *ayaduti te hoⁿ*, *nkaduti te*, or *nkaduti te hoⁿ*). *a'duti te xa*, he is still hungry. Before *dande*, *te* becomes *ta*; as, *a'duti ta' dandē'*, he will be hungry.—*ani' in te'*, he wished

(or wishes) to drink water. *akütxyi' on te'*, he wishes to write (*akütxyi' ayon' te'*, *akütxyi' nkon' te'*). *te'yě tě'*, he wished to kill him. *tehi'yě tě'*, did he wish to kill you? *kan'kon'ni' don'hi tě' dedi' ɛ'tu xa'*, as he wished to see the trap, he departed, they say (3: 15).—*ta*, to desire: used before the future sign, *dande'*. *a'duti ta' dande'*, he will desire to eat, he will be hungry (*aya'duti ta' dande'*, *nka'duti ta' dande'*).—*te'xti on'*, a sign of past desire (?): *a'duti te'xti on'*, he was hungry; *aya'duti te'xti on'*, you were hungry; *nka'duti te'xti on'*, I was hungry. [NOTE.—As *a'duti te'* means he is hungry (he wishes to eat), it is probable that *-xti on'* rather than *te'xti on'* is the past sign.—J. O. D.] (Also 7: 13; 9: 7; 10: 3, 21, 30; 12: 2; 20: 6; 21: 17, 26; 24: 4; 26: 50, 58, 59, 68; 28: 159, 161, 171, 183, 226, 228, 231, 237, 244, 253; 29: 1; 31: 12, 20, 21; p. 156: 3, 4, 5, 6, 7, 8.)

te, de, dē (7: 5), this, here, now.—*te'*, or *te'*, here (p. 167: 15). *te' a'nde*, he moves here, he is (still) here. *te' aya'nde*, you move here, you are (still) here. *te' nka'nde*, I move here, I am still here. *te' yu'kɛ'di*, they move here, they are (still) here. *te' i'yu'kɛ'di*, you (pl.) move here, are (still) here. *te' nyu'kɛ'di*, we move here, are (still) here. *to'hana'k te' yu'kɛ'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'hin de'*, this year (M.). *ny'i'nkado'di de' a'taxnizit'*, now is my grandson burnt severely (3: 26).—*tenani'*, *te'nani'*, this many; so many. *te'naska*, this large. *ka'wat de'tikē*, what is this?—*dehe'dan*, *te'he'dan*, this high, as high as this. *ti ne' ko ti dehe'dan*, that house is as high as this one. *ti nē' ko ti' tehe'dan*, that house is as high as this one.—*tema'nk-dē'* (=te+ma'nk-dē), this reclining or horizontal object. In this compound, *te* and *dē* seem to be identical in meaning (this).—*tewa'*, this way, in this direction. *tewa' hu' don'hi'*, come and look in this direction!—*tēk*, or *tek'i'*,

here. *tē'k han'yadi'*, he is a person who belongs here, an autochthon. (C., *ɛgeiha*; K., *yegaha*; Os., *ɛkaha*.) *te'k yan'ya'di*, you are an autochthon. *te'k nka'nyadi'*, I am an autochthon. *te'k han'ya'tu*, they are autochthons, they belong here. *te'k yan'ya'tu*, you (pl.) are autochthons. *te'k nka'nyatu'*, we are autochthons. *tē'k a'ntiti'*, she is an autochthon. *te'k an'yaxti'*, are you a (female) autochthon?—*dekandē'*, to have stayed here (*de'kaya'ndē*, *de'han'ka'ndē*).

te, te'di, to die, to be dead (*ite'di* (or *ite'di*), *ni'e'di* (or *unkte'di*): *tea'di* (3d, pl.), *ite'di*, *unktea'di*).—*ite' on'ni' nkihini' na*, I thought that you were dead. *ɛ'yan nkihini' yan'ka' te on'ma'nik'i'*, "there I reached when dead made-he-lay," he was already dead when I reached there. *to'hana' te'di*, he died yesterday. *te'di kinkna'ni*, he may die. *ayan' sin'hin nē' ko tedi xē*, or *ayan' sin'hin nē' ko tedi*, the standing tree is dead. *ayan' toho' te'di*, the fallen tree is dead. *te'di xyan'*, he must die. *te'tu xyan'*, they must die. *wite'di ko' ta' dande'*, he will die to-morrow. *anya' te'di*, the corpse of a man. *an'xti' te'di*, the corpse of a woman. *sin'to' te'di*, the corpse of a boy. *sa'nik'i' te'di*, the corpse of a girl. *te'di ha'nān*, he may be dead. *tedi' xyē*, he is (indeed) dead. *te'p'nik' un'kta' te'xkitu'*, my dog has been killed.—*tehin'xkiyē*, to kill himself (*tehin'yixkiyē*, *tehin'nik'xkiyē*).—*te'yē'*, to cause to die, to kill (*tehayē'*, *tehū'nik'ē'*: pl., *teyētū'*, they killed him; *tehayētū'*, ye killed him; *tehū'nik'ētū'*, we killed him). *teyē' hētū'*, *ani'sti' kika' nkyē'ho'ni na'*, they say that he killed him, it is uncertain (?); I do not know it. *te'hinyā' dande'*, I will kill thee. *te'hinyē'daha dande'*, I will kill you (pl.). *te'hu'nik'ē' na'ū'nikihini' xyē'ni a'nsapi' ya'nikiyā' man*, I wished to kill it, but I had no gun. *te'yē' na'wiyih'i'*, he wished that he could have killed it. *te'hayē' yina'wiyih'i'* (-yē slurred, the sentence being pronounced as if *te'ha yina'wiyih'i'*), did you wish to kill him (though you failed)? *te'hin'ki na'wiyih'i' ha'nān*, given instead of *te'ya'nikē' na'wiyih'i' ha'nān*, perhaps he wished to kill me (or, did he wish to kill me?). *te'yē' tě'*, he wished to

kill him (2: 24). *tēhi'yē tē*, did he wish to kill you? *tē'hūñkē tē*, I wish to kill him, her, or it. *tē'hin'yē kē ima'ñki xyo'*, I will kill you as you recline. *tē'hūñkē ma'ñki xyo'*, I will kill him as he reclines. *tē'yē ko'* (conveys the idea of waiting for him to kill it), when he kills it. *tē'ya xo'*, he will kill it (a contingency: as, a horse that is trespassing, if not removed); but, *tēya' dandē*, he will kill it, he is going to kill it (at the proper time, when he gets ready, as a hog in the pen). *Djīm tēu'ñki kta' tē'yē*, he killed Jim's dog. *tēu'ñki ita' tē'yē*, he killed your dog. *tēu'ñkē ññkta' tē'yē*, he killed my dog. *a'teyē*, a murderer.—*tē'kiyē*, to kill another's property (*tēha'kiyē*, *tēha'xkiyē*). *tēu'ñki tēyan'xkiyē*, he killed my dog. *tēu'ñki tēhi'kiyē*, he killed your dog.—*kūte'ni*, not dead. *kūte'ni ha'nde*, to be still alive. *itēni hiya'nde*, you are still alive. *ūñkte'ni nka'nde*, I am still alive, I still live. *kūta'ni yūkē'di*, they are still alive. *ita'ni yayuke'*, you (pl.) are still alive. *ūñkta'ni nyuke'*, we are still alive. *kūteni' handē* was given as meaning, he is not dead yet.—*ta'hi*, to reach or to have reached death. *ta'hi yan'xa*, he has almost reached death, he is almost dead. *ūñkta'hi yan'xa*, I am almost dead. *ta'hi yan' inhin' ka'*, when his time to die came. *ita'hi yan' inhin' ko*, when your time to die comes. *ūñkta'hi yan' inhin' ko*, when my time to die comes. (8: 19, 22, 29; 10: 12, 15, 19, 20, 22; 11: 4, 5; 13: 2; 16: 1, 2, 4; 20: 6, 44; 21: 1, 15, 17, 18, 20, 22, 30, 32, 35, 37; 23: 8; 24: 9, 11, 13; 26: 56; 27: 16, 19, 28; 28: 33, 44, 46, 48, 58, 59, 68, 74, 195, 196, 198, 202, 205, 210, 231, 234, 236, 237, 238; 31: 15; p. 118: 5, 6, 7, 11, 12, 13, 14, 15; p. 155: 30, 31; p. 156: 1, 2, 3, 4, 31, 32.)

tē'ñk.—*tē'ñkayē*, ivory-billed woodpecker (15: 10). (It has a white bill, stays in swamps, and its note is "Tē-ink! Tē'ñk! Tē'ñk!")

Tē'ksi, Texas.

tēnaxi', *tēna'x* (6: 20), or *tēnaxiya'*, a friend: his, or her friend (1: 1) (*i'tēnaxiya'*, *ū'ñktēnaxiya'*).—*nkūtē'naxi'*, he is my friend. *ē'kitē'naxi'*, is he your friend? *ewandē tēnaxi'*, he

is his friend. *toho'xk i'ñku na'n'ni nika'n' yan'tēna'xi da'nde*, as I have given you a horse, will you be a friend to me? *toho'xk iñku'di ko'*, *yan'tēna'xi da'nde*, if I give you a horse, will you be a friend to me? *tēna'xē*, O friend (1: 10). *tēnaxi'*, O friend (2: 6; 4: 1). *tēna'xēdi'*, O friend (2: 15).—*kūtēna'xi*, to be friends (to each other). *kūtēna'xtuxa'*, they had been friends (in the past) (2: 1). *nka'kūtēna'xi nyu'kē on'xa*, we had been friends (long ago). **tē'tcayudi'**, the white bay. The Biloxi used a tea made from the bark and leaves as a sudorific.

ti, a house.—*ti nē' ko sa'n' xē* (w. sp.), the house is white. *ti' no'pa' xa'xa ma'ñki ko tēti' xē* (w. sp.), the two (standing) houses are red. B. and M. gave the following, which they said was used when the object was seen by the one addressed: *ti nē' ko sa'n' tēdi'hanū'n'*, the house is white; but Bk. said that this was not plain to him, *tēdi* seeming to mean "it is dead." *ti' ko tēka'ka' nēdi'*, where is the (standing) house? *ti nē' yan' kowo'hi tēhē'dan'*, how high is that house? *ti' xyapka'*, an Indian lodge or tent of any sort, i. e., the Winnebago style of (low) tent or a Sibley (high) tent (3: 1). *ti sa'n' no'pa' ama'ñki ko ka'wa tūpē'ta ti'*, whose are those two white houses? *ti sa'n' yi, hi'*, white houses. *nkti' yan'xkiha'taxni'*, my house was burnt. *ti' kōhi'*, the house is high. *ti' nūtanī'* (or, *nūtan-xiti*), the house is large. *ti' yiñki'*, the house is small. *ti' a'tckaya'n'* (= *ati atckaya'n'*), near the house. *ti' kwia'yan'* (= *ati kwia'yan'*), under the house. *in-ska' ti kwia'yan' xē' nañki'*, the skunk is sitting under the house. *nkti' yan' nko'n'ni, pixti' xye'ni, yan'xkiha'taxni'*, I made a very good house for myself, but it was burnt (5: 5). *nkti' yan'xkiha'taxni'*, my house was burnt. *ti tahi'*, "many houses," a plantation (i. e., a sugar or cotton plantation, such as are common in Louisiana, etc.). *ti' sa'han'yan'*, "strong house," a jail. *ti ta'wiyān'*, a house top. *ti ta'n' inhudi'*, "the backbone of a house," the ridge of a roof. *ti u'xkū'nī'*, a floor. *ti a'xē-he'*, a doorknob. *ti a'tkicugō'nī'*, a

lock. *ti a'iktugoni' tpe'*, a keyhole. *ti' in'pa'xonni'*, a key (the *in-* is the instrumental prefix: *tpa'xonni'* may be intended for *dupa'xonni'*, 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). *šipsohe'*, 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 *an'kati'* my house (near by), or, I dwell in it; *atitw'* (?), their house (?), or, they dwell in it (?); *aya'titw'* (?), your (pl.) house, or, you dwell in it (?); *nka'titw'*, or *an'ka'titw'*, our house (near by), or, we dwell in it. "*ason' tan'xti nkati' na'*," *šha'w' kide'di*, "I dwell in a large brier patch," said he and went home (2: 2). *ati' kiha'taxni'*, his house was burnt. *ati' san' ne'yan'*, the house is white (used when the house is not seen by the one addressed). *ati' kusidže'toue*, the house is full of smoke. *watchu'ye ati'*, a sugar refinery. *ati' šixiti'*, far from the house. *ati' a'tekoyan'*, near the house. *ati' ta'wiyān*, on top of the house. *ati' kwia'yan*, under the house. *ati' ilka'yan*, within the house. *ati' ndosan'hin*, on this side of the house. *ati' e'usan'hin'yan*, on the other side of or beyond the house. *ati' aduhi'*, "house fence," the wall or walls of a house or yard (?) [probably refers to a fence or wall around a house or yard]. *ati' atkse'*, the roof of a house [perhaps this should be *ati' atikse'* (see *atikse'*)]. *ati' hioki'*, a room in a house. *ti'hin' yo'kš*, back room (28: 155), other room (29: 26). *tin'hinyoki'*, room at the side (8: 20). *a'ti xyapka'*, or *ti xyapka*, a tent; an ordinary skin tent, such as was common among the Dakota, Omaha, Ponca, Kansa, etc.; a low tent, such as the Winnebago used. *atiyan'*, a house in the distance. *nkatiyan'*, my house, if far. *hati'*, a collection of houses (?). *hati' ki'naxadi' ma'ŋki' ko san' xš* (w. sp.), the scattered houses are (all) white. *udak stugon' hatio'ni*, "a light that has a house over it," a lantern. (Also 10: 8, 20; 12: 1, 2, 4; 16: 7; 19: 1, 3, 4, 9, 14, 18, 21; 25: 3;

p. 117: 17, 18; p. 118: 1, 2, 3, 4.)—*kti' ha'nde on'*, or *kti'hand on'* (3: 1), to have dwelt in long ago, to have lived long ago, he lived long ago. *iti' aya'nde on'*, you lived long ago. *nkti'hin' nka'nde on'*, I lived long ago (*kti'yuke' on'*, *iti' ya'yuke' on'*, *nkti'hin' nyuke' on'*).

ti.—*du'ti*, to eat (*š'duti*, *ndu'ti*). *sin'fo' in'ksiyof' du'ti ha'nde*, the boy continued eating the meat (he was still eating it—no attitude specified). *sin'fo' in'ksiyof' du'ti na'ŋki*, the boy sat (or, was) eating the meat. *toho'xka aye'ki du'ti ne'*, the horse stands (or is) eating the corn (given him). *toho'xka aye'ki du'ti ha'nde*, the horse continues (or, is still) eating the corn. *toho'xka aye'ki du'ti na'*, the horse eats (or, ate) the corn (not given him; of his own accord). *ptčaskū'ni' du'ti na'ŋki*, "bread eating he sits," he is eating bread (*ptčaskū'ni' š'duti na'ŋki*, *ptčaskū'ni' ndu'ti na'ŋki*). *ptčaskū'ni' du'ti ha'maki*, they are eating bread (*ptčaskū'ni' š'duti aya'maki*, *ptčaskū'ni' ndu'ti nka'maki*). *in'ksiyof' ndu'ti na'ŋk nko'*, I was eating meat very long ago (years ago). *tan'si' wak du'ti ne'*, the cow is (standing) eating grass or hay. *ayē'k ma'xi ya'ŋki du'ti ne'*, the hen is eating corn. *kidu'ni'yan' ku ka'ni' duti' oxpa'*, when he gave him the young oxes, he devoured them at once (2: 8). *du't' kapi'ni*, had to eat. *xon'niyohi dudayi xohi*, "old one that eats crawfish," pelican.—*aduti'*, to eat (*aya'duti*, *nkaduti'*). *nkaduti' na'ŋki yan' kan' in'hin' ha'nde*, while I was eating, he was drinking. *š' ha'nde ma'ŋki yan' kan' nkaduti' na'ŋki na'*, while he was drinking, I was eating. *nkaduti' na'ŋkili' xye'ni ya'ŋka'ti*, I wished to (or, that I could) eat it, but I was sick. *aduti' on'knš*, he had already eaten. *aduti' te'*, "to-eat he-wishes," to be hungry (= *adutā te*) (*aya'duti te'*, *nka'duti te'* or *nka'duti te hon'*). *a'duti tš'xti on'*, he was hungry (*nka'duti tš'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'dutitw' te hon'*, we are hungry. *aya'dutitw' te hon'*, ye or you (pl.) are hungry. *a'dutitw' te hon'*,

they are hungry.—food: *aduti' ēṭuke' ko ndu'xni xa'na*, I have never eaten that sort of food (2: 21).—*a'dutūte'*, to be hungry (*aya'dutūte'*, *nka'dutūte'*). *nka'dutūte' xyē*, I am very hungry. *aduti' nūtko'ni*, "little eating," breakfast. *nka'dit o'ndi'*, I have been eating so long (7: 12, 13).—*adūton-di'*, he was eating a very long time (*aya'ditōndi'*, *nka'ditōndi'*, *aduxto'ndi'*, *aya'duxto'ndi'*, *nka'duxto'ndi'*).—*kadu-xni'*, not to eat it (*kaya'duxni'*, *ndu'xni*). *aduti' ēṭuke' ko ndu'xni 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'xni*, I do not eat (28: 138).—*a'diṭo'ni'*, *adūton'* (p. 142: 22), a table. *adiṭon' a'xkion'ni'*, a table cover.—*adudi'pxo'ni'* or *aduti do'pxo'ni'*, "sticks in the food," a table fork.—*katiti'*; *tcēmu'k katiti'*, said of a mouse's eating: see *xkē* [could this have been a misunderstanding: *tcēmu'k nka'duti'*, I eat a mouse?]. (Also 1: 2, 3; 2: 17; 8: 22, 23; 9: 2, 5, 6, 7; 10: 3; 11: 5, 6, 8, 9; 14: 10, 19, 23; 20: 12, 13, 43, 44, 47, 50; 22: 8, 9; 23: 5; 26: 2, 46, 49, 50, 51, 69; 28: 19, 35, 47, 71, 79, 142, 143, 145, 204; 29: 17, 21, 32; 31: 18.)

ti, all over (22: 7).—*nati*, all over (21: 33), only (entire) (23: 22), just (28: 58, 73, 119), barely (28: 115; p. 141: 17, 18, 19, 20), for nothing (8: 17).

tiam.—*tiamhin'*, the eyelashes.

tīdupi, **tīdū'p**, **tīdu'wi**, to alight (10: 11).—*tīdū'p*, (it) alighted on (28: 220, 223). *tīdu'wi*, he alights (10: 12). *tīdu'wiyānka'te'*, help me down (w. to m.) (15: 4). *tīduwiyē*, he helped her to get down or descend (15: 5). *tīdu'wiyānke'*, he helped me down. (Also 10: 14; 15: 3; 17: 16; 26: 7, 9, 10; 28: 100, 109, 123, 129, 135, 169.)

tike', heavy; a pound.—*ūke' so'nsa'*, one pound; *tike' no'npa'*, two pounds; *tike' tsē'pa*, one hundred pounds; *ūke' tsē-pi'ntcyā'*, one thousand pounds (19: 16; 28: 152).—*ūkeyē'*, to weigh an object (*tike'hayē'*, *tike'hūnke'*; *tīkeyētū'*, *tike'hayētū'*, *tike'hūnketū'*). *tike'hīnyā dandē'*, I will weigh you. *tike'yānka'*, weigh me! *tikehī'yānke'*, did you weigh me?

tikehī'yānka' da'nde, will you weigh me? *tike'yānka' dandē'*, he will weigh me.—*tike'dahayē'*, to weigh them (*tike'daha'-hayē'*, *tike'daha'hūnke'*). (Also 19: 16; 28: 152.) *tikēdhi'*, heavy(?). *añksapi tikēdhi*, "heavy gun," a musket.

tīki', **tēki'**, **tki**, **kūtki'**, used after adjectives: somewhat.—*xyepi'xti tiki'*, somewhat shallow. *skut'xti tiki'*, somewhat deep (Bk.). *asa'ntki*, somewhat white, whitish. *ayū'skatki'*, somewhat dust colored, roan. *tcūtki'*, reddish. *kcu'x-tēki'*, *kcu'ztki'*, sort of red, reddish (G.). *si'di tki'*, sort of yellow or brown (G.). *assa'nteki'*, sort of white, gray (G.). *yahē'da tiki' naxki'ya*, he ought to have made it better than that (p. 152: 3). *tcū'tkūtki'* (= *tcūtka'*), a sort of red.

tix.—*tixixyē'di*; *yā'ndiyā' xixiyē'di*, his heart beat or beats. *yā'ndiyā' tixixiyē'di*, your heart beat. *ūnkyā'ndiyā' tixixiyē'di*, my heart beat. *he kān' yā'ndiyā' tixixiyē' na'ūki Tē'kkanā'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25, 26).

tītksa'hi', a ceiling. (G. obtained for this, *ti kō'hia*.)

ti², note of sap sucker (28: 92).—*tīnka'*, sap sucker. *Tīnka'na*, Ancient of Sap Suckers (?) (28: 92).

ti²skā' or **ti²skaya²**, the back of the (or, of his or her) neck (*tīn'skā (yā'n)*, *ūnktin-skā (yā'n)*). (Also 17: 14.)—*tīnka'nā'* the jay.

tīn'tka'tck ayudi', the elm tree (?).

ti²wē.—*tīn'wētū*, they made a whirring sound (23: 19, 22).

tkā'nā, **tokonā'** (Bk.), peaches. *tkā'nā so'nsa'*, a peach (Bj., M.). *tkā'nā udi'*, a peach tree; peach trees. *tkā'nā xo'hi*, *tkā'nā xo'x*, "ancient peaches," apples. *tkā'nā xo'hi so'nsa'*, an apple. *tkā'nā xo'hi udi'*, an apple tree; apple trees. *tkā'nā xo'x sa'hi*, a raw apple. *tkā'nā xo'x to'hi*, a green apple.

tka²tcayudi' (= *tka²ntc + ayudi'*), the ash tree.

tko.—*tī tko' kowō'hi tcehē'dan'*, how high is this house?

tko², **dūko**, **dūko**, a whip; to whip.—*ūntkon'*, a whip. *ūntkon' dūseyē'*, to use a whip (*ūntkon' dūseyē'*, *ūntkon' dūseyē'*, *ūntkon' dūseyē'*). *nyintko'*, 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). *ontkon'*, the "cypress trout" or mud fish (?) (see o).

txa or *txya*, alone; only (= *dixya*).—*sa'ñki txa'*, there are or were none but girls, there were girls alone (no boys). *si'ño' txa'*, there are or were none but boys. *ksan'xa txa'*, all the brothers and sisters. *han'ya' in'tcya txa'*, (there were) none but old men, the ancients. *hama' ani'txa*, the earth is full of water (p. 140: 4). *aya' ani'txa*, the wood is full of water (p. 140: 5). *petiti' yusatxa'*, the fireplace is full of ashes (p. 140: 7). *txaxti*, alone (30: 4). *in'tcya* (or *-xa*), only he, he alone; *ayin'tcya*, only you; *nk'in'tcya*, only I, etc. (Also 21: 41; p. 157: 18.)

txitū'mi hayi', the horned owl.

txoki', a toadstool (28: 114, 119).

*txya*², an archaic ending, not used in modern Biloxi (= *di xya*²) (cf. *xa*, *txa*).—*On'ti yan' e'ya² hi' ason' tan' inda'hi hande'txya²*, when the Bear reached there he was seeking a large brier patch (2: 3, 4).—*txye*, an archaic ending not used in modern Biloxi. *ha'me tan' on' inda'hi ande' txye*, he was seeking the large bent tree aforesaid (2: 12, 13).

tmotcka', *tūmo'tcka*, *tūmo'tck*, a wildcat. *tmotckahi'* (= *tmotcka*+*ahi*), a wildcat skin. *tmotckahi' utuxpé'*, 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'hē'di*, *a'xkūto'hē'di*). *nyī'kūto'hē'di*, I hide from you. *ewande' yan'xkūto'hē'di*, he hides from me. *ayindi' yan'xkūto'hē'di*, 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 *tohanaḡa*², 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' xohi' i'dē'*, hail fell yesterday. *tohana'k smih'xti*, it was cold yesterday. *tohana'k mih'in'*, it was warm yesterday. *tohana'ka² an'ya hanti' ndon'hi*, I saw a sick man yesterday. *to'hanaḡa² an'xti tco'ki ndon'hon*, I saw (in the past) a lame woman yesterday. *tohana' e'waya²*, or *to'hane'waya²*, day before yesterday.

tohi.—*dūkto'hi*, to drive horses, hogs, poultry, etc., along (*i'dūkto'hi*, *ndūkto'hi*).

tohi' (9: 15), *to'hū* (14: 24), blue; green; hence, green, unripe, as fruit, etc.—*nate'i tohi'*, "blue cloud," clear sky.—*atiti'*, ripe, as fruit, etc.—*toxka'*, (1) gray ("a kind of blue"). *toho'xk ni' hine' ko' toxka' xē* (w. sp.), the walking horse is gray. *toho'xk nonpa' ni'ni a'maḡki' ko toxka' xē* (w. sp.), the two walking horses are gray. *toho'xk ha'kinini' a'maḡki' ko toxka' xē* (w. sp.), the walking horses are (all) gray. (2) generic, a fox. (3) a gray fox (25: 1, 5; 31: 15). *tox*, a fox (31: 17). *toxka' sidi'*, a yellow fox. *to'xka san'*, a "white" or silver fox.

toho', *toho* (28: 51), *taho* (18: 12), *toḡ*, to lie down, recline (single or completed act) (H., *xū'pi*). (*i'toho*, *axtoho'*: *teitu'* (?), *i'teitu'* (?), *dūktci'tu'* (?)). Imperatives: to child, *toho'*; man to man, *toho'takta'*; man to woman, *toho'tki*; woman to man, *toho'tate'*; woman to woman, *tohotki'*.—*an'ya nonpa' tci' ha'maki nkyēho'ni*, I know the two reclining men. *an'ya tci'di ama'ñki a'yēhān'ni*, do you know (all) the reclining men? *toho'xk toho' ma'ñki ko san' xē* (w. sp.), the reclining horse is white. *arsē'p hama' toho' ma'ñki ko kta'*, the ax lying on the ground is his. *mikon'ni toho' kta'ni*, the (reclining) hoe is not hers. *akua'-ya² toho'*, to lie down out of doors. *utoho'*, he lay in it (8: 2). *aya² 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'*, *ñkutoho'*). *an'ya toḡ ma'ñkē nkyēho'ni*, I know this reclining man. *an'ya toḡ ma'ñkiya² nkyēho'ni*, I know that re-

clining man.—*to'xmañki'*, to be reclining (3: 12) (*yato'hima'ñki*, *úñkto'xmañki'*; *tcitu'*; *hútcih'i'mañki*; *úñkcti'tu*). *ama'tox ma'ñki*, he is lying on the ground. *ítapaxiñ' to'xma'ñki*, he is lying on the floor. *ato'katoho' to'xma'ñki*, he is lying on the bed. *añ'ya to'xmañki' a'yěhúñ'ni*, do you know the reclining man?—*a'toho*, (1) to recline or lie down on something (*ya'toho* (or *aya'toho*), *nka'toho* (or *ú'ñkatoho'*)); (2) a mattress, a bed (cf. *yahi*). *ya'toho pi'hedi'din*, you ought to lie on it. *nka'toho he'detu*, we have finished lying on it. *nahin'čé' a'ohó* (= *nahin'čé' a'ohó*), the new moon. *ato'katoho'*, a bed. *a'tokatoho' to'xma'ñki*, he is lying on the bed.—*a'ohó pi'yě'*, to spread a comforter on a bed (*a'ohó pi'hayě'*, *a'ohó pi'hin'čé'*).—*i'toho*, a log. *i'toho a'kinini'*, he walked on a log. *i'toho a'tan'hin*, he ran on a log. *i'ohó ko nitani' xě* (w. sp.), the log is large. *ha'ítoho'*, log (p. 118: 8; p. 121: 13, 17). *i'ohó aya'inde'*, a foot log, i. e., a single log across a stream, instead of a bridge. *ha'ítoho'*, a log. *ha'ítoho' ko tca'kan-mañki'*, where is the log? *ha'ítoho' nonpa' 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 *tohoxka*, a horse.—*toho'xk súpi' sin'hin ne'di*, the black horse is standing. *toho'xk sin'hin ně' ko súpi' xě* (w. sp.), the standing horse is black. *toho'xk xě'he ně' ko' tci' xě* (w. sp.), the sitting horse is red. *toho'xk toho' ma'ñki ko san' xě* (w. sp.), the reclining horse is white. *toho'xk ni' hinc' ko toxka' xě* (w. sp.), the walking horse is gray. *toho'xk tan'hin ko kde'xi*, or *kdexi' xě* (w. sp.), the running horse is spotted. *toho'xk nonpa' xaxa' a'mañki' ko súpi' xě* (w. sp.), the two standing horses are black. *toho'xk nonpa' ta'ni a'mañki' ko tci' xě* (w. sp.), the two sitting horses are red. *toho'xk nonpa' tci'di a'mañki' ko san' xě* (w. sp.), the two reclining horses are white. *toho'xk nonpa' ni'ni a'mañki' ko toxka' xě* (w. sp.), the two walking horses are gray. *to-*

ho'xk nonpa' tan'hin a'mañki' ko (or, *tan'hin ha'maki*) *kdexi' xě* (w. sp.), the two running horses are spotted. *toho'xk xa'xaxa' a'mañki' ko san' xě* (w. sp.), the standing horses (all) are white. *toho'xk ta'aní a'mañki' ko tci' xě* (w. sp.), the sitting horses are (all) red. *toho'xk tci'di a'mañki' ko súpi' xě* (w. sp.), the reclining horses are (all) black. *toho'xk ha'kinini' a'mañki' ko toxka' xě* (w. sp.), the walking horses are (all) gray. *toho'xk ha'tan'hin a'mañki' ko kdexi' xě* (w. sp.), the running horses are (all) spotted. *toho'xk in'de'*, horse manure. *toho'xk xohomyě'*, to saddle a horse. *toho'xk si' kida'kúteke'*, to hopple a horse. *toho'xk mástúšěyě'*, to put the bridle on a horse. *toho'xk ma'ñki-yatu'*, a saddle girth. *toho'xk nonpa' da'ni ha ndon'daha'*, I saw two or three horses. *toho'xk ne kata*, whose horse is this? *toho'xk ne kta'*, this is his horse. *toho'xk ama'ñki i'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 i'ñkta' yan'xkisině'*, he stole my horse. *Sin'to' toho'xk kta kisině'*, he stole "Boy's" (Banks-ton Johnson's) horse. *toho'xk ayita' i'kisině'*, he stole your horse. *toho'xk i'ñkittu' yan'xkisině' tudaha'*, they stole our horses. *toho'xk ayi'tada'on i'kisinětu'*, they stole your (thy) horses. *toho'xk tada'on*, his or her horses. *toho'xk i'tada'on*, thy horses. *toho'xk i'ñktada'on*, my horses. *toho'xka' ko tćna'ni yuke'di*, how many horses are there? *toho'xka' du'ćekku'*, fetch the horse! *toho'xka' tohąna' i'dusi'*, did you get the horse yesterday? *aduhí' ndoson'hin toho'xka' sin'hin ne'di ndon'hí'*, I see (or, saw) the horse standing on this side of the fence. *tan'si' toho'xka du'ti ně'*, the horse is (standing) eating corn. *toho'xka' axěhe'*, to ride a horse. *toho'xk siyan' ahíyan'*, "horsefoot hide," the hoofs of a horse (Bk.). *toho'xk ti*, or *toho'xk ati*, "horse house," a stable. *toho'xk waxi'*, a horseshoe. *toho'xk waxi' on'ni'*, to make, or, he makes a horseshoe (*toho'xk waxi' ayon'ni*, to-

- ho'xk waxi' nko'ni*. *toho'xk waxi' on'di xyay'*, the horseshoe must be made. *toho'xk waxi' on' hedaw'*, the horseshoe has been made, or, it is finished. *toho'xk nixuxw' naské'*, "long-eared horse," a mule. (Also p. 118: 19, 20; p. 119: 1, 2.)
- tohoⁿ'k** (cry of the yellow-eyed duck) (20: 39).
- tohoⁿ'ni**.—*tohoⁿ'niyan'*, his or her real or potential son's wife, including the wives of his or her son's son, of his or her daughter's son, of any other male descendant, of his real or potential brother's or sister's son, grandson, etc. (*yatohoⁿ'niyan'*, *úñktohoⁿ'niyan'*; voc., *tohoⁿ'ni*).—*tohoⁿ' noxti'*, his or her father-in-law (*ya'tohoⁿ noxti'*, *ú'ñktohoⁿ noxti'*; voc., *tohoⁿ' noxti'*).
- to'hu**, **to'hí**.—*tohoⁿ'ni*, bamboo. *a'su tohoⁿ'ni*, (26: 53), *a'su to'hí* (28: 38), bamboo brier. *tohu'di*, rattan vine (26: 66). *to'hu sú'pka*, black rattan vine (28: 22).
- toke**.—*tokexti'*, calm, no breeze stirring.
- to'xti** (?).—*ita' odi' to'xti* (*ita*, déer; *odi*, to shoot; *to'xti* (?)).
- topa'**, four, four times, in four places.—*toho'xk topa' ko xkuku' on'daha' dandé'*, I will give four horses to each (man). *a'kikúñé' topa' iñkta'*, I have four geese (5: 7) (*tetopa* or *detopa*). *nko'w' topa'*, I did it four times. *pitato' ntcu' topa'*, I put the cotton in four places. *ohúto'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'yan' topi'*, a young (unmarried) man. *a'xti topi'*, an unmarried woman, a virgin. *ado'pi' yuke' yan'ka'*, several young ones (turkeys half grown; also boys and girls of about 17 or 18). *ado'p xohi'*, "old young" (people about 20 years old). *an'xti dopi' yí'ñki*, a girl of 14. *an'xti dopi'*, a girl of 16. *nahim'le' atopi'* (or *nahim'le' adopi'*), new moon. (Also 8: 6; 14: 24; 26: 35; 27: 1; 28: 39.)
- totosi'**, hard.—*yek totosí'*, a species of blue corn.
- towe**.—*kitoweyé'*, to barter, exchange, swap, trade (*kitowehayé'*, *kitowehiñké'*: *kitoweyétu'*, *kitowehayétu'*, *kitowehiñktu'* (we swap, or let us swap). *kitowehi'ñkehe' detu'*, we have swapped (finished act). *kitowehañke na*, I did trade. *waxi' kitowehiñkitu' xé*, let us swap shoes.—*Towedí'* (1: 1), a Frenchman. *To'we ha'xti'*, a French woman. *ani' kyá on'ni'k nka'kétu'*, *édi' Towe' ya'nde*, "let us dig a well," said the (moving) Frenchman (1: 5). *Toweyan'* (= *towe*+*yaⁿ*), the Frenchman, referring to one supposed to be elsewhere (9: 12). *ekaw' Toweyan' eyan' hi*, then the (distant) Frenchman arrived there (1: 14). *To'we nauxi'ya*, "Frenchman's Sunday," New Year's Day.
- towé**, to fill.—*dí'xtowé*, he filled to the top (10: 2). *naté' danyé'*, he filled half full (10: 2). *dé'xtowe*, full of them (19: 5, 6, 8). *dé'xtowé*, full of them (p. 153: 23; p. 166: 25, 26, 27). *nihon'kan' ani' towéyé'*, he filled the cup with water (p. 166: 28). *nihon'kan' ani' to'waye*, did you fill the cup with water? (p. 166: 29). *nihon'kan' ani' to'wan'ké'*, I filled the cup with water (p. 166: 30). *pe'titi yusi dé'towe*, the fireplace is full of ashes (p. 140: 6). *kúxwi' dé'towe*, it is full of coffee (p. 140: 8). *pan'hiw' son'pxi dé'towe*, the bag or sack is full of flour (p. 140: 9).
- towe**.—*to'wé hupé'*, to shoot a hole through (with an arrow) (*i'towé yutpé'*, *nto'wé úñk'utpé'*).
- toⁿ**.—*ton' úni'*, pus; watery or liquid matter in a sore. *ton* is identical with the D., *ton*, matter, pus; *úni'* denotes the material (cf. *aniⁿ'ni*, watery). *apa'xton'yé'*, to make pus ooze from a sore.
- toⁿ'xka'**, humped, broken (backed) (17: 14).—*akidi tam'hiw' ton'xka*, "broken backed insect," the buffalo bug.
- toⁿ'ni** or **toⁿ'niyaⁿ**, his or her father's real or potential elder sister (*yitoⁿ'ni* (*yan'*), *úñktoⁿ'ni* (*yan'*); voc., *ton'ni*).—*ton'ni aka'* or *ton'niyan' aka*, his or her father's real or potential younger sister (*yitoⁿ'ni* (*yan'*) *aka'*, *úñktoⁿ'ni* (*yan'*) *aka'*; voc., *ton'ni' aka'*).—*to'ndiyayⁿ*, 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'ndiyān*, *ūñkto'ndiyān*; voc., *yīñki'*).

tpaⁿhiⁿ, any soft part of the body.—*ayi'tpaⁿhiⁿ* or *ayitpaⁿhiⁿyan*, the hypogastric and iliac regions. *nixuxwi'tpaⁿhiⁿ*, "the soft part of the ear," the ear lobe. *ptcūⁿ ahudi'tpaⁿhiⁿ*, "the soft bone of the nose," the nasal septum. *tpě*, *tūpě'* (28: 207, 208, 210), (1) any natural orifice in the human body.—*nixu'xti'tpě'*, the meatus auditorius. *hi'tēi'tpě'*, the anus. *ptcūⁿtpě'*, the nostrils.—(2) an artificial orifice: *añksap'tpě'*, a gun muzzle; *añksa'wīn'nixuxwi'tpě'*, a gun's touchhole.—*kīdutpě'*, to make a hole for another—mode not specified (*ya'kīdutpě'*, *a'xkīdutpě'*). *ikīdutpě'*, he . . . for thee (you). *i'ñkīdutpě'*, I . . . for thee (you). *yaⁿ'xkīdutpě'*, he . . . for me. *hiyan'xkīdutpě'*, thou (you) . . . for me.—*datpě'*, to bite a hole through. *dasě' datpě'*, to bite a hole through an object (*i'dasě' i'datpě'*, *ndasě' ndatpě'*).—*natpě'*, to make a hole through with the foot. (1) *asi' natpě'*, to break a hole through ice, etc., with the foot (*aya'si' i'natpě'*, *nka'si' ūⁿnatpě'*; pl., *asi' na'tpētū'*, *aya'si' i'natpētū'*, *nka'si' ūⁿna'tpētū'*). (2) *naxtē' natpě'*, to make a hole through an object by kicking (*i'naxtē' i'natpě'*, *ūⁿnaxtē' ūⁿnatpě'*; pl., *naxtē' natpētū'*, *i'naxtē' i'natpētū'*, *ūⁿna'txē' ūⁿna'tpētū'*).—*ukpě'*, to make a hole through by pressure (*yukpě'*, *ūñkukpě'*).—*hutpě'*; *mīkōⁿ'ni' kōⁿ' hutpě'*, to dig with a hoe (*mīkōⁿ'ni' ayōⁿ' yutpě'*, *mīkōⁿ'ni' nkoⁿ' ūñkūtupě'*). *maxawōⁿ'ni' kōⁿ' hutpě'*, to dig with a spade (*māxawōⁿ'ni' ayōⁿ' yutpě'*, *maxawōⁿ'ni' nkoⁿ' ūñkūtupě'*). *dusa' hutpě'*, to tear a hole through. *duksasādi' hutpě'*, to cut a hole through with a knife. *ūñksapikōⁿ' ōdi' hutpě'*, to cut a hole through with an ax. *u'tūpě'*, hole (16: 8). *ama' tūpě'*, *amaⁿ' tūpě'*, hole in ground (21: 26; 27: 7, 10).—*okpě'*, any artificial opening in the human body. *nixuxw' okpě'*, the places where the ears have been bored for wearing earrings. *ptcūⁿ' ahudi'tpaⁿhiⁿ' okpě'*, the perforation of the septum of the nose. (Also 28: 124, 171, 176.)

tsi'pa, one hundred.—*tsi'pa soⁿsa'xēhē*, "one sitting on one hundred," one hundred and one. *tsi'pa noⁿpa'xēhē*, one hundred and two. *tsi'pa o'hi*, one hundred and ten. *tsi'pa o'hi soⁿsa'xēhē*, "one sitting on one hundred and ten," one hundred and eleven. *tsi'pa o'hi noⁿpa'xēhē*, "two sitting on one hundred and ten," one hundred and twelve. *tsi'pa o'hi dana'xēhē*, one hundred and thirteen. *tsi'pa o'hi topa'xēhē*, one hundred and fourteen. *tsi'pa o'hi ksa'xēhē*, one hundred and fifteen. *tsi'pa o'hi noⁿpa'*, one hundred and twenty. *tsi'pa o'hi noⁿpa' soⁿsa'xēhē*, one hundred and twenty-one. *tsi'pa o'hi da'ni*, one hundred and thirty. *tsi'pa o'hi da'ni soⁿsa'xēhē*, one hundred and thirty-one. *tsi'pa noⁿpa'*, two hundred. *tsi'pa noⁿpa' soⁿsa'xēhē*, two hundred and one. *tsi'pa noⁿpa' noⁿpa'xēhē*, two hundred and two. *tsi'pa noⁿpa' o'hi*, two hundred and ten. *tsi'pa noⁿpa' o'hi soⁿsa'xēhē*, two hundred and eleven. *tsi'pa noⁿpa' o'hi noⁿpa'xēhē*, two hundred and twelve. *tsi'pa noⁿpa' o'hi noⁿpa'*, two hundred and twenty. *tsi'pa noⁿpa' o'hi noⁿpa' soⁿsa'xēhē*, two hundred and twenty-one. *tsi'pa noⁿpa' o'hi da'ni*, two hundred and thirty. *tsi'pa dani'*, three hundred. *tsi'pa dani' soⁿsa'xēhē*, three hundred and one. *tsi'pa dani' noⁿpa'xēhē*, three hundred and two. *tsi'pa dani' o'hi*, three hundred and ten. *tsi'pa dani' o'hi soⁿsa'xēhē*, three hundred and eleven. *tsi'pa dani' o'hi noⁿpa'xēhē*, three hundred and twelve. *tsi'pa dani' o'hi noⁿpa'*, three hundred and twenty. *tsi'pa dani' o'hi noⁿpa' soⁿsa'xēhē*, three hundred and twenty-one. *tsi'pa dani' o'hi dani'*, three hundred and thirty. *tsi'pa topa'*, four hundred. *tsi'pa ksani'* or *tsipa ksaⁿ*, five hundred. *tsi'pa akūxpe'*, six hundred. *tsi'pa naⁿ'pahudi'*, seven hundred. *tsi'pa danhudi'*, eight hundred. *tsi'pa tckanē'*, nine hundred. *tsi'pimicya'* (*tsipa+iⁿicya*), "old man hundred," one thousand. *tsi'pimicya' soⁿsa'xēhē*, one thousand and one. *tsi'pimicya' o'hi soⁿsa'xēhē*, one thousand and eleven.

tspaⁿ.—*atspaⁿ'hi*, to stick or adhere to an object. *atspaⁿ'hi kle' kaⁿ*, he stuck

to it when he hit it (1:11). *naxtē' kaⁿ atspanⁿ/hi*, when he kicked it he stuck to it (1:12). *atspanⁿ/tspahi'*, to stick or adhere here and there, to be sticky or gummy. (G. gave this as, *hadespa-pahi*.)—*a'tspanⁿyē* to cause one object to adhere or stick to another; to glue or paste one object on another (*atspanⁿhayē*, *atspanⁿhūñkē*).

-tu, usual pl. ending of verbs and nouns. Used when the act or acts were seen by the speaker. *utawu'*, they (went and) sat in it (while I was looking). *hi* and sometimes *ki* and *ti* are changed to *x* before this ending.

tū, here (p. 167: 11, 12, 13, 14).

tūdē', long, tall, as a person (*i'tūdē*, *ū'ñkātūdē'*).—*iⁿsu' tūdē'*, "long teeth," canine teeth (= *iⁿsu psūti*). *siñto' tūdē' dandē'*, the boy will be tall. *tohoxka' tūdē'*, the horse is high (cf. *naskē'*, *kohi*). *tū'ti tūdēxti'*, very tall. *tansi sidi mēñksoⁿ tūti tūdēxti*, "the very tall variety of yellow broom grass."—*tūdaxpē'*, a perch (fish).—*du'tididi'* (masc. verb); *asaⁿ/hin du'tididi'*, to stretch the arms straight out horizontally (*i'dutididi'*, *ndu'tididi'*; *du'tiditu'*, *i'dutiditu'*, *ndu'tiditu'*).—*du'tidixan'* (fem. verb); *asaⁿ/hin du'tidixan'*, to stretch the arms straight out horizontally (*i'dutidixan'*, *ndu'tidixan'*).

tu'di (17: 9), root, stump.—*tudiyāⁿ*, a stump (cf. *udi'*), hence, the base of an object. *iⁿsu tu'diyāⁿ*, the roots of teeth. *asaⁿ/hin tudiyāⁿ spewayāⁿ*, his right arm above the elbow. *asaⁿ/hin tudiyāⁿ kas-kani'*, his left arm above the elbow. *tudiyāⁿ ka' ndu'ti xyā'*, let me eat the roots (1:2). *aye'kiyāⁿ tudiyāⁿ kē duti-tcu' tca'yē*, he dug around the corn and pulled it all up by the roots (1:3). *ayitūt*, stump (14:26). (Also 21:19.)—*atuti'*, the large root (with a white interior) of a thorny vine. The Biloxi used to grind the root and use the meal as food. The meal made from this root was called *atuti' nūpxi'*.

tūdūdūhe.—*tū'dūdūhe'di*, to shiver, as with the cold (*i'tūdūdūhe'di*, *ntū'dūdūhe'di*); subsequently given thus: to have the ague (*tū'dūdūhayē'di*, *tū'dūdūhāñkē'di*).—*tū'dūdūhē' (-di?)*, to have dart-

ing pains. *mañkūdūhē on tyi*, "medicine for darting pains in the chest."

tūhe', thunder; the Thunder Being (28: 1, 257).—*tūhe' naxē' yihī'*, he thought that he heard (it) thunder. *tū'he handē'*, it still thunders. (Also p. 118: 7.) *tūhe'di*, it thunders.

tuka', that way; in that direction.—*tuka' doñhi'*, look that way!

tū'kama'goⁿni or tūkmagoⁿni, to go underneath.—*ninduxpē tūkamagoⁿni*, "going under the trousers," drawers. *doxpē tūkmagoⁿni*, "under cloth or dress," a skirt or petticoat.

tukaⁿni, tukani' (28: 1); generic: his or her mother's brother. *ya'tukanⁿni*, thy uncle. *ū'ñktukanⁿni* (Bj., M.), *nka'-tukanⁿni* (Bk.), my uncle (*tukanⁿniⁿtu'*, *ya'tukanⁿniⁿtu'*, *ū'ñktukanⁿniⁿtu'* (Bj., M.), or *nka'tukanⁿniⁿtu'* (Bk.)).—*tukanⁿni aka'*, his or her real or potential mother's younger brother (*yatukanⁿni aka'*, *ūñktukanⁿni aka'*; voc., *tukanⁿni aka'*).—*tukanⁿni noxti'*, his or her real or potential mother's elder brother (*yatukanⁿni noxti'*, *ūñktukanⁿni noxti'*; voc., *tukanⁿni noxti'*). (Also 22: 2, 3, 6, 8, 9; 26: 39, 62; 28: 20, 34, 52, 55, 64, 80, 222, 229.)

tūkixyē'.—*yaka' kux tūkixyē'*, to rest the face on the palm of the hand (*yaka'-kux i'tūkixyē'*, *yaka' kux ū'ñkātū'kixyē'*). *yaka' kux tūkixyē' nañki'*, he is (i. e., sits) resting his face on the palm of his hand.

Tūkpa', Atakapa. *Tūkpa' haⁿyadi'*, the Atakapa people, an Indian tribe of Louisiana.

tūkpē'.—*tūkpē' ondi'*, she changed into it (14: 27, 29; 16: 2, 10; 22: 2; 26: 92).

tū'ksiki or tūksikiyaⁿ, his real or potential sister's son, applicable to his father's brother's daughter's son, if the mother is older than himself (*itū'ksiki'* (26: 58; 28: 12) *yitū'ksiki* (*yaⁿ*) *ūñktū'ksiki* (*yaⁿ*); voc., *tūksiki'*).—*tū'ksiki aka'*, his real or potential younger sister's son, including the son of his father's brother's daughter younger than himself (*yitū'ksiki aka'*, *ūñktū'ksiki aka'*). (Also 17: 3, 7, 11, 16.)

tuksiⁿ, the armpits (*i'tuksiⁿ*, *ntuksiⁿ*).

tūxkiķē'.—*e'tūxkiķē'*, it makes no difference (14: 17, 21).

Tuni'cka (in composition), Tunica.—*Tuni'cka anyadi'*, or *Tuni'cka hany'a'*, a Tunica, the Tunica people. *Tuni'cka han'xi'*, a Tunica woman (Bj., M.). *Tuni'cka ta'nyan'*, "Tunica town," Marksville, Avoyelles Parish, La.

tũpe'ta.—*kawa tũpe'ta*, whose (p. 136:16).

tũpi', **tũwi'** (p. 139: 4, 5), a pail or bucket.—*tũpi' nitani'*, "large bucket," a tub.

tũpo', (it) burst (26: 42) (cf. *po.*)

tũsi.—*tũsiyě'*, to pull another backward (*tũsi'hayě'*, *tũsi'hũñkě'*) (cf. *si.*) *tũsi'hĩny'a' dande'*, I will pull you backward. When one already holds another, *duxtan tũsiyě'* is used; but if he grasps him at the moment of pulling him backward, *dusi tũsiyě'* is correct.

tũsũ'ñki or **tusũñkiya'**, his real or potential elder sister's daughter, including the daughter of his father's brother's daughter older than himself (*yitũsũ'ñki(yan)*, *ũ'ñktũsũ'ñki(yan)*; voc., *tũsũ'ñki'*) (cf. *tañki*).—*tũsũ'ñki aka'*, his real or potential younger sister's daughter, including the daughter of his father's brother's daughter younger than himself (*yitũsũ'ñki aka'*, *ũ'ñktũsũ'ñki aka'*).

tũtce', (it) touched it (28: 191).—*tũtce'di*, (it) touches her (20: 3). *tũtca'ya ni*, do not touch it (28: 189).

tũtcku', to spit, expectorate (*i'tũtcku'*, *ũ'ñkatũtcku'*; *tũtckutu'*, *i'tũtckutu'*, *ũ'ñkatũtckutu'*) (28: 134).—*tatckě'*, saliva.

tũtcũ' or **tũtcon'**, the eyes of one person; his or her eyes (*i'tũtcũn'*, *ũñka'tũtcũn'*; *tũtcũntu'*, *i'tũtcũntu'*, *ũñka'tũtcũntu'*).—*i'tũtcũn'hiñ san'hiñ'xa*, your eye on one side, one of your eyes. *ũ'ñkatũtcũn' kũsidě'towe*, my eyes are full of smoke. *ũ'ñkatũtcũn' iñspe'wa ne'di*, my right eye pains. *ũ'ñkatũtcũn' řa'skani'wa pahĩ'*, my left eye is sore. *tũtcũn' wiłwi'de'wanni'*, his eyes twitch often. *tũtcũn' pi'tspitsedi'*, to wink the eye(s). *tũtcũn' ahi'*, the eyelids. *tũtcũn' ahi' ta'wiyan*, the upper eyelids. *tũtcũn' ahi' xwũhi'*, the lower eyelids. *tũtcũn' san'*, the white part of the eye, the cornea. *tũtcũn' su' sũpi'*, "the black seed of the eye," the pupil. *tũtcũn' sũpka'*, the "dark part of the

eyes," the iris. *Onsi'x tũtcon'*, "Fish (?) eye," the Great Dipper. *Ta' tũtcon'*, "Deer eyes," two stars known to the Biloxi in Louisiana, sometimes called by them the "Buck eyes."—*tũtcon' ksepi'*, to be clear-sighted (*i'tũtcon' i'ksepi'*, *ũ'ñkatũtco'ñksepi'*).

tũtu'xka, **tũduxka**, **tũduxka'**, short (the ancient word; the modern form is *tũduxka* or *tuduxka*).—*a'yinaxtu' tũtu'xka*, your (pl.) hair is short. *nĩĩñsu' tuduxka'*, my teeth are short. *do'xpě tũdu'xka*, or *do'xp tũduxka'*, "short shirt," a man's shirt or a woman's sacque. *do'xpě tũdu'xka ni'ři'*, without a shirt, i. e., stripped to the waist (= *yoxa*).

tuwa.—*řokohě' tu'wa ři'di ne'di*, he was walking back and forth making a noise (8: 24).

tyi, **atixyi** or **tixyi**, medicine (see *xi*).—*tyi' kũpini' ku'di*, he gave bad medicine, i. e., for the purpose of killing a person. *popaxtyi*, "swelling medicine." *maq tũdĩdĩhě on tyi*, "medicine for darting pains in the chest." *amihon tixyi*, "fever medicine," a weed. *atixyi' kũxwi'*, "medicine coffee," tea. *tyi' nũpihi'*, "sweet-smelling medicine," a tall variety of clover, found in Louisiana. It differs from the following. *tyi' nũpihi' 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.

ũ, **u** + (14: 19), interjection Oh! (2: 19).

uda or **da.**—*udati'*, *uda'n*, 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' hoodě'*, the sunshines.—*udaki*, firelight. *uda'gayi* (= *udaki* + *hayi*?), "light all the time" (?). *peti udagayi*, firefly. *uda'k stũgonni'*, or *hadakstũgonni* (Bk.), "light made to stand up," a candle or lamp (Bj., M.). *uda'k stũgon ni' xwũdati'*, "light made-to-stand-up glass," a glass lamp. *uda'k stũgon' ha'tionni'*, "a light that has a house over it," a lantern. *xwũdati'*, light within doors, coming from outside; hence, window glass (?). *onđonhon' xwũdati'*, "to see

- with light from outside," window glass. *kxwádati'*, translucent (?), transparent (?) "the light comes through," "one can look through," hence, glass. *konicka' kxwádati'*, a glass bottle.
- udi'**, a stalk or trunk of a plant, etc. (cf. *tu'di*).—*aya^{n'} udi'*, the roots of trees, etc. *haata^{n'} tani' udi'*, a banana stalk. *ptá'a to udi'*, the cotton plant. *úñkòkò^{n'} udi'*, *yaníkisiyò^{n'} udi'*, a pipestem. *u'di mísk udi'*, the "fine" or "small wood tree," the pin oak or water oak (cf. *tcaxku*). *udi' mísk u' anaki'*, "the fruit of the pin oak," an acorn of the pin oak. *uti'*, mast, acorns (14: 19, 22).
- udu'**, a drum.—*u'dukte'* (= *udu' + kte'di*), to beat a drum (*u'du yakte'di*, *u'du xkte'di*). *u'dukte' 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 iua' da'nde*, will you boil the fish? *uwé'* (29: 14), *u'é'* (14: 7), *huwé'* (29: 16, 21, 32): *uwedi'*, stewed (28: 137, 138). *o hüwe'*, cooked fish (6: 15, 18). *u'a*, to stew (p. 143: 17, 22, 23). *ñku'a*, I stew (p. 144: 25). *kueni'*, not to boil or stew (*ku'yue'ni*, *nku'e'ni*). *o kueni'*, not to boil fish. *wax*, cooked (28: 204). *awahi*, to get cooked, to get done (14: 6, 7, 8, 9; 26: 69, 70). *awa'hiye*, she got it cooked (14: 6, 7). *toxpi' a'uwé' yan'xan'*, where is that stewed fox liver? (p. 167: 1). (Also 8: 19, 20, 23, 27; 9: 5.)
- ukañka'yi**, her vine (28: 179).
- uka'ñki**, **uka'x** (28: 85, 88, 180, 193), it caught on, it caught him.
- uke'**, to resemble some one a little (*yu'ke*, *nku'ke'*).—*nyu'ke*, I resemble you a little. *tyi nüpíhi ukahi*, "resembles sweet-smelling medicine," a species of clover.
- ukikiñge**, one half (p. 122: 20).—*uki'kiñgeyuke'di* or *te'na'ni nedi' ko uki'kiñge*, half as many. *tcá'naska nedi' ko ukikiñge*, half as large. *kcixka' nedi' ko tcá'naska uki'kiñge ko skané' e'naska na'*, this hog is half as large as that one. *teche'dan' nedi' ko uki'kiñge*, half as tall. *skuti' nedi' ko uki'kiñge*, it is half as deep. *ti né' ko kowo'hi ti ne'di uki'kiñge*, that house is half as high as this one
- kí'ñkiñke*, half (20: 11, 36). *pskikiñge*, 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. *akütxyi' uksa'ni hu'yaxkiye' na'úñkíhi'*, I hope that you will send me a letter very soon (4: 5). (cf. *ksaho'.*)
- ūx!**, pshal (29: 31).
- uxi.**—*dau'xitu hi na'uñkíhi'*, I wish that they would bite it off (p. 144: 9). *dauxi hi ñkíhi'*, I think that he ought to bite it off (p. 143: 32). (Also p. 143: 33; p. 144: 10, 11.)
- uxté'**, **oxté'** (28: 194), to make a fire, to camp.—*oxtetu*, they make a fire (22: 16). *pe'ti uxté'* or *petu'xte*, to make a fire (29: 28) (*pe'ti yuxté'*, *pe'ti nkuxté'*; *ux-tétu'*, *nkuxtétu'*). *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'tiñki'ntyakyuxté'*, did you make the fire for me? *pe'ti yan'xkyuxta'*, make the fire for me!—*kyuxténi'*; *pe'ti kyux-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.—*uxwon'* (= *uxwi + on'*), to have been dry. *do'di uxwon'*, his throat was dry, he was thirsty (*ido'di uxwon'*, *ndo'di uxwon'*; *doxtu' uxwon'*, *i'doxtu' uxwon'*, *ndoxtu' uxwon'*).
- umaⁿ**, to bathe.—*ñku'man'*, we bathe (10: 29). *uma'kidi'*, go and bathe! (male to female) (10: 31). *u'makté'*, go and bathe! (female to male) (10: 32).
- una** (?).—*kuna'tuni'*, there are not that many. *Tan'yan' ha'nya' te'na'ni ko'*

Taⁿyi'ñkiiyaⁿ haⁿya' e' kuna'tuni', there are not as many people in Lecompte as there are in Alexandria (p. 122: 22).

una'si, to parch, as corn (*yu'nasi, nku-nasi*). *una'shoⁿni'* (= *unasi + oⁿni*), to fry meat, etc. (*una'sayonⁿni, una'snkoⁿni*).—*taxpi' a'sune'yē yaⁿxaⁿ*, where is that fried fox liver? (p. 166: 32).

unaski'kī, (he) pressed her down in it (28: 203).

unatcī'ktcī, to dodge; evade a blow, missile, or person by dodging (*yu'natcī'ktcī, nku'natcī'ktcī*).—*unatcī'ktcīdī ha-kū'nūki*, when he dodged (the Bear) he (the Rabbit) escaped (got out from the hollow tree) (2: 27). *una'ktcī'ktcī*, he dodged about (16: 8).—*kyu'natcī'ktcī*, contraction from *kiya' unatcī'ktcī*, to dodge again.

uni', a plant of any kind (cf. *tcu*). *ptq'a'to uni'*, the cotton comes up.—*hauni'*, hominy made with lye, hulled or lyed corn. *ñka'oⁿ*, I make hominy (28: 228) (or from *oⁿ*).

unoxē' or **unoxwē'**, to live with him or her (*yu'noxē, nku'noxē*; pl., *u'noxētū, yu'noxētū, nku'noxētū*).—*in'yu'noxē*, I live with you. *ya'ñkunoxē*, he or you live(s) with me. *Tččtkana' kūrñkūr unoxē' ha'nde oⁿxa*, it used to be that the Rabbit lived with his grandmother. *nkūrnoxē' nka'nde oⁿxa*, I used to live (lit., be living) with her (long ago). *nkūrnoxē' nka'nde oⁿni*, I did live with her for some time. *nkūrnoxē' xa nka'nde*, I am still living with her. *tcūma'na kūrñkūrⁿyaⁿ unoxwē' a'nde oⁿxa'*, it used to be, long ago, that he was living with his grandmother.—*kuno-xēni'*, not to dwell or live with him or her (*ku'yuno'xēni, nku'xēni*).

upi', to be tired, weary (*ayu'pi, nku'pi*).

u'si, the sting of an insect.—*kaⁿx usi-naskē*, "bee-with-long-sting," a wasp.

usi'.—*wax usi'*, to put on overshoes (*wa'x yu'si, wa'x u'ñkusi'*). *ustē'*; *wax ustē'*, to put on shoes (*yu'stē, u'ñkustē*). *wax ustē' na'ñki jaⁿ'*, he is putting on his shoes (said if seen by the speaker).

usi²hi².—*usiⁿhiⁿyē'*; *ūnni' usiⁿhiⁿyē'*, to plunge (hot iron) into water (*usiⁿhiⁿ-hayē', usiⁿhiⁿke'*) (28: 210, 214).

ustiki'ustū'ki (16: 3), **ustū'ki** (28: 184), **ustaⁿx**, to set a perpendicular object

on something, to stand it up (*yustī ki', nkuⁿstī ki'*).—*itka'yaⁿ ustī ki'*, to set a perpendicular object in something. *sūⁿnitōⁿni' konha' aⁿya' oⁿni ustā'x kaⁿe'di, ani' kyū'hoⁿ ye'hikaⁿ*, he stood up a tar baby close to the well and left it there (1: 8).—*kyustki'* or *kyustāki* (6: 16), to set a perpendicular object on something for another person (*ya'kyustki* or *kyustāki, a'xkyustki, yi'kyustki*, I . . . for thee. *yaⁿxkyustki*, he . . . for me (preceded by *ewande*), you . . . for me (preceded by *ayindi*). *in^ki'nt-yakyu'stki*, you . . . for me (sic). *kūstū'ki*, set it down before him! (6: 6). (Also 24: 1; 29: 26.)

utcīne', to miss the mark in shooting (*yu'tcīnē, nku'tcīnē*) (20: 25) (cf. *tcūp*).

utcītepi', to kiss; to suck (*yu'tcītepi', nku'tcītepi'*).—*nyu'tcītepi' dande'*, I will kiss you. *nyu'tcītepi' te na'*, I wish to kiss you.

utcu'wī, borrow it (26: 78).

uti', a pigeon.

ū'tsa² or **ūtsa²**, hot.—*ū'tsanxti'*, very hot. *ma'sa ū'tsaⁿxti' ktedi'*, to hammer hot iron, as a blacksmith does. *ma'sa ū'tsaⁿxti' tci' oⁿni*, to make iron red hot.

uwusē'.—*u'wu'sēdī'*, to make a crunching sound, as by walking on ice or hard snow (*uwū'suyē'di, uwū'shūñkē'di; uwū'sctū, uwū'suyētū, uwū'shūñkētū*).

uyē', to leak (p. 139: 4, 5).

ūñkcti² saⁿyi', onions (5: 4).

u²ni', sign of continuous action (?) (cf. *oⁿ*).—*ina' hu wⁿni'*, the sun is coming. *da wⁿni'*, he is going. *ida wⁿni'*, are you going? *nda wⁿni'*, I am going. *oⁿ*, still on the way (22: 6).

ū²ni', or **ū²ni'yaⁿ**, a mother; his or her mother (*ayonⁿniyaⁿ, nkonⁿni'yaⁿ* (Bj., M.) or *nkūrni'* (Bk.)). *ūⁿni'*, O mother!—*ūⁿni'(yaⁿ) e' ande'* or *ūⁿni'(yaⁿ) e' nañ-kī'*, he or she has a mother. *ayonⁿni-(yaⁿ) e' ande'*, or *ayonⁿni(yaⁿ) e' nañkī'*, you have a mother. *nkonⁿni-(yaⁿ) e' ande'* or *nkonⁿni(yaⁿ) e' nañkī'*, I have a mother. *oⁿni'yaⁿ*, his mother (26: 72). *konⁿni'*, mother! (in address) (28: 139).—*oⁿnyuwo'*, my mother's elder sister (real or potential), literally, "my elder mother." Used by

both sexes. (Also 8: 11, 13, 18, 19, 21, 24, 27, 28; 28: 152, 158, 166, 179, 180, 192.)

-wa, -wa^a, -we, locative ending; toward, in that direction, into (cf. *wahe*); in *dowa, ewa, hewa, kowa, tewa*, perhaps *-wo* is an equivalent of *-wa*. *asonⁿwaⁿ*, into the briars (1: 20) (cf. *wahe*). *isa' we de'*, to rush madly into a dense thicket (*isa' i'we ide'*, *isa' unkuwe' nde'*).—*-wayaⁿ* (= *-wa*+*-yaⁿ*), locative ending; toward; in that direction. *pútsaya wayaⁿ*, "the sharp side," the edge of a knife.—*yawa'yaⁿ*, toward. *ayande'yu-wa'yaⁿ*, toward the place where you (are or) shall be (2: 29).—*wa'de*, toward. *awⁿxu wa'de* or *awⁿxu na'nkíwa'yaⁿ*, toward the stone. *ayaⁿ 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 yuké'di*, *e'wa i'yuké'di*, *e'wa nyuké'di*). *e'wa ka'nde han'ca' hanan'*, he was there, but (he has gone elsewhere). *e'wa yuké'di han'ca' hanan'*, they were there, but (they have gone elsewhere). (Also 14: 25; 17: 2; 28: 50, 169, 238.)

wa, very (14: 7).—*wa'adi*, very (27: 21). *wa'di*, always (7: 14, 15). *aya'dé wa'di*, you are always talking. *aya'duti wa'di*, you are always eating. *i'yaⁿte 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'yoⁿni'*, to go into or under, as a shed or pile of brush (*i'waha'yoⁿni*, 2d pers.). *wahetu'*, they went into (10: 13; 27: 8). *uwahetu'*, they went into (31: 31). *unka'wahe*, we went into (the water) (p. 152: 28). *ti kuwé'n (ti uwé')*, *ti ku-yuwe'ni*, *ti nkuwe'ni*, *ti kuwe'tuni'* (6: 16). *teak wahayoⁿni*, "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' ndé'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 w'dunahi'*, he faces the door. *ayé'wiyawⁿ*, the doorway, doorhole, as distinguished from the door itself (*ayewi*). *eye'wi dupaxi'* (used by men and boys) or *eye'wi dupaxkaⁿ* (used by females), open the door! *eye'wi kútské'yé*, to shut the door. *eye'wi kú'dák tóugⁿyé'*, 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*, *un'kwahé'di*; pl., *wahétu'*, *i'wahétu'*, *un'kwahétu'*) (cf. *wúhe*). *te'i-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'hañké'di'*).—*wahé-yé'*, to cause to cry out, as from fear or pain; to make cry, squall, squeak, etc., as a child or rat (*wahé'hayé'*, *wahé-hañké'*). *dasé' 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'dasé wahé'hayé'*, etc.). *wahé'hinyá' dandé'*, I will make you cry or squall. *wahé'hinyé*, 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'*, *wa'húñké'di'*). *asna 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' šiné'*, the snow melts. *wahu' skúli'cti'*, the snow is very deep. *tohana'k wahu'*, it snowed yesterday. *wite'di ko wahu' dandé'*, it will snow to-morrow. *psidé' wahu' ko nde'ni dandé'*, if it snows to-night, I shall not go. *wahu' nedí'*, 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. *tohana'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' idé' ko nde'ni dande'*, should it hail to-morrow, I shall not go. *wahu' xoxo'hi*, "ancient snows," hailstones.—*wahu' kúdéska'*, a snowbird.

wak, wax, waka, a cow, cows (derived from the Spanish word *vaca*); *waka* is also a contraction of *wakahi*, cowhide, rawhide (see *waka' tēdiyē' hīntētiya' tī'onyan'*).—*wa'k in'dé'*, cow manure. *tan'si' wak du'ti nē'*, the cow is (standing) eating grass or hay. *tohozka' wa'k yan' ndon'ho'*, I saw a horse and a cow. *wa'k son'sa in'ktá'*, I have a cow (5: 6, 7). *waka'ka'n kito'weyē'*, to swap cows. *adu-hi' ndosa'n'hin waka' nē' a'pxuye'di*, this cow on this side of the fence is apt (or, prone) to gore. *waka' ne ka'ta*, whose cow is this? *waka' ne in'ktá'*, this is my cow. *wax ta'hixti'*, or *waxtaxti*, to have many cattle—*wa'k indoke'*, a bull.—*wak teon'ikútsi'*, or *wak teúnikēsi* (Bk.), "castrated cattle" (?); oxen, steers (Bj., M.).—*wa'k yin'ki'*, "little cow," a calf.—*wakyo'* (= *waka + yo*), "cow meat," beef.—*wa'k ahí'*, a cowhide; leather (Bk.).—*wakhē'* (= *waka + ahe*), cow horns. *wakhē' niskodi'*, cowhorn spoon.—*wa'k tasi'*, milk.—*wa'k ta's onni'*, "to make milk," to milk a cow (*wak ta's ayon'ni*, *wak ta's nko'n'ni*; *wak ta's o'ntu'*, *wak ta's ayon'tu'*, *wak ta's nkontu'*).—*wak ta's atēn'ni'*, "milk grease," butter.—*wak ta's ptqaskún'ni'*, "milk bread," cheese.—*Waka' tēdiyē' hīntētiya' tī'onyan'*, "Place where the man who Reddened Rawhides Used-to-live," Bismarck, Rapides Parish, La.—*waxtea'nyadi'*, the name of a dark-skinned people who used to dwell on Red River, Louisiana, above Lecompte. If this is *wax tea'nyadi'* (*waka + tea'n* and *anyadi*), it may have a phallic reference, *waka* being cow; bull; *tea'n* = *teon'diti*, and *anyadi*, people.

wa'x, to hunt animals.—*waxni' epixti'*, very skillful in hunting the game. *wax de'* (= *waxni + dedi*), to go hunting (animals) (*wa'x yide'di*, *wa'x nde'di*). (Also 3: 2; 14: 2; 20: 9; 22: 1, 6, 11, 16; 26: 43, 69; 27: 1.)

waxé.—*waxēdi'*, the sound of hard rain, as distinguished from the pattering of gentle rain (= *ani' tata' xēdi'*).

waxi', **wax**, shoes.—*waxi' apa'stak on' heda'n'*, the shoe has (or, the shoes have) been patched. *waxi' pa'tētcu'di*, to pull off shoes. *wa'xi ma'yin'ni ipē'*, to wear holes in shoes by walking on the ground. *a'nksa waxi'*, "gun shoe," the butt of a gun. *wa'x yihixti*, many shoes, shoes. *wax usi'*, to put on overshoes. *wax ustē'*, to put on shoes. *wa'xi naskē'*, long boots. *wa'xa xa'pka*, "flat shoes," slippers. *waxta'bdeyē'*, overshoes.—*waxin'pstúgonni'* (= *waxi + pstúgonni'*), a metal awl, "that with which shoes are sewed." (See *pstú'ki*.) (Also 26: 44, 56; p. 120: 15, 16, 19, 20; p. 121: 2.)

waxka', soft (?).—*ayē'k wa'zka*, or *ye'k waxka'*, green corn. *tētcē'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).—*wata'ye*, (they) made her watch it (20: 8). *akidisti wata*, "watches a store," a clerk at a store. (Also 18: 14; 21: 21; 22: 5; 25: 2; 27: 21.)

we.—*we'yē'*, *coire*, to have sexual intercourse with one (*we'hayē'*, *wehēnkē'*; *we'heyēt'u'*, *we'hayēt'u'*, *we'hēnkēt'u'*). *we'hinyá' dandé'*, I will have intercourse with you.

wide.—*widwí'de wni'*, to be twitching often. *tútcún' widwí'de wni'*, his eyes twitch often (cf. *wáđē'*).

wihi', juice. That this is the meaning appears from Gatschet's word, "*wihia'*," juice (i. e., *wihiyán'*).—*waxtekwye wihí'*, "sweet liquid," molasses. *ahwihí'*, gravy; soup. *hawé'wihon'ni'*, gravy. *wiho'hañko'n'*, I got milk from it (26: 66). (Also p. 159: 31, 32, 33.)

wixka', light, not heavy (8: 9).—*wixkaxti'*, very light.

Witcina', Wichita. *Witcina' han'ya'*, the Wichita people.

witē', **wițe.**—*wite'di*, to-morrow. *wite'de'wa*, or *wite'di ewa'*, day after to-morrow. *wite'di ko zo'hi dandé'*, it will rain to-morrow. *wite'di ko wahu' dandé'*, it will snow to-morrow. *wite'di ko' imahin' dandé' naha'diyán'*, he will paddle (or row) the boat to-morrow. *wite'di ko' nka'da dandé'*, I will be on the way

thither to-morrow. *nde' hiṃ doṃ' hi xyo'*, *wite'di ko*, I will go to see you to-morrow. *wite'di ewa' ko yaṃhu'kañko'*, come to me day after to-morrow (man to man)! *wite'di ewa' ko yaṃ'daṃ'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'witexti'*, 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. *aṃya' kiyō'wo*, or *aṃya'di kiyō'wo*, another man. *aṃxti' kiyō'wo*, another woman. *kūde'sk kiyō'wo*, another bird. *siṃto' kiyō'wo*, another boy. *ayan'kiyo'wo*, another tree. *yaṃniksiyon' kiyō'wo*, another pipe. *tey'ñki kiyō'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'ñ-koṃyon'ni wo'*, are you married? (said by a male to a man). *yiṃkoṃ'ni wo'*, is he married? *yi'ñkadoṃ'ni wo'*, is she married? (said by a male). *ayaṃde'kan' e'tiṃṃyon'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). *ūñkūw'xiki*, I am ashamed (29: 36). *wixi'kiyē*, (the sun) made her ashamed (29: 39). *wū-xūki*, (she) was ashamed (30: 1).

wūda, to be hardly able to sit erect through weakness or sleepiness (*i'wūda*, *ūñkū'wūda'*). *yowada*, "body weak," to be weak.

wūde (cf. *ade'*, *wide*).—*awode'x*, sunshine. *nowūde'*, burnt bare.—*nowūde'hiyē*, to cause a piece of ground to be burnt bare (*nowūde'hayē*, *nowūde'hañkē*).—*wūdwūde'*, *wūdwūde'*, (28: 127, 153), lightning, (19: 12), lightning, to lighten. *wūdwūde'di*, it lightens.

wūhe, **wohē'** (22: 16), to bark, barking (cf. *wahe'*).—*wūhedī'*, to bark as a dog does.—*ohī'*, to bark or howl as a wolf does.

wūki.—*wūki'xti*, worthless (27: 1).

wu'xwē, the roar of falling water.

wūsi', **owūsi'**, all.—*isi' wūsi'*, the toes, (all) his or her toes. *tea'k owūsi'* (all) the fingers (of one person).

wūsse', the crackling noise of a breaking stick.—*wūsse'di* (7: 11) (in Opossum's song).

wūsta'hudī', the live oak, or *Quercus virens*.

-**ya'**, masculine ending of imperative of verbs in *-ye*.—*xēheya'* (m. sp.), hang it up! (*xēhe'kan*, w. sp.). *uxtu'wiya'*, turn it upside down (m. sp.)! *pstāgonya'*, put the cork in (m. sp.)! (Also 26: 51.)

yadēta.—*ya'tūtōṃ*, *yatuta'ōṃ*, or *yadēta'ōṃni'*, a vest. *ya'tūtōṃ patckē'*, to pull off a vest.

yahe', this.—*nka'kiyasī' xa na' yahe' ko*, this is what I always (or, usually) like (2: 10). *yahe'yaṃ kan*, away off (28: 127). *yahe'tu*, like this, in this manner (2: 22). *yahēde'*, now (Bk.). *yahēde' da'wo hu'kañko'*, come hither now! (Bj., M.). *skātī'yahēdi'*, it is this deep. *yaheya'*, or *yaheya'ōṃ*, in this or that manner.—*yahe'yaṃ*, to a distance. *yahe'yaṃ de' siṃ'hiṃxkan'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *Teč'tkanadi' koxta'*, *yahe'yaṃ kide' xē'hē*, 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'yē*, she took together (28: 194).—*hiṃa'hi* (she) made it grow on herself (26: 56). *hiṃya'hi* (he) put the skin on himself (31: 16).

yahi or **aya'hi**, a bedstead (cf. *toho'*). (Also 26: 40, 42; 29: 25.)

yahi^a.—*duyahin'*, to use a sieve, to sift (*i'duyahin'*, *ndu'yahin'*; pl., *du'yaxtu'*, *i'duyaxtu'*, *ndu'yaxtu'*). *ha'duihi*, to sift (G.). *ga'duihi*, I sift (G.).

yaka'kūx (cf. *yatka'*).—*yaka'kūx tū-kixyē'*, to rest the face on the palm of the hand.

yakida'mañkayī', "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'kxhu', lights, lungs (G.).

yaku.—yaku'di, to feed another (iya'kudi, nka'kudi; yakutu', iya'kutu', nka'kutu'). in'yaku' (±di), I fed you. iya'nkaku' (±di), he fed me, you fed me (distinguished by the pronoun preceding the verb): ewande, he; ayindi, you. ayi'ndi ko' iya'nkaku'yan' inkiya'nitepi', etc., when you entertained me, I liked your food very well, etc. (2: 22). nkaku'di, I fed him (28: 45). aku'xye na, let us feed him (p. 150: 22)! aku'd-ha, feeding (14: 8). aku'tudi, they fed him (28: 137).

-yaxa^B, feminine ending of certain verbs answering to the masculine ending -ye' (see du, xaye).—aduyaxaⁿ, to wrap a cord several times around an object. duaxaxaⁿ, to scratch.

yaxdoke.—yaxdo' ke'di, to snore (yaxdo' kaye'di, yaxdo' ha'nke'di).

ya'ma, ya'ma^B (21: 7; 23: 10, 13; p. 141: 35, 36; p. 142: 1, 2), no, nothing (masc.).—ya'ma, kadeni', no, it does not burn.—yamaⁿ (fem.), no. yamaⁿ, kudeni', no, it does not burn.—kiya'maⁿ, to have none, to be destitute of (iya'maⁿ, ya'nkiya'maⁿ; kiya'maⁿtu', iya'maⁿtu', ya'nkiya'maⁿtu'). te'hu'nke' na'au'kihi' xye'ni anksapi' ya'nkiya'maⁿ, I wished to kill it, but I had no gun. kaki'kiya'maⁿ, he has nothing at all.—yandi koyamaⁿ, to be destitute of sense.

yamaki', a mosquito, mosquitoes.—yamaki' yuke'di, are there mosquitoes (here)? yamaki' ni'ki, there are no mosquitoes (cf. akidi').

yandi, ya'ndiya^B, yanti, a heart; his or her heart (i'yandiyan', ankiya'ndiyan'). ankiya'ndiyan' u'xtixye'di, my heart beat (hard). he kan', ya'ndiyan' tixixye' na'nki Tce'tkana'di, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25, 26). teake' yanti', the "heart of the hand," the middle part of the palm.—yandi'hin', to think of him or it continually (i'yandi'hin', nyandi'hin'; yandixtu', i'yandixtu', nya'ndixtu'). hin'ya'ndihin', I think of you (=thee) (4: 6). ewande' yan'yandi'hin', he thinks of me. ayindi' yan'yandi'hin', thou (you) think of me. yandi'hindaha', he thinks of them (i'yandi'hindaha', nyandi'hindaha'; yandixtu'da-

ha', i'yandixtu'daha', nya'ndixtu'daha'). hin'ya'ndihin'daha', I think of you (pl.). hin'ya'ndixtu'daha', we think of you (pl.). ewande' yan'yandihin'daha', he thinks of us. e'we yuke' yan'yandixtu'daha', they think of us. ayindi' yan'yandihin'daha', thou thinkest of us. ayinxtu' yan'yandixtu'daha', you (pl.) think of us.—ya'ndi koyamaⁿ, to be destitute of sense. iya'ndi koyamaⁿ, have you no sense?—ya'ndi niki', to be without sense. iya'ndi niki', have you no sense?—kaya'ndini' or kaya'ndi niki', to be wanting in sense (kayaya'ndini' or kayaya'ndi niki', nya'ndini' or nya'ndi niki').—yandoye', to be sad (i'yandoye, ki'yandoye). hi'yandi'pi hi'usaⁿ, you are not satisfied, "your heart is not good" (6: 19). nki'yandi'pi hi'usaⁿ, I am not satisfied (6: 10, note). nki'yandi'pi, I am satisfied (6: 19).

yani', tobacco.—ya'ni dadé', to chew tobacco. ya'ni kuda'deni', not to chew tobacco.—yani'ksiyon' (=yani+ksi+on-ni), a pipe. ya'niksi'yon' sonsa', one pipe. ya'niksi'yon' nonpa', two pipes. ya'niksi'yon' na'teka, few pipes. ya'niksi'yon' yi'hi, many pipes. ya'niksi'yon' panan', all the pipes. ya'niksi'yon' ama'nki, some pipes are still there. ya'niksi'yon' teina'ni, some pipes. ya'niksi'yon' ni'ki, no pipe. ya'n ksoni', pipe (G.). ya'ni ksoni', tobacco pipe (G.). ya'ni kso'n'udi, pipestem (probably contraction from ksoni hudi) (G.). yani'ksiyon' udi', a pipestem.

yaoⁿni, yao^B (7: 10), to sing (iya'onni, nkiya'onni or nki'onni; yaontu', iya'on-tu, nkiya'on-tu).—aduhi' sanhin'yan' sinto' yaon'ni ne'inxae', did you hear that boy who is (stands) singing on the other side of the fence? yaon' spe', he knows how to sing. yonni', song (G.). yon'kode' ti' or yan'ko'de, "sing together house," a church. (Also 7: 10; 12: 3, 7; 14: 26; 17: 2, 7, 10, 15; 18: 15, 16, 17; 20: 9, 27; 21: 14; 23: 9, 12; 26: 62, 74; 28: 167, 213, 215, 232, 244, 246.)

yaskiya' under.—ti yaskiya', under the house (p. 139: 8).

ya'tce, yatce', or yatci', a name: his, her, or its name (i'yatce' (=hi'yatce' or hi-yatci), nya'tce' or nya'tci).—ka'wakya'tce' or ka'wakéhi' yatce', what is his, her, or

its name? *han'ya'di ka'wak ya'tcē* (Bk.), *anyadi' ka'wakēhi' yatcē'* or *han'yadi' kawa'kēhi' yatci'* (Bj., M.), what is the man's name? *a'xti ka'wak ya'tcē* (Bk.), what is the woman's name? *tcu'ñki ka'wak ya'tcē*, what is the dog's name? *tan e'di ka'wak ya'tcē*, what is the town's name? (Bk.) *ka'wakēhi' yatci'*, what is his, her, or its name? *han'yadi' kawa'kēhi' yatci'*, what is the man's name? *ka'wakēhi' yatci' kika'*, I wonder what his name is!—*yate on'ni* (= *yatecē + on'ni*), to "make a name," to call or name a person or object (*i'yate ayon'ni*, *yate nkon'ni*). *ka'wakēhi' yate on'ni*, what does he call it? *ētanīkē'hi yate nkon'ni*, I did call it thus. *ka'wakēhi' yate nkon'ni*, I call it nothing, I do not call it anything (sic). (Also 20: 41, 42, 46, 51, 52; 25: 5; p. 155: 22, 23, 24, 25, 26, 27, 28, 29.)

yata'na.—*yata'naxti'*, very soon (24: 9; 29: 17), in great haste (p. 166: 8, 9).

yate', all about (everywhere) (28: 37; p. 162: 14, 15, 16).

yatka', *yatkaya'*, *yatkin'*, his or her jaw (*i'yatka(ya'n)*, *nya'tka(ya'n)*; *ya'tkatu'*, *i'yatkatu'*, *nya'tkatu'*). (Also 17: 6.)—*yatkin' insudi'*, jaw teeth.—*yatka' psūti'*, "his sharp jaw," his chin (*i'yatka psūti'*, *nya'tka psūti'*).

ya', (1) a sign of the nominative (= *yandi*). *On'ti 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 kadē'ni xa ma'ñki?* is not the wood still burning? *On'ti yan'*, "He+ha < tēna'xēdi'," etc., the Bear said, "Halloo, O friend," etc. (2: 14, 15). *ēkan' To'we yan' eyan' hi*, then the (distant?) Frenchman arrived there (1: 14). *tca'naska nkyē-hon'ni ayan' yan'*, I do not know how large the tree is, I do not know the size of the tree. (2) A sign of the objective case: *wite'di ko imahim' dande' naha'di yan'*, he will paddle (or row) the boat to-morrow. *da'ni yan' tcudi'*, to lay or put a third (book, etc.) on a pile. *ta'ahi' ayatsi' yan' ānna'xē na'āñkīhi'*, I hope to hear that you have bought deerskins (4: 3). (Also 6: 16, 18; 7: 1, 2, 9, 12; 8: 6, 8.) (3) May be either nominative or objective: *ayo'hi yan'*, the

long lake. (4) Expressive of motion: *tan'hi'n yan'*, he is running. (5) When (?): *iya'ñkaku' yan'*, when (?) you fed me (2: 22). (6) A locative ending, in that place, place where; where; in some compounds, toward, unto. *Tan'yi'ñkiyan' ti' tēna'ni ko ēti'ke na'*, *Ba'yūsyān'*, there are as many houses in Lecompte as there are in Bunkie. Also in *atckayan'*, *eusan'hi'yan'*, *kwiayan'*, *mañkiwayan'*, *nañkiwayan'*, *ndosan'hi'yan'*, *ta-wiyan'*, *wayan'*, etc. (7) And (= and too?). *tohō'xk wak yan' ndon'hon'*, I saw a horse and a cow. *wa'k tohō'xk yan' ndon'hon'*, I saw a cow and a horse. *anyato' axti' yan' ndon'hon'*, I saw a man and a woman. *anyato' axti' yan' a'hi ha'maki*, a man and woman are coming. *tohō'xk wak yan' ndon'hon'*, I saw a horse and a cow. *anyato' a'xti yan' ndon'hon'*, I saw a man and a woman. *anyato' a'xti yan' a'hi ha'maki*, a man and woman are coming. *anyato' yihixti' axti' yan' yihixti' ndon'hon'daha'*, I saw the men and women.—*yan-*, *-yan*, *yanx* or *yanñk*, 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; *ayixtu 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; *ayixtu ko kuyan'yan'xtu'dahani'*, you (pl.) hate us.—*yan he'*, and (and too?) *anya'di axti' yan he'*, a man and a woman. *axti' anya'di yan he'*, a woman and a man. In the plural this becomes, *yan yihixti*, or *yan yihixti*. *anya'di yihixti axti' yan yihixti he'*, men and women. *axti' yihixti' anya'di yan yihixti he'*, women and men. *anyato' yihixti axti' yan yihixti' ndon'hon'daha'*, I saw the men and (the) women.—*yandi'*, the subject of an action; sign of the nominative. "*ani' kyā on'ni'knkākētū'*," *ēdi' Towē' ya'ndi*, "Let us dig a well," said the Frenchman (1: 5). *Ekikan' On'ti yandi' inskē'han' yahē'yan dē' sin'hi'xkan'*, etc., and then the Bear was much scared and went a great distance, and when he stopped

and stood (listening?) (2: 5). *On'ti ya'ndi o'xpa*, the Bear swallowed all (of the canes) (2: 9). *On'ti yandi' he'di*, the Bear said that which precedes (2: 10). *hě'di On'ti ya'ndi*, said the Bear (2: 16). *axo'g duni' da de'di On'ti ya'ndi*, the Bear went to gather young canes (2: 17, 23, 25).

yañka', when.—*ayi'hin yañka', nde on'kně*, I had already gone when you came. *e'yan nķin'hin' yañka', de on'kně*, he had already gone when I reached there. *e'yan nķin'hin' yañka' te on' mañki'*, he was (lay) already dead when I arrived there. *ihin' yañka', nķon' he'daně*, I had already made it (or done it) when he came. *ihin' yañka', ayon' he'daně*, you had already made (or done) it when he came. *ayi'hin yañka', nde' kně*, I went when (i. e., shortly after) you came.

—*yañka'*, while, during (cf. *ķan*). Follows the classifiers.—*ķu ne' yan'kan'*, while he was coming back; *yaķu' ne' yan'kan'*, while you were coming back; *nķu' ne' yan'kan'* (rather, *xku' ne' yan'kan'*), while I was coming back; *nde' ne' yan'kan' yaķu' hine'*, while I was going, you were coming back; *kte' hande' yan'kan' xku'*, while he was hitting, I was coming back. *kte'ni hande' yan'kan' nķihin'*, "he was not hitting while I came," I came before he hit him. *nķaduti' na'ñki yan'kan'*, *ini'hin ha'nde*, while I was eating (as I sat), he was (=continued) drinking. *i' hande' na'ñki yan'kan'*, *nķaduti' na'ñki na'*, while he was (=sat for some time) drinking, I was (=sat) eating (of my own accord).

yañki, *yañki* (27: 10), a female animal.—*nsa' yañki'*, a buffalo cow. *toho'xk ya'ñki*, a mare. *ma'xi ya'ñki*, a hen. *yañko'*, to treat (badly) (cf. *zak*).—*ěti-ķiyankon'*, you treated me so (6: 19). *ķideyañko'daha*, let us get ahead of one another (28: 170).

yañxa, almost.—*psiyan'xa*, almost night. *ksin'hin yan'xa*, almost evening. *na'pi yan'xa*, almost day. *ta'hi yan'xa*, he almost reached death. *đnķta'hi yan'xa*, I am (or, was) almost dead. *ķi'ũxaxa' yan'xa*, "almost noon," forenoon. (Also 17: 19, 24; 27: 2, 13; 28: 62.)

yañxa'.—*an'sudi on'yan'xa' ko tca'kan-nañki'*, where is the pine forest? *anse'wi yan'xa' ko tca'kan'mañki'* (sometimes shortened to *anse'wi yan'xa'?*), where is the ax? *spdehi' yan'xa' ko tca'kan'mañki'*, where is the knife? *mi-ķon'ni yan'xa' ko tca'kan'mañki'*, where is the hoe? *yañke'onni' yan'xa' ko tca'kan'mañki'*, where is the saw? *tohozka' yan'xa' tca'kan'nedi'*, where is the horse? *toho'xk kđěckũ'děđetatu' da'ni yuke' yan'xa'*, where are those three striped horses? (Also 27: 23; 28: 234.)

yañxi', the strong odor from a goat (cf. *yañsi'*).—*nto yañxi'*, the odor from a negro.

yañxtci.—*yan'xtci tca'ķonni'*, the diaphragm, or midriff.

yañni, to sleep (*iyā'ni*, *nķyan'ni* (= *đũ-ķyan'ni*)).—*ñki'yan'*, I sleep (7: 5, 6). *iyā'* you sleep (28: 95, 104, 113). *yan'někde'*, he was sleeping so long (7: 8). *ñkiyan'te*, I am sleepy (I desire to sleep?) (7: 12). *nķi'yan'ti'xti*, I (was) very sleepy (7: 13).—*yan'te*, he is sleepy, "he wishes to sleep" (*iyā'te'*, *nķiyan' te (han)*; *yan'tetu'*, *iyā'tetu'*, *nķiyan'tetu'*).—*yan'ti'xti*, he is very sleepy (*i'yan'ti'xti*, *nķi'yan'ti'xti*, *yan'tě'xtitu'*, *i'yan'tě'xtitu'*, *nķi'yan'tě'xtitu'*).—*ķaya'nāpi ni'*, he did not sleep till day (*ķiya'nāpi ni'*, *nķi'yan'ñkanāpi ni'*, *ķaya'nāpi ni'*, etc.).—*yan' ya'nāpi'*, he sleeps till day (*iyā' iya'nāpi*, *nķiyan'ñka'nāpi*, *yan'ya'nāpi*, *iyā' iya'nāpi*, *nķiyan'ñka'nāpi*).—*yan' nōn-pa'yan'*, "second sleep," Tuesday. *yan-da'ně*, "third sleep," Wednesday. *yan-topa'*, "sleep four," Thursday. *yan-ksan'yan'*, "sleep five times," Friday. (Also 9: 2; 14: 8, 11, 14.)

yañsi', having a strong odor, fishy, having a fishy odor (cf. *yañxi'*).—*yañsixti*, he smells very strong (29: 4). *iyā'sixti*, you smell very strong (29: 5, 7, 11).

yañska', a kidney; the kidneys.

yañtcede'.—*Ta'yi'ñkiyan' ķin'hin' yan'tcede' Lamo'ri tcehe'dan'*, how far is it from Lecompte to Lamourie?

—*yě*, one of the causative endings, 3d sing., of verbs, the 2d sing. being *-hayě*, and the 1st sing., *-hañķě*, *-hiñķě*, or *-hđũñķě*

(cf. *-di*, *-ni*, *-xan*). Examples: (3d) *hayiñk tcahyě*, *nañticiđohiyě*, *usiñhiñyě*; (2d) *hayiñk tcahayě*, *nañticiđohayě*, *usiñhiñhayě*; (1st) *hayiñk tcahãñkě*, *nañticiđohañkě*, *usiñhiñkě*.

ye^hi, edge of, close to (20: 38, 40).—*ye^hhiyaⁿ* (18: 7), *yeh^on* (28: 29), *ye^hhikan*, at the edge of, close to. *a^hni kyđ^hon ye^hhikan*, close to the well (1: 8). (Also 18: 11, 15; 26: 23, 40, 62, 73; 28: 11, 85, 89, 213; 29: 28.)

ye^hhoⁿ, **yě^hhoⁿni**, to know, recognize (cf. *yili*) (*iyě^hhoⁿni*, *ñkyě^hhoⁿni*; *yě^hhoⁿtu^h*, *iyě^hhoⁿtu^h*, *ñkyě^hhoⁿtu^h*).—*a^hya^h kaka^h ye^hhoⁿ te^h ha^hnde etuxa^h Te^htkanadi^h*, the Rabbit (for some time) had been wishing to know what sort of person this was (3: 3). *ñkcha^h*, I do not know (31: 19). *hiñ^hhiye^hhãⁿni*, I do not know you (p. 122: 8, 9, 10, 11.) At first Bj. and M. gave *a^hyě^hhãⁿni* as the 2d sing. of this verb, using it in ten sentences; but they subsequently gave *iyě^hhoⁿni*. They also gave *kayehonni* first, then *kiyehonni*, 2d sing. of the negative, *k̄yehonni*. *in^hyě^hhoⁿni*, I know you. *yañk̄yě^hhoⁿni*, do you know me? *yañk̄yě^hhãⁿ pi^hhedi^hdiñ*, he ought to know me. *ka^hhena^hn iyě^hhoⁿni* (in full, *ka^hhena^hni*, *iyě^hhoⁿni*), you know everything (5: 10).—*a^hyě^hhãⁿni*, given in ten sentences by Bj. and M. instead of *iyě^hhoⁿni*, do you know? *a^hya siñ^hhiñ ne a^hyě^hhãⁿni*, do you know the standing man? *a^hya xe^hhě na^hñki a^hyě^hhãⁿni*, do you know the sitting man? *a^hya to^hzmañki^h a^hyě^hhãⁿni*, do you know the reclining man? *a^hya ni^h hiñe^h a^hyě^hhãⁿni*, do you know the walking man? *a^hya tañ^hhiñ yande^h a^hyě^hhãⁿni*, do you know the running man? *a^hya xa^hxa ha^hmaki a^hyě^hhãⁿni*, do you know the standing men? *a^hya a^hxě^hhě ha^hmaki a^hyě^hhãⁿni*, do you know the sitting men? *a^hya te^hdi ama^hñki a^hyě^hhãⁿni*, do you know the reclining men? *a^hya ha^hkinini ama^hñki a^hyě^hhãⁿni*, do you know the walking men? *a^hya ha^htañ^hhiñ ama^hñki a^hyě^hhãⁿni*, do you know the running men?—*k̄yě^hhoⁿni^h*, not to know him, her, or it; to be ignorant of (*kiyě^hhoⁿni^h*, *ñkyě^hhoⁿni^h*; *k̄yě^hhoⁿtuni^h*, *kiyě^hhoⁿtuni^h*, *ñkyě^hhoⁿtuni^h*). *in^hyě^hhoⁿni^h*, I do not know you. *yañk̄yě^hhoⁿni^h*, don't you know me?

ñkyě^hhoⁿni na^h, I do not know him, her, or it (*na* attracts the accent). Earlier forms given by Bj. and M.: *kayě^hhoⁿni^h*, you do not know him; *kayě^hhoⁿtuni^h*, you (pl.) do not know him; *hiñ^hhiye^hhãⁿni^h*, I do not know you. *ku^hyañk̄yě^hhãⁿni^h*, don't you know me? *ku^hyañk̄yě^hhãⁿni tko^hhě*, you do not know me at all. *ka^hwa ñkyě^hhãⁿtuni^h naxo^h ñkañ^hya^hsa^hxtu hi^h*, when we were (or, lived as) Indians in the past, we knew nothing (5: 8).—*kakyi^hhãⁿtuni^h* (= *kawa* + *k̄yě^hhoⁿtuni^h*), they know nothing. *haya^hsahi^h yuk̄ě^hkakyi^hhãⁿtuni^h*, they who are (still?) Indians, know nothing.—*kih^hi^hyehon^hyě^h*, to teach him (*kih^hi^hyehon^hhayě^h*, *kih^hi^hyehon^hhãⁿñkě^h*). *kih^hi^hyehon^hhiyě^h*, he teaches you (sing.) (5: 9). *kih^hi^hyehon^hhiñyě^h*, I teach you (thee). *kih^hi^hyehon^hhiñyě^hdaha^h*, I teach you (pl.). *kih^hi^hyehon^hyañk̄ě^h*, you teach me. *kih^hi^hyehon^hyañk̄ě^htu^h*, you (pl.) teach me. *kih^hi^hyehon^hyě^hdaha^h*, he teaches them. *kih^hi^hyehon^hhayě^hdaha^h*, you teach them. *kih^hi^hyehon^hhãⁿñkě^hdaha^h*, I teach them. *kih^hi^hyehon^hyañk̄ě^hdaha^h*, he teaches us (or you, sing., teach us).—*kih^hi^hyehon^hyě^hni^h*, he did not teach him (*kih^hi^hyehon^hhayě^hni*, *kih^hi^hyehon^hhãⁿñkě^hni^h*). *kih^hi^hyehon^hhiy^hi^hni^h*, he did not teach thee (you). *kih^hi^hyehon^hyañk̄ini^h*, he did not teach me. *kih^hi^hyehon^hdahani^h*, he did not teach them. *kih^hi^hyehon^hhiy^hi^hda^hha^hni^h*, he did not teach you (pl.). *kih^hi^hyě^hhoⁿya^hñk̄idahani^h*, he did not teach us. (Also 16: 6; 26: 17, 61, 66; p. 117: 1; p. 122: 17, 18, 19.)

yek, **ye^hkí**, **ayeki**, **ayekiyaⁿ**, **ayē^hk** (used in composition), corn (26: 3, 19). *yek waxka^h* or *ayē^hk wa^hxka*, "soft corn," green corn. *ye^hk sañ^h*, *yek sañ^h*, dry white corn. *ye^hkí k̄itcutu^h*, they planted corn (1: 2). *ye^hk to^hto^hsi^h*, "hard corn," blue corn (a species known to the Biloxi of Louisiana). *ye^hni^hpa^hxi^h*, "fine corn," corn meal. *aye^hki ðixku^hhi^h*, to shell corn. *toho^hxka aye^hki du^hti ha^hnde*, the horse continues (or, is still) eating the corn. *toho^hxka aye^hki du^hti ně^h*, the horse stands (= is) eating the corn (given him). *aye^hki ðñk̄teu^hdi*, I planted corn (5: 3). *ayē^hk ðixdo^h*, to husk corn. *ayē^hk kse^hdi*, to pull corn ears from the stalks. *ayē^hk ma^hxi ya^hñki du^hti ně^h*, the hen is (standing)

eating corn. *ayē'k a'hi*, corn husks. *ayē'kiyan' tudiyān' kē dutitcu' tea'yē*, he dug around the corn and pulled it all up by the roots (1: 3). *ayē'k atī'*, "corn house," a corncrib. *a'yek u'di*, corncobs. *a'yēku'yan'*, a cornstalk; cornstalks. *yē'ni* (from *ayeki*), "made of corn" (?). *yē'ni pīcaskā'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).

yēskāsa', 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. *ayīksa' mūsū'da yīnki'*, a tin pan.

yētci', his or her tongue (*i'yētcī'*, *nyētcī'*; *yētctū'*, *i'yētctū'*, *nyētctū'*). (28: 96, 105, 106.)—*yētcpi'*, to tell a myth, story, or tale; a myth or tale (*i'yētcpi*, *nkyētcpi'*; *yētcpi'tū'*, *i'yētcpi'tū'*, *nkyētcpi'tū'*). *yē'tcpi* (7: 14, 15; p. 158: 31, 32).—*yētcpi' na'tcka*, a short myth or tale.—*yētcāmnā'*, a habitual liar.

yihī', to await, wait for.—*amīzka'ni yihī*, to be waiting for summer to come. *anāzka'ni yihī*, to be waiting for winter to come. *pska'ni yihī*, to be waiting for night to come.

yihī', *yuhī'* (18: 3), *yū'hi* (8: 22), to think (?) (*ayī'hi*, or *i'yuhī'* (28: 205) *nkihi'*, or *nkuhi'*; *yuztu*, *i'yuztu'*, *nkuztu'*).—*tuhē' naxē' yihī'*, he thought that he heard it thunder. *antatka' anhin' yihī'*, he thought that he heard a child cry. *itē' onni' nkihi'*, I thought that you were dead. *kī'hi*, not thinking (27: 15, 17). *akšix*, she forgot and left it (28: 9). *kiya'xtu*, they think about him (16: 5). *anhin' ayī'hi naxo'*, you (sing.) did think (then, not now) that he cried. *ha'ya ayī'hi naxo'* (said of many). "*xkī'tamni e'ya' nkihin' xyo'*," *yī'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'wihī'*, to think so, to think that or thus (*heke'wiyihī* (2d sing.), *heke'winkihi'* (1st sing.)). *heke'wihī' naxo'*, he did think so formerly (but not now).—*neheyān' kī'di nan'we de'di*, though almost sure not to reach

there, he goes.—*na'wiyihī'*, to wish to do something (but without succeeding) (*yina'wiyihī'* (?), *na'ūnkihi'*; sometimes pronounced as if *no'oŋkihi'*). *nan'we*, he thought (28: 91). *tē'hayē yina'wiyihī'*, did you wish to kill him (though you failed)? The *-yē* is slurred or omitted, the sentence sounding as if *tē'ha yina'wiyihī'*. *tē'hiŋki na'wiyihī' ha'nān'*, given instead of *tē'yaŋkē na'wiyihī' ha'nān'*, perhaps he wished to kill me. *tē'haŋkē na'ūnkihi'*, I wished to kill him (but I failed). *tē'yē na'wiyihī'*, he wished that he could have killed it. *nka'duti na'ūnkihi' xyē'ni yaŋka'ti*, I wished that I could have eaten it, but I was sick. *tē'haŋkē na'wŋkihi' xyē'ni aŋksapi' ya'ŋkiya'mān'*, I wished that I could kill it, but I had no gun. *inkan' ndu'si na'ūnkihi' xyē'ni i'ske'yaŋkē' hena'ni*, I wished to take the cord, but I was scared every time (that I tried to take it) (3: 18). *ta' ahī' ayatsi'ya' ūna'xē na'ūnkihi'*, I hope to hear that you have bought deerskins (4: 3, 4). *kiya'xtu*, they think about him (16: 5). *e'ya' xkī'di na' wŋkwe ūni'x ne'di*, I am going (walking), though I have but a slight chance of reaching there again (p. 163: 13). *e'ya' yakī'di na'wiyē inix*, *ine'di*, you are going (walking), though you have but the barest chance of reaching there again (p. 163: 14). *Tan'ks ade' ŋkīn' spē na'wŋkwe'ŋka'nde*, I am trying to speak the Biloxi language, though I can hardly hope to succeed (p. 163: 16).—*no'oŋkihi'*, recorded at first instead of *na'ūnkihi'*. In Biloxi, as in Čegiha, when *a* and *u* in juxtaposition are pronounced rapidly, they seem to approximate the sound of English *o* in *no*, or that of the French *au* in *aujourd'hui*.—*oyixi'*, to want, be in need of (*ayo'yixi'*, *nko'yixi'*). (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, yihí', or, **ayihí'**, many; used as the plural sign.—*anya'di yihí'*, men. *anya' yihí'*, many men. *ti san' yihí'*, white houses. *anya'di yihí' anati'yan yihí' he'*, men and women. *sin'fo' yihí' sañki'yan yihí' he'*, boys and girls. *anati' yihí'*, many women. *tax'ñki yihí'*, many dogs. *ayan' yihí'*, many trees. *ha'pi yihí'*, many leaves.—*yihí'xti, ayi'xti, ayihí'xti* (28: 47), emphatic form of *yihí'*; used as a plural sign. *anyafo' yihí'xti anati' yan yihí'xti ndon'hondqha'*, I saw the men and women. *ha'p súpka' ayi'xti*, many brown leaves.—*kayihini*, not many; a few.—*hi'xyé*, a plural ending of nouns; "many." *éktañni'*, a sharp peak; *éktañnihi'xyé*, many sharp peaks. *pú'ts-tahi'xyé*, many round-topped hills. (Also 14: 16, 20, 23; 19: 14, 16; 20: 9, 18; 23: 1, 2; 24: 2.)

yi'xyaⁿ, yiḡ (31: 12), **ayixyaⁿ, ayixyi**, a bayou; a creek.—*Oni yixyan*, Bear Creek. *ayixyan' de' di*, he has gone to the bayou. *ayixyan' a'kiducté'*, 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. *Nuxodapayixyan*, Baton Rouge, La. *Nisixyan*, Alligator Bayou. *Taxtayixyan*, Bayou Choctaw. *Tax-ta ayixyi'*, "Choctaw Creek," Lamourie Bridge, Rapides Parish, La. *ayixyan' yihí'ki'*, a brook or rivulet. *ayi'x san'nyan'*, on the other side of the bayou. *Ayi'x küdo' tanyan* (= *ayixyan* + *küdupi* + *nitani* + *yan*), "Big Ditch," Louisiana; place not identified; probably in Rapides Parish. *Ayi'x naskeyan'*, "Long Bayou," Bayou Rapides, Rapides Parish, La. *Nupondi ayixtayan*, Nupondi's Creek. *Ayi'xyi makúdo'te san'yan*, "Muddy Place Creek," Mooreland, Rapides Parish, La. *Ayi'xyi xuheyán*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.; so called because of the water which falls over a rock.

yi'xyaⁿ, 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'yizi(yan), nka'yizi(yan)*).—*ayi'tpanhin*, or, *ayitpanhinyan*, the soft part of the abdomen,

probably the hypogastric and iliac regions.

yi'ndukpe', you cross it (a stream) on something.—*tachaman' yi'ndukpe'*, you crossed the river on something.

yínisa', yanasa' (17: 11), **yūnisa'** (31: 9), **nsa** (abbreviated), a buffalo (cf. *wak*).—*yi'nisahe'* (= *yínisa* + *ahe*), buffalo horn. *ynisahe' niskodi'*, a buffalo-horn spoon. *nsa' intoki'* (sic: *indoke'?*), a buffalo bull; *nsa' yañki'*, a buffalo cow; *nsa' yihí'ki'*, a buffalo calf. *nsahi'* (= *nsa* + *ahi*), a buffalo skin. *nsahi' uḡuxpé'*, a buffalo-skin robe. (Also 19: 1, 4, 18; 20: 9, 11, 12, 26.)

yi'siki', the vulva or pudendum muliebri.

yiñka (cf. *yihí'ki* and *yūñki*).—*yiñkon'ni* or *yihí'kon'niyan*, his wife. *nyihí'kon'ni* or *nyihí'kon'niyan*, my wife. Voc., *nyan-xohi'*.—*yiñkon'ni*, to take a wife, to marry a woman (m. sp.) (*yi'ñkon'yon'ni* (m. sp.), *ni'ñkañkon'ni*). *anhan', ni'ñkañkon'ni na'*, yes, I am (or, have) married. *hin'yi'ñkon te'*, or, *hin'yi'ñkon te na'*, I wish to marry you. *hin'yi'ñkon te' ni'ki na'*, I do not wish to marry you. *yi'ñkon'yon'ni'*, are you married? (woman to man). *anyadi' yande' yihí'kon'ni'*, that man is married (w. sp.). *anyafo' yuke' yihí'kon'tu wo'* (m. sp.), or *anyafo' yuke' yihí'kon'tu nipa* (w. sp.), are those men married? *yi'ñkon'yon'tu wo'*, are you (pl.) married? (m. sp.). *ni'ñkan'kon'tu na'*, we are married (m. sp.). *kiiyi'ñkon'tu'*, they are married.—*iñka'tiyan' yihí'ka'tiyan'*, a husband, her husband. *hiyi'ñka'tiyan'*, or, *i'yihí'ka'tiyan'*, thy husband. *nkayihí'ka'tiyan'* or *nyihí'ka'tiyan'*, my husband. *iñka'tiyan'*, my husband (p. 121: 14) (?). Voc., *nyan'itcya'*, "my old man."—*yi'ñka-don'ni* (m. sp.), or *yihí'ka'don'ni'* (w. sp.), (= *yihí'ka'te* + *on'ni*), to take a husband, to marry a man. *yihí'ka'don'yon'ni wo'* (m. sp.) or *yihí'ka'don'yon'ni'* (w. sp.), are you married? *an'*, *yihí'ka'dañkon'nini'*, yes, I am married (w. sp.). *yihí'ka'don'tu'*, they are married; *yihí'ka'don'yon'tu'*, you (pl.) are married; *yihí'ka'dañkon'tu'*, we are married. *hin'yi'ñkadoñ te'*, or, *hin'yi'ñkadoñ te ni'*, I wish to take you as my husband. *hin'yi'ñkadoñ 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 (*yí'ñka yí'ki, nyíñka' yí'ki*). (Also 10: 28; 13: 1; 14: 2; 16: 13; 26: 42, 76; 27: 5; 28: 2, 11, 211.)

yí'ñki or **yíñkiya'**, **iñk** (28: 9), small: the young of any animal.—*xáxwé' poska' yí'ñki*, a small whirlwind. *ewandé' pa yíñki' xyé* (m. sp.), her head is small. *nsa' yíñki'* a buffalo calf. *toho'xk yíñki'*, a colt. *wa'k yíñki'*, a (domestic) calf. *ktu' yíñki'*, a kitten. *ma'xi yíñki'*, a chick. *te'na yí'ñki*, a very few (2: 18). *akúskúsiñki*, he nibbled a little. *poskiñki*, a small brier patch. *tca'k ayíñka'*, the little fingers. *isi' ayíñka'*, the little toes. *tca'k ayíñka' iñkicahí'*, the fingers next to the little fingers, the third or ring finger. *isi' ayíñka' iñk-tcahí'*, the toes next to the little toes, the fourth toes.—*hayíñki'*, stock; horses and cattle (?).—*ki'yíñki'xti*, to be too small for him. *i'kiyíñki'xti*, too small for you. *ya'ñkiyíñki'xti*, too small for me. *akue' ki'yíñki'xti*, the hat is too small for him. *akue' i'kiyíñki'xti*, the hat is too small for you. *akue' ya'ñkiyíñki'xti*, the hat is too small for me. *do'xpé naské' kiyíñki'xti*, the coat is too small for him. *waxi' kiyíñki'xti*, the shoes are too small for him.—**yíñki** or **yíñki-ya'**, 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 (*yí'ñkiyia'*, *nyí'ñkiya'*; voc., *yíñki'*).—**yíñkado'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 (*yí'ñkado'di*, *nyí'ñkado'di* (3: 25); voc., *nyíñkado'*).—**kyako' yíñkiya'**, 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' yí'ñkiyia'*, *kyako' nyí'ñkiyian'*).—**kyako' a'kúko'xi yí'ñkiyan'**, his or her son's son's son's son; his or her son's son's daughter's son (*kyako' a'kúko'xi yí'ñkiyian'*, *kyako' a'kúko'xi nyí'ñkiyian'*).—**yíñka'kúko'xi** (**=yíñki-yan' + 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 (*yí'ñka'kúko'xi*, *nyíñka'kúko'xi*; voc., *nyíñka'kúko'xi*).—**kyako' yíñka'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' yí'ñka'kúko'xi*, *kyako' nyí'ñka'kúko'xi*).—**a'yíñka**, 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 (*yó(ya)*, *nyó(ya)*; *yotu'*, *yotu'*, *nyotu'*) (10: 18; 23: 4, 7).—(2) the fruit of any plant.—*haata' taní' yo*, the fruit of the banana tree.—**yo'xa**, naked; he is naked (i. e., stripped to the waist) (*yoxa*, *nki'yoxa*; *yoxtu'*, *yoxtu'*, *nki'yoxtu'*). *yoxa' xa ne'di*, he is still naked. (Bj., M.). Bk. gave the following: *yo'xaxti díko'hé*, he is entirely naked; *yoxaxti díko'hé*, you are entirely naked; *nyo'xaxti' díko'hé*, I am entirely naked. *yowada'* (**=yo + wada'**), "body weak," to be weak (*yowa'da*, *nkyo'wada'*).—**yo'sahe'di** (**=yo + sahé'di**), "body makes a rattling sound," a locust. *yo'sahayi'*, a locust (**=yo + sahe'di**). J. O. D. suggests that this may have been intended for *yo saheyé*, as *saheyé* and *sahé'di* are synonyms.—**Yosaha**, Locusts (Ancient of) (12: 2).—**yo'nixtadi'**, the pulse (Bk.).—**yoskiye'** (**=yo + skiyé?**), to have the body itch (*yoski'yé*, *nkyoski'yé*).—**iñksiyó'**, meat. *iñksiyó' stúki'kan sa'han'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). *keick-ayo'*, hog meat, pork, bacon. *tayo*, deer meat, venison. *wakyo*, "cow meat," beef.—**yutpa'nhin'** (**=yo + tpa'nhin'**), the soft part of the body," the flanks (above the hip bones), the lumbar region.

yohi.—**kiyohi'**, to call or halloo to (*ya'kkyo'hi*, *a'kkyo'hi*). *iñki'yohi' dandé'*, I will call to you. *ya'akkyohi'*, call to me! *yí'ñkiyo'hi*, I called to you. *hiya'akkyo'hi*, did you call to me? *yaduxtan'tanhin' nütkohi' sa'nhin'yan' anya' sin'hin'*

ne'kiyohi', call to the man who is standing on the other side of the railway! *iñki'yohon'*, she called to her with it (28: 209). (Also 20: 29, 30, 31; 26: 77; 28: 166.)

yohi, *ayohi*, *ayohi'* (7: 1, 9), *hayo'ha* (7: 5), *ayo*, *ayox*, a lake or pond.—*ayo'hi nitani'*, a large lake. *ayo yehon'*, edge of lake (28: 29). *ayo'hiyan'*, the long lake. *ayo'hi na'ñki'*, the curvilinear lake. *Ayo'xkēci'*, "Crooked Lake," Bayou Larteau, Rapides Parish, La.—*ayo'ka'*, *ayo'ka'*, a swamp (19: 20, 23); bog. *kci'ka yoka*, "swamp hog," opossum. *nsūk ma iyoka*, "squirrel stays in the ground," salamander; "squirrel in swampy ground" (J.R.S.). (Also 7: 2; 18: 7, 11, 13, 15.)

yohoyo^mni, or *yo'hoyo^mni'*, to dream (*i'yohoyonni'*, *ññkyo'hoyonni'*).—*ayo'hoyonni'*, to dream about him, her, or it (*aya'yohoyonni'*, *ñkayo'hoyonni'*).

yoki, different, differently (21: 33).

yokxi', a nest.

yoktcona', the ordinary gar fish.

yoteka', a dove.

yo^m, in (p. 129: 16) (cf. *yan*).

yo^mdao^mni (28: 143), *yo^mdao^m'* (28: 207), her daughter's.

yo^mwé', making a humming (26: 25).

yuda'hū^mni, to gape (*yu'dahū^mni*, *ñkyuda'hū^mni'*).

yuhi, *yuhe*, to shake.—*diyuhí'*, to shake off small objects upon the ground (*idi'yuhi*, *ndi'yuhi*) (cf. *na* and *tí'dádúhe'di*).—*duyuhí'*, to shake a tree in order to shake off the fruit (*i'duyuhí'*, *ndu'yuhí'*; *du'yuxtu'*, *i'duyuxtu'*, *ndu'yuxtu'*). *hamá yuhedi'*, an earthquake.—*di'yuxkide'*, to shake down or off, as a number of small objects (as fruit from a bush or tree) (*idi'yuxkide'*, *ndi'yuxkide'*).

yukawe', *yukuwe'* (31: 10), to be wounded.—*yuká'weyē'*, to wound another (*yukawe'hayē'*, *yukawe'hánkē'*). *yukawe'hínyē'*, I wound you.

yuké', or *yukē'*, 3d pl. of *hande*, to be; to be still.—*o'di yihí'xti píxyi' yukē'*, many fish are swimming (floating) around. *e'we yuké'*, they (animate objects). *toho'xk tēina'ni yuké' nkyé'ho^mni'*, I do not know how many horses there are. *toho'xk kēckū'dēdētatu' da'ni yuké' yan-*

xan', where are those three striped horses? *haya'sahí yukē' kakyi' hāwtuní'*, they who are (still?) Indians know nothing. *si^mto' nonpa' yukē' ka'uxtu-ní'*, those two boys are deaf. *sañkí' yukē' akūtxyi' uka'de yin'spí'xtitu*, (all) those girls read very well. *ya'yuké'*, continuous action with reference to you (pl.). *iti' ya'yuké' on*, you (pl.) lived long ago. *itca'ni yayuké'*, you (pl.) are still alive. *idu'tiya'yukē'*, you (pl.) are eating (9: 7).—*yukē'di*, they move; there are (said of animate objects) (*i'yukē'di*, 2d pl.; *nyukē'di*, 1st pl.). *an'ya' tēina'ni yukē'di*, how many men are there? *toho'xka' ko tēina'ni yukē'di*, how many horses are there? *kci'ka' ko tēina'ni yukē'di*, how many hogs are there? *uki'kiñge yukē'di*, there are half as many. *tēina' yukē'di ko ē'i'kē'*, there are as many as. *yama'ki' yukē'di*, are there mosquitoes (here)? *toho'xka' yukē'di*, are there any horses (here)? *kihá'ki tē'dikē yukē'di*, what kin are they two? *to'hana'k tē' yukē'di*, they were here yesterday. *i'yin'da'hi yukē'di ko' ayande-yuwa'yan' nda'hi hani', hē'di Tē'khanadi'*, "when they are seeking you (as they move), I will go toward the place where you shall be," said the Rabbit (2: 29, 30). *eo^mnidi' tēy'ñki tē'ka'k nō'xē yukē'di xyon' 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). *yukē'di*, refers to animate objects; they move(?), used in sentences denoting possession. *tēy'ñki iñ'ta'k yukē'di*, "dog my they-move," i. e., I have dogs. *kátca'ni yukē'di*, they are still alive. *ta^mhín' yukē'di*, they are running.—*yukē'dē*, these animate objects, no attitude specified. *an'xti' yukē'dē apstú'ki yin'spí'xtitu*, (all) these women sew well. *yuké' 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!—*yukoye'*, to cause to be clean, to make clean (*yuko'hayé', yuko'háñkè'*). *patcidu' yukoyé'*, to wipe the feet clean (on a mat, etc.) (*i'patcidu' yuko'hayé', i'ñkapatcidu'yuko'háñkè'*).—*yuko'xtiyé'*, to make an object very clean (*yuko'xtihayé', yuko'xtiháñkè'*). *i'duca' yuko'xtihayé'*, did you wash it very clean? *ndu'tca yuko'xtiháñkè'*, I washed it very clean (see *tca*).—*dayuko'*, to make bare by biting.—*yúko*, bald (10: 27). *upa' yuko'*, bald (*i'yupa'yuko', ñkupa'yuko'*).

yukpé' or **yukpeya'**, his or her legs (*i'yukpé(ya^m)*, *nyu'kpé(ya^m)*) (8: 15; 11: 3). *nyukpe'ya^m nedi' xjé*, my leg hurts (*xje*, exceedingly?). *yukpé' adudi'*, "wrapped around the legs," men's garters. *yukpé' iñi'*, *yukpé' iñiyá^m*, the calf of the leg. Given by G. (26) as *yukpe'india*. *yukpé' pátsi'*, the *ostibia*.

yukûni.—*a'yukûni'*, roasted (22: 78; p. 167: 3). *a'yukûni*, that was roasted (31: 17). *iya'yuku'ni*, did you roast? (31: 14).

yuxu.—*a'yuxudi'*, the sweet-gum tree (Bk.?) ; probably identical with the following. *ya'x udi'*, the sweet-gum tree (Bj., M.). *ayuxu' yñki'*, 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*).—*ayûs' katki'*, roan (a color) (evidently "ash-colored"—J. R. S.). *yusatxa'*, to be dusty. *yusatxa' ma'ñki*, *düksé'ka^m*, it is (lit., it lies) dusty; sweep it (woman to woman). (Also p. 138: 18, 19.)

yûñki.—*yûñki'yá^m*, his or her daughter; her husband's brother's daughter; his brother's daughter; his father's brother's son's daughter; her sister's daughter (*i'yûñkiya^m*, *nyû'ñkiya^m*; voc., *yûñki'*) (cf. *ya'ñki*).—*yû'ñka yí'ñki*, his or her daughter's son; his or her sister's

daughter's son; his brother's daughter's son; his father's brother's son's daughter's son; his father's brother's daughter's daughter's son (*i'yûñka yí'ñki*, *nyû'ñka yí'ñki*; voc., *nyû'ñka yí'ñki'*).—*yûñkado'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 (*i'yûñkado'di*, *nyû'ñkado'di*; voc., *nyû'ñkado'*).—*yû'ñka yû'ñki*, his or her daughter's daughter; his brother's daughter's daughter; his father's brother's son's daughter's daughter; his father's brother's daughter's daughter's daughter; his or her sister's daughter's daughter (*i'yûñka yû'ñki*, *nyû'ñka yû'ñki*; voc., *nyû'ñka yû'ñki'*). *kyako' yûñkiya^m*, his or her son's son's daughter; his brother's son's son's daughter; his or her sister's son's son's daughter; his father's brother's son's son's son's daughter (*kyako' i'yûñkiya^m*, *kyako' nyû'ñkiya^m*).—*yûñka'kúko'xi*, his or her real or potential daughter's son's daughter; his or her real or potential daughter's daughter's daughter; his real or potential brother's daughter's son's daughter; his real or potential brother's or sister's daughter's daughter's daughter (*i'yûñka'kúko'xi*, *nyû'ñka'kúko'xi*; voc., *nyû'ñka'kúko'xi'*).—*yûñkado' yí'ñkiya^m*, his or her son's daughter's son (*i'yûñkado' yí'ñkiya^m*, *nyû'ñkado' yí'ñkiya^m*).—*yûñkado' yû'ñkiya^m*, his or her son's daughter's daughter (*i'yûñkado' yû'ñkiya^m*, *nyû'ñkado' yû'ñkiya^m*).—*kyako' a'kúko'xi yû'ñkiya^m*, his or her son's son's son's daughter; his or her son's son's daughter's daughter (*kyako' a'kúko'xi i'yûñkiya^m*, *kyako' a'kúko'xi nyû'ñkiya^m*).—*kyako' yûñka'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; his or her daughter's daughter's daughter's daughter's daughter (*kyako' i'yûñka'kúko'xi*, *kyako' nyû'ñka'kúko'xi*).

INDEX TO THE BILOXI DICTIONARY

NOTE.—The Indian forms given here are not equivalents of the English words, but indicate under what head in the Biloxi-English section information about those words may be obtained.

- abandon, to, *tcu*.
 abdomen, the, *yixyaⁿ*.
 about to, *dande*.
 abroad, *ti*.
 accompany, to, *iya*.
 accurate, *nistúti*.
 accurately, *nistúti*.
 ache, to, *ne*.
 acorn, an, *ajaaⁿ, udi*.
 across, *akida*.
 Adam's apple, *dodi*.
 adhere, to, *daki, tsaaⁿ*.
 aforesaid, the, *e*.
 afraid, to be, *iskě*.
 after, *naha, on*.
 afternoon, *kohi*.
 afterward, *naha, ekědxyn*.
 again, *kiya, tc*.
 aged, *intc*.
 ague, *snihi*.
 ahead, *taⁿni*.
 alarm, to, *iskě*.
 alas! *kodéhaⁿ, xwi*.
 Alexandria, La., *Ani, Taⁿ*.
 Alibamu, an, *Mamo*.
 alight, to, *tidupi*.
 alive, *te*.
 all, *kode, xa, ohi, panaⁿ*.
 all over, *ti*.
 all together, *wási*.
 alligator, an, *nxo*.
 Alligator people (among Biloxi), *Nxofo*.
 almost, *yaⁿxa*.
 alone, *xa, nedi, pa*.
 along, *kōx*.
 along, to go, *aⁿkuwe*.
 already, *kně*.
 also, *he*.
 although, *kikě'*.
 altogether, *kohě*.
 always, *kxwi, wa*.
 American, an, *K'ús*.
 ancients, the, *aⁿya, intc*.
 and, *haⁿ, yaⁿ*.
 and then, *kaⁿ*.
 angle, an, *psohě*.
 angry, *sti*.
 angry, to get, *kzi*.
 ankle, the, *poni, si*.
 another, *wo*.
 ant, an, *katědiktě*.
 anus, the, *idě*.
 apple, an, *tkáná*.
 approach, to, *atka*.
 arise, to, *ně*.
 arm, an, *saⁿhaⁿ*.
 armpit, the, *tuksin*.
 around, *du*.
 arrive at, to, *hi*.
 arrow, *aⁿks*.
 arrowhead, an, *hoiě*.
 as, *ědaⁿ, čiče, ko, kaⁿ, on*.
 ash, the, *kaⁿtcayudi*.
 ash, prickly, *ani*.
 ashamed, *wozaki*.
 ashes, *yusi*.
 aside, *akěduwaxi, mante*.
 ask, to, *atc, hayin*.
 asleep, *dúhoⁿni, xtc*.
 at all, *kohě*.
 at all hazards, *xě*.
 at any rate, *xě*.
 at length, *ědi, haⁿca*.
 Atakapa, the, *Túkpa*.
 Atchafalaya Bayou, *Tcafalaya*.
 attend to, to, *akíta*.
 auger, an, *pxu*.
 aunt, maternal, *úⁿni*.

aunt, paternal, *toⁿni*.
 Aurora Borealis, the, *intka*.
 autumn, *snihi*.
 Avoyelles Prairie, La., *Takohonⁿ*.
 await, to, *yih*.
 away, *mante*.
 away off, *yahe*.
 awl, a metal, *ps^tiki*, *waxi*.
 ax, an, *s^ep*.

Babb's Bridge, La., *Saⁿhaⁿ*.
 back, the, *taⁿhiⁿ*, *das*.
 back of hand, *tapi*.
 back of neck, the, *tiⁿsk^a*.
 back to, *das*.
 back, to go, *pana*.
 bacon, *kcicka*.
 bad, *ksihiⁿ*, *xi*, *pi*.
 bag, a, *pahiⁿ*.
 bald, *yuko*.
 bald eagle, the, *pa*.
 ball, a, *aⁿks*, *nitapi*.
 ball, a conical, *kte*.
 ball club, a, *nitapi*.
 ball play, *ant^x*.
 balloon vine, the, *po*.
 bamboo, *tohoⁿni*.
 banana, a, *haataⁿ tani^l*.
 barbecue, to, *atcu*.
 bare, to, *yuke*.
 barefooted, *si*.
 bareheaded, *pa*.
 barely, *ti*.
 bark, *ahi*, *ayaⁿ*.
 bark, to, *wihe*.
 bark a tree, to, *xk^e*.
 barrel, a, *ani*.
 barrel hoop, a, *ani*.
 barrel (of gun), *aⁿks*.
 barter, to, *towe*.
 base, the, *tudi*.
 basket, a, *aⁿaska*.
 bat, a, *kinoⁿusa*.
 bathe, to, *umaⁿ*.
 Baton Rouge, La., *Ma*.
 batter cake, a, *pt^{ca}*, *twiⁿ*.
 battle, a, *kte*.
 bay, sweet, *aw^ux^uxkudi*.
 bay, the white, *tet^{ca}yudi*.
 bayonet, a, *mas^a*.
 bayou, a, *yixyaⁿ*.
 Bayou Boeuf, *Ani*.
 Bayou Choctaw, *Teaxta*.
 Bayou Cocodril, *Nxofo*.

Bayou de Lac, *Nipondi*.
 Bayou Larteau, La., *K^etc*, *Yohi*.
 Bayou Rapides, La., *Nask^e*, *Yixyaⁿ*.
 be, to, *hande*, *yuke*.
 bead, *atohi*.
 bean, the, *taⁿtka*.
 bear, a, *oⁿti*.
 beard, a, *paⁿhiⁿ*.
 beat, to, *kte*, *ti^x*.
 beat a drum, to, *udu*.
 beaver, a, *tama*.
 because, *etuk^e*, *kaⁿ*, *nixki*, *oⁿ*.
 bed, a, *toho*.
 bedbug, *akidi*.
 bedstead, a, *yahi*.
 bee, a, *kaⁿxi*.
 bee martin, *aⁿtcka*.
 beech, a, *haowudi*.
 beef, *wak*.
 beer, *ani*.
 before, *taⁿni*.
 beg, to, *hadhi*.
 begrudge, to, *inske*.
 behold! *edi!*
 belch, to, *ps^uki*.
 bellow, to, *hoⁿ*, *wawe*.
 belly, the, *yixyaⁿ*.
 belt, a, *du*.
 bend, a, *k^un^eki*.
 bend, to, *k^un^eki*.
 bend down, to, *kta*.
 bent, *k^etc*.
 bent tree, a, *hame*.
 berry, a, *asi*, *anaki*.
 "Bessie bug", *akidi*.
 best, *pi*.
 better, *pi*.
 beware, *emaⁿ*.
 beyond, *-wa*.
 big, *taⁿ*.
 Biloxi, *Tan^eks*.
 bird, a, *k^ud^eska*.
 Bismark, La., *Hiⁿ*, *Wak*.
 bison, *yⁿisa*.
 bite, to, *xk^e*, *s^e*.
 bite off, to, *ks^e*, *uzi*.
 bitter, *pa*.
 bivalve, a, *aⁿski*.
 black, *s^upi*.
 Black River, the, *Teahamaⁿ*.
 blackbird, a, *k^ud^eska*.
 blackbird, the red-winged, *k^utc^ucka*.
 blackened, *d^e*.
 blacksmith, a, *mas^a*.

blacksmith shop, a, *masa*.
 bladder, *dic*.
 blade of a knife, *pútsa*.
 blaze, a, *ade*.
 blaze, to, *ade*.
 bleed, to, *hai*.
 blind, *doⁿ*.
 blood, *hai*.
 blossom, a, *xiye*.
 blow, to, *xáxwě, puhe, su*.
 blowgun, *puhe*.
 blowing noise, to make a, *xyi*.
 blue, *tohi*.
 bluebird, a, *küďeska*.
 blue darter, the, *küďeska*.
 boat, a, *nahaŋi*.
 body, the, *yo*.
 bog, a, *yohi*.
 boil, to, *axihí, ue*.
 bolt, to, *kútske*.
 bolt food, to, *nayě*.
 bone, *aho*.
 bonnet, a, *aⁿxiti*.
 book, a, *kdě*.
 boot, a, *waxi*.
 borrow, to, *utcuwł*.
 both, *noⁿpa*.
 bother, to, *napi*.
 bottle, a, *konicka*.
 bow and arrows, *añks*.
 bowl, a, *kdopka, músuda*.
 bowstring, *añks*.
 box, a, *xa*.
 boy, a, *simto*.
 Boyce, La., *Aⁿxu*.
 brain, the, *naŋonⁿ*.
 branch, a, *deti*.
 brant, the, *púďed*.
 brass, *masa*.
 brave, *in^o*.
 bread, *ptča*.
 break, to, *ksě, xo, psúki, pútwi, tonzka*.
 breakfast, *ti*.
 breast, the female, *tasi*.
 breastbone, the, *maq*.
 breath, the, *nixta*.
 breech of a gun, *añks*.
 breechcloth, a, *tcantě*.
 bridge, *ayaⁿ*.
 bridge, a foot-, *toho*.
 bridge of nose, *ptcáⁿ*.
 bridle, a, *mústásě*.
 bridle, to, *mústásě*.
 brier, a, *sonⁿ*.
 bring, to, *hu, ki, xaⁿ*.

brisket, the, *maq*.
 bristle, to, *tětcátka*.
 broad, *ptča*.
 brook, a, *yixyaⁿ*.
 broom, a, *kse*.
 broom grass, *taⁿsi*.
 brother, a man's elder, *ini*.
 brother, a man's younger, *sonⁿkaka*.
 brother, a woman's, *tando*.
 brothers and sisters (collective), *k^saⁿ-xa*.
 brother-in-law, a, *tahaⁿni, yiñka*.
 brown, *si, sápi*.
 brush, *itcítca*.
 brush, to, *patcídu*.
 buck, a, *ta*.
 bucket, a, *túpi*.
 bucket (of tin), a, *yěskasaⁿ*.
 buckskin, *si*.
 buffalo, *yimisá*.
 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, *káⁿnimúhi*.
 bumblebee, *kanⁿi*.
 Bunkie, La., *Bayūs*.
 burn, to, *ade*.
 burn bare, to, *wúďě*.
 burst, to, *túpo*.
 bury, to, *ma*.
 bushes, *ayaⁿ*.
 busy one's self, to, *tamí*.
 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, *kxipa*.
 by means of, *onⁿ*.
 cabbage, a, *hapi*.
 cache, a, *ma*.
 cackle, to, *kdeķě*.
 cactus, a, *maxonika*.
 cakes, *tcinⁿ*.
 Calcasieu River, La., *Onŋi*.

- calf, a, *wak*.
 calf of leg, *mi*, *yukpě*.
 call, to, *e*, *yohi*.
 call (or name), to, *yatčě*.
 calm, *toke*.
 camp, to, *uxčě*.
 can, *xa*, *nani*, *pi*.
 cancel, to, *kdě*.
 candle, a, *uda*.
 cane, *kiduni*.
 cane (the plant), *axoki*.
 cannon, a, *añks*.
 cannon ball, a, *añks*.
 canoe, a, *nahaři*.
 cap, *akue*, *teukděxyi*.
 car, a railway, *xan*.
 carbine, a, *añks*.
 cardinal bird, *küděska*.
 cardinal grosbeak, *küděska*.
 care of, to have, *non*.
 carry, to, *ki*.
 carry on the shoulder, to, *kitüpe*.
 castrate, to, *tonditi*.
 cat, a, *ktu*.
 cat, a wild, *tmotcka*.
 catch, to, *pta*, *si*, *ukañki*.
 catch up with, to, *dixi*.
 caterpillar, *akidi*.
 catfish, a, *cka*.
 cause, to, *-di*, *-ni*, *-yě*.
 caw, *a+!* *a+!*
 caw, to, *hon*.
 cease, to, *xa*.
 cedar, a, *tcuwa*.
 ceiling, a, *tiksahin*.
 chain, a, *masa*.
 chair, *xoxo*.
 change into, to, *tükpě*.
 chase, to, *nozě*.
 cheat, to, *pxi*.
 cheek, the, *tayo*.
 cheese, *wak*.
 Cheneyville, La., *Tan*.
 chest, the, *maq*.
 chew, to, *dě*.
 chew out, to, *ksüpi*.
 chicken, a, *ma*.
 chicken hawk, the, *paxěxka*.
 chief, a, *xi*.
 child, a, *antatka*.
 chimney, a, *si*, *peti*.
 chin, the, *yalka*.
 China tree, *ayan*.
 chip, a, *píhi*.
 Choctaw, *Teaxta*.
 chop, to, *ayin tanini*, *ksa*, *ktca*, *kte*.
 Christmas, *Napi*.
 church, a, *e*, *yaonni*.
 circle, to, *küněki*, *míxyi*.
 circular, *küněki*.
 cistern, a, *ani*.
 clap, to, *pta*.
 clapping sound, a, *se*.
 claw, a, *teak*.
 clean, *yuko*.
 clean, to, *yuko*.
 clean away, to, *aku*.
 clear, *ksepi*.
 clear, to, *ta*.
 clear (weather), *napi*.
 clerk, a, *kits*.
 climb, to, *adi*.
 clock, *ina*.
 close to, or by, *ema*, *atcka*, *yehi*.
 cloth, *doxpě*.
 cloud, a, *natici*.
 clover, *tyi*.
 coal, *peti*.
 coat, a, *doxpě*.
 cocklebur, *anaki*.
 cocoa grass, *satuti*.
 coconut, *anaki*, *maxomka*.
 coffee, *kaxwi*.
 cohabit, to, *we*.
 coiffure, *adfihi*.
 cold, *snihi*.
 cold, a, *teohi*.
 Coldwater Creek, *Ani*.
 collar, *apěni*.
 collect, to, *da*.
 cologne, *ani*.
 Comanche, the, *Kamántci*.
 comb, a, *psúdahi*.
 come, to, *hi*, *hu*.
 come against, to, *kan*.
 come out or forth, to, *hakanaki*.
 come up, to, *uni*.
 comforter, a, *účitcoki*.
 complete, to, *ědan*.
 conceal, to, *to*.
 conjure, to, *pawehi*.
 conjurer, a, *anya*.
 cook, to, *haon*, *paspahon*, *ue*.
 copper, *axisahi*, *masa*.
 cord, *inčan*.
 cord (of wood), *káde*.
 cork, a, *konicka*, *pstúki*.
 corn, *yek*

- corn, a species of blue, *totosi*.
 corncob, a, *yek*.
 corncrib, a, *yek*.
 cornea, the, *túicán*.
 corner, a, *psohě*.
 cornstalk, a, *yek*.
 corpse, a, *te*.
 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*, *yúñki*.
 cover, a, *atúkse*, *tcín*, *ti*.
 cover, to, *atúkse*.
 coverlet, a, *tcín*.
 covetous, *ínske*.
 cow, a, *wak*.
 coward, to be a, *si*.
 crack, a, *kúduksa*.
 crack, to, *koko*, *xuki*.
 crane, a, *ozka*.
 crawfish, a, *xoⁿniyohi*.
 crazy, to be, *ksihín*.
 creak, to, *ivtce*.
 creep up on, to, *kde*.
 crest of hair or feathers, *haxeye*.
 cricket, a, *sáde*.
 cricket, a black, *asdodúñka*.
 crier, a, *e*.
 crooked, *kétci*.
 cross, a, *kítista*.
 cross, to, *akida*, *yindukpe*.
 crosswise, *antatcko*.
 crow, a, *antcka*.
 crow, to, *hon*.
 crown of head, *pa*.
 crumble, to, *pútwi*.
 crunch, to, *uwusě*.
 crupper, a, *doxpě*, *sindi*.
 crush, to, *kta*, *xuki*, *tckaⁿti*.
 cry, to, *wahe*.
 cry (as a child), to, *anhín*.
 cry out, to, *hon*.
 cucumber, a, *tan*.
 cunning, *xi*.
 cup, a, *in*, *músuda*.
 current, a, *ani*.
 curve, a, *kúněki*.
 curvilinear, *poska*.
 cut, to, *ksa*, *kta*, *pápě*.
 cut in two, to, *psúki*.
 cut off, to, *dakxopi*, *púski*.
 cut with a knife, to, *akě*.
 cut with scissors, to, *stanⁿhin*.
 cypress, the, *sokáno*.
 damp, *kúdo*.
 dance, to, *ditci*.
 dangle, to, *hav*, *púni*.
 dark, *psi*, *súpi*.
 darting pain, a, *túduđúhe*.
 daughter, *yoⁿdaonni*, *yúñki*.
 daughter-in-law, *tohoⁿni*.
 dawn, *hu*, *napi*.
 day, *napi*.
 daylight, *napi*.
 daytime, *napi*.
 deaf, *naxě*.
 debt, a, *ahoye*.
 decayed, *tepan*.
 deceive, to, *pxi*.
 deep, *skúti*.
 deer, a, *ta*.
 deerskin, *sika*.
 defecate, to, *inđě*.
 depart, to, *de*.
 depend on to protect, to, *iñkowa*.
 descend, to, *tídupi*.
 desire, to, *ox*, *te*.
 destitute of, *yama*.
 devour, to, *oxpa*.
 dew, *ayu*.
 dewberry, the, *son*.
 diaphragm, the, *tcákonni*, *yanxtci*.
 diarrhea, *koxpě*.
 die, to, *te*.
 difference, no, *konhi*.
 difference, it makes no, *etax*.
 different, *yoki*, *wo*.
 differently, *yoki*.
 difficult, *tciva*.
 difficulty, *tciva*.
 dig, to, *kě*, *tpě*.
 dinner, *kohi*.
 dip, to, *kanhi*.
 dip up, to, *tcápan*.
 dirt, *ma*.
 disappear, to, *pa*.
 dish, a, *kdopka*, *músuda*.
 dislike, to, *iyáⁿ*.
 dissatisfied, *yandi*.
 ditch, a, *kúdo*.
 do, to, *on*.
 do one's best, to, *tciva*.
 doctor, a, *xi*.

- dodge, to, *unatčiktčl*.
 dog, a, *tcuñki*.
 dogwood, *ayu*.
 doll, a, *anya*.
 doodle bug, *akidi*.
 door, *ayepi, wahe*.
 door hole, the, *wahe*.
 doorknob, a, *ti*.
 doorway, the, *wahe*.
 double, *ptča*.
 dough, *sonpxi*.
 dove, a, *yotekča*.
 drawers, *nindi*.
 drawshave, a, *xohi*.
 dread, to, *inškč*.
 dream, to, *yohoyonni*.
 dress, a woman's, *anxi*.
 dress one's self, to, *taniš*.
 dried meat, *atcu*.
 drink, to, *in, oxpa*.
 drip, to, *tcč*.
 drive, to, *tohi*.
 drop, to, *tcčp*.
 drum, a, *udu*.
 drum, to, *udu*.
 drumming sound, a, *tax*.
 drunk, to be or make, *in*.
 dry, *xyc, uxwi*.
 duck, a, *ansna, tahañkona, taxpa*.
 duck hawk, the, *kyětonhi*.
 dull, *pútsa*.
 dull (of intellect), *daka*.
 dumpling, a, *teku*.
 dung, *indč*.
 dung, to, *indč*.
 during, *-yan'kan*.
 dusk, *psi*.
 dust, *nüpxi, 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, *nayč, oxpa, ti*.
 eddy, an, *ani, na*.

 edge, the, *kčdagiya, yehi*.
 edge of a knife, *pútsa*.
 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, *inštodi*.
 eldest, the, *noxti*.
 elephant, an, *ku*.
 eleven, *ohi*.
 eleven times, *de*.
 elevenfold, *ptča*.
 elliptical, *sdútka*.
 elm, the, *inškatek ayudi*.
 elsewhere, *mante*.
 emerge, to, *hakanaki*.
 empty, *xotka*.
 end, the, *čdan, püt*.
 end, one, *sanhin*.
 Englishman, an, *Tanyosan*.
 enlarge, to, *tan*.
 enough, *stanhin*.
 enough, to have, *xon*.
 enter, to, *wahe*.
 entire, *ti, panan*.
 entirely, *kočč*.
 entrance to a lodge, the, *wahe*.
 erect, *naniki, kta*.
 erect, to, *si*.
 esophagus, *dodi*.
 evade, to, *unatčiktčl*.
 evening, *ksinhin*.
 ever, *kxi*.
 every, *henani*.
 everybody, *henani*.
 everything, *henani*.
 everywhere, *yate*.
 exceedingly, *xč*.
 exchange, to, *towe*.
 exert strength, to, *sanhan*.
 expectorate, to, *tútcku*.
 expend, to, *tea*.
 explode, to, *hon*.
 extend the arms, to, *tüdč*.
 extinguish, to, *su*.
 extract, to, *ksüpi*.
 eye, the, *tútčün*.
 eyebrow, the, *ičč*.

- eyelashes, the, *tiam*.
 eyelid, the, *tátcún*.
- face, *doⁿ*, *itě*.
 face, to, *doⁿ*.
 faeces, *inda*.
 fall, to, *idě*, *taho*.
 fan, a, *maxoⁿtka*.
 far, *ěxti*, *hedan*, *yahe*.
 farther, *káwa*.
 fast, *tcyu*.
 fast, to go, *tcina*.
 fat, *tcin*.
 father, *adi*.
 father-in-law, *kanxo*, *tohomni*.
 fear, to, *imskě*.
 feather, *hin*.
 feather headdress, *axě*.
 feed, to, *yaku*.
 fell, to, *ksa*, *ktca*.
 female animal, a, *yaŭki*.
 fence, a, *du*.
 fever, a, *mi*, *snihi*.
 few, a, *natcka*, *tcina*, *yili*.
 fiddle, a, *hoⁿ*.
 field, a, *ma*.
 fifteen, *ohi*.
 fifteen times, *de-*.
 fifteenfold, *ptča*.
 fifty, *ohi*.
 fifty times, *de-*.
 fiftyfold, *ptča*.
 fight, a, *kte*.
 fight, to, *kte*.
 file, a, *xahi*, *masa*.
 fill, to, *tově*, *tcu*.
 fillip, to, *kte*.
 fin of fish, *o*.
 find, to, *haně*.
 fine, *miska*.
 finger, the, *tcak*.
 finish, to, *ědan*.
 fire, *peti*.
 fire, to, *naoⁿ*.
 fire a gun, to, *aŭks*.
 fire drill, a, *peti*.
 firefly, a, *peti*, *uda*.
 fire light, *peti*, *uda*.
 fireplace, *peti*.
 firewood, *tcu*.
 first, *taⁿni*.
 fish, a, *o*.
 fish, to, *kăk*.
 fishhawk, a, *xandayi*.
 fishhook, a, *kăk*.
 fishing rod, a, *kăk*.
 fish line, a, *kăk*.
 fish net, a, *o*.
 fish spear, a, *o*.
 fishy, *yaⁿsi*.
 fist, the, *tcak*.
 five, *ksaⁿ*.
 five times, *de-*.
 fivefold, *ptča*.
 flanks, the, *yo*.
 flat, *xyapka*, *ptča*, *tapka*.
 flay, to, *xkě*.
 flea, a, *kútska*.
 float, to, *pixyi*.
 floor, a, *itap*, *inkxapka*, *ti*.
 flour, *soⁿpxi*.
 flower, a, *xiiye*.
 flute, a, *pěsdoti*.
 fly, green, *apetka*.
 fly, house, *apetka*.
 fly, to, *niye*.
 fly around, to, *du*.
 flying squirrel, a, *toika*.
 foam, *ani*, *pupuxi*.
 fog, *ayu*.
 fold, a, *ptča*.
 fold, to, *kta*, *ni*.
 follow, to, *akŭta*.
 fond of, *inške*.
 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, *kădě*.
 ford, to, *káni*.
 forefinger, *amihim'*.
 forehead, *itě*.
 forenoon, *kohi*.
 forest, pine, *ansudi*.
 forget, to, *kŭtca*, *yili*.
 fork, a, *pxu*, *ti*.
 forked, *teaⁿ*.
 forty, *ohi*.
 forty times, *de-*.
 fortyfold, *ptča*.
 four, *topa*.
 four times, *de-*.
 fourfold, *ptča*.
 fourteen, *ohi*.
 fourteen times, *de-*.
 fourteenfold, *ptča*.

- fowl, a, *ma*.
 fox, a, *tohi*.
 Frenchman, a, *Towe*.
 Friday, *Yamni*.
 friend, a, *lĕnaxi*.
 frighten, to, *inskĕ*.
 fringe of skin, a, *hau*.
 frog, a, *kton*, *kĕmĕnuhi*, *pĕska*.
 from, *kyanĕhe*.
 front of dress, *maq*.
 frost, *xedi*.
 frozen, *atxe*.
 fruit, *anaki*.
 fry, to, *paspahon*, *unasi*.
 full, to feel, *ixĕnaxi*.
 fur, *hin*.
 further, e, *-wa*.
 gall, the, *intĕinpon*.
 gall (of fish), o.
 gallon, a, *nĕĕnĕ*.
 gape, to, *yudahĕmni*.
 garden, a, *du*.
 garfish, a, *nxoto*, o, *yokteona*.
 garter, *yukpĕ*.
 garter snake, a, *ndĕsi*.
 gaspigou, a, o.
 gate, a, *du*.
 gather, to, *da*.
 generous, *akste*.
 German, a, *E*.
 get ahead, to, *de*.
 get down, to, *ĕidupi*.
 get out, to, *hakanaki*.
 get over, to, *hi*.
 get someone, to, *hinĕyaki*.
 get up, to, *nĕ*.
 ghost, a, *naiĕi*.
 gimlet, a, *pxu*.
 girl, a, *saĕĕki*.
 give, to, *ku*.
 give away, to, *kaye*.
 give out, to, *tca*.
 give up, to, *tĕi*.
 gizzard, the, *taini*.
 glad, to be, *pi*.
 glass, *uda*.
 glittering, *tĕidĕtka*.
 globular, *poska*.
 glove, a, *tcak*.
 glue, to, *daki*, *tspan*.
 gnash, to, *ksĕ*.
 gnat, a, *kĕnĕski hayi*.
 gnaw, to, *dus*, *xkĕ*, *tca*.
 go, to, *de*.
 go around, to, *apĕni*, *du*.
 go down, to, *xĕpi*.
 go for firewood, to, *dan*.
 go into, to, *wah*.
 goat, a, *hi*.
 God, *Kohi*.
 gold, *axisahi*.
 goldfinch, *apenyikyahayi*.
 good, *pi*.
 goose, *akĕni*, *kotka*.
 goose, Canada, *akĕni*.
 goose, snow, *akĕni*.
 goose, Texas, *akĕni*.
 goose, white brant-, *akĕni*.
 gore, to, *adi*, *pxu*.
 gourd, a, *ko*, *akodi*.
 governor, a, *xi*.
 gown, a woman's, *axati*.
 granddaughter, *yĕnĕki*.
 grandfather, *kanro*.
 grandmother, *kĕnĕkĕn*.
 grandson, *yĕnĕka*, *yĕnĕki*.
 grape, a, *maktcuhĕ*.
 grasp, to, *si*.
 grass, *tanĕsi*.
 grass, cocoa, *satuti*.
 grasshopper, a, *atadaxayi*, *xondayi*.
 grave, a, *kahoyĕ*, *ma*.
 gravel, *tĕitcaki*.
 gravy, *wihi*.
 gray, *san*, *tohi*.
 grease, *tcin*.
 greasy, *tcin*.
 great, *tan*.
 Great Dipper, the, *tĕtĕcĕn*.
 great-granddaughter, *yĕnĕki*.
 great-grandfather, *kanro*.
 great-grandmother, *kĕnĕkĕn*.
 great-grandson, *yĕnĕka*, *yĕnĕki*.
 great-great-granddaughter, *yĕnĕki*.
 great-great-grandfather, *kanro*.
 great-great-grandmother, *kĕnĕkĕn*.
 great-great-grandson, *yĕnĕka*.
 great-great-great-grandfather, *kanro*.
 great-great-great-grandmother, *kĕnĕkĕn*.
 greedy, *inske*.
 green, *tohi*.
 grindstone, a, *axxu*.
 grosbeak, *kĕdĕska*.
 ground, the, *ma*.
 groundhog, a, *keicka*, *ma*.

- grow, to, *ksapi, uni*.
 growl, to, *xpi*.
 grunt, to, *ihě*.
 gullet, the, *dodi*.
 gulping sound, a, *kotčě*.
 gum, *sintoni, yuxu*.
 gum tree, black, *antudayudi*.
 gum tree, the sweet, *yuxu*.
 gun, a, *añks*.
- habitual action, a-
 hail, *xohi, wahu*.
 hail, to, *idě*.
 hailstone, a, *xohi, wahu*.
 hair, *hin*.
 hair of head, *anahin*.
 half, *ukikiñge*.
 halloo!, *he+ha<*.
 halloo, to, *wahē, yohi*.
 hammer, a, *masa*.
 hammer of a gun, *añks*.
 hammer, to, *kte*.
 hand, the, *tcak*.
 handkerchief, a, *tcakděxyi*.
 hang, to, *püni, tcak*.
 hard, *sahān, tčičakī, tolosi*.
 hare, a, *tčička*.
 hastily, *yatana*.
 hat, *akue*.
 hat, a woman's, *axati*.
 hatchet, a, *sēp*.
 hate, to, *iyān*.
 have, to, *ha, ta, wa*.
 having, *on*.
 hawk, *küďska, pazěxka, soñton xayi*.
 hawk, duck, *kyětonhi*.
 hawk, marsh, *kīyānska, kotapka*.
 hawk, a mythic, *tcōñkteona*.
 hay, *tañsi*.
 he, *e, i*.
 head, a, *pa*.
 head off, to, *psūki*.
 headache, *ne*.
 hear, to, *naxě*.
 heart, a, *yandi*.
 heat, to, *ade*.
 heavy, *řike*.
 heel, a, *si*.
 help! *nu!*
 help, to, *akřta*.
 hen, a, *ma, yañki*.
 hen-hawk, the, *soñton xayi*.
 her, *i, ta*.
 herald, a, *e*.
- here, *dawo, hañ, řti, te, tš*.
 heron, a, *oxka*.
 her's, *i*.
 herself, *i*.
 hiccough, to, *psūki*.
 hickory, a, *piñ*.
 hide, to, *to*.
 high, *hedān, kōhi*.
 hill, a, *pātsa, řktañni*.
 him, *i*.
 himself, *i*.
 hip, the, *tcin*.
 his, *i, ta*.
 hiss, to, *tcise*.
 hit, to, *dūk-, kte*.
 hither, *dawo, hañ, ndao*.
 hitting a tree, sound of, *tcise*.
 hoe, a, *mīkōñni*.
 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, *kañxi*.
 honeysuckle, the, *pañhin*.
 hoof, *ahi, si, tohozk*.
 hook, a, *kūk*.
 hook (as a cow), to, *ádi*.
 hook into, to, *hiñkahi*.
 horizon, the, *natci*.
 horizontal, *ma*.
 horn, *ahi*.
 hornet, the, *kañxi*.
 horse, a, *tohozk*.
 horsefly, a, *konicka*.
 horseshoe, a, *tohozk*.
 hose, *si, soñ*.
 hot, *mi, řtsañ*.
 house, *ti*.
 house top, *ti*.
 how, *tcidiki*.
 howl like a wolf, to, *wihe*.
 huckleberry, *hapi*.
 hug, to, *apēni*.
 hull, to, *xdo*.
 hum, to, *ycñwě*.
 humblebee, *kañxi*.

humming bird, a, *momoxka*.
 humped, *tonxka*.
 hundred, a, *tsipa*.
 hundredfold, a, *ptca*.
 hungry, *ti*.
 hunt, to, *inda, wax*.
 husband, *yinŋka*.
 husk of corn, *yek*.
 husk, to, *xdo*.

I, *ŋk*.
 ice, *atxe*.
 icicle, an, *xohi*.
 identical, *keheyan*.
 if, *kan, ko, xyi*.
 image, *ani*.
 imitate, to, *kdaŋayi*.
 imitate crying of a person, to, *xuŋe*.
 in, *ika, kan, yon*.
 in the past, *on*.
 indeed, *anisti, xē*.
 index finger, *amihin'*.
 Indian, *Anya*.
 Indian Creek, Louisiana, *Anya*.
 industrious, *apūdūxka*.
 infant, an, *antatka*.
 inferior, *kādani*.
 inflexible, *sanhān*.
 ink, *kde*.
 insect, *akidi*.
 inside, *ika*.
 instep, the, *si*.
 (instrumental prefix), *an-*.
 intelligent, *daka*.
 intercept, to, *psūki*.
 interpreter, an, *e*.
 intestines, the, *teivi*.
 into, *ika, kan, -wa*.
 iris, the, *tātca'n*.
 iron, *masa*.
 -ish, *tiki*.
 island, an, *ma*.
 it, *i, e*.
 itch, to, *yo*.
 itself, *i*.
 ivory bird (P), *dixti hayi'*.
 jack fish, the, *kyūski*.
 jail, a, *ti*.
 jaw, the, *yatka*.
 jay, the, *tinska*.
 jerk, to, *xta'n*.
 jerked meat, *atcu*.
 Jew, a, *E*.

join, to, *pūt*.
 joint, a, *pūt*.
 joist, a, *ayan*.
 jug, a, *konicka, son*.
 juice, *ani, wihi*.
 jump, to, *ptce*.
 just, *kohē, ti*.
 just like, *honna*.
 just now, *naxaxa*.
 just there, *ema*.

katydid, a, *sāde*.
 keep on, to, *hande*.
 kershaw squash, the, *tan*.
 kettle, *son*.
 key, a, *ti*.
 keyhole, a, *ti*.
 kick, to, *dus, xte*.
 kick off, to, *te*.
 kidney, the, *yanska*.
 kill, to, *tea, te*.
 kin, *hai*.
 kind, *čtūkē*.
 kindle, to, *ade*.
 kindred, one's, *hai*.
 king bird, *antka*.
 kingfisher, the, *teidagayi*.
 kiss, to, *utčitepi*.
 kitten, a, *ktu*.
 knead, to, *tečteki*.
 knee, a, *tcin*.
 kneepan, the, *tcin*.
 knife, a, *psde, taŋikonni*.
 knife blade, a, *psde*.
 knife handle, a, *psde*.
 knock, to, *pēhe*.
 knock down, to, *nahi*.
 know, to, *yehon*.
 know how, to, *spē*.
 knuckle, a, *pūt*.
 Koasati, the, *Kosate*.

lacking, *niki*.
 ladder, a, *ayan*.
 lake, a, *yohi*.
 Lake Cocodril, La., *Nxoŋo*.
 lame, *tco*.
 Lamourie Bridge, La., *Lamori, Teaxta*.
 lamp, a, *uda*.
 land, *ma*.
 language, *e*.
 lantern, a, *uda*.
 large, *tan*.
 large (as large as), *naskē*.

last, the, *akiya*.
 laugh, to, *xa*.
 laugh at, to, *tepě*.
 law, a, *xi*.
 lawmaker, a, *xi*.
 lawyer, a, *xi*.
 lay, to, *nonďě*.
 lay down, to, *inpi*.
 lead, *ańks*.
 leaf, a, *hapi*.
 leak, to, *uyě*.
 lean, *supi*.
 lean against, to, *kan*.
 leap, to, *asđhi*, *ptce*.
 leather, *wak*.
 leave, to, *in̄ki*.
 Lecompte, La., *Kńts*, *Xtaⁿ*, *Taⁿ*.
 left, the, *řaskani*.
 leg, a, *yukpě*.
 leggings, *pěďěkúpi*.
 lend, to, *tcue*.
 let! *hi*, *xya*.
 let go or alone, to, *in̄ki*.
 let loose, to, *in̄ki*.
 letter, a, *kďě*.
 level, *ka*.
 liar, a, *yěłci*.
 lick, to, *akawci*.
 lid, a, *atúkse*.
 lie, to, *ma*, *řoho*, *te*.
 lie (deceive), to, *si*.
 lie in wait, to, *te*.
 light, *uda*.
 light (not heavy), *wixka*.
 lighten, to, *wúďě*.
 lightning, *wúďě*.
 lightning bug, a, *peti*.
 lights, *yakřu*.
 like, to, *iyⁿ*, *kiyasł*, *pi*.
 lilac colored, *te*.
 limb, a, *yo*.
 limb (of a tree), *deti*.
 limber, *ka*.
 limp, to, *teko*.
 line, *in̄kan*.
 line, a, *kititiki*.
 line, to, *on̄i*.
 line a garment, to, *on*.
 lining of a garment, *doxpě*.
 lip, the, *ih̄i*.
 little, *yin̄ki*.
 Little River, *Tcahamaⁿ*.
 live, to, *ti*.
 live with one, to, *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, *řoho*.
 long, *hedan*, *naskě*, *túďě*.
 long ago, *on*, *tc*.
 long time, a, *aoⁿ*, *sahi*.
 look, to, *don*.
 look down on, to, *akúdi*.
 look out! *eman*.
 look sharp! *aksápi*.
 loop, a, *púkxyi*.
 loose, *xwúďike*.
 loosely, *xwúďike*.
 loosen, to, *na*.
 lose, to, *pa*.
 Louisiana, *Ma*.
 louse, *ane*.
 love, to, *iyⁿ*.
 low, *xwúhi*, *xyapka*.
 lower, *xwúhi*.
 lungs, *yakřu*.
 maggot, *atojě*.
 magic, *xi*.
 magnolia, the, *kokayudi*.
 maiden, a, *řopi*.
 make, to, *on*.
 make a fire, to, *uxłě*.
 make better, to, *edařki*.
 male, a, *aⁿya*.
 male animal, *indoke*.
 man, a, *aⁿya*.
 manifold, *ptča*.
 manure, *inďě*.
 many, *tahi*, *teina*, *una*, *yih̄i*.
 maple, the, *ayaⁿ*.
 March, *Ina*.
 mare, a, *yańki*.
 mark, to, *sidipi*.
 mark off, to, *kďě*.
 Marksville, La., *Tunicka*.
 marry, to, *yin̄ka*.
 marsh hawk, the, *kiyanska*, *kotapka*.
 mash, to, *ta*, *tekwanti*.
 mast, *uđi*.
 match, a, *peti*.
 matter in a sore, *ton*.

matter, no, *konhi*.
 mattress, a, *toho*.
 may, *kiknani*.
 me, *ñk*.
 meadow lark, a, *hapenizka xyāⁿ hayi*.
 meal, *nūpxi*.
 meal, corn, *yek*.
 mean, to, *kaha*.
 measles, *hauti*.
 meat, *iñks, yo*.
 meat, dried or jerked, *atcu*.
 medicine, *xi, tyi*.
 medicine man, *aⁿya*.
 meet, to, *kxiⁿa*.
 mehaw (a berry), *asi*.
 melt, to, *sině*.
 membrane between fingers, *teak*.
 membrum virile, the, *teonⁿditi*.
 mend, to, *kiko*.
 metal, *masa*.
 meteor, a, *inⁿka*.
 middle, *nata*.
 midnight, *psi*.
 midriff, the, *yoⁿxtci*.
 might, *na, nani*.
 milk, *wak*.
 milk, to, *wak*.
 milt, the, *hai, psidikyanⁿ*.
 mine, *ñk*.
 minnows, *kosayi*.
 mired, to get, *nozpxě*.
 mirror, a, *don*.
 miss, to, *teap*.
 miss in shooting, to, *utčine*.
 mistletoe, the, *ntawayi*.
 mix, to, *iñkidudi*.
 moccasin, the water, *tani*.
 mock, to, *kdaⁿayai*.
 mock crying of a person, to, *xuⁿke*.
 mocking bird, *e, kdaⁿayai*.
 moist, *kido*.
 molasses, *tekuyě, wih*.
 mole, a, *pačka*.
 Monday, *Napi*.
 money, *axisahi*.
 month, a, *ina*.
 moon, the, *ina*.
 Mooreland, La., *Yāyanⁿ*.
 morning, *witě*.
 morning star, the, *inⁿka*.
 mortar, *ita*.
 mosquito, a, *yamaki*.
 moss, ground, *peti*.
 moss, tree, *ayaⁿ*.

mother, a, *ūni*.
 mother-in-law, *kūnⁿkūn*.
 motioning, *kiñkě*.
 mountain, a, *pūsā*.
 mourn, to, *teodon*.
 mouse, a, *teumaki*.
 mouth, the, *ihi*.
 move, to, *kse, ni, odiyohūn, okzāhe*.
 move in a circle, to, *mixyi*.
 much, *teina*.
 mud, *ma*.
 muddy, *kūdo, xwitka*.
 mud fish, the, *ikon*.
 mulberry tree, a, *aⁿsanⁿkuⁿdi*.
 mule, a, *tohoⁿck*.
 multiple, *piⁿa*.
 murderer, a, *te*.
 muscle, a, *inⁿkaⁿ*.
 mush, *sinⁿhon*.
 musket, *añks*.
 muskmelon, *tan*.
 Muskogee, the, *Skoki*.
 muskrat, a, *xanazka*.
 mussel, *aⁿski*.
 must, *nani, xyāⁿ, yekē*.
 mustache, a, *paⁿhin*.
 mutch-hotch, the, *yakidamañkayai*.
 muzzle (of a gun), *añks*.
 my, *ñk*.
 myself, *ñk*.
 mysterious, supernaturally, *xi*.
 myth, a, *yětcī*.
 nail, a, *hao*.
 nail, to, *hao*.
 nail (of finger or toe), *ahi, teak*.
 naked, to be, *yo*.
 name, a, *yatčē*.
 name, to, *yatčē*.
 navel, the, *teinⁿponⁿ*.
 near, *atcka, kxiⁿa*.
 nearly, *nanteke*.
 neck, the, *dodi*.
 necklace, *aⁿohi, aⁿpmi, kⁿahudi*.
 necktie, *dodi*.
 need, to, *yih*.
 needle, a, *aⁿsadiki*.
 negress, a, *aⁿxti*.
 negro, a, *aⁿya*.
 neigh, to, *hon*.
 nephew, *yinⁿki, tūksiki*.
 nest, a, *yokxi*.
 never, *xa*.
 nevertheless, *ětuⁿkě*.

new, *topi*.
 New Orleans, *Tan*.
 New Year's Day, *Napi*.
 newspaper, a, *kdē*.
 next, the, *ktaan*.
 next to, *in̄ktaan̄hi*.
 nibble, to, *kūs*.
 nickel, a, *pákkyán*.
 niece, *túsũñki, yúñki*.
 night, *psi*.
 night hawk, a, *pozayi*.
 nightshade, the, *tañsi*.
 nine, *tckanē*.
 nine times, *de-*.
 ninefold, *ptça*.
 nineteen, *ohi*.
 nineteen times, *de-*.
 nineteenfold, *ptça*.
 ninety, *ohi*.
 nipple, the, *tasi*.
 nipple of a gun, *añks*.
 no, *atci, hañan, hiusañ, niñi, yamaç*.
 noise, to make, *techi*.
 none, *yamaç, niñi*.
 nonsense! *kē!*
 noon, *kohi*.
 noose, a, *in̄kañ*.
 north, the, *xññumi*.
 northeast, *natci*.
 nose, the, *ptcún*.
 nose ring, a, *ptcún*.
 nostrils, *ptcún*.
 not, *i . . . na, niñi, yamaç*.
 not at all, *xti*.
 notch, to, *tečka*.
 notched, *tečka*.
 nothing, *yamaç*.
 notwithstanding, *ētukčē*.
 now, *te, ko, naçaxa, yahe*.
 numb, *dũhon̄ni, xte*.
 oak, an, *taçkũ*.
 oak, the live, *wústahudi*.
 oak, the pin or water, *udi*.
 ocean, *ani*.
 odor, an, *cuh̄i, xyuhu, pexinyi, yan̄xi, yan̄si*.
 off, *kõx*.
 oh! *atcũci+*, *he+ha<*, *kál*, *xo, xwi, seh̄iyčē, t!, ú*.
 oh no! *atci, hañan*.
 oh! yes, *he+*!
 old, *in̄tc, xohi, tçpan̄, tçyũ*.
 on, a-.

on top of, *tawiyañ*.
 once, *de-, soñsa*.
 one, *soñsa*.
 one of, *san̄hin̄*.
 onion, an, *ũñktaimsayi*.
 only, *eyaxa, xa, ti, nedi, pa*.
 ooze, to, *tcč*.
 Opelousas, La., *Aplusa*.
 open, to, *pädē*.
 open a door, to, *pax*.
 opossum, an, *keicka*.
 or, *ha*.
 orange, *anaki*.
 orifice, *tpč*.
 ornament, an, *tcke*.
 orphan, an, *antatka*.
 other, *wo*.
 other, the, *san̄hin̄*.
 otter, an, *xanaxka*.
 ouch! *atcũci+*.
 ought, *hi, narxiya, pi*.
 our, *ñk*.
 ours, *ñk*.
 out, *aku*.
 outside, *aku*.
 overcoat, *dorxčē*.
 overflow, an, *ani, taon̄ni*.
 overshoes, *waxi*.
 overturn, to, *xtu*.
 owl, an, *xritũmi hayi*.
 owl, the screech, *xo*.
 owl, swamp, *podadčē*.
 ox, *wak*.
 oyster, *añski*.

paddle, a, *katcũñhi*.
 paddle, to, *imah̄ñ*.
 pail, a, *tũpi*.
 pain, *ne*.
 paint, *kdē, ma*.
 paint, to, *nahi*.
 palate (?), *ih̄i*.
 palate, the hard, *dodi*.
 palm of the hand, *taçk*.
 palmetto, a, *maxontka*.
 palpitate, to, *fix*.
 pan, a tin, *yčskasañ*.
 pant, to, *sikte*.
 pantaloons, *nindi*.
 panther, a, *tan̄ta, tmotcka*.
 paper, *kdē*.
 parasol, *si*.
 parch, to, *unasi*.
 parents, *xohi*.

- parrot, a, *kúděska*.
 parting of hair, *pa*.
 partridge, a, *apuska*.
 Pascagoula Indians, *Miska*.
 pass, to, *de, miryi*.
 paste, to, *tspaⁿ*.
 patch, a brier, *poska*.
 patch, to, *stak*.
 patella, the, *tcin*.
 path, a, *ně*.
 pathway, a, *ně*.
 patter, to, *tax*.
 pattering sound, a, *táp*.
 paunch, the, *yixyaⁿ*.
 paw, *taak*.
 paw, to, *kě*.
 pay, to, *apadi*.
 pea, *taⁿtka*.
 peach, a, *tkánd*.
 peak, a, *ěktanⁿi*.
 pecan, a, *piⁿ*.
 peel, to, *xkě, duka, tcětka*.
 peep, to, *kádúksa*.
 pelican, a, *xonⁿiyohi*.
 pen, a, *kdě*.
 pencil, a, *kdě*.
 penis, the, *tcondiⁿi*.
 people, *aⁿya*.
 pepper, *apaya*.
 perch, a, *túdě*.
 perform, to, *on*.
 perhaps, *hanán, kiknani*.
 persimmon, *axka*.
 person, a, *aⁿya*.
 perspire, to, *mi*.
 pestle, a, *ita*.
 pet, a, *iyáⁿ*.
 pet, to, *iyáⁿ*.
 petticoat, a, *doxpě*.
 picayune, a, *púkíyáⁿ*.
 pick, to, *da*.
 pick to pieces, to, *küya*.
 picture, a, *daki, kdě*.
 piece, a, *tcoka*.
 pierce, to, *xin*.
 pigeon, a, *uti*.
 pillow, a, *saⁿ*.
 pimple, a, *atca*.
 pinch, to, *stúki*.
 pine tree, a, *asⁿsudi, podadě*.
 Pineville, La., *Asⁿsudi*.
 pink, *cti*.
 pipe, a, *yani*.
 pipestem, a, *yani*.
 pistol, a, *añks*.
 pit, a, *sipi*.
 pitch on, to, *asⁿdhi*.
 pitcher, a, *másuda*.
 pitchfork, a, *masa*.
 pith, *siopi*.
 place, to, *tcu*.
 place crosswise, to, *antutcko*.
 plait, to, *tcon*.
 plane, a, *itap*.
 plank, a, *itap*.
 plant, a, *uni*.
 plant, to, *tcu*.
 plantation, a, *tahi, ti*.
 plate, a, *másuda*.
 plate, a soup, *kópka*.
 plate (of tin), a, *yěskasáⁿ*.
 play, to, *an^x*.
 play (a violin), to, *hon*.
 play roughly, to, *inixyi*.
 Pleiades, the, *intka*.
 plentiful, *dákútcépa*.
 pliant, *ka*.
 plow, a, *paya*.
 plow, to, *paya*.
 plum, a, *stiinⁿki*.
 plunge into water, to, *usimⁿin*.
 pocket, a, *pahin*.
 point, the, *psúnti, pút*.
 poke a fire, to, *átčé*.
 poke out, to, *nawi*.
 pokeberry, *ko^x tinⁿpka*.
 poker, a, *átčé, peti*.
 pond, a, *yohi*.
 poor, to be, *xak*.
 poor fellow! *ka*.
 popping sound, a, *táp*.
 pork, *keicka*.
 portrait, a, *daki, kdě*.
 post, a, *tcaxku*.
 pot, a, *xon*.
 potato, *a^o*.
 pouch, a, *pahin*.
 pound, a, *ěke*.
 pound, to, *pěhe*.
 powder, *nüpxi*.
 prairie, a, *takohon*.
 preach, to, *e*.
 preacher, a, *e*.
 press down, to, *unaski^xi*.
 pretending, *kinⁿě*.
 pretty, *dě, pi*.
 proclaim, to, *e*.
 proper, *pi*.

- prostitute, a, *coha*.
 protect, to, *inpūdq̄hi*.
 proud, *in̄to*.
 psha! *ūx!*
 pull, to, *xtaⁿ, tc*.
 pull backward, to, *tūsi*.
 pull off, to, *kūkapi, xpi!*
 pull the trigger, to, *ta*.
 pull up, to, *xa, tc*.
 pulse, the, *nixta*.
 pulverized, *nūpxi*.
 pumpkin, a, *taⁿ*.
 punch, to, *dūk-, pxu*.
 pupil, the, *tūtáun*.
 pupil of eye, the, *su*.
 purple, *tcti*.
 pursue, to, *noxě*.
 push, *ton*.
 push, to, *xtaⁿ, pa-*.
 push over, to, *kaⁿ*.
 pustule, a, *sipi*.
 put, to, *xěhe, nonđě, tcu*.
 put down, to, *xěhe*.
 put inside, to, *ukpe itkarěye*.
 put into, to, *apxa, xon̄he*.
 put on, to, *in̄pi*.
 put on a hat, to, *akue*.
 put on shoes, to, *usi*.
- quack, to, *hon*.
 question, to, *hayin*.
 quickly, *ixyon̄ni*.
 quicksand, a, *xđidihe, ma*.
 quietly, *nitiki*.
 quit, to, *xa*.
- rabbit, a, *tčetka*.
 raccoon, a, *atúki*.
 rail, a, *du*.
 railroad, a, *xtaⁿ, ně*.
 rain, *xohi*.
 rainbow, a, *naukidđ om̄ni*.
 raise a person, to, *ksupi*.
 raisins, *maktcuhi*.
 ramrod, *añks*.
 rancid, *pexȳni, teiya*.
 Rapides, La., *Atix, Rapidyāⁿ, Tčidō^{na}*.
 rapidly, *ixyon̄ni*.
 rat (all kinds), *du*.
 rattan vine, the, *tohoⁿni*.
 rattle, a, *sahe*.
 rattle, to, *sahe, koko, sána, tčínase*.
 rattlesnake, a, *nděsi*.
 raw, *sahi*.
- razor, a, *paⁿhiⁿ*.
 reach, to, *hi, staⁿhiⁿ*.
 read, to, *e*.
 ready, *in̄to*.
 real, *ko^hě*.
 really, *ko^hě*.
 rear a person, to, *ksupi*.
 receive, to, *si*.
 recline, to, *ma, ně, tci, toho*.
 recognize, to, *yehoⁿ*.
 rectangular, *snotka*.
 rectilinear, *snotka*.
 red, *tcti*.
 redbird, a, *kūděska*.
 redden, to, *tcti*.
 reddish, *tcti*.
 Red River, the, *Tcahamāⁿ*.
 reflection, *ani*.
 refuse, to, *ox*.
 related, *hai*.
 release, to, *in̄ki*.
 remove, to, *xpi, tc*.
 repair, to, *kiko*.
 repay, to, *apadi*.
 reprove, to, *kyāⁿhi*.
 resemble, to, *u^he*.
 rest face on hand, to, *túkixyě*.
 return, to, *de, hi, hu*.
 rib, a, *taxozka*.
 ribbon, *tcke*.
 rice, *son̄yiti*.
 riddle, a, *hadiyāⁿhiⁿ*.
 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, *tcahamāⁿ*.
 rivulet, a, *yixyāⁿ*.
 road, a, *ně*.
 roan (color), *yusi*.
 roar, to, *xuhe, xyw̄we*.
 roar of a hard rain, *waxě*.
 roar of water, the, *wuxwě*.
 Roaring Creek, Rapides Parish, La.,
Yixyāⁿ.
 roast, to, *yukúni*.
 roasting stick, a, *pstúki*.
 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, *xiye*.
 rosin, *sintonni, yuru*.
 rosin, pine, *ansudi*.
 rough, *darka, xahi*.
 rounded, *poska*.
 row, a, *kütükü*.
 rub, to, *patčidu, 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, *doxpě*.
 sad, *yandi*.
 saddle, a, *xohon*.
 saddle, to, *xohon*.
 saddle girth, *maq*.
 saddle maker, a, *xohon*.
 salamander, *ma, nsüki*.
 saliva, *tütcku*.
 salt, *wasi*.
 same, the, *keheyan*.
 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, *te*.
 scalp lock, a, *haxeye*.
 scar, a, *tčida*.
 scare, to, *inskě, tar*.
 scarred, *čidagayi*.
 scatter, to, *kinaxa, teu*.
 scent, to, *hi*.
 schoolhouse, a, *kďě*.
 scissors, *stanhin*.
- scold, to, *kyanhi*.
 scorch, to, *ade*.
 scrape, to, *kě, xohi*.
 scraper for hides, *si*.
 scratch, to, *xaye, stüki*.
 scythe, a, *tanši*.
 seam, a, *pstüki*.
 seat, a, *xěhe*.
 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, ptcän*.
 serpent, a, *nděsi*.
 set down, to, *xěhe*.
 set fire to, to, *naon*.
 set on, to, *dütan*.
 set out (vegetables), to, *pxu*.
 set up, to, *si, ustiki*.
 seven, *nonpa*.
 seven times, *de*.
 sevenfold, *ptča*.
 seventeen, *ohi*.
 seventeen times, *de*.
 seventeenfold, *ptča*.
 seventy, *ohi*.
 sew, to, *pstüki*.
 sewing machine, a, *masa, pstüki*.
 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, *psünti*.
 shave, to, *xohi*.
 shawl, a, *teükděxyi*.
 Shawnee, the, *Sawan*.
 she, *e, i*.
 sheep, a, *tččka*.
 shell, to, *xku*.
 shine, to, *uda*.
 shingle, *inkzapka*.

shining, *tcídütka*.
 shirt, a, *doxpě, pčato*.
 shiver, to, *xuki, tūdádúhe*.
 shoe, *waxi*.
 shoot, to, *kte, o, ańks*.
 shoot through, to, *ťowe*.
 short, *natchka, řuřuxka*.
 shot, a, *ańks*.
 shoulder, *axě*.
 shoulder blade, *asonři*.
 show, to, *doⁿ*.
 shut, to, *kútske*.
 shut the mouth, to, *akítitu*.
 sick, *hauti*.
 side, one, *sanřin*.
 sieve, a, *atcan, hadiyařin*.
 sift, to, *yahin*.
 sight (of a gun), *doⁿ*.
 silent, *e*.
 silk, *tcídütka*.
 silver, *axisahi*.
 since, *kaⁿ*.
 since then, *řtukě*.
 sinew, a, *mřkaⁿ*.
 sing, to, *yaonni*.
 singe, to, *súdu*.
 single, *řopi*.
 sink, to, *ani, kíduspě, wahe*.
 sister, *ksařxa, iní, tańki*.
 sister-in-law, *tekanni*.
 sit, to, *xěhe, nańki, tani*.
 six, *akřxpě*.
 six times, *akřxpě*.
 sixfold, *pčqa*.
 sixteen, *ohi*.
 sixteen times, *de-*.
 sixteenfold, *řtčqa*.
 sixty, *ohi*.
 sizzle, to, *tcise*.
 skillful, *spě*.
 skin, to, *xkě*.
 skirt, *awode, doxpě, hau*.
 skull, the, *pa*.
 skunk, a, *inřka*.
 slapping sound, a, *se, táp*.
 sledge hammer, a, *sěp*.
 sleep, to, *yaⁿni*.
 sleeves of a coat, *doxpě*.
 slender, *snđhi*.
 slide, to, *xati*.
 slim, *snđhi*.
 slip, to, *tcáp*.
 slip off, to, *kinti*.
 slipper, a, *waxi*.

slippery, *tcáp*.
 slippery elm, a, *hi, tein*.
 slowly, *haeyě*.
 slow-witted, *daka*.
 small, *miska, yĩńki*.
 smallpox, *kđě, psđnti*.
 smart, *daka*.
 smeared, anything, *dohi*.
 smell, to, *hi, pani, poⁿ*.
 smell badly, to, *xyuhu*.
 smell strong, to, *yaⁿsi*.
 smoke, *si*.
 smoke, to, *si*.
 smoke hole, *si*.
 smoky, *si*.
 smooth, *tcđopi*.
 smooth, to, *tcđo, xohi*.
 snail, a, *pořono*.
 snake, a, *nděsi*.
 snakebird, the American, *kúđěska*.
 snatch up, to, *da*.
 sneak off, to, *kořta*.
 sneeze, to, *misi*.
 snore, to, *yařdořě*.
 snow, *wahu*.
 snow, to, *wahu*.
 snowbird, a, *wahu*.
 so, *řtiķe, ińķe*.
 so far, *ědaⁿ*.
 so long, *oⁿ*.
 soap, *tein*.
 soapberry tree, *ayaⁿ*.
 soft, *řpanřin, waxka*.
 soiled, *dě*.
 sole of foot, *si*.
 solidago, the, *ma*.
 some, *tcěma*.
 some one, *aⁿya*.
 somersault, a, *takotěi*.
 something, *ka*.
 somewhat, *ka, tiķi*.
 son, *yĩńki*.
 son-in-law, *toⁿni*.
 soon, *yatana*.
 soon, very, *uksani*.
 soot, *peti*.
 sore, *pahi*.
 sore, a, *pahi*.
 sort, *řtukě*.
 sort of, a, *tiķi*.
 soup, *wihí*.
 sour, *paxka*.
 south, the, *nyuhuyewade*.
 sow, to, *tcu*.

- spade, a, *ma*.
 Spaniard, a, *Spani*.
 sparrow hawk, the, *kiskisayi*.
 speak, to, *e*.
 speak to, to, *k^{no}*.
 speech, *e*.
 spider, a, *koxode nika*.
 spill, to, *tcu*.
 spine, the, *taⁿihinⁿ*.
 spirit, a, *natci*.
 spit, to, *tútcku*.
 splash, to, *poxwe*.
 spleen, the, *hai, psidikyaⁿ*.
 splinter, a, *teati*.
 splinter, to, *teati*.
 split, to, *kta, teati*.
 spoon, a, *niskodi*.
 spot (of dirt), a, *atada*.
 spotted, *kdě*.
 spread, to, *kse, tcítcútka*.
 spread out, to, *xěhe*.
 spring, the, *mi*.
 spring (of water), a, *ani*.
 Spring Bayou, La., *Ani*.
 spur, a, *xaye*.
 spur of a fowl, the, *si*.
 spurt water, to, *su*.
 squall, to, *wahe*.
 square, *snihi*.
 squash, a, *taⁿ*.
 squash, crook-necked, *ahi*.
 squeak, to, *wahe*.
 squealer duck, the, *tahañkona*.
 squeeze, to, *tcítcki*.
 squirrel, a, *nsúki*.
 squirrel, a flying, *tcika*.
 stab, to, *pxu*.
 stable, a, *tohozk*.
 stain, a, *atada*.
 stairway, a, *si*.
 stalk, a, *udi*.
 stand, to, *xa, ně, si*.
 stand up, to, *tcítcútka, ustíki*.
 star, *imka*.
 station, a railroad, *xtanⁿ*.
 steal, to, *sině*.
 stealthily, *nítcki*.
 steamboat, a, *nahaři*.
 steamboat landing, a, *nahaři*.
 steer, *wak*.
 stem, a, *udi*.
 step, to, *si*.
 step over, to, *púdi*.
 sternum, the, *maqk*.
 stew, to, *ue*.
 stick, a, *ayaⁿ*.
 stick, to, *daki, tspanⁿ*.
 stick into, to, *pxu*.
 stick through, to, *kút*.
 stiff, *saⁿhan, susuki*.
 still, *xa, yúke*.
 still further, *e*.
 sting, a, *usi*.
 stingy, *akste*.
 stink, to, *hi*.
 stock (horses and cattle), *yinfa*.
 stockings, *si, sonⁿ*.
 stomach, the, *yixyaⁿ*.
 stone, a, *aⁿxu*.
 stop, to, *xa*.
 stopper, a, *pstúki*.
 store, a, *kíts*.
 storekeeper, a, *kíts*.
 storm, a, *xúxwě*.
 stout, *saⁿhan*.
 straddle, to, *ptca*.
 straight, *kta*.
 straight line, in a, *kta*.
 strange, *xi*.
 strawberry, *asi*.
 street, a, *ně*.
 stretch the arms out, to, *túdě*.
 stretched, *natix*.
 strike, to, *kta*.
 string, *imkan*.
 string, to, *si*.
 striped, *kdě*.
 strong, *saⁿhan*.
 stub, to, *hahon*.
 stump, a, *tudi*.
 stump, to, *hahon*.
 sturgeon, a, *o*.
 subside, to, *xěpi*.
 suck, to, *psi, utcítcpi*.
 sucker, a, *o*.
 sugar, *tcukuyě*.
 sugar cane, *tcukuyě*.
 sugar field, a, *tcukuyě*.
 sugar refinery, a, *tcukuyě*.
 summer, a, *mi*.
 summer duck, the, *tahañkona, taxpa, ptçasi*.
 sun, the, *ina*.
 Sunday, *Napi*.
 sunrise, *ina, hakanaki*.
 sunset, *ina, idě*.
 sunshine, *wúdě*.
 superfluous, *kúđani*.

- supernatural, *xi*.
 supper, *psi*.
 supple, *kta*.
 suppose, *akan*.
 sure enough, *amisti, kohě*.
 surely, *anisti*.
 surrender, to, *tč*.
 surround, to, *psŭki*.
 suture, *aho*.
 swab out, to, *patčidu*.
 swallow, the, *kŭděska*.
 swallow, to, *aduwarzka, nayě*.
 swamp, a, *yohi*.
 swap, to, *towe*.
 swarm, to, *axi*.
 sweep, to, *kse*.
 sweet, *tekuyě*.
 swell, to, *po*.
 swim, to, *pxd*.
 swing, a, *xoxo*.
 swing, to, *xoxo, pŭni, tčna*.
 sword, a, *psde*.
 sycamore, the, *ayan*.

 table, a, *ti*.
 table cover, a, *on*.
 tail, a, *sindi*.
 take, to, *dan, ki, si*.
 take care, *eman*.
 take from, to, *kyanhe*.
 take off, to, *tc*.
 take out, to, *hakanaki*.
 take together, to, *yahe*.
 take up, to, *toon*.
 take up a handful, to, *psi*.
 tale, a, *yětč*.
 talk, to, *e*.
 talker, a great, *tedi*.
 tall, *hedan, naskě, tŭdě*.
 tar, *sŭnitiⁿni*.
 tea, *tyi*.
 teach, to, *yěhon*.
 tear, to, *sa*.
 tearing sound, a, *tođde*.
 tell, to, *kani, kŭti*.
 tell a tale or story, to, *yětč*.
 temple, the, *taxpadi*.
 ten, *ohi*.
 ten times, *de*.
 tender, *yiŋki*.
 tenfold, *ptča*.
 tent, a, *ti*.
 terrapin, a, *tčitceki*.
 Texas, *Těksi*.

 that, *te, e, he, kinhin, ko, skane*.
 that distant one, *ně*.
 that way, *xudediķe, tuka*.
 thaw, to, *sŭně*.
 the, *kinhin, ko*.
 thee, *ay*.
 their, *e*.
 them, *dqha*.
 then, *te, kan*.
 there, *e, ěti, he*.
 therefore, *on, kan*.
 these, *yuke*.
 they, *e, i, -tu*.
 thick, *dŭkŭtcŭpa, tođki*.
 thicket, *isa*.
 thief, a, *sŭně*.
 thigh, the, *taķi*.
 thin, *haděhi, supi*.
 thing, *ka*.
 think, to, *yandi, yih*.
 thirsty, *dodi, uxwi*.
 thirteen, *ohi*.
 thirteen times, *de*.
 thirteenfold, *ptča*.
 thirty, *ohi*.
 thirty times, *de*.
 thirtyfold, *ptča*.
 this, *do, ěti, te, yahe*.
 this way, *ndao*.
 thither, *aķuwe, e*.
 thorn, a, *xiha*.
 thorn tree, a, *xiha, ayan*.
 thou, *ay*.
 thousand, a, *tsipa*.
 thousandfold, a, *ptča*.
 thread, a, *inkan*.
 thread, to, *xtan*.
 three, *dani*.
 three times, *dani*.
 threefold, *ptča*.
 thrice, *dani, de*.
 throat, the, *dodi*.
 throughout, *nanⁿi*.
 throw, to, *kinⁿčě, teu*.
 throw away, to, *nondě*.
 throw into, to, *kde*.
 throw on, to, *asahi*.
 throw the head back, to, *anta*.
 thrust at, to, *pxu*.
 thrust through, to, *kŭt*.
 thud, a, *koko, pŭke*.
 thumb, the, *tcak*.
 thunder, *ķuhe*.
 thunder, to, *ķuhe*.

- Thursday, *Yamni*.
 thus, *ētiķe*.
 thy, *ay*.
 tibia, the, *yukpě*.
 tick, a, *kanatecki*.
 tie, to, *du*.
 tight, *taninhě*.
 tightly, *taninhě*.
 till, *kde*.
 time, the second, *tc*.
 tin, *yěskasan*.
 tip, the, *pūt*.
 tired, to be, *upi*.
 toad, a, *kton*.
 toadstool, a, *tzoki*.
 tobacco, *yani*.
 tobacco pipe, *si*.
 today, *napi*.
 toe, a, *si*.
 toe, the second, *ktean*.
 toenail, a, *si*.
 together, *kode*.
 together, two, *nonpa*.
 tomorrow, *witě*.
 tongue, the, *yětcā*.
 tonight, *psi*.
 tonsils, *dodi*.
 too, *he, yan*.
 tooth, a, *insu*.
 toothache, *insu, ne*.
 touch, to, *puxi, tūtce*.
 touchhole of a gun, *añks*.
 tough, *stcūki*.
 toward, *-wa*.
 town, a, *tan*.
 track (of any creature), *si*.
 trade, to, *atsi*.
 trail, to, *foho*.
 trailing something (as dogs), *ma*.
 translucent, *uda*.
 transparent, *uda*.
 trap, a, *inķan*.
 trap, to, *inķan*.
 treat, to, *on*.
 treat (a patient), to, *xi*.
 treat badly, to, *xak, yanķon*.
 tree, a, *ayam*.
 tree, a dead, *tcēlka*.
 trench, a, *kūdo*.
 trouble, *tcīwa*.
 troublesome, *tcīwa*.
 trousers, *nindi*.
 trout, a, *atcohi*.
 trunk, a, *xa, udi*.
 tub, a, *tūpi*.
 Tuesday, *Yamni*.
 tumbler, a, *ani*.
 tunic, a, *ptčato*.
 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, *tcūceki*.
 twelve, *ohi*.
 twelve times, *de-*.
 twelvefold, *ptča*.
 twenty, *ohi*.
 twenty times, *de-*.
 twentyfold, *ptča*.
 twice, *de-, nonpa*.
 twilight, *psi*.
 twins, *antatka*.
 twist, to, *ni*.
 twitch, to, *wide*.
 two, *nonpa*.
 twofold, *ptča*.
 ugly, *dě, kūdani, pi*.
 umbrella, *si*.
 unawares, *nitiki*.
 unbraid, to, *xke*.
 uncivilized, *sahi*.
 uncle, *adi, atcki, tukanni*.
 uncooked, *sahi*.
 uncover, to, *pūdě*.
 under, *itka, kuya, yaskiya*.
 undergrowth, *ayan*.
 undermine, to, *kě, kuya*.
 underneath, *kuya*.
 underneath, to go, *tūkamagonni*.
 understand, to, *spě*.
 unfinished, *ědan*.
 unripe, *tohi*.
 untie, to, *du*.
 until, *kde*.
 untrue, *si*.
 unwilling, *ox*.
 unwrap, to, *du*.
 up, *kohi*.
 upon, *tawiyam*.
 upright, *kta*.
 upset, to, *xtu*.
 upward, *kohi*.
 urge on, to, *dutan*.
 urinate, to, *dix*.

- urine, *dix*.
 us, *daha, yan*.
 use, to, *on*.
 use an ax, to, *ayin tanini*.
 use up, to, *tca*.

 valley, a, *kwinhi*.
 vein, a, *hai*.
 venison, *ta*.
 very, *kohě, xě, xti, sti, wa*.
 vest, a, *yaděta*.
 village, a, *tan*.
 vine, a, *panhin*.
 vine, her, *ukanikayi*.
 vine, leather, *mantuhu*.
 violin, a, *hon*.
 virgin, a, *topi*.
 vomit, to, *kně*.
 vulva, *yisiki*.

 wade, to, *kuni*.
 wagon, a, *xtan*.
 wait, to, *hedikan(tca), yihi*.
 walk, to, *ni*.
 walk on ground, to, *ma*.
 wall, a, *ti*.
 want, to, *yihi*.
 war, a, *kle*.
 warbler, the yellow, *kuděska*.
 warm, *mi*.
 warm, to, *mi, peti*.
 war whoop, a, *komomo*.
 wash, to, *tca*.
 wasp, a, *kanxi*.
 watch, *ina*.
 watch, to, *wata*.
 water, *ani*.
 watermelon, *ko*.
 wave, a, *ani, xoxo*.
 we, *nik*.
 weak, *sanhan, wida*.
 wear, to, *on*.
 wear around neck, to, *nupuni*.
 weary, *upi*.
 weasel, a, *iskixpa*.
 weather, *napi*.
 web (of a spider), *inkan*.
 Wednesday, *Yanni*.
 weed, a certain, *dudayi, xo*.
 week, a, *napi*.
 weep, to, *anhin*.
 weigh, to, *tike*.
 weird, *xi*.
 well! *indal*

 well, *pi*.
 well, a, *ani*.
 well, to get, *ini*.
 west, the, *idě*.
 wet, *kudo*.
 what, *ka*.
 what? *teak*.
 wheat, *sonpxi*.
 when, *di, han, hantca, hi, kan, ko, xyan,*
 yan, yanika.
 when? *teokanan*.
 where, *xan, yan*.
 where? *teak, tcuwa*.
 wherefore? *xyexyo, teidiki*.
 whereupon, *kan*.
 which? *teidiki*.
 while, *-yankan*.
 while, a, *sahi*.
 whip, a, *tkon*.
 whip, to, *tkon*.
 whippoorwill, a, *teipanakono*.
 whirlwind, a, *xuxwě*.
 whirring sound, to make a, *tinwě*.
 whisky, *ani*.
 whisper, to, *e*.
 whistle, to, *xyuwe, sáde, sitside*.
 white, *san*.
 whitish, *san*.
 whole, the, *panan*.
 whoop, to, *wahe*.
 whortleberry, *hapi*.
 whose, *ka, tūpeta*.
 why? *xyexyo, teidiki*.
 Wichita, the, *Witcina*.
 wide, *ptca*.
 widow, a, *tcodon*.
 widower, a, *tcodon*.
 wife, *yinika*.
 wild, *ksapi, sahi*.
 will, *dande, xo*.
 wind, the, *xuxwě*.
 wind, the north, *xunūmi*.
 window, *ayepi, wahe*.
 window glass, *don*.
 wine, *ani*.
 wing, *axě*.
 wing feather, *axě*.
 wink, to, *pits*.
 winter, *anan*.
 wipe, to, *patčdu*.
 wish, to, *ox, te, yihi*.
 with, *on*.
 with, to be, *iya*.
 within, *itka*.

- without, to be, *niki*.
 wolf, *ayihim*.
 woman, a, *anxi*.
 woman, an old, *anya*.
 wonder, to, *kika*.
 wood, *ayan*.
 wood duck, the, *taxpa, ptçasi*.
 woodpecker, *tan*.
 woodpecker, a variety of, *pukayi*.
 woodpecker, the ivory-billed, *te'inik*.
 woodpecker, the red-headed, *kudëska*.
 wool, *tečka*.
 woolen cloth, *tečka*.
 work, to, *tami*.
 worm, a, *tamoki*.
 worthless, *wüki*.
 would, *na*.
 wound, to, *yukawe*.
 wrap, to, *du, po*.
 wren, *čina*.
 wring out, to, *tečcki*.
 wrinkle, a, *küdo, kuki*.
 wrinkled, to be, *sisi*.
 write, to, *kdě, on*.
- wrist, the, *teak*.
 wrist guard, a, *apedehe*.
 writhe, to, *na*.
- yard, *aku*.
 yard (measure), a, *ahinyehi*.
 year, a, *mi*.
 yellow, *si*.
 yellow bird, *kudëska*.
 yellow-hammer, the, *omayi*.
 yellow warbler, *kudëska*.
 yes, *an, he+*!
 yesterday, *tohana*.
 yet, *kikë, xa*.
 yolk, *inti*.
 yonder, *e*.
 yonder, over, *iyan*.
 you, *ay*.
 you (obj. pl.), *daha*.
 young, *sanya*.
 young, the, *yiniki*.
 youngest, *aka*.
 your, *ay*.
 youth, a, *topi*.

OFO-ENGLISH DICTIONARY

NOTE.—In arranging this dictionary the following order is observed: *a*, *aⁿ* (or *añ*), *b*, *e*, *eⁿ*, *f*, *h* (including *x* and *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.
- abaiya^m'te**, a dream.
- abashi'sk^a**, fog.
- aba'si**, **aba'si**, a chicken.—*aba'si ya'ñki*, or *aba'si ya'ñki*, hen; *abasdok'i*, or *abasto'ki*, rooster; *abastc'i'ñki*, little chickens; *aba's k'ade'si*, guinea hen, "spotted hen;" *aba'stuta*, chicken-hawk.
- abo'fti**, bad, evil.
- abo'ki**, a river.—*abo'ki ke'dji*, a river bend.
- a'bowe**, to poison, poison.—*aba'bowe*, I poison; *tea'bowe*, you poison; *a'ñkwa a'bowe*, someone poisoned.
- afha^m'**, white.
- afhi'hi**, it stops, to stop.—*a'nic lo'lohe afhi'hi*, the current.
- afho'ti**, cane-brake.
- afpě'ni**, to forget, not to know.—*bafpě'ni*, I forget, or do not know; *teafpě'ni*, you forget, or do not know; *onafpě'ni*, we forget.
- afta'ti**, to prick.—*abaf'ta'ti*, I prick; *ateaf'ta'ti*, you prick.
- ahe'**, **ahi'**, horn (of deer, etc.).—*itxa' 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; *atekafta'ti*, you nail.
- akale'wa**, to stand up.—*bakale'wa*, I stand up.
- akanaŋpa'ka**, bow, semicircle, arc.—*asho'hi akanaŋpa'ka*, rainbow.
- akapě'**, six.
- a'kde**, to find.—*ba'kde*, I find; *tca'kde*, you find.
- akfu'**, bead.—*akfu' fhi*, yellow bead; *akfu' ifthěpi'*, black bead; *akfu' atchu'ti*, red bead; *akfu' itho'hi*, blue bead; *akfu' afha^m'*, white bead.
- akhai'yi**, cushion, pillow.
- akɣe'**, to plant (cf. *khewe*).—*ba'kɣe*, I plant; *tca'kɣe*, you plant.
- akhi'pi**, satisfied.—*abakhi'pi*, I am satisfied; *ateakhi'pi*, you are satisfied.
- akhi'si**, **aki'si**, turtle.—*akhi'si sxu'pka*, soft-shelled turtle; *akhi'si patchu'ti*, red-headed turtle (*pa*, head; *tchú'ti*, red).
- akhi'si**, **akɣi'si**, the caul (Creole: *la toilette*), the spleen (Creole: *la rate*).
- akho'ba**, **a'kɣoba**, stout, strong.—*i'to akho'ba*, *ito' a'kɣoba*, a stout man, a strong man.
- akho'hi**, prairie.
- akho'tca^m**, **akho'tca**, out, outside.—*akho'tca^m ate'kna*, I go out; *akho'tca^m te'kna*, you go out; *akho'tca atě'*, I go outside.
- akhó'tě**, **akho'te**, under.—*abo'ki akhó-tě*, river bank.
- akxó^mhi'**, a worm found in human beings.
- akhu**, **ku**, to give.—*bakhu'*, I give; *teakhu'*, you give; *a'ñkwa akhu'*, one gives. *akhu'hi*, I am giving it to him; *atekhu'*, you are giving it to him; *teakhu'*, he is giving it to you; *máti' atěkhu'*, he is giving it to me; *ontě-khu'bě*, give it to me! (with future suffix); *atěkhu'*, give me! *te'tcaki*

- antku'*, give me your hand! *a'khu*, to give to eat; *aba'khu*, I give to eat; *ate'a'khu*, you give to eat. *athi'si teiku'*, you give medicine.
- akifhũⁿtku*, Saturday.
- akiktce'hi*, a flower.—*ila akiktce'hi*, sun-flower.
- akisho'tia'taba*, a lizard.
- a'kiska*, grass, bush.—*a'kiska kte'e'hi*, rosebush.
- ako'hi*, to shout, to call out.—*bako'hi*, I shout; *teako'hi*, you shout. *kia'we iñko'hi*, what do you call? *min'te kia'we iba'kohi*, what am I calling? *tea'kohi*, you are calling.
- ako'cka*, gizzard, his gizzard.
- akoⁿ'si*, bee.—*akoⁿ'si win'shu*, honey.
- akõⁿ'ti*, a peach.—*akõⁿ'ti atcũ'ti*, a plum; *akoⁿ'ti palũ'ska*, an orange or a lemon. (The Jesuit missionary Poisson mentions *contai* as the name which "our Indians" give to the plum, and this may have been taken from the Ofo language, but it is at least as likely that it is from Quapaw, Poisson having had the Quapaw (or Arkansa) mission.)
- akshi'ki*, mad, crazy.
- aksho'ti*, alligator.
- aktea'hi*, to boil.—*a'ni aktea'hi*, water boils.
- aktea'pi*, near.—*abaktea'pi*, near to me; *ateaktea'pi*, near to you.
- a'ktchẽ*, to spit (cf. *teche*).—*ba'ktchẽ*, I spit; *tea'ktchẽ*, you spit; *õⁿ'ktchẽ*, we spit; *teakte'ẽ*, 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; *õⁿ'akte'hue*, *õⁿ'akte'hu*, we shut up; *akte'hu*, shut it! *abakte'hu*, I shut it; *atea'ktehu*, you shut it.
- a'ktha*, to watch.—*ba'ktha*, I watch.
- a'kti*, bug, insect.
- akti'si*, paper.—*akte'sue*, to write; *bakte'sue*, I write; *teakte'sue*, you write. *akte'sue in'fpe*, to read; *bakte'sue in'fpe*, I read.
- a'ktucpõⁿ'cka*, to splice, to patch.—*ba'ktucpõⁿ'cka*, I splice or patch; *tea'ktucpõⁿ'cka*, you splice or patch.
- a'ktuwa*, to gather, collect.—*ba'ktuwa*, I gather or collect; *tea'ktuwa*, you gather or collect.
- a'kuitcuⁿ'*, to be stingy.—*ba'kuitcuⁿ'*, I am stingy; *tea'kuitcuⁿ'*, you are stingy.
- akyu'we*, to send.—*bakyu'we*, I send; *teakyu'we*, you send.
- ala'hi*, *alahi'*, skin, bark, also the shell of a turtle, etc.—*bala'hi*, my skin; *teala'hi*, your skin; *i'txa ala'hi*, buckskin, deer-skin; *apha'alahi'*, scalp, "head skin."
- alapha'*, whisky.—*alapha teu'ti*, red whisky.
- alu'thẽ*, to be drowned.—*balu'thẽ*, I am drowned; *tealu'thẽ*, you are drowned; *õⁿlu'thẽ*, we are drowned; *min'ti balu'thẽ*, I drown myself; *mihĩⁿ'sa balu'thẽ*, I drown myself; *mihĩⁿ'sa etcĩⁿ'ti balu'thẽ*, we drown each other; *ihĩⁿ'sa alu'thẽ*, he drowns himself.
- amaphõ'ska*, *amaphũ'ska*, the common partridge (Creole: *perdriz*).
- amashũ'pka*, palmetto.
- amasku'wẽ*, salt.—*atk amasku'wẽ*, sugar; *afho'ti atk amasku'wẽ*, sugar-cane.
- amaspo'hi*, *amaspohi'*, tobacco-pipe (cf. *pũhi*, hole).
- amatchõⁿ'*, *a'matcha*, *a'matchõⁿ'*, down, low, low down.—*a'matcha ba-te'kna*, I go down.
- amawactẽ* (?), to let go, release.—*ba'mawactẽ*, I let it go; *tea'mawactẽ*, you let it go.
- amaⁿ'*, turkey.—*amaⁿ' iya'ñki*, female turkey; *amaⁿ' itõ'ki*, male turkey.
- a'maⁿ'*, land, country, ground.—*a'maⁿ' tu'fthahe*, to hoe land; *a'maⁿ' khe'we*, to plow land.
- a'mifẽ*, to sneeze.—*ba'mifẽ*, I sneeze.
- amifhĩ'pi*, parasol, umbrella.—*amifhĩ'pi tea'ni*, you take your parasol; *amifhĩ'pi ba'ni*, I take my parasol.
- ami'huⁿ'*, *amiⁿ'huⁿ'*, fever.—*ami'huⁿ' fhi*, yellow fever.
- ami'shu*, to fan, a fan.—*bami'shu*, I fan; *teami'shu*, you fan.
- amõⁿ'fi*, *amõ'fi*, iron, a pot, pottery.—*amõ'f okhõ'e*, lid of a pot; *amõⁿ'fhasi'*, *amõⁿ'fha'si*, money. *amõⁿ'fhasi' ishũ'hi*, *amõ'fi iwõ'fi*, brass, copper. *amõⁿ'fhas afhan'*, *amõⁿ'fha'si afhõⁿ'*, silver. *amõⁿ'fhas i'fhi'*, *amõⁿ'fha'si fhi*, gold. *amõⁿ's ta'nufhan'*, one dollar. *amõⁿ'fi atkũ'si*, scissors. *amõ'fkẽ*, scythe. *amõ'fkala-*

- lu*, *amó'fkałala*, to ring, also a bell.—*bamó'fkałalu*, I ring.
- amó'ńki*, the breast.—*atce'k mó'ńki*, the ribs.
- ampho'ska*, a drum.
- ampti'yaho*, it thunders.
- amtcą'ki*, it lightens.
- anapha'si*, flour.—*ańgo'fa anapha'si*, flour, "white man's flour"; *atce'k anapha'si*, corn-meal.
- a'ni*, *anı'*, water.—*a'ni thań*, the ocean, "the big water."
- a'ni*, to take.—*ba'ni*, I take; *tca'ni*, you take.
- anısho'pi*, a cup.
- anı'si*, to play (as children) (cf. *ınto-nisi*).—*abanı'si*, I play; *tcanı'si*, you play.
- anita'*, to wash.—*banıta'*, I wash.
- ano'*, north, winter.
- ano'ska*, orphan.
- andja'ki ke'hi*, one thousand.
- andjo'fta*, *ańdjo'fta*, *ańdjo'fta*², cloth, clothes, clothing.—*ańdjo'fti-pa'sti*, soap.
- anthu'hi*, vines, creepers.—*ańtho'hi ftě'pi*, muscadine.
- apasko'*, *apasko'*, *a'pasku*, bread (Biloxi, *pā'ska*).—*apasko' bo'wasi*, I need bread; *apasko' tco'wasi*, you need bread.
- a'pasti*, *apasti'*, to wash, bathe one's self or clothing.—*ba'pasti*, I wash; *ihın'sa apa'sti*, to wash one's self; *ańdjo'fti-pa'sti*, soap.
- aphe'ni*, to fold.—*aba'pheni*, I fold; *tcaphe'ni*, you fold; *apheń'xku*, a little bundle.
- aphe'ti*, *aphi'ti*, fire.—*aphe'cni*, *aphe'sni*, the coals; *ape'shihi*, smoke. *pe'tota*, a match. *ape'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.
- aphú'ska*, fist.—*baphú'ska*, my fist; *tcaphu'ska*, your fist.
- apı'ntcu*, nose.—*bapı'ntcu*, my nose.
- a'pofhe'*, to steal.—*abapofhe'*, I steal; *ata'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; *ońa'shě*, we sit down.
- ashe'*, frost.—*ashitoń*, a big frost.
- asxe*, to hear.—*tci'asxe*, do you hear?; *tci'asxe kiá'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; *tciń'shehi*, you laugh [etc.]; *ıńshe'hi*, he laughs [etc.]; *ońshe'hi*, we laugh [etc.]; *ıńshehi'*, someone laughs.
- ashoha'*, ring-necked plover, or killdee (Creole: *pluvier*).
- asho'hi*, *asho'i*, *a'shohi*, rain, to rain, it rains.—*asho'hi akana'pka*, rainbow, "rain bow;" *a'shohi kiń'knao*, rain is coming.
- asho'ni*, crawfish.
- asho'pi*, to drink.—*basho'pi*, I drink; *tcaşho'pi*, you drink.
- ashu'se*, *a'shusě*, the wind, it blows.
- askho*, askhole, to stand.—*baskhole*, I stand; *tcaşhole*, you stand; *tcaşkho*, get up!
- aspa*(?)', to chop.
- asti'ki*, boy.
- astó'ńki*, girl.—*astóń'ki-ki'ska*, little girl.
- aco'co*, to cough.
- atce'ki*, corn.—*atce'k nu'fha*, ear of corn; *a'tcak-bi'ska*, hominy grits; *atcik-napasi una'fi*, corn mush. *ańgo'fa tce'ki*, rice, "white man's corn." *atce'k napha'si*, corn-meal.
- a'tchaķa*, grasshopper (Creole: *sotriyeau*).
- atche'tka*, *atche'tka*, rabbit.
- atchú'ńki*, dog (Biloxi, *atcu'ńki*).—*atchú'ńgasi*, *atcu'ńgasi*, horse. *atcu'ńgas nashu'sitan*, mule. *atchúń'-dji'ńki*, 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 *tüt*).
- atchu'ti*, *tcu'ti*, red.—*te'ska atcu'ti*, *de'ska atchuti'*, cardinal bird. *a'ni tcu'ti*, *abo'ki tcu'ti*, Red river.
- ataf*: *atafte'*, *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*, *atafthe'hawe*, you burn

- it; *atcatafthe aba'tafthe*, they burnt each other. *bi'hi atahafte'have*, I burn my mouth. *atqahi'skz*, scorched.
- ataki'ti*, a lock.
- atakof'e*, meal made of parched Indian corn (Biloxi, *atho'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 atatcha'*, 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.
- atxan'ta*, wildcat (perhaps *atxan thon*, "big cat").—*tan'te'ni*, the cat (perhaps *atxan te'ni*, "little cat").
- athe'*, a dress.—*athe' tu'ska*, skirt; *a'the okpe'*, to put on a dress; *aba'the'*, my dress.
- athi'*, *atxi'*, a house.—*abati'tea ate'kna*, I am going home (*abatitca*, home).
- athi'*, father, his father.—*bathi'*, my father; *teahi'*, thy father.
- atho'nogi*, to exchange, to trade.—*ba'thonogi*, I trade or exchange; *itea'tho'nogi*, you exchange or trade.
- atxo'ska*, skunk.
- a'tho'hi*, to run.—*abatho'hi*, I run; *atho'hi*, you run (imperative); *abatxa'ab'e*, I am going to run; *abatxa'kiba'fpni*, I can not run.
- ati'kna*, to climb (cf. *te*).—*abati'kna*, I climb; *ateati'kna*, you climb.
- atipon'tuska*, to weave.—*batipon'tuska*, I weave.
- atisho'skatha'la*, *atisho'ska-atha'la*, sparrow-hawk (Creole: *sparrier*).
- ati'si*, medicine (modern and ancient).
- ati'tcoka*, floor.
- atkapha'hi*, beard.—*ba'tkapha'hi*, my beard; *tea'tkapha'hi*, your beard.
- atka'te*, a rope.
- atki'tco*.—*ntufa atki'tco a'te*, he went to town.
- ato'*, potato, sweet potato.—*ato' a'nglif'i*, Irish potato; *ato' aphan'*, white or Irish potato; *ato' acaki'*, wild or marsh potato.
- ato'k(i)*, summer, also spring, south.—*atok nufhan'*, one year.
- ato'nahi*, to fall.—*bato'nahi*, I fall.
- ato'y'e*, to catch.—*bato'y'e*, or *min'ti bato'y'e*; I catch; *teato'y'e*, you catch; *ho atu-yi*, I catch fish; *ho tcatu'yi*, you catch fish.
- ato'hi*, to see, to look.—*ato'hi*, *atu'hi*, I see or look; *cto'hi*, *ctu'hi*, you see or look (see him, you see him); *onton'hi*, *ontu'hi*, we see or look; *tcu'pi cto'hi*, you all see; *cto'hi te'ska*, you see that bird; *ato'hi min'ti*, let me see! *yeto'hi*, he sees me. *cto'hi a'ni a'tatcha*, you see warm water.
- ato'hi*, to sing.—*bato'hi*, I sing.
- atubanitci*, to wrap up, to twist.—*abaturbanitci*, I twist it or wrap it up; *min'ti atu'banitci*, I wrap something up; *tei'nti atubanitci*, you wrap something up; *i'nti atubanitci*, he wraps something up; *on'ti atubanitci*, we wrap something up; *etca'sa' tubanitci*, hold on! we wrap something up; *etca'sa' abaturbanitci*, hold on! I will wrap something up.
- atu'nahi*, to turn, to go back.—*abaturnahi*, *batu'nahi*, I turn, I go back; *tea'tunahi*, you go back; *ctu'nahi*, or *ctu'nahi*, you turn, go back! *ontu'nahi*, we turn.
- atuphon'tuska*, a basket.—*atuphon'tuska tutu'ska*, a basket-handle.
- atucnaha*, *atucnahi'*, *atucnawa*, *atucnawa*, hurry up! hurry! hasten! make haste!—*batucnahi'*, I hasten; *atucnawa tea'kiu a'ctut'e*, 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; *tcatu'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'tcaye*, you cry; *onaye*, we cry.
- ayo'ti*, to light a lamp, a blaze, a flame.—*bayo'ti*, I light; *tcayo'ti*, you light.
- a'fhe'pi*, an ax.
- a'kfi'nt'e*, *a'kfi'ntaki*, ugly.
- a'kind'e*, manure, dung.
- a'nglif*, *a'nglif*, another.—*a'nglif in'le*, *a'nglifhi in'le*, another language, the English language, you can speak Eng-

- lish (?). *añglí'f ito'*, an American man, "another, different, or foreign man."—*añglí'f he'mu*, an Indian; *añglí'f he'mu in'le*, the Indian language.
- añgo'fa*, *añgo'f ito'*, white man, especially a Creole.—*añgo'fa tce'ki*, rice, "white man's corn;" *añgo'fa anapa'si*, flour, "white man's flour."
- añkonaki'*, *añkunaki*, beans.—*añkonaki' pada'fi*, lima beans, "flat beans;" *añkunaki wân'fka*, peas.
- a²ku'naka*, humming-bird.
- a²ñkwa*, person, someone, somebody.—*añkho'cka*, baby.
- a²txo'xa*, slime.
- a²to'hi*, eye.—*aⁿto' a'lahi*, eyelid; *aⁿto' hihí'*, eyelash, eyebrow.
- a²toni'ki*, blind.—*aⁿtok'fi'*, cross-eyed.
- a²tuskhě'*, knife.
- a²wâⁿ'fka*, onion (see *añkonaki'*).
- ba'hu*, *te'ska ba'hu*, the common robin (or the little blue heron) (Creole: *petit gris*).
- ba'ka*, where.—*ba'ka tca'kiu'*, whence do you come?
- be'koⁿ*, who is it? who?—*be'koⁿ tein'ti*, who are you?
- bohona'hi*, near, beside.—*a'ni bohona'hi*, near or beside the water.
- bokxí'*, abroad, away, off.—*bok'x te'kna*, I am going abroad.
- bu'te*, to shine.—*babu'te*, I shine; *teabu'te*, you shine; *in'tuk bu'tě*, it shines; *upo'fi i'la bu'tě*, the moon shines.
- efhahi'*, *ě'fhahi*, *efhahi'*, a long time, old times, always.—*ě'fhahi'ti te'kna*, he has been gone a long time; *ě'fhahi'ti cte'kna*, you have been gone a long time; *ě'fhahi' a'tufthě*, he has passed a long time. *efhahi lemóⁿ'ti anó'ñki*, I have lived here a long time. *a'ñkwa ě'fhahi*, people of old times.
- ehóⁿ'he*, to grunt (like a pig).—*behóⁿ'he*, I grunt.
- e'ki*, a cliff or hill (Creole: *un écore*).—*e'ki ton*, a mountain, "a big hill."
- ephu*, pawpaw (Creole: *jasmín*).
- e'skha*, buzzard.
- e'tcahua*, fast (Creole: *vite*).—*be'tcahua*, I am fast.
- e'tcaⁿ'sa*, in a little while, by and by, hold on!
- ěthe'ni*, meat.
- ětikóⁿ'so*, grandfather.—*bětikóⁿ'so*, my grandfather; *tcětikóⁿ'so*, your grandfather.
- fa'fanaki*, mulberry (Creole: *murier*).
- fa'kumí*, seven.
- fa'tfaⁿ'te*, to whistle.—*ba'fa'tfaⁿ'te*, I whistle; *ta'fa'tfaⁿ'te*, you whistle.
- feska'*, hog.—*feska te'ñki*, pig, "little hog"; *feska-tca'ki*, opossum, "forest hog" (?); *fě'skítci*, fat (evidently "hog fat").
- fhā'ki*, pain.—*abafhā'ki*, I have a pain; *atcafhā'ki*, you have a pain; *nashu'si fhā'ki*, earache.
- fhā'la*: *atco'fa' fhā'la*, a liar, story-teller.
- fhi*, yellow.—*ami'huⁿ' fhi*, yellow fever; *itco'hi'*, yellow tree (Creole: *bois jaune*).
- fxiⁿ'te*, tail.—*feska fxiⁿ'ti*, pig's tail; *ho fxiⁿ'te*, fish's tail. *on'taske fhiⁿ'tě*, comet, "tailed-star."
- flo'hi*, long.—*noⁿ'pi flo'hi*, a long day.
- fte'tka*, tall.
- fto'tka*, a circle, round.
- hafě*: *dukha'fě*, to scratch; *aba'dukhafě*, I scratch; *tca'dukhafě*, you scratch.
- hě'tani*, to think.—*bahě'tani*, I think; *tcahě'tani*, you think; *tcahě'tanitu*, you all think.
- hiti*: *ahi'ti*, to kick; *abahi'ti*, I kick; *atcahi'ti*, you kick; *miⁿ'ti abahi'ti*, I kick; *itcahi'ti*, we kick each other (?); *itcabahi'ti*, I want to kick you.
- hiⁿ'sa*, self.—*mihin'sa*, myself; *mihin'sa etcin'ti*, ourselves; *ihin'sa*, himself.
- ho*, fish.
- ho'hě*, to bellow (like a bull), to howl (like a wolf).
- ho'cka*, child.—*ho'cka mi'tha*, my child; *añkho'cka*, baby.
- hūpi*: *dukhū'pi*, to dig.—*badukhū'pi*, I dig; *tcadukhū'pi*, you dig; *on'dukhū'pi*, we dig.
- i'fha*, tooth.—*i'fha ite'*, toothache.
- i'fhu*, seed.—*akóⁿ'nt i'fhu*, peach-seed, peach-stone; *u'tu i'fhu*, acorn.
- iftaptaⁿ'*, ten.—*iftaptaⁿ' nū'fha'*, eleven; *iftaptaⁿ' nu^m'pha*, twenty; *iftaptaⁿ' ta'ni*, thirty; *iftaptaⁿ' to'pa*, forty [etc.]; *ifta'pta nufha'*, one hundred.
- iftě'pue*, to pull out.—*bi'ftě'pue*, I pull out; *tciftě'pue*, you pull out.

- ifthěpi'**, **ifthě'pi**, **ifthí'pi**, black, also coffee.—*abo'ki* or *a'ni iftě'pi*, Black river; *iftě'pi ito'*, black man, negro; *te'ska ifthí'pi*, blackbird; *ifthe'pí'*, coffee; *ifthepi' tea'yu*, make coffee! *tcí'asho'hi iftě'pi*, black moss.
- ifthe'yi**, left.—*tcak ifthe'yi*, left hand.
- i'hi**, **ihi'**, mouth.—*bi'hi*, my mouth.
- ihi'**, **i'hi'**, hair, feather, wool.—*tesk i'nhí'*, bird's feather; *c'itkashí' i'nhí'*, sheep's wool; *apxa'hi*, head hair.
- iko'ni**, grandmother.—*biko'ni*, my grandmother.
- i'la**, luminary.—*non'pi ila*, sun, "day luminary;" *upo'fi i'la*, moon, "night luminary;" *upo'fi i'la bu'tě*, the moon shines; *i'la nu'fha*, one month; *i'la itutu'ka*, sun-gazer or American bittern (Creole: *visé-en-l'air*).
- ilě'**, **i'nlě'**, to speak, he speaks, language.—*ibalě'*, I speak; *itca'lě*, you speak; *tcu'pi ilě'*, all speak; *min'ti ba'le*, I speak; *tcin'ti tcí'le*, you speak; *on'ti ilě'*, we speak; *min'ti iyan' iba'lě*, I, a woman, speaks. *an'glif inlě'*, another language, or the English language; *an'glifhi inlě'*, the Indian language; *min'ti in'lě'* (or *i'lě'*), my language.
- iletci'**, **ile'tci**, tongue.—*tcile'tci*, *tcile'tci*, your tongue.—*ale tci*, to lap; *bale'tci*, I lap; *cale'tci*, you lap; *ovale'tci*, we lap.
- i'phi**: *iphiba'wi*, *iphí'bowi*, *ephi'pawi*, up, high, above.—*iphibawi hate'kna*, I go up; *iphí'bawi itco'*, high in the tree; *iphiba'wi-itó'*, "The-man-up-above," God; *Itó' itca'ni' iphí'pawi*, God, "Man-big-above"; *athí' iphi'pawi*, up stairs. *epi'tcon*, high, up; *epi'tcon te'kna*, to go up.
- I'shi**, full.
- ishu'hi**, to stink, to smell bad.—*bishu'hi*, I smell bad; *tcishu'hi*, you smell bad; *tcamwactě' tcishu'hi*, go away, you smell bad!
- itca'hu**, to sing, a song.
- itca'ki**, **itca'ki**, hand, fingers.—*bidja'ki*, my hand; *a'nikwa itca'ki*, someone's hand. *itca'ki ton*, *itca'ki tañ*, thumb, "big finger" (?); *itca'ki tcí'nikí*, fingers, "little fingers"; *tcitcaki a'nteku'*, give me your hand! *itca'kapac le'ki*, finger-ring.
- itcakoftú'ftu**, kidney.
- itca'masi**, to salute, to greet, to say "bon jour" to one.—*bitca'masi*, I salute.
- itca'nti**, the heart.
- itcapi**, lips.—*bitca'pi*, my lips.
- i'tcaçpha-a-hnaku**, mushrooms.
- itcathô^a**, mortar.—*itcatho'pka*, pestle.
- itce'pi**, door.—*itce'pi ki'ska*, window, "small door."
- itche'pi'**, **itchi'pi'**, dirt, dust.
- itchi'**, fat, oil, grease.
- itcho'hi**, green, unripe.
- itco'lě**, chief.
- itco'ti**, neck, throat.
- itco'^a**, **itca'^a**, **i'tco^a**, tree, wood.—*itcatu'ska*, *tcětu'ska*, a stick. *itcaçin'ki o'phi*, a thicket of bushes, lots of bushes. *itcoshí'*, yellow tree (Creole: *bois jaune*). *itcanó'nikí*, a fence. *itca'pheti*, torch, "fire-stick." *itcaplu'*, thorn-tree. *itca'ni*, tobacco.
- ita'tiska**, back.—*bita'tiska*, my back; *tcita'tiska*, your back; *on'ta'tiska*, our backs; *tcitá'tiskatu*, your (pl.) backs.
- ite'**, **i'te**, **e'te**, to suffer.—*bi'te*, I suffer; *tcí'te*, you suffer; *a'pha i'te*, headache. *e'tete*, sick, keeping on suffering (redupl. form); *abe'tete*, I am sick; *atcě'tete*, *tcě'tete*, you are sick; *on'tete'*, we are sick.
- ite'hu**, to touch.
- itxa**, **i'te**, to have, own, possess.—*min'ti txa*, it is mine; *tcin'ti txa*, it is yours; *itó' i'te*, to marry (said of a woman); *iyán' ite'*, to marry (said of a man). *aba'thě iní'nikí*, I have no dress. *hockami'tha*, my child; *tokmi'tha*, *to'kmitxa*, my brother; *toktcin'txa*, your brother; *tokon'txa*, our brother.
- ithá'nani**, wife.—*bithá'nani*, my wife; *tá'nani ní'ki*, a widower, "his wife not"; *tá'nani thě*, a widower, "his wife dead."
- ithe'fi**, **the'fi**, belly.
- itho'hi**, **ito'hi**, blue.—*tě'ska itho'hi*, blue-jay.
- itho'^a**, **itho'ñ** (see *ithón'*), big, large.—*in'tufi txon'*, a large town; *bi'txon'*, I am large; *tcí'txon'*, you are large; *i'txon'*, he is large; *tcu'pi i'txon'*, we (they) are large. *a'ni txon'*, lots of water, much water.
- ithô^a**, to grow (cf. *ithon'*, big).
- itho'^afka**, sister.—*bitxon'fka*, *bitthon'fka*, my sister; *tcitxon'fka*, your sister; *bitxon'fka itax'no'*, my sister's husband.

itxu^hi, cord, ligament.

ito', a man, a male.—*ito' nufha'*, a man, one man; *Ito' itxan' i'phiba'wi*, God, "Man-big-above" (see *i'phi*).

iwâ', to sleep.—*biwâ*, I sleep; *tciwâ*, 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^h, woman.

iyonaki, to mock.—*te'ska iyo'naki*, mockingbird.

i^hfhi'hi, ifhihi', afraid, scared.—*iba'fhihi*, *aba'fhihi*, I am afraid, I am scared; *itca'fhihi*, *itci'fhihi*, you are afraid, you are scared.

i^hfpě, to know.—*iba'fpě*, I know; *ta'fpě*, you know. *akte'sue in'fpe*, to read; *bakte'sue in'fpe*, I read. *ifphe'we*, to teach; *bifphe'we*, I teach; *tcifphe'we*, you teach; *ifphetc'i'we*, you teach me.

i^hkhe'hi, it is enough.

i^hкта'we, to hate.—*bin'кта'we*, I hate.

i^htco, i^htco', body, flesh, corpse.—*a'nikwa in'tco*, a person's body; *intconan'tci*, ghost, spirit, soul of the dead; *a'nikwa in'tco'*, somebody's body or corpse.

i^hdaki', i^hda'ki, i^htaki, hominy (Creole: *gros gru*; Mobilian: *sagamitě*).

i^hthe', forehead.—*bin'the'*, my forehead; *tcin'the'*, your forehead.

i^hto'nisi, to make fun of, to joke, to play with (cf. *ani'si*).—*abin'to'nisi*, I make fun of; *tcinto'nisi*, you make fun of.

i^htu, egg.—*in'tu fhi*, the yolk of an egg, "egg yellow"; *in'tu afxon'*, the white of an egg (both of the above may take *a'bas*, "hen," before them); *a'bas in'tu*, "hen's eggs."

i^htufa, i^htufi, town.—*in'tufa atki'tco a'te*, he went to town; *lo'kobathi in'tufati atitcon' ate'kna*, I am going to the town to-morrow.

kařpxô^hte, to mash, to crush.—*bakafřxon'te*, *bakafřon'tě*, I mash, I crush, I squeeze or press; *tcakafřxon'te*, you mash, you crush.

ka^hna^htaka', kana^htaka', red-headed lizard (Creole: *scorpion*).

ka^hshoki, to break.—*baka'shoki*, I break; *tcaka'shoki*, you break.

k'ade'si, spotted.—*aba's k'ade'si*, guinea-hen, "spotted hen."

ka^hla^htch'i'tka, "wood tick" (Creole: *puis bois*).

ke'tci, k'ědji, crooked, a bend.—*itcan' k'ě'tci*, crooked stick; *abo'ki k'ě'dji*, river bend.

kfa'hi, old.—*do'kfa'hi*, *i'dokfahi*, an old man; *dokfa'hi cto'he cte'kna*, are you going to see the old man?

kha^htu'ye, to sew.—*akhatu'ye*, I sew; *tcakhatu'ye*, you sew; *an'kha^htu'ye*, needle.

khe'we, to plow (cf. *akře'*).—*a'man khe'we*, to plow land.

kia'wě, something, what.—*ki'awe tce*, what do you say?; *ki'awe tco'pte'kna*, what are you going to get?

kifa^h, five.

ki'ska, small, little, thin (generally of human beings).—*in'tufi ki'ska*, a small town; *i'to ki'ska*, a thin man.

kiska'we, to lend.—*bakiska'we*, I lend; *tcakiska'we*, you lend.

ki'ctařga, nine.

ki'ctataki, to pity, the pitiable people.—*baki'ctataki*, I pity; *tcaki'ctataki*, you pity.

kithě', a fight.—*a'kithě*, you fight! *a'kithě min'ti*, I fight; *a'nikwa kithě'*, one is fighting; *a'kithě tcin'ti*, you fight; *a'kithě tcu'pi*, all fight (ourselves and yourselves); *kithě'he*, they are fighting.

kiu: *kiukna*, to come.—*akiu'kna*, I come; *tcakiu'kna*, you come; *kiu'kna*, he comes; *onkiu'kna*, we two come; *onkiukna'tu*, we come; *ickiuknatu'*, you (pl.) come; *kiuknatu'*, they come; *a'sho^hi kiu'knao*, a rain is coming. *ba'katcakiu'*, whence do you come? *lěmōn'ti tca'kiu*, you come here! *ta'kiu a'ctutě*, come and eat! *atucnawa*, *ta'kiu a'ctutě*, make haste and come and eat! *de'tonni a'kiubě*, if he goes I will come. *tcakiu'*, come on! *takiu' akte'*, I am going, you are going(?).

kobi'ska, slender.—*itcon' kobi'ska*, a slender tree.

kofpe^hti, gařpi^hnti, gořpi^hti, to whip.—*a'gařpi^hnti*, I whip; *tcin'gařpi^hnti*, you whip; *hibaba' gařpi^hnti*, *a'nkōřpe^hnti*, a whip. *a'ni kofř^hnti*, a wave.

- kofthě'**, to sweep.—*bakofthě'*, I sweep; *tcakofthě'*, you sweep; *ami kofthě'*, *ingafthě'*, a broom.
- kpāni**, to win.—*ba'kpāni*, I win; *tea'kpāni*, you win.
- ktce'hi**, rose.—*a'kiska ktce'hi*, rosebush.
- ktxě', ktě'**, to kill.—*aktě'*, I kill; *tcaktě'*, you kill; *q'ńkwa ktě'*, somebody kills; *ońktě'*, we kill; *tcaktě'tu*, you kill; *ktě'tu*, they kill; *tcin'ti tcaktě'*, you kill; *kikthe'have*, *aki'kthe*, they killed each other, or one another, or they killed themselves. *min'ti ańkwa' ha'ktě'*, I kill somebody; *tcin'ti ańkwa' tca'ktě'*, you kill somebody; *on'ti ańkwa' on'ktě'*, we kill somebody. *kikthe'he*, they are killing; *akthe'*, I killed; *atcikthe'be*, I will kill you; *tcin'kthe'be*, some one will kill you; *akthe'be*, you will kill me.
- ktokě'**, to whinny (as a horse), to crow (like a rooster).—*abakto'kě'*, I whinny or crow; *tcakto'kě'*, you whinny or crow.
- ktop'e**, to cross.—*akto'pe*, I cross; *tcakto'pe*, you cross.
- ktuwe**, to stick, paste, glue.—*abaktu'we*, I stick, paste, or glue; *atcaktu'we*, you stick [etc.].
- la**: *lalacka*, elastic, a rubber; *la'cka*, to jump; *bala'cka*, I jump; *cala'cka*, you jump.
- (**l**)**e'he**, he says, to say; *be'he*, I say; *tee'he*, you say; *onehe'*, we say; *teu'pi e'he*, all say; *lehe'*, he says; *lehetu'*, they say.
- le'khati**, **le'kxati**, **lě'khati**, now, right now, just now, a short time, again (?).
- lémō'ni**, here, this.—*lemō'ni anō'ńki*, I live here; *lēmō'ni tca'kiu*, you come here! *lēmō'ni te'ska*, this bird. *lēmō'ni bofthā'hi*, I arrive here.
- le'yi**, to fly.—*aleyitě'*, I am flying; *teale'yiě'*, you are flying; *te'skha leyi'*, *te'skha leyitě'*, the bird is flying; *ě'skha leyi'*, *e'skha leyitě'*, the buzzard is flying.
- li**, to roll (?).—*baglilil'hi*, *paglilil'hi*, I roll it along; *teaglilil'hi*, you roll it along. *apakli'lili*, to roll, roll it! (?) *min'ti bapakli'lili*, I roll it; *tcin'ti teapakli'lili*, you roll it. *iteapakli'lili*, a wheel.
- li'tchi**, to dance.—*balit'chi*, I dance; *tealit'chi*, you dance; *onlit'chi*, we dance.
- lo**: *lolohi*, to run (like water).—*a'nic lo'lohe*, *an'ic lalo'hi*, the water runs; *a'nic lo'lohe afhi'hi*, the current.
- lokatcho'**, this morning, forenoon.
- lo'kobathi**, **lo'kobati**, to-morrow.
- ma'hi**, to paddle, a paddle.—*ba'mahi*, I paddle; *tea'mahi*, you paddle.
- ma'ńaki**, to meet (?).—*on'tcikma'ńaki*, I meet you; *akma'ńaki*, I meet him; *atcakma'ńaki*, you meet me; *tcin'kma'ńaki*, he meets me [you?]; *akma'ńaki*, he meets me.
- ma'ka**: *man'ka tca'kana*, where are you?
- ma'ńki** (cf. *mōńki*).—*iwaman'ki*, it is sleeping, he is sleeping; *tcin'hi iwaman'ki*, see him, he is sleeping.
- mo'hě'**: *i'to mo'n'hě'*, to whoop (like Indians in old times).
- mō'ńka**: *mō'ńka tcinō'ńki*, you live here.
- mō'ńki**, to lie down (cf. *man'ki*).—*ba'ftu mō'ńki*, I am lying down; *te'ftu mō'ńki*, you lie down.
- nař**: *nařha'si ya'ńki*, cow; *nařitci'*, butter, "cow grease."
- nařtaki**, to tie.—*aba'nařtaki*, I tie; *te'nařtaki*, you tie.
- nařtthi**, true, real.
- ńakhe'**, heavy.—*ńakhe' u'phi*, too heavy.
- ńakhi'ti**, to slide.—*banakhi'ti*, I slide.
- ńakho'hi**, trail, road.
- ńakho'ni**, knee (?).—*bańkho'ni*, my knees; *te'ńkho'ni*, your knees.
- ńaksha**, **na'kařa**, young, fresh.—*ito'ńaksha*, a young man; *iyān'ńaksha*, a young girl. *ethe'ni ńakřakthě'*, fresh meat.
- ńakta'fi**, milk.
- nařhi'hi**, smelling good, fragrant.—*a'ni nařhi'hi*, cologne, perfume.
- nařphitka**, butterfly.
- nashě'**, to listen.—*aba'nashě'*, I listen; *te'nashě'*, you listen. *nāřhu'si*, ear.
- nāřhi'hi**, to breathe.—*banāřhi'hi*, I breathe; *teanāřhi'hi*, you breathe.
- nactitka**, ant.—*nactitka tchu'ti*, red ant.
- na'thū**, brain.
- na'to**, far.—*na'tā te'kna*, are you going far? *ni'ki na'to'ni*, it is not at all far.
- na'wu**: *i'la na'wu*, an eclipse of the sun or moon.
- na'ntci**: *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^mti bani^mkana*, I am walking; *tcani^mkna*, you walk.

nô^mphě'tka, a common fly.

nô'ñiki: *ba'shě nô'ñiki*, I am sitting down; *tca'shě nô'ñiki*, you are sitting down; *o^mshě nô'ñiki*, we are sitting down. *mô'ñika tcinô'ñiki*, you live or dwell here; *lemô^mti anô'ñiki*, I live here; *efha'hí lemô^mti anô'ñiki*, I have lived here a long time. *anô'ñiki*, I stay; *tcano'ñiki*, you stay.

no^mpi, day, daylight.—*no^mpi shí^mhu^m*, Sunday; *no^mpi txo^m*, Christmas, "big day"; *nabi'ti*, to-day.

nú'fha, one, only.—*ítaptan' nú'fha'*, eleven, also given for 100.

nu'pha, **nu^mpha**, two.—*ítaptan' num'pha*, twenty.

nuti, to throw away.—*cnu'ti*, throw it away! *banu'ti*, I throw it away; *tcanu'ti*, you throw it away.

nu^msě, to chase.—*banu^msě*, I chase; *tcanu^msě*, you chase.

obishí'kí: *bobishí'kí*, I am ashamed; *tcobishí'kí*, you are ashamed; *tcobishí'kíní*, are you not ashamed?

ofhí'pi: *bofhí'pi*, I cut it across. *aduskě' ba'ni abofhí'pi*, I take a knife and cut it; *aduskě' tea'ni tcofhl'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'hi*, cotton-gin.

ofthahi, to arrive, come in.—*bo'fthahi*, I come inside; *tco'fthahi*, you come inside; *lémón'ti bofthq'hi*, I arrive here.

okho'e, lid or cover of a pot.

okhó'ñiki: *ho bokhó'ñiki*, I fish; *ho tcokehó'ñiki*, you fish.

okifhě, **okifthe'**, **ukifhě**, make the fire!—*aphe'ti bokí'fthě*, I make a fire; *bokí'fthě'be*, I am going to light a fire.

okifthe'yi, to forget.—*bokí'fthe'yi*, I forget; *tcokí'fthe'yi*, you forget.

o'klosě, rat.

okpe: *antciokpe'*, help me! or, I help (perhaps to help); *antcibokpebe*, 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'ktaffigí, shoe.—*boktafigí*, my shoe.—*u(k)tafikí ní'ki*, barefoot, "without shoes."

oktaki, to tell.—*boktaki'*, *bo'ktaki*, I tell him; *antco'kta'ki*, he tells me; *antcio'ktaki*, he tells you; *antcibo'ktaki*, I tell you; *abitco'ktaki*, you tell me; *tcu'pi tco'ktaki*, I tell you all; *atcion'ktaki*, we tell you; *ao^mtco'ktaki*, you tell us; *bo'ktakitú*, I tell them, or they tell me; *tco'ktakitú*, you tell them, or they tell you; *tcu'pi tco'ktakitú*, they tell you all, or you all tell them; *tco'ktaki*, tell him! you tell him; *abo'ktaki*, I tell him; *tco'kiaki*, you tell him.

oktati, to work, he is working.—*atcoktati*, you work; *o'ktatábě*, he will work; *tco'ktatábě*, you will work; *abokta'tci*, I work; *atcokta'tci*, you work.

oktu'nahě, to surround.

okwa: *apha o'kwa*, to comb the head; *ba'pha bokwa'*, I comb the head; *tca'pha tco'kwa'*, you comb the head; *apyo'kwa*, the comb.

opaka^mhi, **opaka'hi**, to be hungry.—*bopaka^mhi*, *bopaka'hi*, I am hungry; *tcopaka^mhi*, you are hungry.

opa'títci, to pour.—*bopa'títci*, I pour; *tcopa'títci*, you pour.

ophě, to come inside.—*bo'phě*, I come inside; *tco'phě*, you come inside.

o'phi, much, many.—*ate'ki o'phi*, lots of corn; *ito' o'phi*, many men. *athi' o'phi*, there are many houses there; *athi' o'phi ankto'hi*, a lot of pretty houses; *atu^mhi athi' o'phi ankto'hi*, I see a lot of pretty houses.

opne'ka, to fetch (cf. *optě*).—*bopne'ka*, I fetch; *tcopne'ka*, you fetch; *onopne'ka*, we fetch.

opo'hi, to bleed.—*bopo'hi*, I bleed.

optě, to lead or bring (cf. *opne'ka*).—*bo'ptě*, I lead or bring; *tco'ptě*, you lead; *ki'awe tco'pte'kna*, what are you going to get? *a'ni tco'pte*, go and get water! *teathi' tco'pte*, go and get your father!

o'pufku, it is dark.—*non^mpi o'pufku*, *non^mpa o'pufka*, a dark day.

osaszupka, bat (the animal so called).

o'si, dry.—*a'ni o'si*, dry, devoid of water.

o'skha, **o'skxa**, the crane (Creole: *une grue*). *oskafha* (from *oskha*, and *afhan'*, white), the white or American egret

- (Creole: *un egret*). *o'skha aphí'nteu ké'tci*, the black-capped night-heron, a gray crane that lives on crawfish (Creole: said to be *bec grosse* (?)).
- o'cigwě*, a cloud.
- otafta'ki*: *botafta'ki*, I am tired, I am getting tired.
- o'txo*, the butt end of anything.
- otkabedji*, *utka'bedji*, to cut.—*itca'ki utka'bedji*, he cuts his hand; *bidja'ki botka'bedji*, I cut my hand; *a'ńkwa itca'ki utka'bedji*, I cut a person's hand; *ya'ekikon' tcoitka'bidji*, how comes it that you cut your hand?
- o'wasi*, *o'wasi*, to want.—*bo'wasi*, I want; *tco'wasi*, you want; *bowa'sni*, I do not want; *tcowa'sni*, you do not want. *amofha'si bowa'si*, I want some money; *atu'fi bo'wasi*, I want to buy; *aba'thě bo'wasi*, I want a dress.
- o'wati*, yesterday.
- o'ńana*, duck.—*o'ńana ito'ki*, mallard duck.
- o'ńhi*, bullet, ball.—*o'ńhi'k bi'fka*, shot; *o'ńha'pi*, gun; *o'ńha'p tata'*, arrow.
- o'ńfnatka*, mouse.
- o'ńka'hi*, spoon.
- o'ńkte'fi*, snake.—*o'ńkte'fi taphe'su*, rattle-snake.
- o'ńktohi'*, *o'ńkto'hi*, pretty.—*ya'ńakca o'ńktohi'*, a pretty girl.
- o'ńni*, *o'ńi'*, mother.—*mo'oni*, my mother; *tco'oni*, thy mother. *mo'ni tan'fka*, my mother's sister.
- o'ńphi*, sharp.—*o'ńphi nń'kń*, dull, "not sharp."
- o'ńsxa*, to hunt (for game, etc.).—*abon'sxa'*, I hunt; *tco'ńsxa'*, you hunt.
- o'ńcka*, crow (Creole: *corneille*).
- o'ńtcehi'*, it is cold.—*bon'tcehi'*, I am cold.
- o'ńtciku* (?), to give (lit.).—*tcile'tci o'ńtciku*, hold your tongue! *tcu'pi tcile'tci o'ńtciku*, hold your tongues!.
- o'ńtcipha'ska*, a blanket.
- o'ńtaskě'*, *ontaskě'*, star, sky.—*o'ńtaske un'thě'*, falling star; *o'ńtaske fhin'tu*, comet; *o'ńtaske phu'fi*, morning star; *o'ńtaske nan'pi phu'fi*, evening star; *o'ńtaske po'fka*, milky-way.
- o'ńthān*, pumpkin.—*o'ńtafha'hi'*, watermelon; *o'ńtafha'hi' naphi'hi*, muskmelon.
- o'ńtho'mofthu'*, grape.
- o'ńyi*, louse (Creole: *pou*).
- pa'fxú'nti*, a point (of an object). (cf. *i'fha*.)
- pahi*: *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; *teabakni'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'tanń*, eight.
- patho'pka*, red-headed woodpecker (?) (Creole: *oiseau paru*).
- pathu'pka*, it (the fire) crackles.
- pe'sni*, moldy, mildewed.
- pha'mihi*: *bapha'mihi*, my mind; *tcapha'mihi*, your mind.
- pha'taki*, *pa'taki*, to push.—*ba'tapha'taki*, *abapha'taki*, I push; *tcatapha'taki*, *tcapha'taki*, you push.
- phe*, to pound in a mortar.—*baphe'*, I pound; *tcaphe'*, you pound; *o'ńphe'*, we pound.
- phenti*, to crack.—*baphe'nti*, I crack; *tcaphe'nti*, you crack; *ta'cka phe'nti*, the plate is cracked.
- pxo'sě*, to sting.—*bapxo'sě*, I sting; *tcapxo'sě*, you sting.
- phu'ki*, to sweat, perspire.—*baphu'kě*, I sweat; *atcĩmphu'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.
- pophu'ti*, to swell or puff out.—*bapophu'ti*, I swell or puff out; *tcapophu'ti*, you swell or puff out.
- pú'hi*, a hole.—*aphi'nteu pú'hi*, nostrils.
- pukě'*, it is warm.—*pukě' min'ti*, or *bapuki*, I am warm; *pukě' tcin'ti*, or *tcapu'ki*, you are warm.
- pú'suhi*, to blow.—*bapú'suhi*, I blow; *tcapú'suhi*, you blow.

sxe'na, to put, to place (see *sxe'wa*).—*basxe'na*, I put; *teasxe'na*, you put.
sxe'wa, to save, to put away, take care! (Creole: *prends-gardel*) (said to have the same meaning as *sxe'na*).—*basxe'wa*, I put away or save.
shi'huⁿ: *non'pi shi'huⁿ*, Sunday.
sho'hi, old.—*ito sho'hi*, an old man; *iyān' sho'hi*, an old woman.
sxo'ki, to burst.—*basxo'ki*, I burst; *teasxo'ki*, you burst.
sxú'pka, soft.—*akh'hi' si sxú'pka*, soft-shelled turtle.
sishu'kě, curly.—*ap'xa' 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; *teiⁿ'sloska*, your cheek.
som'pka: *som'pka*, fin of a fish; *tei'shom'pka*, wing (of a bird); *tě'fka som'pat-chuti*, red-winged blackbird.
sto (?): *atce'k tu'sto*, to shuck or husk corn.
cba'niki, bad.—*teile'tě cba'niki*, you have a bad tongue! (or, you talk too much!).
cí'tkashí, a sheep.
cle'ka, a bow (the weapon).
cni, to itch.—*ĩ'tco cnicni'we*, the body itches; *bacnicni'we*, I itch; *teacnicni'we*, you itch.
cpaⁿ, rotten.—*ěthe'ni cpaⁿ*, rotten meat.
ctú'ti, clean.—*bact'ú'ti*, I am clean; *teact'ú'ti*, you are clean; *and'jo'ftan ct'ú'ti*, clean clothes.
cú'luwiya, a worm (the common earth-worm).
tca'ftu, to go to bed.—*batca'ftu*, I go to bed; *a'man tca'ftu*, he lies on the ground.
tca'hě, he (snake) hisses (cf. *aktě*).
tca'maki, mosquito.
tca'mua, *tca'mwa*, *tca'muwa*, way off yonder, on the other side, beyond, away off.
tca'su, liver.—*bitca'su*, my liver; *teitca'su*, your liver.
tca'tka, jawbone.
tcayu, to make.—*miⁿ'ti tca'yu*, I make; *teiⁿ'ti tca'yu*, you make; *on'ti tca'yu*, we make; *ĩ'fhepi' tca'yu*, make coffee!

itcaⁿ' kia'we cai'yuñkna, to do something with a stick.
tce'koⁿ, which?
tce'ma, *tce'ma*, *tche'ma*, right, good, it is good.—*tcak tce'ma*, the right hand. *ito' tche'ma*, a good man.
tche'mpu, navel.
tchi'pi, intestines.
tcí'fhehi, dangerous.
tcí'fhi, foot.—*tcā'fahi*, *tcā'fhā'ne*, leg, calf of leg; *batca'fahi*, my leg; *teatca'fahi*, your leg; *ontca'fahi*, our legs; *teatca'fahitu*, your (pl.) legs; *tcí'fhi thu'ti*, the ankle, "the foot bone." (Perhaps this should be *ĩ'fhi'*, which was recorded once along with *tcí'fhi'*, your foot.)
tcí'kha, to sort out.—*batei'kha*, I sort out; *teatci'kha*, you sort out.
tcik'tci', around.—*tuk tcik'tci'*, around the stone.
tcí'asho'hi, Spanish moss.—*tcí'ncsho'hi ftě'pi*, black moss.
tcí'ñki, little, small.
tcí'ñklo'pa, pomegranate (Creole: *granade*).
tcí'ntchi'nti, to crawl.
tcó'fthati, mother's brother, or my mother's brother.—*ica'tu tco'fthati*, my father's brother.
tcó'ka, in, under.—*a'ni tco'ka*, in or under the water; *a'ni tco'ka*, *te'kna*, to go into the water. *tco'ktata*, in the middle.
tconi, to hunt or search (for something lost).—*abateco'ni*, I hunt; *teatco'ni*, you hunt; *fě'ska tco'ni*, to hunt for hogs.
tcotkukú'so, a bucket.
tcule'ska, Carolina wren (Creole: *rotelet*).
tcu'pi, all, several.
tcutāš: *teutāška'pi*, a round silver plate formerly worn on the body. *teutāšhu'hi*, earring. *apí'ntcu teutushu'hi*, nose ring.
ta'bloki, bottle.
ta'fě, to bite.—*ita'fě*, I bite; *tcita'fě*, you bite.
ta'fha'ti, caterpillar.
ta'fhe, armpit.
tahi: *tata'hi*, to shake or tremble; *batata'hi*, I shake or tremble; *icatata'hi*, you shake or tremble.
ta'kba'ska, lean, not fat.

takhí'si, to peel (as an orange).—*a'takhí'si*, I peel; *tea'takhí'si*, you peel.
taki'ska, a box or trunk.
ta'mua, that.—*tamua te'ska*, that bird.
tanawo'si, toe-nail, finger-nail.
ta'ni, three.—*héta'ni*, the third.
taphe'su, o^akte'fi taphe'su, rattle-snake.
ta'phe'sukithě'la, centipede (or milleped).
tapho'hi, tapho'sě, shoulder.—*tcotapho'sě*, your shoulder. *tapho'hi atí'*, 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'tcawe*, he was burning you; *atashi'bawe*, he was burning me. *aphi'ti atashi'hi*, to burn one's self.
tasi'shihi, to whine.—*atchú'ńki tasi'shihi*, the dog whines; *batasi'shihi*, I whine; *tcatasi'shihi*, you whine.
tac: *itca'ni tacko'ki*, chewing-tobacco. *ta'cti*, gum (chewing-gum, gum copal, or any kind). *itcan' ta'cti*, copal.
ta'cka, plate.—*ta'cka phe'nti*, the plate is cracked.
tata, middle.—*tata'sě*, noon, also midnight; *tcó'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; *ont'e'kna*, we two go; *ont'e'knatu*, we go; *tcu'pi te'kna*, they all go; *e'tcansa 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. *ifshahi'ti te'kna*, he has gone along; *ifshahi'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 atě'*, I go outside; *a'matcha hate'kna*, I go down; *a'matcha cte'kna*, you go down; *iphiba'wi hate'kna*, I go up; *iphiba'wi cte'kna*, you go up. *ba'ka cte'kna*, where is (are) you going? *in'tufi 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.); *bokxi' te'kna*, I am going abroad; *abati'tca ate'kna*, I am going home. *ba'ka cte'kna*, where are you going? *ba'ka ate'kna*, where am I going? *na'ta cte'kna*, are you going far? *ate'ki ba'fpeni ate'hawabi*, I can not go, but I will send someone; *ate' ba'fpeni ate'hawabi*, I can not go, but I will send; *an'i bopte'ka*, I am going to get water; *atu'ti te'kna*, he is going to eat. *tcamuwa cte' tcishu'hi*, go away, you smell bad! *de'towni a'kiubě*, if he goes I will come. *tapho'hi atí'*, to carry on the shoulder; *abatapho'hi abati'*, I carry on the shoulder.

tě'fka, a flea (Creole: *puce*).

te'mu, bullfrog.

te'ska, **deska'**, **te'skha**, bird.—*te'ska atcu'ti*, the cardinal.

thě, **txe**, to die, to be dead.—*athě'*, *abatxe'*, *min'ti athě'*, I am dead, I die; *tea'txe*, you die; *tcin'ti athě'*, you are dead; *on'ti athe'*, we are dead; *aphe'ti the*, the fire is out (dead); *onkte'fi txe*, a dead snake.

thi'to, **ti'to**, husband.—*mitthi'nto*, my husband; *bitxon'ska itxi'nto*, my sister's husband; *tin'to tini'ki*, a widow, "husband gone"; *tin'to thě*, a widow, "her husband dead."

tho'ba: *batho'ba*, I go in front, or before; *tcitho'ba*, you go in front, or before.

ti: *a'batuti*, *qbatu'ti*, I am going to eat, I begin to eat; *atcatu'ti*, you are going to eat; *actu'ti*, you go and eat! *atuti te'kna*, he is going to eat; *tcu'pi atu'ti*, we are going to eat; *mihisa batu'ti*, I am going to eat alone; *tcihisa tcatu'ti*, you are going to eat alone; *ihisa atu'ti*, he is going to eat alone; *a'tut po'posě*, fork; *tea'kiu a'ctuti*, come and eat! *atuenawa tea'kiu a'ctuti*, make haste and come and eat!

tic: *bo'ic boki*, I put my hand into the fire; *tcó'lic bo'ki*, you put your hand into the fire; *on'tic boki'*, we put our hands into the fire. *on'tic'nti*, *o'tic'nti*, to smoke; *bo'ic'nti*, I smoke; *itca'ni min'ti bo'ic'nti*, I smoke tobacco [*min'ti* may be omitted]; *itca'ni tcin'ti tcó'ic'nti*, you smoke tobacco (?); *itca'ni tic'nti*, to smoke tobacco.

to'fkúfkúpi, to wink, to blink.—*bató'f-kúfkúpi*, I wink or blink; *teató'f-kúfkúpi*, you wink or blink.

tok, brother.—*tokmí'tha*, to'kmitxa, my brother; *toktci'n'txa*, your brother; *toko'n'txa*, our brother.

to'pa, four.

topi, pato'pi, to shoot.—*ababato'pi*, I fire a gun; *aba'pato'pi*, *iba'pato'pi*, I shoot; *atcapato'pi*, *itca'pato'pi*, you shoot; *apatopi*, he shoots.

to'stáki, squirrel.—*to'stáki'íftí'pi*, black squirrel.

to'ye, hard.

tpa: *atcítapabě*, I will hit you; *baphú'ska atcítap'be*, I will hit you with my fist.

tu'fařha, duřařha, tuřařhahi, to tear.—*batu'fařha*, I tear; *teatu'fařha*, you tear.

tufi, to trade, to buy, to sell.—*atu'fi*, *qbatu'fi*, I buy, I sell; *teatu'fi*, *atcatu'fi*, you buy, you sell; *ctu'fi*, buy! you buy! *a'nkwa tu'fi*, people sell or buy, one sells or buys; *tci'n'ti'řtu'fi*, you bought or sold it; *teap'řtu'fi*, let us buy or sell it! *ř'n'tuf-athí'*, store, "trading-house." *atu'fi bo'wasi*, I want to buy. *u'tikč'pi to'fi*, a bought hat.

tu'fkopi, to pinch.—*batu'fkopi*, I pinch; *teatu'fkopi*, you pinch.

tu'fthahe, to hoe.

tufthě: *řfhahí' a'tufthě*, he has passed by; *řfhahí' teatufthě*, you have passed by; *řfhahí' batufthě*, I have passed by. *aba'tufthě*, I pass (some one); *tea'tufthě*, you pass (some one).

tuk, stone.

tukba'ti, to spread (cloth, etc.).

tupho'hi, dupho'hi, to bore (a hole, etc.).—*badupho'hi*, I bore (a hole, etc.).

tusha'hi, dusha'hi, to pull.—*batusha'hi*, I pull; *teatusha'hi*, you pull.

tu'ska, túska, short.—*no'n'pi tu'ska*, a short day; *athe' tu'ska*, a skirt, "short dress."

tuckí'ki, to wring (as clothes).—*batuckí'ki*, I wring.

tu'tcha, to wash.—*batu'tcha*, I wash; *andjo'fta tu'tcha*, to wash clothing; *tčřfiti tu'tchabě*, wash your foot!

tuta', hawk.—*aba'stuta*, chicken-hawk.

uftca'pi, hip.

u'li, handle.—*anfhe'pi u'li*, ax-handle.

u'makhě, umakhě', a doctor (modern and ancient), witch, sorcerer, etc.

u'ntwathě', trousers.

uple'lehi, to swing.—*buple'lehi*, I swing; *tcuple'lehi*, you swing.

upo'fi, night.

uckó'n'ti, to wet, the sweat, perspiration.—*aman' uckó'n'ti*, wet ground.

u'tci kíp'i, veil (such as a woman wears).

utaci'pi: *butaci'pi*, I suck it; *teutaci'pi*, you suck it.

utha'spě, the fish called *patasa* in Creole.

utíkhí'pi, utíkcí'pi, hat.

utku'si, to cut (with scissors), he cuts.—*andjo'fta bulku'si*, I cut cloth; *andjo'fta tcutku'si*, you cut cloth; *andjo'fta utku'si*, he cuts cloth. *amon'fi utkú'si*, scissors.

u'tu, oak.—*itcan' u'tu*, oak tree; *itcan' u'tu tu'ti*, red-oak tree; *itcan' u'tu ařřan'*, white-oak tree; *itcan' u'tuk hade'si*, gray oak.

u'řa'ptata, a bow.

u'sha', to hide or conceal.—*ibanu'sha*, I hide myself; *itcanu'sha*, *tcu'sha*, you hide yourself.

u'thě', to fall.—*an'taske u'thě'*, a falling star.

u'thi, u'nthi, bear.

wakhe'ska, drunk.—*wakhe'ska eta'kon*, crazy.

wi'n'shu, nest.—*te'ska wi'n'shu*, bird's nest. *akón'si wi'n'shu*, honey, "bee's nest."

ya'ckíko'n, how comes it?

yâ'n'shě, chair.—*yâ'n'shě ta'třska*, the back of a chair.

yo'spitatha, a sieve (Creole: *tamis*).

INDEX TO THE OFO DICTIONARY

NOTE.—References are not to the equivalents of the English words, but to the places where they may be found.

- above, *ĩphi*.
 abroad, *bokxĩ'*.
 ache, *fha'kĩ*.
 acorn, *ĩ'fhu*.
 afraid, *ĩⁿfhi'hi*.
 again, *le'khati*.
 all, *tcu'pi*.
 alligator, *aksho'ti*.
 always, *efhahi'*.
 American, an, *añglif*.
 ankle, *tc'fhi*.
 another, *añglif*.
 ant, *nacti'tka*.
 arc, *akanaſpa'ka*.
 armpit, *ta'fhe*.
 around, *tcĩk'ci'*.
 arrive, to, *ofihahi*.
 arrow, *oⁿfhi*.
 ashamed, to be, *obishĩ'kĩ*.
 ashes, *atcu'fi*.
 assist, to, *okpe*.
 aunt, *oⁿni*.
 away, *bokxĩ'*, *tea'mua*.
 ax, *aⁿfhe'pi*.

 baby, *a'ñkwa*, *ho'cka*.
 back, *ita'tiska*.
 back of a chair, *yáⁿ'shě*.
 bad, *abo'fi*, *cba'niki*.
 ball, a, *oⁿ'fhi*, *plo'cka*, *plo'tka*.
 bank, a, *akhó'tě*.
 barefoot, *o'ktafĩgĩ*.
 bark, *ala'hi*.
 basket, *atuphóⁿ'tuska*.
 bat, *osa^sxu'pka*.
 bathe, to, *a'pasti*.
 bead, *akfu'*.
 beans, *aⁿkonakĩ'*.
 bear, *uⁿ'thi*.
 beard, *atkapha'hi*.
 bee, *akon'si*.
 belch, to, *a'pshusě*.
 bell, a, *amóⁿ'fi*.

 bellow, to, *ho'hě*.
 belly, *ĩthe'fi*.
 bend, a, *ke'tci*.
 beyond, *tea'mua*.
 big, *ithoⁿ'*.
 bird, *te'ska*.
 bit, a, *ska'lo*.
 bite, to, *ta'fě*.
 bittern, the American, *ĩ'la*.
 black, *ĩsthěpi'*.
 blackberry, *iya'fhu*.
 blackbird, *ĩsthěpi'*.
 blackbird, red-winged, *so^mpka*.
 Black river, *ĩsthěpi'*.
 blanket, *oⁿtcipha'ska*.
 blaze, a, *ayo'ti*.
 bleed, to, *opo'hi*.
 blind, *aⁿto'hi*.
 blink, to, *to'fkúfkúpi*.
 blood, *ahi'hi*.
 blow (with breath), to, *pú'suhi*.
 blow (wind), to, *ashu'se*.
 blue, *itho'hi*.
 bluejay, *itho'hi*.
 boat, *iya'ti*.
 body, *ĩⁿ'teo*.
 boil, to, *aktcq'hi*.
 bone, *a'ho*.
 bore, to, *tupho'hi*.
 bottle, *ta'blokĩ*.
 bow, *cle'ka*, *wⁿfa'ptata*.
 bow (arc), *akanaſpa'ka*.
 box, *taki'ska*.
 boy, *astí'kĩ*.
 brain, *nq'thá*.
 brass, *amóⁿ'fi*.
 bread, *apaskoⁿ'*.
 break, to, *atutkq'fi*, *kq'shoki*.
 breast, the, *amóⁿ'nki*.
 breathe, to, *nashĩ'hi*.
 bring, to, *optě*.
 broom, a, *kofthě'*.
 brother, *tok*.

brother-in-law, *ithoⁿfka, thinto*.
 bucket, *tcotkukú'so*.
 buckskin, *ala'hi*.
 bug, a, *a'kti*.
 bullet, *on'fhi*.
 bullfrog, *te'mu*.
 bundle, a, *aphe'ni*.
 burn, to, *ataf, tashí'hi*.
 burst, to, *sxo'ki*.
 bush, a, *a'kiska, itcon'*.
 butt, the, *o'txo*.
 butter, *naf*.
 butterfly, *na'phí'tka*.
 buy, to, *tufi*.
 buzzard, *e'skha*.
 by and by, *etcan'sa*.

calf of leg, *tč'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, *taphesu*.
 chair, *yán'shě*.
 chase, to, *nun'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', ofpaki*.
 Christmas, *non'pi*.
 circle, *fto'tka*.
 clasped, *plo'cka*.
 clean, *ctú'ti*.
 cliff, *e'ki*.
 climb, to, *ati'kna*.
 cloth, *andjo'fta*.
 clothes, clothing, *andjo'fta*.
 cloud, a, *o'eigwě*.
 coal, *aphe'ti*.
 coffee, *ifihěpi'*.
 cold, *ontcehi'*.
 collect, to, *a'ktuwa*.
 cologne, *naphí'hi*.
 comb, a, *okwa*.

comb, to, *okwa*.
 come, to, *kiu*.
 come in, to, *ofthahi, ophě*.
 comet, *ontaskě*.
 conceal, to, *unsha'*.
 cook, to, *atu'ti*.
 copal, *tac*.
 copper, *amón'fi*.
 cord, *itxuⁿ'hi*.
 corn, *ate'ki*.
 corpse, *in'tco*.
 cotton, *ofstati*.
 cotton-gin, *ofstati*.
 cough, to, *aco'co*.
 count, to, *pa'kwa*.
 country, *a'man*.
 cover, *okho'e*.
 cow, *naf*.
 crack, to, *phenti*.
 crackle, to, *pathú'pka*.
 crane, *o'skha*.
 crawfish, *asho'hi*.
 crawl, to, *tcin'chí'nti*.
 crazy, *akshí'ki, wakhe'ska*.
 creeper, *anthu'hi*.
 crooked, *ke'tci*.
 cross, to, *któ'pe*.
 cross-eyed, *anto'hi*.
 crow, *on'cka*.
 crow, to, *któ'kě*.
 crush, to, *kafpxóm'te*.
 cry, to, *a'ye*.
 cup, a, *anisho'pi*.
 curly, *sishu'kě*.
 current, the, *afhi'hi, lo*.
 cushion, *akhai'yi*.
 cut, to, *ofhí'pi, ofpaki, otkabedji, utku'si*.

dance, to, *lí'tchi*.
 dangerous, *tcí'fhehi*.
 dark, *o'pufku*.
 day, *non'pi*.
 daylight, *non'pi*.
 deer, *i'ya*.
 deerskin, *ala'hi*.
 deliver, to, *sxe'wa*.
 die, to, *thě*.
 dig, to, *hú'pi*.
 dirt, *itchepi'*.
 disembark, to; *ahi'te*.
 do, to, *tcayu*.
 doctor, *u'makhě*.
 dog, *atchú'ñki*.
 dollar, a, *amón'fi*.

- done, *atu'ti*.
 door, *itce'pi*.
 dove, *atcu'ta*.
 down, *a'matchon'*.
 dream, a, *abaiyan'te*.
 dress, a, *athe'*.
 drink, to, *qsho'pi*.
 drown, to, *alu'thě*.
 drum, *amapho'ska*.
 drunken, *wakhe'ska*.
 dry, *o'si*.
 duck, *on'fana*.
 dull, *on'phi*.
 dung, *an'kindě*.
 dust, *itche'pi'*.
 dwell, to, *no'nik*.

 ear, *nashě'*.
 earache, *fhq'ki*.
 earring, *tcutas*.
 eat, to, *ti*.
 eclipse, an, *na'wu*.
 egg, *intu*.
 egret, white or American, *o'skha*.
 eight, *pa'taně*.
 elastic, *la*.
 eleven, *iftaptan'*.
 enough, *inkhe'hi*.
 escalin, an, *ska'lo*.
 evil, *abo'fti*.
 eye, *anto'hi*.
 eyebrow, *anto'hi*.
 eyelash, *anto'hi*.
 eyelid, *anto'hi*.

 fall, to, *ato'nahě*, *unthě'*.
 fan, a, *ami'shu*.
 fan, to, *ami'shu*.
 far, *nq'to*.
 fast, *e'tcahua*.
 fat, *itchi'*.
 father, *athi'*.
 fear, to, *inshih'i*.
 feather, *ih'i*.
 fence, *itcon'*.
 fever, *ami'hun*.
 fight, a, *kithě'*.
 fight, to, *kithě'*.
 fin, *so'm'pka*.
 find, to, *a'kde*.
 finger, *itca'ki*.
 fire, *aphe'ti*.
 fire, to, *topi*.
 fireplace, *aphe'ti*.

 fish, *ho*.
 fish, to, *okhó'nik*.
 fist, *aphú'ska*.
 five, *kifan'*.
 flame, a, *ayo'ti*.
 flat, *pa'dafi*.
 flea, *tě'fka*.
 flesh, *in'tco*.
 floor, *ati'tcoka*.
 flour, *anapha'si*.
 flower, a, *akiktce'hi*.
 fly, a, *no'mphě'tka*.
 fly, to, *le'yi*.
 fog, *abashi'ska*.
 fold, to, *aphe'ni*.
 foot, *te'fhi*.
 forehead, *inthe'*.
 forenoon, *lokatchon'*.
 forget, to, *afpě'ni*, *okifthe'yi*.
 fork, *ti*.
 forty, *iftaptan'*.
 four, *to'pa*.
 fragrant, *naphi'hi*.
 fresh, *naksha*.
 friend, *akta'tci*.
 frog, bull-, *te'mu*.
 frost, *ashe'*.
 frozen, *a'thahi*.
 full, *ě'shi*.

 galaxy, the, *on'taskě*.
 gather, to, *a'ktuwa*.
 ghost, *in'tco*, *nan'tci*.
 girl, *qstón'ki*.
 give, to, *qkhu*, *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, *tea'ftu*.
 God, *ěphi*, *ito'*.
 gold, *amóm'fi*.
 good, *te'ma*.
 grandfather, *ětikón'so*.
 grandmother, *iko'ni*.
 grape, *ontho'mofihu'*.
 grass, *a'kiska*.
 grasshopper, *a'tchaka*.
 grease, *itchi'*.
 green, *itcho'hi*.
 greet, to, *itca'masi*.
 grind, to, *pasna'tka*.

- ground, *a'man*.
 grow, to, *ihón'*.
 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, *ionye*.
 hasten, to, *atucnq'hi*.
 hat, *utíkhí'pi*.
 hate, to, *ínkta'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'ńka*.
 heron, little blue, *ba'hu*.
 heron, the black-capped night-, *o'skha*.
 hide, to, *u'sha'*.
 high, *íphi*.
 hill, *e'ki*.
 himself, *hin'sa*.
 hip, *u'tca'pi*.
 hiss, to, *tca'hě*.
 hit, to, *tpa*.
 hoe, to, *tufthahe*.
 hog, *feska'*.
 hold on! *etcan'sa*.
 hold the tongue, to, *on'tciku*.
 hole, *pú'hi*.
 home, *athí'*.
 hominy, *atce'ki, ńdakí'*.
 honey, *win'shu*.
 horn, *ahe'*.
 horse, *atchú'ńki*.
 hot, *atatcha'*.
 house, *athí'*.
 how comes it? *ya'ckíkón*.
 howl, to, *ho'hě*.
 humming bird, *an'ku'naka*.
 hundred, a, *íftaptan'*.
 hungry, *opakanhi*.
 hunt (for game), to, *on'sxa*.

 hunt (for something lost, etc.), to, *tconí*.
 hurry, to, *atucnq'hi*.
 husband, *thin'to*.
 husk, to, *sto*.

 ignorant, to be, *afpě'ni*.
 in, *tco'ka*.
 Indian, an, *ańglif*.
 infant, *a'ńkwa*.
 insect, an, *a'kti*.
 intestines, *tchí'pi*.
 into, *tco'ka*.
 iron, *amón'fi*.
 itch, to, *cni*.

 jawbone, *tca'tka*.
 joke, to, *in'to'ńisi*.
 jump, to, *la*.
 just now, *le'khati*.

 kick, to, *hiti*.
 kidney, *itcakoft'ú'ftu*.
 kill, to, *ktxě*.
 killdee, *asho'hi*.
 kindle, to, *okifthě*.
 knife, *an'tuskhě'*.
 know, to, *in'fpe*.

 land, *a'man*.
 land, to, *ahí'te*.
 language, *ilě'*.
 lap, to, *íleteč'*.
 large, *íthon'*.
 laugh, to; *ashehi*.
 lay, to, *in'tu*.
 lead, to, *optě*.
 leaf, *a'pxi*.
 lean, *takba'ska*.
 left, *ifthe'yi*.
 leg, *tě'fhi*.
 lemon, a, *akón'ti*.
 lend, to, *kiska'we*.
 let go, to, *amawactě*.
 liar, a, *atcokfa', fha'la*.
 lid, *okho'e*.
 lie, to, *mó'ńki, tca'ftu*.
 lie (prevaricate), to, *atcokfa'*.
 ligament, *itxun'hi*.
 light, to, *ayo'ti*.
 lighten, to, *amtcq'ki*.
 lips, *itcapi*.
 listen, to, *nashě'*.
 little, *ki'ska, tč'ńki*.
 live, to, *nó'ńki*.

liver, *tea'su*.
 lizard, a, *akisho'tia'taba*.
 lizard, red-headed, *ka'nataka'*.
 lock, a, *ataki'ti*.
 long, *flo'hi*.
 long time, a, *efhahi'*.
 look, to, *aton'hi*.
 lot of, a, *o'phi*.
 louse, *on'yi*.
 love, to, *a'ktati*.
 low, *amatchon'*.
 luminary, *i'la*.

 mad, *akshi'ki*.
 make, to, *teayu*.
 make a fire, to, *okifthē*.
 make fun of, to, *into'nisi*.
 make haste! *atucna'hi*.
 male, *ito'*.
 mallard, *on'fana*.
 man, *ito'*.
 manure, *an'kindē*.
 many, *o'phi*.
 marry, to, *itxa*.
 mash, to, *kafpxón'te*.
 match, a, *aphe'ti*.
 meal, *anapha'si*, *atako'fē*, *atce'ki*.
 meat, *ēthe'ni*.
 medicine, *at'si*.
 meet, to, *ma'naki*.
 meteor, *ontaskē'*, *unthē'*.
 midday, *tata'*.
 middle, *tata*.
 midnight, *tata'*.
 mildewed, *pe'sni*.
 milk, *nakta'fi*.
 milky-way, the, *ontaskē'*.
 milleped, *taphes'u*.
 mind, *pha'mihi*.
 mine, *itxa*.
 mock, to, *iyonakī*.
 mocking-bird, *iyonakī*.
 moldy, *pe'sni*.
 money, *amón'fi*.
 month, *i'la*.
 moon, *i'la*.
 morning, *lokatchon'*.
 mortar, *itcathón'*.
 mosquito, *tea'maki*.
 moss, *te'nasho'hi*.
 mother, *on'ni*.
 mountain, *e'ki*.
 mouse, *on'fnatka*.
 mouth, *i'hi*.

much, *o'phi*.
 mulberry, *fafanaki*.
 mule, *atchu'nik*.
 muscadine, *anthu'hi*.
 mush, *atce'ki*.
 mushrooms, *i'teacpha-a'hnaqu*.
 muskmelon, *ōthán*.
 myself, *hin'sa*.

 nail, *a'kastati*.
 nail, to, *a'kastati*.
 nail (of finger or toe), *tanawo'si*.
 navel, *tche'mpu*.
 near, *aktca'pi*, *bohona'hi*.
 neck, *itco'ti*.
 needle, *khatu'ye*.
 negro, *ifthēpi'*.
 nest, *wi'n'shu*.
 new, *na'ksha*.
 night, *upo'fi*.
 nine, *k'ctacga*.
 no, *ni*.
 noon, *tata*.
 north, *ano'*.
 nose, *ap'ntcu*.
 nose-ring, *tcutas*.
 nostrils, *pú'hi*.
 not, *ni*.
 now, *le'khati*.

 oak, *u'tu*.
 ocean, *a'ni*.
 off, *tea'mua*, *bokx'*.
 oil, *itchi'*.
 old, *kfa'hi*, *shohi*.
 old times, *efhahi'*.
 on the other side, *tea'mua*.
 one, *nú'fha*.
 onion, *an'wán'fka*.
 only, *nú'fha*.
 opossum, *feska'*.
 orange, an, *akón'ti*.
 orphan, *ano'ska*.
 ourselves, *hin'sa*.
 out, *akho'tean*.
 out of, *a'xnaki*.
 outside, *akho'tean*.
 owl, *apho'*.
 owl, screech, *apho'*.
 own, to; *itxa*.

 paddle, to, *ma'hi*.
 pain, *fha'kī*.
 palmetto, *amashu'pka*.
 pants, *u'ntwathē'*.

paper, *akti'si*.
 parasol, *amihhi'pi*.
 partridge, *amapho'ska*.
 pass, to, *tufihě*.
 paste, to, *ktuwe*.
 patasa (a fish), *utha'spě*.
 patch, to, *a'ktucpón'cka*.
 pawpaw, *ephu*.
 peach, a, *akón'ti*.
 peas, *qñkonaki'*, *awán'fka*.
 pecan, *a'pxi*.
 peel, to, *takhi'si*.
 perfumery, *naphi'hi*.
 person, *q'ñkwa*.
 perspiration, *uckón'ti*.
 perspire, to, *phú'ki*.
 pestle, *ñtathón'*.
 pig, *feska'*.
 pigeon, *atcu'ta*.
 pillow, *akhai'yi*.
 pinch, to, *tu'fkopi*.
 pipe, *amaspo'hi*.
 pirogue, *iya'ti*.
 pitiable, *k'ctataki*.
 pity, to, *k'ctataki*.
 place, to, *sxe'na*.
 plant, to, *akxe'*.
 plate, *ta'cka*.
 plate of silver (formerly worn on body),
tcutas.
 play, to, *ani'si*.
 play with, to, *into'nisi*.
 plover, *asho'hi*.
 plow, to, *khé'we*.
 plum, a, *akón'ti*.
 point, a, *pafoxá'nti*.
 poison, *a'bowe*.
 poison, to, *a'bowe*.
 pomegranate, *tčñklo'pa*.
 possess, to, *itxa*.
 pot, *amón'fi*.
 potato, *ato'*.
 pottery, *amón'fi*.
 pound, to, *phe*.
 pour, to, *opa'ttci*.
 prairie, *akho'hi*.
 precede, to, *tho'ba*.
 press, to, *kafpxón'te*.
 pretty, *onktohi'*.
 prick, to, *aftati'*.
 puff out, to, *pophú'ti*.
 pull, to, *tusha'hi*.
 pull out, to, *ñtěl'pue*.

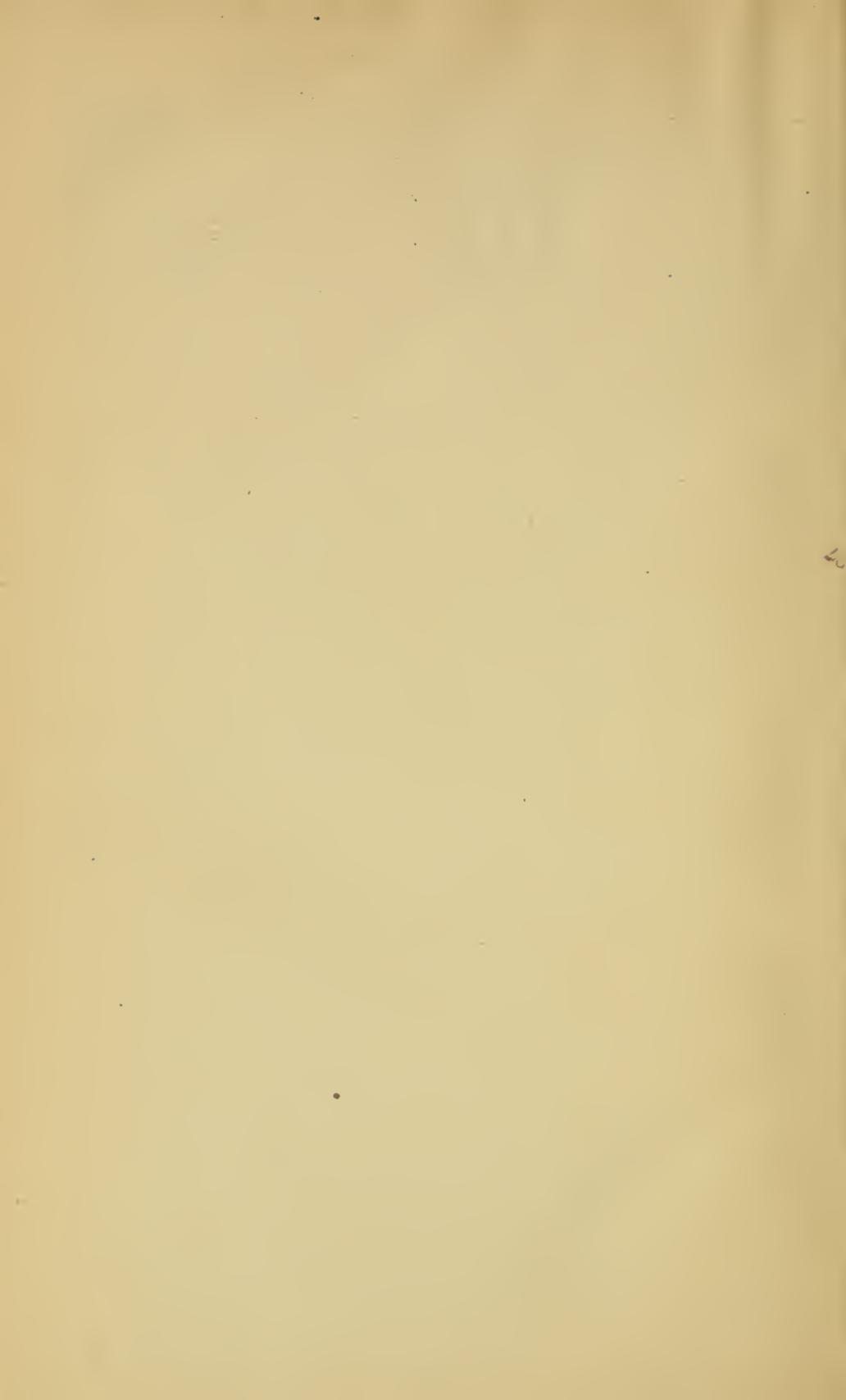
pumpkin, *ónthón'*.
 punch, to, *tpa*.
 puppy, *atchú'ñki*.
 push, to, *pha'taki*.
 put, to, *sxe'na*, *ñc*.
 quarter of a dollar, *ska'lo*.
 rabbit, *atché'tka*.
 raccoon, *iya'*.
 rain, *asho'hi*.
 rainbow, *akqanapq'ka*.
 rat, *o'klosě*.
 rattlesnake, *onkte'fi*, *taphé'su*.
 read, to, *akti'si*, *ñvfpě*.
 real, *na'fhi*.
 red, *atchu'ti*.
 Red river, *atchu'ti*.
 release, to, *amawactě*.
 retire, to, *tcá'ftu*.
 rib, *amó'ñki*.
 rice, *añgo'fa*, *atce'ki*.
 right, *tee'mq*.
 right now, *le'khati*.
 ring, *tcutas*, *itea'ki*.
 ring, to, *amón'fi*.
 rip, to, *pahi*.
 ripe, *atu'ti*.
 rise, to, *a'xnaki*.
 river, *abo'ki*.
 road, *nqkho'hi*.
 robin, the common, *ba'hu*.
 roll, to, *li*.
 rooster, *aba'si*.
 rope, *atka'tě*.
 rose, *ktee'hi*.
 rosebush, *ktee'hi*, *a'kiska*.
 rotten, *epan'*.
 round, *sto'tka*, *plo'cka*, *plo'tka*.
 rubber, a, *la*.
 run, to, *a'thonhi*.
 run (as water), to, *lo*.
 salt, *amasku'wě*.
 salute, to, *itea'masi*.
 satisfied, to be, *akhi'pi*.
 Saturday, *akifhú'ntku*.
 save, to, *sze'wa*.
 say, to, *(l)'e'he*.
 scalp, *ala'hi*.
 scared, *ñvfi'hi*.
 scissors, *amón'fi*, *utkú'si*.
 scorch, to, *ataf*.
 scratch, to, *hafě*.

- scythe, a, *amón'fi*.
 sea, *a'ni*.
 search, to, *tconi*.
 see, to, *aton'hi*.
 seed, *ifhu*.
 self, *hin'sa*.
 sell, to, *tufi*.
 semicircle, *akanafpa'ka*.
 send, to, *akyu'we*.
 seven, *fá'kumí*.
 several, *tcu'pi*.
 sew, to, *khātu'ye*.
 shake, to, *tahi*.
 sharp, *on'phi*.
 sheep, *č'íkashí*.
 shell, *ala'hi*.
 shine, to, *bu'te*.
 shoe, *o'ktaf'igí*.
 shoot, to, *topi*.
 short, *tu'ska*.
 short time, a, *le'khatí*.
 shot, *on'fhi*.
 shoulder, *tapho'hi*.
 shout, to, *ako'hi*.
 shuck, to, *sto*.
 shut, to, *akte'hue*.
 sick, *ite'*.
 side of, *bohona'hi*.
 sieve, a, *yo'spítatha*.
 sift, to, *panana'hi*.
 silent, to be, *on'tciku*.
 silver, *amón'fi*.
 sing, to, *aton'hi*, *ica'hu*.
 sister, *ihon'fka*.
 sit, to, *a'shě*, *nó'ńki*.
 six, *akapě'*.
 skin, *ala'hi*.
 skirt, a, *athé'*.
 skunk, *atxo'ska*.
 sky, *ontaskě'*.
 sleep, to, *wá'*, *man'ki*.
 slender, *kobi'ska*.
 slide, to, *nakh'í'ti*.
 slime, *antxo'xa*.
 small, *kí'ska*, *tcí'ńki*.
 smell, to, *aphon'hi*.
 smell bad, to, *ishu'hi*.
 smoke, to, *tic*.
 smoke-hole, *aphe'ti*.
 snake, *onkte'fi*.
 sneeze, to, *a'mífě*.
 soap, *andjo'fta*, *a'pasti*.
 soft, *sá'pka*.
 somebody, *a'ńkwa*.
 some one, *a'ńkwa*.
 something, *kia'wě*.
 song, *itca'hu*.
 sorcerer, *w'makhě*.
 sort out, to, *tcí'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, *akhsí*.
 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'te*.
 squirrel, *to'stakí*.
 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'u*, *iya'ti*.
 stick, *icon'*.
 stick, to, *ktuwe*.
 sting, to, *pxo'sě*.
 stingy, *a'kuítcuw'*.
 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, *utac'í'pi*.
 suffer, to, *ite'*.
 sugar, *amašku'wě*.
 summer, *ato'k(i)*.
 sun, *i'la*.
 Sunday, *shí'hun*, *non'pi*.
 sunflower, a, *ak'ktce'hi*.
 sun-gazer, the, *i'la*.
 sunrise, *a'xnaki*.
 sunset, *a'xnaki*.
 surround, to, *oktu'nahě*.
 swap, to, *atho'nogi*.

- sweat, *uckón'ti*.
 sweat, to, *phá'ki*.
 sweep, to, *kofthě'*.
 swell, to, *pophú'ti*.
 swing, to, *uple'lehi*.
- tail, *fxin'te*.
 take, to, *a'ni*.
 take care! *sxe'wa*.
 tall, *fte'tka*.
 teach, to, *in'fpe*.
 tear, to, *tu'fajha*.
 tell, to, *oktáki*.
 ten, *iftaptá'ni*.
 that, *tá'mua*.
 thicket, a, *itcon'*.
 thief, *a'pafhe'*.
 thin, *ki'ska*.
 think, to, *hě'tani*.
 third, the, *ta'ni*.
 thirty, *iftaptá'ni*.
 this, *lěmón'ti*.
 thorn-tree, *itcon'*.
 thousand, a, *andja'ki ke'hi*.
 three, *ta'ni*.
 throat, *itco'ti*.
 throw away, to, *ate'we, nuti*.
 thumb, *itca'ki*.
 thunder, to, *ampti'yaho*.
 tick, wood, *kanlatchi'tka*.
 tie, to, *na'fakí*.
 tired, to be, *otafťa'ki*.
 to, *alki'teo*.
 tobacco, *itcon'*.
 tobacco-pipe, *amaspo'hi*.
 today, *no'pi*.
 tomorrow, *lo'kobathí*.
 tongue, *ilteci'*.
 tooth, *i'fha*.
 torch, *itcon'*.
 touch, to, *ite'hu*.
 town, *in'tufa*.
 trade, to, *atho'nogi, tufi*.
 trail, *nakho'hi*.
 tree, *itcon'*.
 tremble, to, *tahi*.
 trousers, *u'ntwathě'*.
 true, *na'fthi*.
 trunk, *taki'ska*.
 turkey, *aman'*.
 turn, to, *atu'nahi*.
 turtle, *akh'i'si*.
 twenty, *iftaptá'ni*.
 twist, to, *atubanitci*.
 two, *nu'pha*.
- ugly, *ankfi'ntě*.
 umbrella, *am'ifh'pi*.
 uncle, *to'fthati*.
 under, *ico'ka, akhó'tě*.
 unripe, *itcho'hi*.
 up, *i'phi*.
 upstairs, *i'phi*.
- vapor, *atatcha'*.
 veil, *u'tci k'i'pi*.
 village, *in'tufa*.
 vine, *anthu'hi*.
- walk, to, *ni'n'kna*.
 want, to, *o'wasi*.
 warm, *atatcha', pukě'*.
 wash, to, *anita', a'pasti, tu'tcha*.
 watch, to, *a'ktha*.
 water, *a'ni*.
 watermelon, *ónthán*.
 wave, *kofpen'ti*.
 way off, *ica'mua*.
 weave, to, *atipon'tuska*.
 wet, *uckón'ti*.
 wet, to, *uckón'ti*.
 what, *kia'wě*.
 wheel, a, *li*.
 where, *ba'ka, man'ka*.
 which, *te'kon*.
 while, a little, *etcan'sa*.
 whine, to, *tasí'shíhi*.
 whinney, to, *kto'kě*.
 whip, a, *kofpen'ti*.
 whip, to, *kofpen'ti*.
 whiskey, *alapha'*.
 whistle, to, *fa'ťfate*.
 white, *afhan'*.
 white man, a, *añgo'fa*.
 who, *be'kon*.
 whoop, to, *monhě*.
 wide, *pala'tci*.
 widow, *ihá'nani, thinto*.
 widower, *ihá'nani*.
 wife, *ihá'nani*.
 wildcat, *atpa'nta*.
 win, to, *kpáni*.
 wind, *ashu'se*.
 window, *itce'pi*.
 wing, a, *som'pka*.
 wink, to, *to'fki'fki'pi*.
 winter, *ano'*.
 wipe, to, *patche'*.
 witch, a, *u'makhě*.
 woman, *iyá'ni*.

wood, <i>itcon'</i> .	year, <i>ato'k(i)</i> .
woodpecker, red-headed, <i>patho'pka</i> .	yellow, <i>fhi</i> .
wool, <i>ihi'</i> .	yellow fever, <i>ami'huⁿ</i> .
work, to, <i>oktati</i> .	yellow tree, <i>fhi, itcon'</i> .
worm, a, <i>akxónhi', cú'luwiya</i> .	yesterday, <i>o'wati</i> .
wrap up, to, <i>atubanitci</i> .	yolk, <i>ĩⁿtu</i> .
wren, Carolina, <i>tcule'ska</i> .	yonder, <i>tea'mua</i> .
wring, to, <i>tucki'kĩ</i> .	young, <i>naksha</i> .
write, to, <i>akti'si</i> .	yours, <i>itxa</i> .

O



SMITHSONIAN INSTITUTION LIBRARIES



3 9088 01421 7947