A DICTIONARY
OF THE
BILOXI AND OFO LANGUAGES
ACCOMPANIED WITH THIRTY-ONE BILOXI TEXTS
AND NUMEROUS BILOXI PHRASES

BY
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AND
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WASHINGTON, D. C., APRIL 21, 1909.

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

Yours, very respectfully,

W. H. HOLMES, Chief.

DR. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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A DICTIONARY OF THE BILOXI AND OFO LANGUAGES

(ACCOMPANIED WITH THIRTY-ONE BILOXI TEXTS AND NUMEROUS BILOXI PHRASES)

By James Owen Dorsey and John R. Swanton

INTRODUCTION

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

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

a as in father.
ä as in final (Dorsey’s ä).
â as aw in law.
\( \ddot{a} \) as \( a \) in cat (Dorsey’s \( \ddot{a} \)).

\( b \) occurs only once, in a proper name.

\( c \) as \( sh \) in she.

\( d \) rarely used (see \( t \) and \( t \)).

\( d\ddot{\epsilon} \) as \( d \) followed by a barely audible \( dh \) sound approximating the Sanskrit \( ddh \).

\( dj \) as \( j \) in judge.

\( e \) as in \( they \); \( e \), the same lengthened.

\( \ddot{e} \) as in \( get \).

\( \ddot{e} \) like the French \( \ddot{e} \) or \( \dot{e} \).

\( f \) rarely used, and then owing probably to faulty hearing.

\( g \) as in go, seldom heard.

\( h \) as in he.

\( i \) as in machine; \( i \), the same lengthened.

\( \ddot{i} \) as in \( it \).

\( j \) as in French, or as English \( z \) in azure.

\( k \) as in kick.

\( x = hh \), or \( ch \) as in German \( ach \) (Dorsey’s \( q \)).

\( \ddot{x} \) a sound heard at the end of certain syllables; barely audible and nearer \( h \) than \( w (kh) \)—Dorsey’s \( y \).

\( k \) a medial sound, between \( g \) and \( k \) (Dorsey’s \( y \)).

\( l \) occurs only in two modern names.

\( m \) as in me.

\( n \) as in no.

\( \ddot{n} \) 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 \( no \); \( \ddot{o} \), the same lengthened.

\( p \) as in pen.

\( p \) a medial sound, between \( b \) and \( p \) (Dorsey’s \( \ddot{d} \)).

\( r \) occurs in one proper name.

\( s \) as in \( so \).

\( t \) as in \( to \).

\( \ddot{t} \) a medial \( t \), between \( d \) and \( t \) (Dorsey’s \( \ddot{r} \)).

\( tc \) as \( tch \) in catch.

\( t\ddot{\epsilon} \) a \( t \) followed by a slightly audible \( th \) (as in thin, the surd of \( \ddot{d}\ddot{\epsilon} \)).

\( u \) as in rule; \( \ddot{u} \), the same lengthened.

\( \ddot{u} \) as \( oo \) in foot (Dorsey’s \( \ddot{u} \)).

\( \ddot{u} \) as \( u \) in \( but \) (Dorsey’s \( \ddot{u} \)).

\( u \) a sound between \( o \) in \( no \) and \( u \) in \( rule \).

\( \ddot{u} \) like German \( \ddot{u} \) and French \( u \).

\( w \) as in \( we \).

\( y \) as in \( you \).

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\( a \) Nevertheless, probably the palatal spirant and so to be classed with \( z \).—J. R. S.
The characters "ñ" 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 grammatical 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:

<table>
<thead>
<tr>
<th></th>
<th>Sit!</th>
<th>Stand!</th>
<th>Walk!</th>
<th>Run!</th>
<th>Recline!</th>
</tr>
</thead>
<tbody>
<tr>
<td>To a child.......</td>
<td>xaha’</td>
<td>sis’hie’</td>
<td>ni</td>
<td>tашhi’</td>
<td>тоho’</td>
</tr>
<tr>
<td>Male to male.....</td>
<td>xihe’-наfо’</td>
<td>sis’-s-наfо’</td>
<td>ni’tаkta’</td>
<td>tашhi’-takta’</td>
<td>тоho’takta’</td>
</tr>
<tr>
<td>Male to female...</td>
<td>xie-te’</td>
<td>sis-te’</td>
<td>ni’tki’</td>
<td>tашhi’-tki’</td>
<td>тоho’tki’</td>
</tr>
<tr>
<td>Female to male...</td>
<td>xaba-te’</td>
<td>sis-dakte’</td>
<td>ni-tate’</td>
<td>tашhi’-tate’</td>
<td>тоho-te’</td>
</tr>
<tr>
<td>Female to female</td>
<td>xie-te’</td>
<td>sis-te’</td>
<td>ni-tki’</td>
<td>tашhi’-tki’</td>
<td>тоho-tki’</td>
</tr>
</tbody>
</table>

Following is a list of the abbreviations made use of in this bulletin:  
\(m., \) man, male; \(w., \) womán; \(masc., \) 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; \(ev., \) curvilinear; \(mv., \) moving; \(an., \) animate; \(intj., \) interjection; \(cf., \) compare; \(D., \) Dakota dialect; \(\mathring{C}. \) Omaha and Ponca dialect (Dorsey’s ɬegiha); \(K., \) 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; \(\pm \) after a vowel indicates that it is lengthened, but between words in parentheses it shows that a word immediately preceding is compounded of them. \(\pm \) is placed before syllables sometimes added to and sometimes omitted from a word immediately preceding. A grave accent
is sometimes employed by Dorsey instead of the acute accent, and in almost all cases it is over an oral particle and indicates a falling tone.

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

The material on Ofo was collected by the writer in November and December, 1908, from the last survivor of that tribe. In general the phonetics appear to be like those in Biloxi, but it has been impossible to make the same fine discriminations. On the other hand, the following additional signs are used: ॐ like o in stop; ॐ like ai in hair; ॐ 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'néks aⁿ'ya," or "Ta'néks aⁿya'di," and Dorsey states that this "agrees with the laws of Siouan consonant changes (t to p, and n to d and l)," though its present form is due rather to a metamorphosis undergone in being taken over into the Mobilian trade language. This is indicated perhaps by Iberville in speaking of "the Annocchy, whom the Bayogoula called 'Bilocy,'" b The t was probably pronounced very lightly. Regarding the signification of Ta'néks aⁿ'ya Dorsey says, "Tanéks is apparently related to tâni, 'to be in advance of another,' and tâ'niki, '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, 'Hotaçaŋgara,' First Speech, in which tcaŋga is a variant of a word signifying 'first.'" c

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

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a Proceedings of the American Association for the Advancement of Science, xxx, 268, 1893.
b Margry, Découvertes, iv, 173. 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 160 of the same volume. In English it would be Anochoy.
c Proceedings of the American Association for the Advancement of Science, xxx, 267-268, 1893. The Interpretation of Hotaçaŋgara, however, is probably erroneous.
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 (guérîtes) 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 Pénicaud, 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.\(^d\) Pénicaud 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 Pénicaud notes the Biloxi still in their new position,\(^f\) but in 1722 we are informed that they settled on Pearl river on the

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\(^a\) 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, 412.
\(^e\) 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:

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 (guerreaux) 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.

* 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 23 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.
e Sibley in Ann. of Ninth Cong., 2d sess., p. 1056.
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 Kiamish 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

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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 Oflagoula, 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 (Ūcpē), 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 Taensa Indian that upon it were “seven villages, which are the Tonicas, Ouispe, Opocoulas, Taposa, Chaquesauma, Outapa, Thygia.” 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. Pénicaud, 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 Ofsogouls, the Tonicas, the Coroas, the Ouitoupas, and the Oussipés.” 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 Onspik of 10 or 12 cabins, and the Toumika [Tunica], who are in seven hamlets, and

\[\text{a} \text{ Margry, Découvertes, iv, p. 180.} \]

\[\text{b} \text{ Ibid., v, p. 401.} \]
who comprise in all 50 or 60 small cabins.”¹ 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."² 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."³ 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,"⁴ 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,⁵ 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 steadfastly refused, and withdrew to the Tonicas, whom they knew to be of all the Indians the most inviolably attached to the French."⁶ 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

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¹ Shea, Early Voyages on the Mississippi, p. 133, 1861.
² French, Historical Collections of Louisiana, pt. 3, pp. 138-139, 1531.
³ La Harpe, Jour. Hist. de l'Établissement des Français à la Louisiane, pp. 310-311, 1531.
⁶ Shea's Charlevoix's History of New France, VI, p. 86, 1872.

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

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

a Claiborne, History of Mississippi, i, p. 68.
c Hutchins, Historical Narrative of Louisana, p. 45, 1784.
d Baudry de Lozières, Voyage a la Louisiane, p. 231, 1802.
e Villiers du Terrage, Les Dernières Années de la Louisiane Française, pp. 182-183.
1. Tećetkana' Yetcpi', or The Rabbit and the Frenchman

The Frenchman had come to work at the plantation he was helping to plant. The Rabbit met a potato vine and asked the Rabbit to go with him. The Rabbit added that he was going to work to help the Frenchman. The Rabbit claimed that the Frenchman was being fooled by the potato. The Rabbit then told the Frenchman to pay attention to what he was saying. The Rabbit added that the Frenchman had forgotten that he had promised to plant the potatoes. The Rabbit said that the Frenchman was being deceived by the potato.

Then the Rabbit said that the Frenchman was doing something illegal. The Rabbit said that the Frenchman was under the influence of the potato. The Rabbit added that the Frenchman was going to be caught by the police. The Rabbit said that the Frenchman was going to be arrested. The Rabbit added that the Frenchman was going to be sent to jail.

The Rabbit then said that the Frenchman was going to be punished. The Rabbit added that the Frenchman was going to be made an example. The Rabbit said that the Frenchman was going to be made an example for everyone.

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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. Utetutu (from tcu); akîtse, woman's word (used by Betsy Joe), but if Bankston had been speaking in his own name he would have used akîdisi.

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-ya* yëskasa** dusi uxnedi*), 21 (dë ta ho).

5. Anî kyâ o*nî këdi xyo. The use of xyo here is peculiar, but the author suggests "must" as its equivalent. A future idea seems to be expressed.

7. nkaka*teki kê. If kê be part of the word, it is from akâ*tekiyâ, in which event, akâ*tekiyâ=akâ*tei; 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. o^ha. Ha here may not be a distinct word, in which case it may form a word with the preceding syllable.

12. Yaâki'enda, see i'ki.

16. Aso* poska i*siihitse mânki êdi 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: Ejka* Aso* poska nki*siihitse; êdi Tootkanadi, "Then the Rabbit said, 'I am in great fear of the brier patch."

TRANSLATION *

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

* Published also in Journal of American Folk-lore, 11, 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

**Tečtkana' O'ni ti' ki'teh na'xtu xa'.**  
Rabbit said you Bear little Rabbit was all: Rabbit (sub.)

"Said you Bear little Rabbit was all:" Rabbit

"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.

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Rabbit said you Bear little Rabbit was all: Rabbit (sub.)

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10 xana' yahe' ko' a O'ti-yandi' he' di. He-hunt'ce kide' di. "Eya' always, or usually hi'-ta'," Teetkana' ki'ye-han' kide' di. "Ha'me tan' o'ni nkati na'," reach thou," Rabbit said when went home. "Bent tree large made I dwell in, (See Note.)" (See Note.)

c - han' kide' - ka'n Teetkanadi' ti'-wo de' di. Ha'me ta'n o' said when went home. Rabbit (the sub.) another departed. Bent tree large made house (=abroad)

i' da' hi ande' - txye. Aya' xotka' ux'e' na'niki, xyih'e' na'niki was hunting it in the (archaic) Tree hollow was sitting in, was growing

[O'ni ya'ni]. Teetkanadi' koxta', yahe'ya'n kide' xe'he'. O'ti ya' ran from to a distance went sat down. Bear, past danger, home, ward

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

he'di O'ti - ya'ni. Ka'wa ni'+ki na'x ka'n e'tik e' ya'nde na'. A xo'g said Bear (the sub.). What went when he was still (or) Young that it there now) (See Note.)

duni' da de' di O'ti ya'ni. Eka'ha'n akidi' si'siwe'di duti' ha'nde. canes to went Bear (the sub.). And then small black bugs that he went eating, stayed in decayed logs. (See Note.)

A'nde a'on de' han axo'g kiduni' te'na yi'nik da. Eya' kidi'. A long went when young canes a few small gathered. There returned (one) home. (See Note)

Teetkana' kiteu' di, mi'xyi de' di (O'ti ya'ni). "U," kiyi' ha'n Rabbit put them down to go went Bear the (sub.) "Oh" said when that (and)

20 kiya' kipana'hi de' han in'kne' [O'ni ya'ni']. "Inaye'ya'n," he'ka'n again turned back went when vomited Bear the (sub.). "This what you eat said when with (?)" (See Note.)

Teetkana' di, 'Adut'i' etike' ko' ndu'xni xa' na," e'di Teetkanadi' di, Rabbit the (sub.). "Food that sort I have not eaten," said Rabbit the (sub.) in the past, (See Note.)

E' ka'n, "Ayi'ndi ko' iya'ñkaku'ya'n in'kiya' nitepi' yahetu' ko'he' Said when "You if you fed me I like it so well (sic) like this (sic) sure enough

na'n ni, nika' e'ti'kiya'ñkono'ni xyexyo', "O'ni ya'ni he'di-hant'ca' it has been when you treat me that way why?" Bear the (sub.) said that when

te'ye' tê Teetkana'-ka'n. "Ina-ya' kôk xahe'ni'k te'i'nye kí ima'ñiki to kill wish- Rabbit the (ob.) "Sun moves not when I kill (and) lay you down (sic)

25 xyo', "e'di O'ni ya'ni. He ka'n ya'ndi'ya' tiixitye' na'ñkyi' said Bear the (sub.). Said when heart was beating as he sat

Teetkana' di. Aya' xotka' aki'pupsuki'. Ekiha' te'ye' tê Teetkana' - Rabbit the (sub.). Tree hollow he headed off Rabbit when. Then to kill wish- Rabbit him ed.

ka'n, unate'i'kete'-di hakü'ñuki, xotkaya'n hakü'ñuki. Hakü'ñuki ha'tca' the (ob.) then dodged about got out of hollow tree got out of. Get out of when

aso' poska' de xoh-ha'tca' hakxi'di [Teetkanadi']. Teetkana' brier patch (cv.) went sat down when got angry Rabbit the (sub.). Rabbit
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 large brier patch.

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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 growingl. 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

Tečtkana' kuš'ki'nu' kínō'pa' ti xyapka' ktihando'n' étuxa'. E'witęxti' Rabbit his grand- he with her, tent low he used to live they say. Very early in mother (or, they two) hena'ni waxde' étuxa'. E'witęxti' hena'ni de' kič'é, čdi', ań'yađi every went to they say. Very early in every went though behold person sť' naskęxti' kito'ni de oń'kńe étuxa'. Ań'ya' kaka' ye'ho'n te' feet very long he first had already they say. Person what (sort) to know wished gone ha'nde étuxa', Tečtkanadi. "Xki'to'ni e'ya'n' nkihı'n' xyo," uyi'hi sign of they say Rabbit the (sub.) continuous action ha'nde étuxa' Tečtkanadi'. E'witęxti' ki'ne de' étuxa' Tečtkanadi'. sign of they say Rabbit the (sub.) the morning continuous action Ań'yađi sť' naskęxti' kiya' kito'ni de oń'kńe étuxa'. Tečtkana' Person foot very long again he first had already they say. Rabbit gone kide'di étuxa'. "Kuńkųnu', xki'to'ni te' nka'nde kič'é, te'ma'na' went they say. "O grandmother I first wish I contin- nally ya'ńxki'to'ni oń'kńe," čdi' étuxa' Tečtkanadi'. "Kuńkųnu', ka'końni' he had already arrived there they say Rabbit the (sub.) "O grandmother trap before me" he yań'xki'to'ni oń'kńe," čdi' étuxa' Tečtkanadi'. "Kuńkųnu', ka'końni' he had already arrived there they say Rabbit the (sub.) "O grandmother trap before me" he yań'xki'to'ni oń'kńe," čdi' étuxa' Tečtkanadi'. "Kuńkųnu', ka'końni' he had already arrived there they say Rabbit the (sub.) "O grandmother trap before me" he nkoń'hań nęťkohi' xęhenké' ndu'si xy'o'," čdi' étuxa' Tečtkanadi'. I make and road I set it on I take will (?) they say Rabbit the (sub.) the morning from re- clinning 10 "Tečđi'kę' etikaya'n", čdi' étuxa' Tečtkanadi' kuńkųnu'. Ań'ya'di why you do that way," said they say Rabbit his grand- mother. "Person uya'ńi," čdi' étuxa' Tečtkanadi'. De'ći etuxa' Tečtkanadi'. E'ya'n I hate him" said they say Rabbit the (sub.) Went they say Rabbit the (sub.) There he hi' xyā' kiya de oń'kńe they say. Pškań yihi' to'x màńkį' étuxa' ar- rived when again had already they say. Waiting for night they say Rabbit the (sub.) Rabbit the (sub.) Rabbit the (sub.) person foot very long had gone trap road sahę'ki'yę étuxa' Tečtkanadi' étuko'ni'. E'witęxti' ka'końni' do'ňhi set it down they say Rabbit the (sub.) he did that Very early in trap to see it for him way, the morning 15 tę' dedi' étuxa'. Ėdi', Ina' ko dusi' [oń'xa] étuxa'. Tańhi'xti' wish he they say. Behold Sun the taken [in remote they say. Running very ed went (ob.) past] fast kide'. He'ya'ńi ki'di kuńkų'ya'n' kútiki'. "Kuńkųnu', kawayąn' went There reached his grandmother he told her. "O grandmother, something or other ndu'si xye'ni, i'ske'yańkę'," čdi' étuxa' Tečtkanadi'. "Kuńkųnu', I take it but it scared me," said he they say Rabbit the (sub.) "O grandmother, iškan' ndu'si na'ünkikíi' xye'ni i'ske'yańkę' hena'ni," čdi' étuxa' I take it I wished that I but it scared me every," said he they say main cord could Teč'tkanadi'. Pšdehi' dusi' hańkeya'ńi kiya' de étuxa'. A'tekaxti'ye Rabbit the (sub.) Knife took has again went they say. He caused it to be very near 20 étuxa'. "Kúpini'xthanyak'! Tečdį'kikań' etikaya'n'i. Ndohu' they say. "You have done very wrong! Why have you done thus? Come right to me"
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 Edi, "Behold," or, "Once upon a time."

1. Ti xyapka (=ati xyapka). Perhaps the initial a was omitted because the preceding word, kínọpa, ended in a. Ktihando, i. e., kti hande o.

8. ya=xkitomni onknë. The Sun had passed there long before the arrival of the Rabbit. Had he just reached, the Rabbit might have said, "yo=n xkitomni knë."

9. xèheṅkgke, an unusual contraction of xèhehùnké (xèhe).

11. nya=nì (iya=nì).

15. Edi, Ina ko dùsi [onxa] ètuxa. First dictated without "o=xa." The author thinks that it should read, "dùsi o=knë," as the capture of the Sun occurred only a short time before the Rabbit reached the trap. "Dùsi o=xa" would imply that he had been caught long before.

15. Tùnhò=xiti kìde, etc. The frequent omission of connecting words will be noticed. Expressed in full, the sentences read, Tùnhò=xiti kìde ètuxa; He=ya=n kì=a-hò=kòhnọya=n kùtìkì ètuxa. 21. Akiduwaxi kìda o=ni Tcètkana. The last word should be Tcètkanadì.

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

Tënaxi', akútxyi' na'teka nko' de'hĩnkiyē'. Tënaxi', tec'dîki O friend, letter short I make it I send it to you. O friend, how hi'man∂kiyē' u'na'xē te'. Ya'xkitca'daha' xye'nī, nki'xtu ko you are (= recline?) I hear wish. You have forgotten us but we

iṅktca'tuni'. Y'ndoa'ha kikna'ni snisni'hi. Ta' ahi' ayatsi'-ya we have not forgotten you. We see you perhaps cold time. Deer skin you buy the re- mote (?)

u'na'xē na'ünkiri'. Ni'stôti t̓ko'he ya'ṅkuḵutki' na'ünkiri'. I hear it I hope (or wish). Correct very, altogether you tell it to me I hope (or, wish).

5 Akútxyi' uksa'ni hu'yaxkiyē' ma'ünkiri'. Nya'yi' naxē' na'ünkiri.
Letter very soon you send it neither I hope (or, wish). I ask you a question I wish.

To me

No'we na's'ni hi'ya'ndihii' 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. dehi'niksiyę (de).
2. Yaxkitcadaha (kitca); ūṅktcatunì (kitca); yìndohà may be from dò'hì.
3. -yaⁿ may refer to objects at a remote place.
4. yāṅkukútkì (kùtì); huyaxkiyę (hu); nyąyìⁿ naxé (hayìⁿ).
5. hiⁿwayandihiⁿ (yìhi).

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

Hiṅksaⁿ'tkaka', akútaxyì ayon' noⁿ'd ndohì. Kitṣaⁿ'yatù',
O younger brother (m. sp.) letter you made it to-day I saw it. O ye Americans, nuyí'doⁿ-daha' kikna'ni. Yata'mitu' kíkiné'pixtì' nḵíṇ-hè' čtàŋkoⁿ'.
I see you (all) perhaps. You work for yourselves I like it (sic) I too I do so.

Soⁿpxoⁿ'ni ūṅktceú dê’dì pixtì'hiṅke'. Aye'ki ūṅktceú'dì; aṭo' po’teka
Wheat I sowed it I did very well. Corn I planted; Irish potatoes ūṅktceú'dì; ūṅktceú sayì' ūṅktceú'dì; awi'ska tu’doní' ūṅktceú'dì;
I planted; onions I planted; turnips I planted;
5 ta’tkà yiṅka' ūṅktceú'dì; panaxtì' pixtì'hiṅke'. Nkti'yaⁿ nkoⁿ'ni
peas small I planted; all I did very well. My house I made
[p=beans]

pixtì' xye'ni, yaⁿ'xkiha'taxni'. Kei'xka ohi' inktà', wa'k soⁿ'sa
very good, but it was burned for me. Hog ten I have, cow one inktà', a'kikùn̄'d topa' inktà, ma' soⁿ'sa inktà'. Hiṅksaⁿ'tkaka',
I have, geese four I have, turkey one I have. O younger brother, naxa'xà nyu'kútkì. Ka'wa nkyè'ho'tunì naxö' nkuⁿ'yasa'xtu
now I have told it to you. What we knew not heretofore we were Indians hi'. Tci'waxtì' ndòⁿ'xt oⁿ'. Kuṭimaŋkdè' kihi'yehoⁿ'hi'yę čtukè'
when Great trouble we have seen (in the past). Being up above he taught you (sing.) because
10 ka'hena'n iyéhoⁿ'ni.
everything you (sing.) know.

a The original of this (first) letter may be found in Omaha and Ponka Letters, pp. 13, 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 87–40 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. kikinëpixtì, rather, inhikinëpixtì, “I like it for you; I like what you do or have” (pì).
3. uñkteudi (teu).
4. nùkùtìkì (kùtì).
5. nkxëhoxtumi (yehom); nkañyasaxtu (sahì).
6. ndoxt o^, in full ndoxtu o^ (do^).
7. kaheñan iyehomì, in full, kaheñani iyehomì.

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

Pùdëdna' Xyi'nixkana' kirëna'xe ha'nde o'nì. "Wite'di ko
Ancient of Brants Ancient of Otters a friend, each to
the other was. "To-morrow when
Eya' hi-ta'," Pùdëdna' kiyë'di. Xyi'nixkana'di e' ka'n
dea. reach there" (male Ancient of Brants
said to male) Ancient of Otters said it when went.
Eya' hìn [ha] Pùdëdna', "He + ha<," Xyi'inxkana
cRachetere [when] Ancient of Brants
"Halloo!" Ancient of Otters
"Kani'ki na'x-ka'ntca na'. Xë'xnañik-ta'," ë' ha'n, o'kük
dei, "I have nothing at all as I sit. Be sitting" (male to said it when to fish went
male),
5 ma'tu'hu du'xtaxta' na de'di. O' atca'xtì ki'dì, o' huwe'dì. O'
leather vine jerking now and went. Fish many were he carried fish he cooked. Fish
then to straighten it on his back (?)
hùwe' de'he'dà, ha'n, mù'su'dà' yi'ni tçu'dì. Tçu' ha'n
cooked that finished when dish small filled. Filled when set it down
kùstu'kì on his before him
Pùdëdna' ka'n. Duti' Pùdëdna', mù'su'dà' xa'p'ka'xì kdu'x-nì. "Ta<," Ancient of Brants
Ate Ancient of Brants dish very flat he could not

ë' ha'n, natia'tata' ha'nde. Xe'nañxkana' pa o'xpa o' hùwe'.

said when raising his head he was. Ancient of Otters himself swal-

(only) lowed fish cooked.
“Iyi’xo’n wo’,” Pudéda’a kiye’ndi. “Aha’n, nki’yandi’pi na’.”

“Have you enough?” Ancient of Brants said to. “Yes, I am satisfied.”

10 “Hi’yandi’pi hi’usa’n,” ki’ye ha’n kiyo’wo’o tico’ o’ni kusta’ki.

“You are satisfied how possible?” said to when more he took it up set it down before him.

ha’n i’ndi kiyo’xpa kide’di. Pudéda’na kide’ ha’n, “Wite’di ko when he (Otter) ate it up for rapidly. Ancient of Brants started when, “To-morrow when him home.

ey’a’n tiya’n i’ha’n, “He + ha’ <, kani’ki na’-ka’a’tce’ a na’.

Ancient of his [remote] reached “Halloo! I have nothing at all as I sit.

Pudéda’a tiya’n i’ha’n, “He + ha’ <, kani’ki na’-ka’a’tce’ a na’.

Ancient of his [remote] reached “Halloo! I have nothing at all as I sit.

Brants house there

Xe’xna’nta’n, ò’ha’n, o’kúk de’di, ma’tu’hu du’xtaxta’n na de’di. Be sitting” (male to said it when to fish went “leather vine” jerking now and went then to straighten it.

15 O’ atca’xi ki’di, o’ huwe’di. O’ húwe’ de’héd-ha’n mú’súda’ yi’ñki

Fish many were he ear-killed on his back (?)

teu’di. Tcu’n ha’n Xyinixka’ka’n kyustúki. Pto’ca’-ya’n kuwë’ni ka’n

he filled. Filled when Ancient of Otters he set it down when for him.

Nose the could not get when in it

kdu’x-ni. Pudéda’a du’técté’hi aka’tce’i Xyinixka’n. Tca’na

he could not Ancient of Brants he let it drip often licked it up when Ancient of Brants the (sub.)

o’xpa Pudéda’a di’ o’ huwe’-ya’n. “Iyi’xo’n wo’,” kiye’di. “Aha’n,

swal. Ancient of fish cooked the. “Have you enough (?)” he said to “Yes, him.

nki’yandi’pi na’.” “Ké! hi’yandi’pi hi’usa’n. Ë’tikiyañko’n xudi’

I am satisfied . “Nonsense! you are how possible! You treated me so I came back hither.

20 naxo’n,” kiye’ ha’n ténax ksa’. Etu’xa.

in the past,” he said when friend broken. They say it.

NOTES

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

1. Pudéda’a, “the Ancient of Brants,” as distinguished from pûde’la, “a brant of the present day.” So, Xyinixka’n, “the Ancient of Otters,” as distinguished from xyinixka or xanaxka, “an otter of the present day.”

4. okúk dedi (o and kúk). Dutxatxua’na (xto’n): see duxta’n dedi. O atca’xi, “many fish were killed;” but [o] atca’yê, “to kill all of another’s [fish].”

6. de’héd-ha’n, “in full,” de heda’n ha’n, “that finished when,” i.e., “when he finished that.”

8. natien’tata, to raise the head often in order to swallow something, as a duck, goose, or chicken does; but a’nta, to raise the head, as a person, dog, or horse does.

10. Pi’yandi’pi hi’usa’n; hi’usa’n expresses the idea of a positive denial, the very opposite of a previous assertion. Compare the Ëegiha axta’n (followed by ta, tada’n, or taba).
8. े ḥwⁿ; 10. kiyę ḥwⁿ; 11. kide ḥwⁿ. ḥwⁿ causes the omission of the ending -di in verbs that it follows, as in edi, kidedi, kiyedi, etc.  
11. kiyoxpa (oxpa, see 8).  
12. eyaʰʰiⁿ-ta. 1st masc. imperative addressed to a male (e). See Xēxnaṅk-ta in line 4.  
16. kỳrstükʰi=kùstuki (6). Kuwëni, negative of woe (see wahe, to go into).  
17. kдуx-ni, negative of duti (ʔ). Dutǝtcehi, pronounced dutǝtće +hi.  
20. ksâ, 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  ewit'e'xti  e'ya'hi  yuhi'  yo'hi  ya'n-ka'n  ka'wa  kit'a'ni
Ancient of Opossums (the sub.)
very early in the morning
there
e'ya'hi  o'n  ayo'hiya  a'du  ha'n  ki'de  o'n  kan'e  eya'nhi  Ska'kana.
got there long ago the pond went when had gone home reached Ancient of Opossums.
Etike'  xo'n  ekeka'n  ki'teko  Ska'kana'di.  Ki'teko  ha'nde  ha'n'e
He did that all the and then lay in wait when Ancient of Opossums moved around it already there.

Atuka'.  Kika'detu  ha'n,  "Tci'dike  andede'  ewit'e'xti  kin'e'tu  ko'
Ancient of Opossums
They talked together when
"Which of the two very early in they get up if the morning

5  hayo'ha  de  adudi'."  "Nki'ya'n  nkana'n'pi'n'i  xana',"  Atuka'  he'di.
pond that he goes ahead it
"I sleep. I do not till day indeed," Raccoon said that.

Skakana'  he',  "Nkind-he'  nkiki'ya'n  nkana'n'pi'n'i  xana',"  he'di.  E
Ancient of Opossums
"I too I sleep. I do not till day indeed," said that. Said Raccoon that then.

ha'n  ka'de':  Atuka'n'  ki'de'di  hin'  Skakana'  he  ki'de'di.  Kide'  ha'n
when they went Ancient of Opossums when
when Ancient of Opossums went when

ki'de  ha'n  ayu-xo'tka  taho'  ya'n  ne-ki'de'.  Ina'  kuh'i'xti  ki'n'e  ha'n
reached when hollow tree lying he was sleeping Sun very high he arose when

de'x-n'e.  Atuka'  ki'tani  o'n  yohi-ya'n  ap'e'ni,  xo'n'niyo'hiya'n  de
was going. Raccoon he first long pond the went crawfish the that before round it

10  oxpa'.  Kide'x-ne  yaon'  Ska'kana'di  naxe'  no'di.  Ind-he'  yao'n'ni
swallowed. home
"Hi'na  ki'-yu  wus-se'-di."  Atuka'di  o'kxipa.  Atuka'di  xo'n'niyo'hi-
[Song of the Opossum].
Raccoon met him. Raccoon crawfish the (ob.)

ya'n  oxpa.  "Nka'dit  o'di'  xkid'a  o'n'i  nkiki'ya'n  te  ha'n,"  Atuka'  he'di.
the he I have been eating I was going I am sleepy," Raccoon said that.

"Nkind-he'  nkik'dit  o'di'  nkiki'ya'ti'xti  xkid'a  o'n'i,"  he'di  Ska'kanad',
"I too I have been eating I was (very) I was going said that Ancient of Opossums the (sub.)

y'e'topi  wa'di.  E'keo'n'idi  kiti'  no'de'  kike'  kin'e  de  o'n  kane'di
tells a lie always. Since then hits it throws it although he gets away up already

15  y'e'topi  wa'di  Ska'kana'di.  Etu'xa.
he tells a lie always Ancient of Opossums the (sub.)

They say.

NOTES

1.  ewit'e'xti  eya'n  nkiki'  nkuki'  would be "I thought that I would
get there very early in the morning."

2.  adu  ha'n,  stem  du;  etik'axox'xa  would be "you do that all the
time, do no other way but that;" etikaye'daya'n, "you say that all the
time."

3.  te'dikte' ande'ya'na'  would be "which one of them (way off, not
seen);" teuwa'ha'n'de'ya'n, "which one (if seen)."
8. *taho' nē-kde',* would be "he lay down so long;" *xenaw'x suhi'xye,* "he was standing so long," or *sē'nē' nē-kde',* "he was standing so long."

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

9. *apēni=adu'di* (stem *du*).

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

**Translation**

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

*Tumo'tchkana'di* Mani'k akde'di-da'ha handē' o'nē'dē; tē'yikē 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

ha' pa'n-hi'n' untoho' xa'nina'ti ha'nde. Ma' i'tci'na a'tckayē ind-hē'
when bag he lay in it he was rolling along. Turkey Ancient of he got near he too

[=in vain] men

[u'ts-n-hi'n'] untoho' *xa'nina'ti ha'nde.* Ma' i'tci'na a'tckayē ind-hē'
to lie in it to see how it is bag (ob.) again said to when he lay when he tied it

[=Ancient of Turkey gobblers] him

utoho' don'hī hi' pa'n-hi'n'-ka kiya' kiya' ka'n untoho' ka'n dūkātēckē'
to lie in it to see how it is bag (ob.) again said to when he lay when he tied it

[de' - hēd - ha' n Tumo'tchkana'di xa'nina'ti kde'. De'-heya' n'kide' ka'n]
that finished when Ancient of Wild- rolled it off for some him time. So far he when reached

cats (sub.)

83515°—Bull. 47—12—3
doa’xtu hi kiyē’-daha’ Ma’ i-teca’di. Ado’pi yuke’ yanka’ they see he said to them Ancient of Turkey Young they are the (ob.)
how it is ko’x-ni yuke’-di kike’ e’tiko’-n’-daha’ ant-kde’ so’-sa’ utoho’ dükütkë’ they were unwilling though he treated he till one lay in it he tied it pa’hin’ yanka’ a’ntate-ko’-ye de’-ve dë’ kûdë’ni. “Son’’sa deti’ke’;” bag the (ob.) he placed it cross- wise (with the end off (?) toward him)
e’di Tumo’tckana’di. “Wix’kaxtti e’ti’ke. Kiyō’wo utoho’ hi’,” kiyē he Ancient of Wild- said cats (sub.). “Very light that is the Another lie in it let(?)” he said to
10 ka’; utoho’ kiyō’wo pa’hi’-ya’n’ dükütkë’; axe’ a’nū-dë’ kidi’di when lay in it another bag the (ob.) he laid it went on home
Tumo’tckana’di. He’ya’n’ k’i’di i’pi. I’pi ha’n’, “Ko’-ni, ka’wa Ancient of Wild- There he got laid it Laid it when, “O mother, what home down. down
n’kaki’y’x k’i’di kama’n’kiya’; Idu’wë ıdo’-hi ya’nda na’,” he’di. I carried on I have Beware beware you be lest,” he said my back come home that.
Eha’n’ kupa’-hāni. Kupa’hāni ka’n’ ko’n’iyā’; “Ka’wakehī’i ha’ndeha’n’;” And he disappeared. He disp- when his mother, “What is that, anyhow?”
kiyē ha’n, pa’hi’-ya’n’-ya’n’ du’wē. Du’wē ka’n’ so’-sa’-k du’si. So’-sa’-k she said when bag the (ob.) Untied when one (ob.) she held. One (ob.) it to
15 du’si ha’n yuke’-ya’n’ a’kipta’-ye da’n’ axe’-ya’n’ a’kipta’-ye da’n’ ha’n’, she when leg she caught both she wing she caught both she when, held in one hand held in one hand
“Topa’ na’n’ ni nu+;” he’di. Eka’n’ Tumo’tckana’di tan’hi ma’ti’ki’ “Poir I hold help!” she said And Ancient of Wild- that then catalds (sub.) was running
na’xē ha’n e’ya’n’ k’i’di. Su’psu’pi hu’x mañk’i; pa’ nati’ po’teki he when there he reached Black here and there nothing he’di. Ko’n’iyā’n’ kya’-hi ha’nde na’ha’ small he was coming there he reached again. His mother he was scolding her after
Ma’-ya’n’ te’yē. U’a hi’ kiyē’-di ko’n’i’-ya’n’-ka’n’. Kiyē’ ka’n’ ue’di. Tur- the he killed. To cook he told her his mother the Ancient of Wild- (ob.) he told when she key it cooked it.
20 U’e de’-hēd[an’] ka’n’ ti’u’hi’yoki’-ya’n’ u’wa hi’ kiyē’-di. “A’ya’n’;” Cooked that finished when a room at the side to enter he told her. “Persons it tahi’xti i’u’hi dande’,” kiyē’-di ko’n’i’-ya’n’-ka’n’. Eka’n’ u’we ha’n’ very many they come will,” he told her his (ob.) the (ob.) And then she en- tered mother
do’di dükütkëk’—Ndu’x-ni hi’ yuhi’ e’ti’ke nixki’ do’di dükütkëk’; Te throat she sitting. Ancient of Wildcats he him- when Turkey cooked he ate self he was alone
nañk’i’ ni Tumo’tckana’di i’-pa’ ka’n’ Ma huwe’ duti’ koko’he’ ne’di. He was making a nañk’i’-ni’ najax’ mañk’i’ hi’yuhi’ koko’he’ tu’wa k’i’di ne’di’ adetcko’ nedi’, mother was hear- as he thought he made a noise by walking back and forth. He was making a
25 te’nas’ē de’-hēd-ha’n’ “Xkide’-di na’,” e’ hi’n’, koko’x e’ hi’n’ he was rattling (some- thing) that fin when “I am going home .” he when made a said when noise, etc.
kiya’ kipa’nahi kiyo’wo kiya’ kide’ koko’x ē hi’ in’txahe’ni ětike nē o’a again turned around another again went he made said when he alone was doing it home a noise, etc.
de’-hēd-ha’n’, “Ko’ni’,” kiye’, “Ma’ huwe’ oxsatu’ na’,” kiya’ e. that fin- when “O mother,” he told “Turkey cooked they have ,” again he lished her, devoured it.

“Ko’ni’, tcinda’ho’-pa ma’ńki na’,” kiye’di. “Aka’naki datca-di’,” “O mother” hip bone alone lies ,” he told her. “Come out gnaw-di’” (male to female) kiyé’di. Kawake’ni e’taxkiye’ ka’n dupa’xi. Dupa’x ka’n te o’a he said to her. Nothing he opened the door. He opened when dead was

30 na’ńki’. Pa’n’hi’n tcupa’x-’k adûksē’ ha’n kox-ta’di.
sitting. Bag old (ob.) he put when he ran off.

NOTES

1. tcidike niki, “What is the matter,” or “what result,” “there is none” = Čegiha,’a’n činë’ge, e’a’n činë’ge, “in vain, to no purpose.”

2. Mu įtōina, “the Ancient of Turkey gobblers;” įtōi< įteya, “an old man;” -na’, “the Ancient one,” or eponym used in the myths in forming the name of each mythical character, as Tcētka-na, “the Ancient of Rabbits;” Tūmotekana, “the Ancient of Wildcats;” Pādeđ-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 don’hi hi pa’hi’n-ka kiya kiye (2, 3); do’ntu hi kiye-daha (6); utoho hi (9); uo’hi (19); uva’hi (20); ndux-ni hi (22); naxenąńki hi (24); et passim.

4. de-hēd-ha’n, in full, de hēda’n ha’n, “when he finished that;” this occurs very often in the myths.

4. de heyo’n kidi, “he went so far, and stopped;” the latter clause is implied, not expressed.

5. ucei, cf. utoho (toho).

7. kox-ni = kaha’ni. ant-kde, in full, ande or xande and kde “he continued doing so until .”

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

11. Ko’ni, “O mother;” ko’nīya’n = įnīya’n, “his mother;” nįkikix kidi from kia kidi (<ki, ha’n, kidi?); kamańkiya, 1st sing. archaic for nichip’ (<nipl’).

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

13. Kawakehi handehe’a’n, “what it is anyhow” (?)?

14. so’a-a-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. *Súpsúp* . . . *eyo*^a^ *kiti*. The exact force of the clause referring to the head of the Wild Cat is not clear to the writer.

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

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

25. *hi^n*=*ha^n*; as *xyi^n*=*xya^n*.

**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 devour the Turkey. Only the hip bone remains. Come forth and eat it."

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

9. How Kuti Mañkḏe Made People

Ku’ti ma’nikḏe aⁿya’ oⁿ’ni, aⁿya’ soⁿ’sa-k oⁿ’ni, Aⁿ’ya sa’hi. Yaⁿx

The One Above people made person one (ob.) made Indian. He was ne’di aⁿxti’k oⁿ’ni ha’iⁿ’no’pa’ye yaⁿ’ni kde’-na’pi. Aduti’k kikoⁿ’, sleeping woman (ob.) made then caused to be slept till day. Food (ob.) to make dah’a daⁿde de’di. Ka’wat ivo’x-ne de oⁿ’ka, aⁿya’wodi, "Te’i’dike for them (fut. sign) he went. What was standing after he had another person "Why them (fut. sign) he went. What was standing after he had another person "Why they were for themselves to work food you find it (you pl.) eating want sat back.

E’k du’xtu. Du’ti de’ hê’d-haⁿ’ ma’x-kaⁿ

And he woman the (sub.). And they Ate that fin- when they when they then cooked it then ate it. Fished two sat

ki’di. Adut’i-k kikoⁿ’-dah’a daⁿde ha’ ki’di xe’n’ni kaⁿ adut’i de’hedaⁿ when he came Food (ob.) to make for them (fut. sign) then he came back when food that finished back. ama’x-kaⁿ ki’di. "I’nkowa’ ata’mi adut’i ya’nê, idu’ti ya’yuke’ te they two when they came “For himself to work food you find it you (pl.) eating want sat back.

E’tika’n xwi’kij. Ē ha’tnca de’di. De oⁿ’-yandi’, a’kidixyoⁿ’ kdi’ya, it is so because,” he, when (in he went. When he had gone letter he sent it a long time made back it

Kida’y di’ dah’a xe’n’ni, Aⁿ’ya sahi-yaⁿ’ kdi’u’s-ni, Kitsaⁿ’yadi dusi’, he sent it back to but Indian the did not take American the he took it from him (sub.) it

10 akidixya du’si oⁿ’ni e’kë oⁿ’ni’di Kitsaⁿ’yaya a’kidixyoⁿ’ in’spo’xtu. letter he took it therefore American to write they know very well how to do it.

Ekeñaⁿ a’nî kse’picti’ nax-kaⁿ hanëtu’. Kitsaⁿ’yaya-yâ’n ta’naki utoho’ And then water very clear sit- when they found American the first lay in it

oⁿ’ni. Ēkeñaⁿ To’we-ya’ a’kiya toho’; e’kêd-xyiⁿ’ Aⁿ’ya-sahi-yaⁿ hé’ in the And French the next he lay; afterward Indian the too

a’kiya toho’. Ekeo’nî kasaⁿ’tu’nî xa. Spani’ a’kiya’ ni-yaⁿ’ to’ho next he lay. Therefore they are not as a white rule.

oⁿ’ni, kasaⁿ’ni: a’nî-ya’andi xwi’kaxtî’k xin’ kasaⁿ’ni oⁿ’ni. Hëkaⁿ’ in the he was not water the (sub.) very muddy as he was not in the And then past white: the lay ter

15 a’yâ’tohi’ oⁿ’ de’hedâⁿ’ ata’mi’ni’pa’ akita’ anda-he’ kihî’ haⁿ person blue made that finished to work only to attend it he con- too (?) he when thought (or and) for him
NOTES

Biloxi version of the story of the Garden of Eden.
1. $a^n_ya\textit{ o}^n_i$. We should have expected here, $a^n_ya\textit {-}k\textit{ o}^n_i$, $k$ being one of the signs of the object, as in $s^n_o\textit{sa-k}$, $a^n\textit{xti-k}$, $adu\textit{ti-k}$, etc.
2. $ha=ha^n$, then (and); $k=ka^n$, objective sign.
3. $Kawat\textit{ ; t}$, a contraction of $-di$, denoting the subject. $Ek\textit{ iduxtu hi}$, etc.; $Ek$, probably from $e$, the aforesaid, and $-k$; the sign of the object; $hi$ probably expresses the thought or intention of $Kuti\textit{ m\textacute{k}}d\textacute{c}e$ as alleged by the "other person."
4. $kan\acute{e}$, $kuned\acute{e}$, "already," a sign of completed action.
5. $ak\acute{d}e\textasciitilde{\textit{xy}}^o$, rather $ak\acute{d}e\textasciitilde{\textit{xy}}^o\textit{(k\acute{d})}$.
6. $\acute{k}\textit{idiya}$, archaic form of $\acute{k}\textit{idiye}$; cf. $\acute{k}\textit{idiyi-d\acute{q}ha}$.
7. $\textit{12-13. toho used instead of u\textit{toho}}$; $ek\acute{d}-\textit{xyi}^m=ek\acute{d}-\textit{xyan}$.
8. $\textit{15. anda=ande (})$.

TRANSLATION

Kuti ma\textacute{n}kd\textacute{c}e, The One Above, made people: He made one person, an Indian. While the Indian was sleeping, Kuti ma\textacute{n}kd\textacute{c}e made a woman, whom he placed with the Indian, and the latter slept till day. Kuti ma\textacute{n}kd\textacute{c}e 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 ma\textacute{n}kd\textacute{c}e 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 ma\textacute{n}kd\textacute{c}e 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 mañkdeć thought that he should continue to attend to work alone, he made the negro's nose flat, and as the water had become very muddy, the negro washed only the palms of his hands, therefore negroes are very black with the exception of the palms of their hands.

10. Why the Buzzard is Bald

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

he filled to mor'n the the next he boat he filled half And fish the top ing went full. Then

nite'a'xti aka'nañki kyan'hi kidë'di'. "Oya' idu'ti te ko' so'n'sa no'n'pa
very large came up held went him home. "Fish you eat wish when one two

or you kill you eat good every time People my now you have killed all for me

kikë' tca'haye idu'ti pi' henan'i. A'ya n'kita'yna de'x tca'yixki'yëxti
or said to when went They have killed all for me

5 na'" ki'yê ka'n' kide'. Eya' k'di ha'n', "Ani' ndon'ni ñka'nda hi'
5 said to when went There reached when Water I see not I continue in thought, etc.

yi'hi xidi' ot'iyiankan'o'ni' nixki',"" e' ha'n ama'wo de o'n'xa. Another (ob.)
he chief he did that to me because' said when another went in the land remote land

in'hi', at'i-k ip'hi a'xti' a'n'hi nax-ka'n', a'kudûksa'yë do'ni he'di,
he house (ob.) the woman crying sat the peeping through a he was std. looking at her

reached reached the peeping through a he was std. looking at her.

ti' kudûksa'yë do'ni he'di. Eka'han' "Dupa'xi-di'," kiyë' o
house a crack he was std. looking at her. And then "Open the door"(male said to her in the past

tca'dik'e n'ikixti. "Ka'tcidadketo ho'na ñkandë na', he ha'n', kudûksa'
how not at all "Ant just like I am" said when crack that

10 yinkixti' u'we ha'n. "Tca'dike iy'an'hi hi' inañki wo', kiyedi. Eka'
very small he went in the when "Why you cry (see you sit?" said to her. And

e'ke'n', "Ka'wa xidi' ko'hidë hu' ha'n tidu'pi', a'yadi' tca'ye.
then "Some far up comes when all his people it kills in

Pis' de ko' n'kind-he' teya'ñka da'nde', kiyë'di ka'n', "Tca'k tidu'wi
To-night when he too he kill me will," she said when "Where he alights to him

xa wo'," ki'yê ka'n' a'kuwe de'di. Heya' a'hi. Heya' a'hi ha'n
usually said when she took him away. She reached there she reached there with him.

usu' "? he said when she took him away. She reached there she reached there with him.

aex'ti' ya'na kide'di. E'ya' a'hi tox ma'ñki. Eka'n tidu'pi' ka'wa
woman the started back. She reached there he was reclining. And then alighted (or some thing came to

15 xiya'- ya'n, ka'wa xi' nito'n'xti nask'xti. Eka'n te'yë. Nixu'xwi
the came from it nose the out from it he did that when went back to it

bad the some- myste- very large very tall. Then and he killed Ear

so'n'sa kidakxo'pi, pteo'n'-ya'n ki'dakxo'pi: ot'iko' ha' kide'di. Kide' ka'n
one cut off from it nose the out from it he did that when went back to it

Went when (cunning) thing rious
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ewte'ti E'xa po'te'kana' ha'ne' ewe'ti. Nixu'xwi isa'hin'xa ma'x-
very early Buzzard short old one found very early in
it the morning.

ka'n ha'ne. Hind-he' ha'ne' ha'nixuxw ya'n dakxo'pi, yo a'wo dakxo'pi.
(ob.) he found He too found when ear the cut it off flesh another cut it off.
it [piece]
Ek'eha'n H'e'xkanadi' a'ya' tca'yel ha'nde' ha'n he'yana' k te'ye' hedi.'
And then the Ancient of people killed he was (or when that one (ob.) he said
them continued) all

20 "I'nta'-nikixti'." A'ya'xi ti'-

25 a'ya'xi' di wo';

30 hande'- ya'n a'kuwe de' te' ha'nde' de' ko de'di. Ek'a'n ani' yi'ni'ka

NOTES

1. tca'yixti. Before xti, e becomes i, as in naskë, naski'-ati; i'spë, i'spi'-xti, etc.
2. oya, according to the Biloxi archaic for odi (sic); rather for o ya'n (J. O. D.).
5-6. ani ... nixki. This reads, "Because the chief did that to me (i.e., scolded me), he thought that I ought not to see the water," but the better rendering is, "The chief said that to me because he thought that I ought to keep away from the water."

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

9. homna, archaic for eke.

10. teava te iya this hi ina nki wo, given as meaning, "Why do you sit there crying?" So, Teavö ayin txyihi hi ina nki wo, "Why do you sit there laughing?" As ina nki is the 2d sing. of the classifier (denoting continuous action) instead of xehe, "to sit," the exact force of hi before this classifier is not plain.

12. teak tidoowi xa wo, archaic for teak tidoowii xya.


18. Hind-he instead of ind-hê; so, hâxetutu (22) for aoxetu. Nixa vov ya^n, in full, nixewoi ya^n, as in 23.

21. xiy o^n, contracted from wi ya^n o^n.

22. kana used where kane might have been expected.

22. kanânki, "sitting in the past." Compare kane, "moving or standing in the past," and ka-ma nki, "reclining in the past"—these three being past forms of mana nki, nê, and mana nki.

25. peti-ka^n, "into or out of the fire."

26. ayin kinâtkâ kâ iê-k taho, probably contracted from ayin kinâtkâ ka^n iê ka^n taho.

33. ani nito xiti- ka^n we dêdi, "he went into the very large water," is better than, "when the water was very large;" wahe kâ dêdi, "she cried out aloud, or forcibly," rather than, "she cried out and started home," for the latter is the meaning of kâde o^nxa.

**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 anahi'ka na'ni ha'nde o'ni tu'nahom. A'ya' E'ke o'ni ni E'ke o'ni

Wild Turkey hair (ob.) worn as a necklace was because / therefore he has hair. People

A'ya' tcaxti'ye nande o'xa. E'ke o'ni ni e'kehu'ni.  

A'ya' People  

E'ke o'ni ni  

Therefore people

Ma'ni ande'ya anahi'ka

Wild Turkey hair (ob.) worn as a necklace was because / therefore he has hair. People
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.

NOTES

2. ūnako^n, "the tuft of hair on the breast of a turkey gobbler."

4. ta^hi-xti, for ta^hi^n-xti.

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

9. mantk de, in full, mant-ka^n de.
12. The Ant, the Katydid, and the Locust

Ka'tcidikte-na'-di ti' oⁿx n'y. Ékaⁿ snihi'-xti kaⁿ Sisoti'-di
The Ancient of Ants (sub.) house was making. And cold very when Katydid (sub.)
Yosaha' i'noⁿ-pa' eyaⁿ'hi. Ti' utcu'wë tê ha'nde kaⁿ, Ka'tcidikte'
Locust he too arrived there. House to borrow wished continued when Ant
kyaⁿ-hi-da'ha': "Amiⁿ-hi-dixyiⁿ' iksa'pi haⁿ ya'oⁿ-pa ya'kitat'u ha'
scolded them "Warm when you grow when singing only you attend when to it (pl.)
ati'-k kayoⁿ'ni." Ékaⁿ wo'xakitu ha' tca'tu oⁿ'ni, snihi'xti kaⁿ.
house (ob.) you do not And they became and they died very cold as.
5 E'keoⁿ'ni dixyiⁿ' tca'tu' xa. Etu' xa. Eke'-dixyiⁿ' amiⁿ
Therefore winter when they die regularly. They regularly. That is why warm weather
 when again they come out regularly. They regularly. Therefore warm when
yaoⁿ' pa a'kitat'u xa. Etu' xa.
singing only they follow regularly. They regularly. say it rarely.

NOTES

This must be a version of the Ant and the Grasshopper fable, as told by Asop.
2. Yosaha, used where we should expect some such form as Yosahena, the Ancient of Locusts, as yosaha-di, is a locust; but as yosahayi is another name for locust, Yosaha may be the Ancient of Locusts.

TRANSLATION

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

13. The Crow and the Hawk

Aⁿ'tckahoⁿ'na' tando'-yaⁿ Paxëxkana' yĩn'ka'ti. E'ke-ha'nde-kaⁿ
The Ancient of Crows her younger brother The Ancient of [Chicken-] hawks At length
tédi yĩn'ka'ti. E'keoⁿ'ni kaⁿ A'tckana'-a' tcodoⁿ-ta' ha'nde oⁿ'ni'
her husband. Therefore the Ancient of Crows she was mourning for him in the past
Paxëxkana'. Ekeⁿ'ni hane' dixyiⁿ' wahẽ' dusì' de oⁿ'ni. Etu
the Ancient of One therefore it finds when crows out catches it has gone (?). They say it
xa'. Eke' xya kaⁿ hane' dixyiⁿ' awa'he yu'ke xya'. Etu' xa.
regularly. So regularly as it finds when they are crying out as regularly. They regularly. say it rarely.

Note: The translation is from an ancient Native American fable. The text is written in a traditional Native American language, and it describes the interactions between animals, particularly the Ant, the Katydid, and the Locust. The narrative is accompanied by notes and translations, providing context and commentary on the story and its historical and cultural significance.
1. *A^n'tekaho^'na*, identical (?) with *A^n'teka-na* of 2. The exact signification of the syllable "*to^'na*" is not clear (see *ta^'to^'na*, p. 47). *Tandoya^n*, "her younger brother," used where we should expect to find *sw^'tkaka*, "his younger brother." *Paw^'xakan*a* is represented as a female in this myth. *Eke-hande-ka^n*, "at length," from *eke*, "so," *hande*, idea of continuance; *ka^n*, "when;" *t^edi*, instead of *t^edi*; *yi'nkati=yi'nkatiya^n*.

2. *Eke-o^ni ka^n* seems to be identical with *eke o^ni-di;* *atcodo^ta hande o^ni* (sic)—perhaps *a^n'tcodo^ta* is another form of *a^n'tcodo^n*, "to mourn for the death of a relation;" *hande* expresses continuance, and *o^ni* shows that the action was in the past.

3. The subject of *hane* is *A^n'teku-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**

**Person** *old the* (sub.) *son* *she raised* *she sat* *and one* *Ancient of Crows them

*ku* *hane* *awo'-ya^n* *Adu'ska-na ku'.* *Yi'nkado^'n'tu.* E^ke*ka^n* wax *a'de

gave and other the *Ancient of gave. They married. And so hunting they went

*a^ya^to'-ya^n.* *Ade' o^'nidi* so^'sa* nas^'uki* *o' dixyi^n* *awo'-ya^n* ko'

man the. They went as one squirrel killed other the (sub.)

*a^s^'una^-k* o' *dixyi^n,* *'tike k^'in'hin* *ha^n* *nas^'uki* *A^n'tekaho^'na

duck (ob.) killed thus they arrived when squirrel *Ancient of Crows

*5 ku* *hane* *awo'-ya^n* *'ande*ha^n* ko' *a^s^'una-k* *ku.* *E^ka^n* *nas^'uk a'dus^'du'ye

gave and other the *duck (ob.) gave. And squirrel she was singeing

*ha'nde o^'ndi', p^sn^'n'^'nta awa'hiiye.* E^ke^'na^n* Adu'skana* a'p^'d^'uxxa'

off the bair [see midnight she got it cooked. And then *Ancient of Wood-rats

*wa'di a^s^'una* *du'sta'sta^'pi^'hi^n* de-h^'de'd-ha^n* u^'e* awa'hiiye^n.* *A^n'ya* xohi-

very duck picked feathers that finished stewed got it done. Person old

*ya'a ku'd^'ha* de'-h^'de'd-ha^n* *ya^n* hamax *ka^n* *A^n'tekaho^'n* *naxa'xa awa'hiiye^n,

the feeding her that finished when sleep- ing

*ps^n^'n'^'nt ka^n* awa'hiiye *ha^n,* "Awa'hii^'ke^n* ni'. *Kine' ha duxtu-te'."

**midnight at finished and *I have finished cooking. Arise and eat ye' (female**

*to males)

*kiy^e'-daha* *a^n'ya xo'h'i.* E^ke*ka^n* a^n'ya xo'h'i-yan,* "*N^kadute'^d^a^n* ni'!

she said to person old. And then person old the, "I have finished eating

*them*
Nkixonpi ni<, e ha'n' kiya' ya'ni. E'keka' Antckana'di
I have had plenty. " said and again slept. And then Ancient of
woxaki' na'niki han', wite'-ya'n a'kitu'pe' de'di. A'kitu'pe' wa'ande'
sat and next the to carry went. She was carrying some-
thing all the time.
A'tekana'di na'wi ka'n eked-xyi' Adu'skana ko pu'si' -ya' ka'n
Ancient of Crows day when after that Wood-rat the (sub.) night the when
a'kitu'pe' ne kide', na'wan-dixyi' ya'n'x ne kde'-pusi'; kiya' te'mana
was (stood) carrying all day was till night again long ago (?)

15 a'kitu'pe' de'di pusi'd-xyi'.  'Eti'keki'tu o'de' A'ntckanadi, ' 'Nu'hadi
to carry went night when. They did after(?) Ancient of Crows, ' 'Up-stairs
look ye' Night gather at they who the most might I (sub.)
n'a'wi n'kada' n'kande' ko ya'nteki'dike ni'ki ni'. E'tu'kixik'e. Ku'dahide
day 1 gather I am I am of little or no account. It makes no Up-stairs
difference.

20 Adu'skana ha', ' 'Na'wi ada'di yu'ke'ko ayi'hitu ha'ni'. Nkint ko'
Wood-rat too, ' 'Day gathers at they who they have may I (sub.)
pusi' ha'n' n'kada' ko ya'nteki'dike ni'ki ni'. E'tu'kixik'e. Ku'dahide
night when I gather I am of little or no account . It makes no Up-stairs
difference.

tci'pu'xi ado'pixtixi ktc'i'hi'yu'e. Eko ha'n' Antckaho'na' ko tci'to'hu'
blanket very new she covered Did when Ancient of Crows blue cover
that

25 tc'i'pa'n ka'n' ktc'i'hi'yu'e A'tckahono'na. Ekehau' inkana'nik-wade'
decayed (ob.) she covered Ancient of Crows. And then sunrise toward
udu'nahi de'di. Ekehau' aytut' suti' a'xhe yao' na'uki. Ekehau'
turned went. And then stump black sat on sung sat. And then
akidi' xaxa'hi du'si ha'n' Ant'eka tukp'e o'di', "A+!-a+'" e' ha'n'tea de'di.
insect rough here took and crow she changed "Caw! caw!" said awhile went, and there
E'ke o'n'idi' o'hono' e'tikiihe'tu xa'. E'tu' xa. E'k'e'd-xyi' Adu'skana'
therefore crying they say that always. they regularly. After that Wood-rat
ko tc'i'pu'xi ktc'i'hi'nt ka'n' adu'ska tukp'e ha'n Isa'-k uw'e o'n'idi'
blanket she covered when wood-rat changed and thicket (ob.) went be-
her

30 e'ke o'n'idi' ha'n' o'ntxi yxa'. E'tu' xa. therefore hair is very always. They regularly.
say it.
NOTES

1. *ksowel (ksapì); *xa ya xohi, “old person,” in this myth and elsewhere, “an old woman.”

2. *Yin'kado'tu. One son of the old woman was given to the Ancient of Crows as her husband, and the other son to the Ancient of Wood-rats; *yafo-ya, “the two sons of the old woman.”

3. *nîdì, “as,” “while”; *sa . . . *ya one [man], the other [man].

6. *dî, “as,” “while” (?): compare *dà (15) and see p. 46, line 1; *wàntùnta (wí).

8. akudi-à (= akudì-da?), said to be the archaic form of akudì; hamax ka from <mañki (ma), and ka.

10. Ñkutèdà = ñkuduti, odà (ti).

12. akítùpè, not “to carry on the back” (kèdi) nor “to lay on the shoulder” (antì dé), but to carry, either on the shoulder or in a wagon, etc.

15. *jùsù-xyì, contracted from *jùsù dìxyì, during the night.

17. *nì, pronounced *ni+kì ni, the last vowel with considerable emphasis.

19. *dìdì ni ti *ètìkè. The exact meaning is uncertain. The phrase was first given as meaning, “Are these acorns or mast that you have here?” Subsequently *ètìkè was rendered, “It is that way,” which does not seem to make sense with the rest.

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

23. ayì < ayìhi or yihi; ahìkè, to be unable to get one’s fill; hence, to wish to keep all for himself, to be greedy.

24. tòtohù; used here for tohì, “blue;” tò may be compared with kò in kòhîn yè “to cover.”

25. iñkanñik-wàdè (ina, “sun;” akanik or akàñki, and wàdè).

26. ayìtù (tùdì).

29. *kòhînt (tò).

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 singing 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 sleep-
ing; 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 col-
lected 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, "Of 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 up-
stairs." When they climbed and looked the objects were falling con-
stantly, 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 KIDUNAHI, OR THE WORLD TURNED OVER

Ama' kidu'nahix ka'n' a'ya de' tca o''ni etu' xa. E'keka''
Earth rolled [or turned over?]
when people this they died (in) they say regularly. And then
a'n'xti son'sa a'tatka' no'pa'yë da a'ya''n'k a'to'wë nañk o''ni.
woman one child she took two finished (?) tree (ob.) she lodged in it sat in the past.
Na'x kid'e ani-ya'' xe'pi ka'a to'i'dikë de' ti'dupi' hi ni'kë nax
Sat till water the went down when how to go to slight none sat
ka' ë'xka-na'skë-na' ka'na' "Tidu'wi-yañka-te'," kiye' ka'a, "e'ke
when Ancient of Red-headed Buzzards when "Help me to get down" she said to when "so
5 ko' a'tatka' so'n'sa iku' hi ni'," kiye'di. Kiye' ka'a tidu'wi'yë
if child one I will give to you" she said to (female speaking) him. She said when he helped her
to him to get down
xe'nì kaⁿ aⁿ'tatka'-yaⁿ ku'ni oⁿ'ni etu' xa. Kūdēska' nac'i'yaⁿ though when child the shed did not in the they regularly. Bird cloud the
give to him past say
du'stuki na'ŋk oⁿ'ni', si'ndi-pa' kiduspo' na'ŋk oⁿ'ni'di' si'ndi-
grasped with sat in the past tail alone sank in the sat in the past, tail
because water
pa'di soⁿsoⁿ'ti yuṅ'e xya etu' xa. Oma'yì-na' ē'tiği na'ŋk on'ni
only why all sharp at they are always they regularly, Ancient of Yellow- was there say
hammers
oⁿ'ni, e'ke oⁿ'ni si'ndi-pa soⁿsoⁿ'xi. Pūka'yì hē' ē'tiği na'tcî-k
in the so in the past tail only all sharp at the ends. Large red- too was there cloud (ob.)
headed woodpecker
na'ŋk oⁿ'ni'di' sindî-p soⁿsoⁿ'xi etu' xa. Te'-iṅkayì ehe'tiği
sat in the past, tail alone all sharp at they say regularly, because the ends

NOTES

1. Kīdunahìx, probably contracted (judging from the a) before kaⁿ, from kīdunahīhi, "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 na'ŋkì before a k.  

4. Èska-naskè-na kaⁿ, perhaps we should insert eyaⁿ'hi, "he arrived there," between the noun and kaⁿ, in order to complete the sense.

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

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

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

8. Omayì-na. The omayì is so called from its note, "Hu' hu'," made when it gets an insect from a tree, etc.

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

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

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

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

16. The Rabbit and the Old Woman

A'n'ya xo'hi-di' a'ya' tcaxtii' ka'n te'diko'n de' tetu' hi ni'k'ki. E'ka'n'
Old woman (sub.) people she killed when how to do it that they kill can (?) not. Then
her

E'k'ganada' a'ya' xo'hi tu'kpo' heya'n'hi. A'n'ya xo'hi-ya'n' te'yee,
Ancient of Rabbits, old woman he changed into one there.

pa'k ukas'ki ha'n' ko' psuki'-k xehe'yee ha'n' isya'-yanik. ustii'ki
head he cut off and gourd cutin when he set it in (ob.) he stood it up (?)

ha'n'de ha'n' te'x ma'x ka'n' ane' yuke' ha'n' pa ni'ki ma'x ka'n
he was (or, and dead she lay when found they were and head wanting she lay when
(her)

5 a'ne. Tcetkana'di i'ndi ni'k'ki kiya'x'tu hi' yi'hi wah'e' na'n'ki.
found Ancient of Rabbits, he not they think that he thought he cried he sat.
about him out

A'n'ya' xo'hi kye'ho'tuni'-di e'tike ha'n'de ha'n', "E'de ande'de do'n
Old woman they did not know as (d) so (?) she was (?) and, "This one

o'n' na'n'i xo'y", e ha'n', "Te'yee xyee na'", e ha'n', ti'-k ha'psuktu'
done it must have'" said and "Let us kill her" said and house (ob.) they sur-
rounded

ka'n' ti' una'kteiktci-de' utu'pi kane' ya'n' ka'n' kuduksa' aka'n'nak'i
when house he dodged about hole dug stood (?) when crack he came forth from

ha'n' de'yiin'ki-da'ha' de' ande. Awode'-ya'n' natc'ke' no'n de'de ha'n'
and he got away from them he was Skirt the kicked off threw away and

10 ko' psuki-ya'n' du'si ha'n' mah'e' de'di, a'ya'to' tu'kpo' ha'n' mah'e'
gourd cut in the he took and crying out went and man changed and crying out into

d'e'di. E'ya'n' ki'di ha'n' ko'-k psuki-ya'nik a'ya'x'ayi'-ya'n' ku'.
went. There got home and gourd (ob.) cut in two the (ob.) chief he gave to
him.

A'n'ya'xi'-ya'n' ku' ka'n' a'a'x'ti pi' di'oko'hixti nax ka'n' a'ya'x'ayi'-yandi
Chief the gave to when woman good sure enough sitting when chief the (sub.)

him

a'a'x'ti'-ya'n'ka'n' Tcetkana'k ku' ka'n' yiin'ko' na'n'k o'n'ni'. E'ke o'n'ni'di'
woman (ob.), Ancient of (ob.) gave when he sat married. Therefore

the (ob.) Rabbits to him

a'ya'di ki'ke' don'-daha' dixyi'n' mah'e' ha'n'de o'n' yandi' a'ya'di'
man though he sees them when crying out continues man

15 ki'ke' don'-daha' dixyi'n' wah'e' de xa'. E'keha'n' tu'po'we de xa'.
though he sees them when crying out he regu-regu
Etu' xa.
They say regularly.
NOTES

1. teðiθ̃koⁿ, 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. isə-yañk ustũki 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=max<mañki (ma) before a k. An̄e=hanę.

5. kiyaxtu (yiĩi).

6. etik̂e 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, the meaning of doⁿ here is uncertain, a case of hapax legomenon (?).

7. Teyɛ xyə na, "let us kill her;" analogous to k̄ūtki xyə na, "let us tell it;" aku xyə na, "let us feed him;" atomĩi xyə na, "let us work," etc.; hapšuku (psũk).

9. noⁿ dēde, probably intended for noⁿ də'di.

11. ko-k, in full, ko-kaⁿ, "gourd, object of an action;" psũkiyañk, contracted from psũki yoⁿ-kaⁿ.

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

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

TRANSLATION

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

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

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

17. The Ancient of Tiny Frogs (Peskana) and His Grandmother

Peskana' ku^ku^ya-di axi'kiyë, i^nkaneyë ha'nde o^di'.
Ancient of Tiny Frogs grandmother (sub.) shut him up caused him [she] was in the past(?).

I^tohe'da'yë ha' a'kuwë ha^n i^nkanan'kë uwa'dë udunahi' yao' nix She finished [muk- when took him and sunrise toward she turned sang walked]
along
ne'. Ekeka' Ta'to^na' ki'di ka'n, "Itu'ksik de' dusì' do^ho^-të", moved. And then Ancient of came when "Your sister's this grasp look at him" (fe-
Panthers there son him male to male)
kiyë' ka^n i^do wa'dì, aya'n adîx de' kuh'i'xiya'n in^hi^ du'sa'^ uxtaho' said to when brave very tree he went very high he reached there tore he fell
[him] * climbed there it
5 ha^n e'ya'hì'. Peskana' ki'kus ka'n du'sì ha^n aya'n in^duko' ku^n and arrived Ancient of of the there. Tiny Frogs
yatka' xoxo'ki po'teka de o'ni. Ekeka' kiya' de'dì. Ekeka'n jaw broken here short went in the and there (=round)
walking past.

kiya' yao'n nix nö' ka'n O'tì' kiya' ki'di ka'n, "Itu'ksikì idu'sì again singing was when Bear again came when "Your sister's you seize
son him his

and com-grasped Ancient of him Tiny Frogs. And then grasped whipped him when tail [at the]

10 psu'^ki de o'^nì. Ekeka'^' i^tcpë' yuke' naha' a'de. Ketca'na yao' broke it he in the And then laughing they after they Again singing off went past.

nix nö' ka'n Yanasa' kiya' ki'dì. Ekeka' ehe'düksiye', "Itu'ksì was when Buffalo again came And then she said the same "Your sister's thing to him son
de' idu'sì do^hi ha'n da'të'," kiyë ka^n extihi' sa^ha' wa' aya'n this you look at and go thou" (fe-
-grasped him male to male) (him) one
i^títucu' tca'yë a'nde naha' u du'sì Peskana'ka. Ekeka'^ du'sì ha'n he pulled used it up was after com-seized Ancient of Tiny And then seized and up by the (?) (ing him Frogs (ob.).

15 kiya' a'de. Ekeka'^' kiya' yao'n nix nö' ka^n, Ita' kiya' kidi' ka'n again they And then again singing was walking when Deer again came when there
ehê', "Itûksi' dé' idu'si do'n-tê'," ki'ye ka'n' pîte' tidupi' ha'nde
too (?) to him "Your sister's this you grasp look at him" said to when leaping alighting he was
too (female to male) (to him)

nah' u du'si. Ekeka'n' aya' i'dûko' ka'n' pûto'n' xoko'ki ha'n'
after com-ing seized. And then tree whipped him when nose broken here and there
e'keo'n' pûto'n' yînûk stî'. Ekeka'n' Peskana'n', "Ha'awitka' dé'
therefore nose small very. And then Ancient of Tiny Frogs "Under the leaves here
na'ni da'nde na', Ena'n' xîkè' ita'n' kînöxo'wö'n' ya'n' i'hìn' ya'n'xa
I sit will . (see Note.) deer chase him arrive nearly

20 i'nkùdûta'n' da'nde na', ki'yè' ha'n, ekeha'n', "Pês! pês! ñkedi'
I urge you on will . " said to and ; and then "(cry of the Tiny Frog) I say it

ko, tciwa'ya-ta'," ki'yè' ha'n' eya'hi'n' dîko'he ko, "Pês! pês! pê's!
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'nahî-ta', tci'waxtiya-ta'," ki'yè' o'n'ni.
I say will . So (?) when go fast do your best" said to in the
it (male to male) (male to male) (him) past.

Etu' xa. E'keo'n'idi' Peskana'n' oho'n' hande' dixi'n' ita'n' kînöxo'wö'
They regu-regu say it larly. Ancient of crying he was when deer runs after him
yan'xa etu' xa a'nya'adi
almost they regu-dem people say larly (sub.).

NOTES

1. Peskana. The peska 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, "Pês-pês-pês!" It is called also "apêska." It differs
from the bullfrog, common frog, and tree frog.

2. axikiyè (xi, "mysterious," "superhuman," and the causative ending kiyè), given as meaning "to shut one up in a house, give him an
emetic and diet him." Had the mother acted instead of the grand-
mother, axiye would have been used; ôndè here seems equivalent to
o'ni, a sign of past action (-di being occasionally used instead of -ni),
rather than "as" (see No. 14, line 6; ôndè, No. 14, line 15); I'tohođânyê,
given as meaning, "to finish," but as eda'n and heđa'n mean finished,
and -yê is a causative ending, may not ìnto be "brave" (compare indo,
vôdôxi, vô'tôxi, "to be brave")?

3. i'nkanañkì, i. e., ina ukanañkì, "sun comes forth;" uwadê =
wade (wà).
4. kuhixtiyan: compare kohi, kyhi; dusd dusadi; uxtaho; see tuho toho; si.
5. ivdukvo (v*, instrumental or locative, "place where;" duko dukodi); potcha usually means "globular," but here it is said to mean "short."
6. adet=ayad adeti; toude=tou dedi; u=hu-di.
7. ayvdukvo, contracted from ayav*, v*, instrumental or locative sign, "place where;" and dukodi.
8. kiya. The use of kiya here and elsewhere in this text before kidi is peculiar, as each animal did not come "again."
9. iHutcu tcayS may be iHutcu tcaye dutitcu.
10. ehe refers to the one addressed, the Deer.
16. haiya. The use of kiya here and elsewhere in this text before kidi is peculiar, as each animal did not come "again."
13. iHutcu tcayS may be iHutcu tcaye dutitcu.
14. kso; see ksa.
15. iHutcu tcayS may be iHutcu tcaye dutitcu.
16. ehe refers to the one addressed, the Deer.
18. Haawitka, contracted from haawi, "leaves," and itka, "under, within;" nanke intended perhaps for wnanke, "I sit;" enak kike, contracted from enanke kike, 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;" kinocwok (=kinocwe ok) noxe or noxwe; ya shows that a remote place is referred to, "the place where they chase the deer."
20. iHutcu tcayS may be iHutcu tcaye dutitcu.
21. tcwaxtiya-ta, from tcwaxaye.
20–22. "Pesk! pes!—tcwaxtiya-ta," and "Pesk! pes! pes!—tcwaxtiya-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.
23. Peskana: this should be peska, an ordinary tiny frog (?).
24. oyaadi=aya; waadi=wadi; haawi=hapi and aviyow.

**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, ‘Pes! pes!’ 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, “Pes! pes! pes! 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

An'ya' xoxo'hitu a'tatka' nax ka' kino'tu ha'a' si'ito' ya'ndi ade' People they are old child sitting (ob.) they had the and boy the (sub.) speech
care of [another’s children]  
kuna'xeni'xti ka' ade' ki'yetu' dixyi' etiko' kwia'hanixti ande' did not listen to when speech they said to when [ever] so he would not think was
at all =they spoke to him of such things
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xya ha' ka'wa klik' ki'yetu' dixyi' ö'tike na'ni wo' yuhi' always and what no matter they said to when[ever] it will not be so he thought him.

xa. Eke' nika'" "Na'wi ne'y a' ani' nita' hu ha' k'duspe'yë usually. So since, "Some of these days water great be com- and to cause to sink in it

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

"Na'wi ne'y a' ido'hi da'nde,'" kiye'di. Ki'ye' ka', "E'tike na'ni "Some of these days" she said to She said to when, "It will not be him. him

wo'," yi'hi ha' a'tctu kan' ayo'hi ye'hiya' tañkiya' a'kuwë da' o', "Ani' so,' he and they sent when lake close to his sister he took along "Water as he went

de'tike k'i'duspe'yë'unke-daha'," yi'hi. Ani'-k do'hi ne'di. Ekeka' ani'- this is the way it sinks us" he Water (ob.) looking [he] And then water thought. at stood.

ya' hu o'ni. Ekeka' tei'dike de' mant ada' hi ni'kixti ne'di. Ekeka' the was coming. And then how this out of they to with none [they] And then the way go reach at all stood. [=get]

10 de' k'iduspe'-daha'. Kuki'nhi'nixti ka' xoxo'hi ya'ndi i'ndaha'de now it sank them. Did not get home when old people the (sub.) to hunt, they went (sic) a de' ne'di ko' utoho'ye yuke'di. Ayo'hi ye'hiya' in'x ka' somewhere they moving when looking they were. Lake close to stood when

ani' hu' o'de' tabo' k'i'pana'x kanë' ka' don'hi yuke' naha' ka'de. water had been it lay it turned back it stood when looking they afterward they went the trail or moved [at] it were back.

E'ya' k'i'ni ha' han' "Aniy'-k wahetu' yeke'," e' yuke' naha' ayo'hi-k there reached when "Water (ob.) they went must saying they afterward lake (ob.) were

sahì'xì wa'tatu kike' kudo' xto'nì'xì ha' a'nu'ya xo'hi ka' a'kuwë' ha' long very they thought they could not see and old woman (ob.) carrying and time watched it them] at all her along

15 ayo'hi ye'hiya' a'hi'tu han' ya'o' hì' kiyë'tu ka' ya'o' nax ka' a'ni there lake close to they took and sing to they said when sing she sat when water to her there

na'ta a'kuwë axaxa' hama'ńki ha' i'ńkihi do'ñhi' amax ka'. "Yao'n middle they come they were standing and laughing they were looking when. "Sing

san'han'hadi'," ki'ye' ka' yao' san'ha'nixtibë' na'ńki xe'ni ka' make it loud 'male he said when making it very loud she sat but when they

to female) kuwertu'ni o'ni'. Etu' xa. E'keo'nidi' a'ya' a'ńita'k' yuke' did not come out [on They regularly say [usually]. Therefore people in the water they are

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

NOTES

1. a'ñataka, "a boy and his sister;" nax ka', wrongly rendered "orphan" by an informant, but "orphan" is implied in the following verb, kinos'tu (noö); in this case, kinos'tu-daha, "they had the care of them," might have been used.

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

5. ido'ho'dak-të, imperative in form, but used in a prediction =ido'hi danë (line 6), "you shall see it."
8–9. *Ani-ya* hu o*y*ni, “the water was rising and approaching the bank.”

10. *Kuki*^h*ni^ni^ti* really applied to one person, the regular plural being *kuki*xtuni^xti; *indahade*, contracted from *indahi* and *ade*.

12. *Ani* hu o*nde* taho kipana^x kan*ē*; here are three stages: 1, the rising (*hu* o*nde*); 2, the turning point (taho); 3, the receding of the water.

13. *wahetu* refers to the two children.

14. *kudo*^n*xtuni^xti*, used instead of *kudo*xtu-d*gha-*n*ixti*, “they did not see them.”

17. *so*^ha*^hadi* is here the imperative (a male speaking to a female) of the indicative, which has the same form (*so*^ha*^hadi*, *sa*^ha*^hadi*, *so*^ha*^yedi*, etc.).

18. *anitkak*, contracted from *ani*, “water,” *itka*, “within,” and *ka^n*, the objective sign.

Another ending of this account is:

Ekeo*v*^xa*^di* a*y*^a*^di ani’-k yu*kē*’di etu’ xa.

That is usually people water in they are they usually.

the reason why (sub.) say

**TRANSLATION**

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

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

19. THE BUFFALO: A FRAGMENT OF A MYTH

*Ku'ti ma'ñkdë Yínisa' aiyínk-ta' ti tcu' haⁿ aⁿya'-sahí'*

The One Above Buffalo his animal house put them and Indian

*iⁿ-da'huiye-daha' maʾx kide' e'yaⁿ in'hi', iⁿ'toho' maⁿki haⁿ*

he sent for them he sat till there they arrived sunset he reclined and
diⁿ-da'huiye-daha' maʾx kide' ko a'de oⁿ-di' eyiⁿ'hiⁿ. Ekekaⁿ ti'

he sent for them he sat till now they in the past they arrived And then house

de ne' kaⁿ dupaʾxí kidoⁿ'hiye'-daha'. Ekekaⁿ Y'nisadi' ti

there stood (ob.) he opened [the door] And then Buffalo (sub.) house

5 diʾx-towe naʾx kaⁿ doⁿ'hi' yuке' de'- hēd- haⁿ kyaʾ kū'dûskē'yē. They were looking at so far and shut the door. Another std. he opened [the door] or filled it

Tik kiyō'wo nē dupaʾxi. Ekekaⁿ e'yaⁿ ko' Oʾti diʾx-towe

House another std. he opened [the door]. And then there when (?) Bear full of them, or filled it

naʾ doʾhi yuке' ehē'daⁿ kū'dûskē'yē. Kiyō'wo nē dupaʾxi e

they were looking at so far and shut the door. Another std. he opened that was not [or, that finished]

koʾ Itaʾ diʾx-towe naʾnki. Ekekaⁿ doʾhi' yuке' de'- hēd- haⁿ

when Deer full of them it sat. And then they were looking at that finished when

(?)

kiyaʾ kū'dûskē'yē. Ekehaⁿ tiʾwo neʾyaⁿ dupaʾxi kaʾwa niʾki.

again shut the door. And then another the std. he opened [the door] or filled it

10 "Kuʾhiʾ k adoʾxtu-taʾ," kiyē'-dahaʾ kaⁿ kuʾhiyāʾn-k a'doʾxtu

"Upward ob. (?) look ye" (male to he said to them when upward ob. (?) they looked

kaⁿ aⁿyaʾ nitaʾxti tox maʾnki kaʾwa kaʾtohoʾni, aniʾ teetcheʾhi

when person very large was lying what he was not lying on water was dripping off of him

maʾnki. Doʾhi amaʾx kaⁿ widwideʾ kaʾ eʾukaʾde iʾde yuке' kaʾ

was lying. They were looking while *it lightened because they just went falling about when

(See Note.)
iʾtcpeʾ-đahaʾ andeʾ. Ekehaʾ duxtuxtāʾaʾ ko deʾye-đahaʾ haⁿ

he laughing at them he was. And then he pulled them out out he sent them and

[one after another]?
tiʾwo neʾyaⁿ- kaⁿ dupaʾx kaⁿ doxpeʾdi yihīʾxti neʾ kaⁿ,

another house the std. (ob.) he opened [the when clothing (sub.) a great quantity

[standing when

tiʾwo neʾyaⁿ- kaⁿ dupaʾx kaⁿ doxpeʾdi yihīʾxti neʾ kaⁿ,

another house the std. (ob.) he opened [the when clothing (sub.) a great quantity

[standing when

tiʾwo neʾyaⁿ- kaⁿ dupaʾx kaⁿ doxpeʾdi yihīʾxti neʾ kaⁿ,

another house the std. (ob.) he opened [the when clothing (sub.) a great quantity

[standing when

15 "Teʾmaʾ ayoʾyuxtāʾ ko daʾtu-taʾ," kiyēʾdahaʾ kaⁿ, iⁿ'ske waʾ

"As much you (pl.) desire as take ye" (male to he said to them when greedy very

yihīʾxti daʾ² kaʾhi haⁿ tikeʾ waʾ kaⁿ doxpeʾ tci deʾ yuке'

a great took they were when heavy very as clothing they threw they were

kiʾhoⁿ xa. Eʾkeoʾniʾnidiʾ aⁿyaʾ-šahiʾ. kaʾwa kikeʾ doʾhiⁿ dixyiⁿ

they came back Therefore, Indians, what ever see it whenever

ahíʾskētaⁿ yuкеʾ xa. Etuʾ xa. Eʾkeoʾni kaⁿ Yínisaʾ ti

covetous they are usually. They say it usually. Therefore, Buffalo house
53

tci' nañki' dande' o'ni xye'ni si' to' yandi ksi'x wa'di dupax' they [sit in future sign past sign but] boy the (sub.) bad very opened [the
doors] they went.

20 ka' akwe' ade' o'ni'. Et'keo'ni' ayoko' yuke' xa. O'ñi ty ya'

when they got out in the past. Therefore, they were usually. Bear the
door.

he' ti tac' nañk o'ni xye'ni eh'e'deko' akwe'ye'. Itu' ya

too house they sit in (past sign) but just so he did he turned them. Deer the

eh'e'deko' akwe'ye'. Si'to'-di ksi'hu wa'di otiko'ntu o'xa'.

just so he did he turned them out. Boy (sub.) bad very they did so regularly

in the past.

Ekeku' ka'henu'ni ayoko' yuke' xa. Ëtu 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. ayinæk-tu, compare hayinäki, "stock, horses, cattle;" i'dahi-
ye'daga, "he caused some [one] to seek them."

2. mañ kide shows that Kuti mañkde continued sending messengers for the Indians until (kide) they came; i'ñoto, contracted from

ina, "sun;" toho, "to recline."

3. ey'tiht=ey'ya=et'hi

4-5. Yinisadi ti déxt-towe mañ ka", etc. Yinisadi is subject of
déxt-towe, "the Buffaloes filled the house," mañ refers to the house.
dhi yuke, "the Indians were looking at the house;" "they were looking
at them" [the Buffaloes], would have been, dñhi-daga yuke or
dñx-daga yuke.

9. ka" "when," should be inserted between dupax' and kava

níkí.

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.
i'topé-
daga ande, Kuti mañkde was laughing at their terror; duxtuxta ako
deyé, "to pull them out of it;" duxta ako deyé also means "to pull him
out of it," and duxtuxta seems to be frequentative (as if dux-du-xta',
instead of duxta xta'), from duxta (see xta').

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

15. ayoyuxtu, as if from oyhi, instead of ayoyixtu from oyhi;
yihixi, pronounced yihi+xti.

16. kahi, 3d pl. of kudi; kinho'xa, contracted from kinhin o'xa.

17. doñhi (do'); ahinskétan (=ahiské), "to be greedy, covetous."

19. kis<ksihiu of 22; ti toci nañki, etc. Ti is probably from
tcidi, "they recline" (t'ho); but as nañki refers to a sitting object,
perhaps mañki, "the reclining object," or amañki, "the objects,"
should be substituted after toci in 19 and 21.
TRANSLATION

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

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

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

20. THE DUCK AND HER BROTHERS

Aⁿxti-di’ pa’-te’cuki’ de’héd-haⁿ awodé’-k in’daskon’ nańki’. E’ke Women(sub.) (washed the head) and when sunshine (obs.) her she sat. So he she washed back to it.

max kaⁿ anétu’ haⁿ-tca’. Eķehaⁿ’, "Kawa-din’ ta’niki’xti eyaⁿ-hin’ sat when they she after found her a while(?). And then Whichever one the first to reach there

tútce’di ko tańkixti’,” e haⁿ ki’titi’ki’ a’xa haⁿ Tcońktocon’ eyaⁿ-din’ touches if his full sister,” said and in a row they and Ancient of Fish- he was the one

hawks(?)}
ta'niki'xīti eya'hi' apu'xi ka wahēdi'. Ekeka' Kota'pkanaka'di ki'ya the first arrived felt her when she squarored. And then the Ancient of again there Marsh Hawks.

Ekeka' wahēdi. Paxē'xīkana he' eya'hi' apu'xi. reached felt her. And then she squarored. Ancient of Red-tailed Hawks (?) there Kūdē'ska da-ha'yi-ya'he' eya'hi' apu'xī ka wahē'. "Tehinye' te ni'ki The Ancient of Blue Darters too reached felt her when she squared. there "We kill you wish not

xye'ni hētiyo'yu'nyuk'edni' na'," e' han a'kuvēx ka'deo. Pe'tuxte'-ya'na but we just do we are ." said and they took her home Fire was made the with them. [= the camp]

aki'hā han wa'ta'ye. Pe'tuxte'-ya'na wa'ta'ye han wax-nil' yuke'di. They took and made her Camp the made her and hunting they went. Wax-nil' yuke' han ki'hi' ya'o'-dā'ha'. Ekeka'n Yınıṣa'di ayihi'xīti They were hunting and to return she sang for them. And then Buffalo very many

Ekeka'n axixtu'witu ha' Yınıṣa' kitē' tca'ye'. Tca'yētutu ka'n ki'nikin'ke And then they turned it and Buffalo shotat killed. They killed when half over a'dē, a'te'n yuke'di. Ekeka'n, "Nkınt-ko' Yınıṣa' ndu'x'-ni ha' ni', de- they were "barbe- parted cuing", (pl.) [jerking meat?]

(= I never eat)

e ka', "kū'dē'ska' nas'ki yahe' pa ndu'x ti'ya'." Ekeka' kū'dē'sk ek said when "bird squirrel these only I eat usually ." And then bird or habit-

ualy.'

kiyo' a'de ka', ekeha'n ita' axitw'uiye a'de o'o'ka'n anahī'-ya'a akuwe' to they when and then mortar turned over on them (past when hair the coming shoot went her -sign. -out of

for her

max ka'n Kūdē'ska' āčut-kana' anahin'k si'-ya'a adudu'ye tobo' 'ha'nde lying when Ancient of Red birds (?) hair (ob.) the got wrapped fell was around [= was falling about]

ka'n, ekeka'n poda'dey eya'hi', a'ya' i'tcjtceya' ino'pa' eya'hi'. Ita'n when and then owl came there man old man - with him came there. Mortar ku'hīyetu ka'n a'xti de' e'ya' xēhē' pa'x kūdē'syō'na' nā'ñi. Ekeka'n they raised it when this woman there this sat bag striped mak-

ing

a'ko de've ha'ni', "Te'dikē a'tcu a'yihixti'hayētu' wo'," he' yuke'ka'n, they took her when "How jerked you (pl.) have so much ?" said they when out meat (?) of it that were "İnkova'i' i'da'hi o'tu ni'," e ha'nt' kıkē', "Te'dikē yo'o' o'tu ko' nkind- "Themself hunting they ." said although "How you they as we make shoot

20 hē'd ya'x̱ikō'-dā'ha', kiyo' yuke' kide', 'E'keko', 'Ańks-o'tu'te', too you do it for us" they said to for some "Well Arrow make ye" (female to males)

kiyo'-dā'ha' ka', ańksis oponent. Ekeka'n 'Ańksis oponent. Ekeka'n also, said to them when arrow one they. And then "Arrow one if so made.

tei'dikē de' tca'hīyetu' na'ni xa'," kiyo'-dā'ha' ka', "E'tax kike'! xktite' how now you kill them can it be said to them when "It makes no I shoot difference at

ndute' nda'o' ndo'hí' na', e ka'n, "E'ti a'hi ko' ita' the [arrow] going (masc.) I pull out I am I see it " said when "Here they when mor-

ar coming

awixtu'wiyéya'ńktu-te', "hē'dī xyē'ni ka'n ita' kūkčhīhī' yuke' ka'n you (pl) turn it upside down over [she] but when mortar could not raise they when were

[See female to males] said that
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25 de'-hêd ki’xa’ kîte’ u’tcine ha’n’ int-ka’ inko’wa yu′ké’ kîde’ du’si
then too they when shot missed and that (ob.) they were depending on her took
to protect them (See line 19) her
ded’ Yînîs’a’ i’tcîy’a’. A^’-be’ k’n’ anahî’-k adu’yê dê’di. Ekeka’n’
- Buffal old man. With horn (ob.) hair (ob.) wrapped departed. And then
de parted
‘Te’dîkê’di ka’wa’ nî’ke’ ya’ka’n’ na’xên’u’ ki’ka’,” é ha’n’ yâ’o’ni.
“How what I say when they hear me I wonder” said and she sang.

Ekeka’n’ Kûdê’ska’ daha’yî-na-di’ a’tc’ka a’nde ha’n’ na’xê ha’n’
And then Ancient of Blue Darters (sub.) close was and heard it and
Pax’xkana’-k kiyo’hî’. Paxê’xkana’-k na’xê ha’n’ kiya’ ka’wa’ de’
Ancient of Red- (ob.) he called Ancient of Red- (ob.) heard and again a little (See
called Hawks (?) to. tailed Hawks (?) farther Note)

30 kîyo’-dâha’ awo’ yu’ke’-ya’n’ “Ta’nikid ka’wa’-k e nân’ke’di na’,” é
called to them other they were the “Your sister what (ob.) is saying in the ”’ said
to sit as she (masc.)

ha’n’ ki’kiyo’ho’ ha’at’ca’ ka’de’. Heya’n’ ki’x ka’v kû’pa’ hi’ni’ o’n’ kanê
and they were calling to one another they got when she had already past of
=[ they went home
ha’n’, kû’dêsk dûkût’ke’ peti-ya’n’ i’kî’nate’ amixye’ haded’i’. A’n’
and bird tied fire the threw it into they passed went on Water
na’taxti’-ya’n’ andre’. Ekeka’n’ Kûdê’ska’ daha’yî-na-di’ ta’nikixti’
very middle the she was. And then Ancient of Blue Darters (sub.) the first
de’hîya’hi’n’ ha’n’ anahî’-k te’ina’ni kidu’wê ha’n’ ki’di. Ki’di ka’n’
he reached there and hair (ob.) some he untied and came when for her back. back
ha’n’ ki’di ka’n’ Tco’nktco-na’-kiya’ de ya’ndi pana’n’ duwê’ ha’at’ca’ dusî’x
and she when Ancient of Fish- again went when all untied after so took
back hawks (?) again.

35 Paxê’xkana’-di kiya’ de’di. Eya’hî’ kiya’ na’tca ne’hi kidu’wê
Ancient of Red- (sub.) again went. Arrived again a little more (sic) he untied for her
ha’n’ ki’di. Ekeka’n’ Kota’pka-na’-kiya’ de’ yandi’ kînki’înke’ kidu’wê
and came and Ancient of Marsh again went when one half he untied for her
ha’n’ ki’di ka’n’ Tco’nktco-na’-kiya’ de ya’ndi pana’n’ duwê’ ha’at’ca’ dusî’x
and she when Ancient of Fish- again went when all untied after so took
back hawks (?) again.

ku’dî di’n’ a’ni ye’hi ki’di ha’n’ dutcîpî’ taho’. Po’xwê taho’ ha’n’
was returning water edge of came and dropped her fell. Made a splashing sound in water

“To-ho’n’-k” é ka’n’ a’yâ’ yandi’ kikido’hi’ axêhê’ ha’amaki.
cry of the yellow- said when person (sub.) looking at one another
eyed eagle
dak

40 Ekeka’n’ “Nto’wa ahi-te’,” kiyo’-dâha’. Ekeka’n’ eyin’hi’ a’ni-ye’hi’
And then “This way come ye” said to them. And then she named them.

ka’n’ i’ho’hi a’xaxa. Ekeka’n’ yato’n’-dâha’. Tco’nktco-na’ ta’nikixti’
(ob.) they reached and standing. And then she named them. Ancient of Fish-
hawks (?) he first

yato’n’. “A’yâ’di Tco’nktco-na’hiye’ e ya’tc’-iyô’ tû-k ya’nda hi
she named “ People calling you that” they name when you shall be so
ni’. Ekeha’n’ o’dî tca’haye’ idu’ti a’sûn’a’ yahe’ ya’n’ tca’haye’di
(fem.) And then fish you kill you eat duck this (ob.) you kill all
idu’ti aya’nde kîkê’ ñkint-kô’ te’haye’ngkâni,” kiyo’ o’nì’.
eyou eat you continue though me (sic) you kill me not” she was saying to
him.
Kota'pkana  he'da^xkiyedi'.  Paxe'xkana ko', 'Paxe'xkana' a^ya'adi
Ancient of Marsh  she said the same
Hawks  thing to him.
čę ya^te'iyo^t-k aya'nde ha^n' a^ya' hama^n' důksé'tu ko teťkha
that  they name when you con-
tinue  when people ground
you
kikę' kokta' teć'mux kikę' a'dę kokta' ęťkį'tu' ko tca'hayę iđu'티
whether  run out  rats, mice or (?)  catch  run out  they do so  when you kill all you eat
(?)
kikę' yanda'  hi ni', ' kiyo' o'n'ni.  E'keo'n'ni ka'n' nawnündę' uksi' hande'
though  you shall be '  ',  she was saying
Therefore  to-day  smoky  it  [forest]
is
[al any so (fem.) it to him.

Dixyi'n' e'kande' xya.  E'tu xa.  Kûđe'ska  daha'yi-na ko', 'Kûđe'ska
whenever  so he is usually.  They usual-
say it all.


dia'tu  ya'da  hi ni'.  Kûđe'ska  daha'yi-na'
small  though  you kill all you eat
You shall con-
tinue  (fem.)
e' ha^n' yatc-iyov't ka^n' yanda'  hi ni',  e' ni a^ya'adi.'  E'ke o'n'ni
say  when  they name you  when  you shall con-
tinue  (fem.)  say  people.'  So  she  did
ka'n' Tahańkona' yateo'ur'-daha' o'n'ni'.  E'keo'n'ni ka'n' ęťkįke  ya'tci  yu'ke
when the Summer Duck  she named them  in the
Therefore  so name  they are
xya'.  E'tu xa'.
usually.  They usually.
say it

NOTES
1. pa-teč'ukbi (pa and teč'ukbi); teč'ukbi differs from dutekadi, "to
wash:" awodę-k, awode, archaic for haode, and k=a^n, the obj. sign.
2. Tcońkentic, "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.)
3. Kotaphkana, 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 paxe'xka and the tcońkentic.
4. Paxe'xkana.  The paxe'xka "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
paxe'xka in the dictionary]?
5. Kûđe'ska da-hayi-na.  The kûđe'ska dahayi', or "blue darter," as it
is called in Louisiana, eats small birds; but neither it nor the paxe'xka
eats summer ducks.
6. Kûđe'ska da-hayi-na.  The kûđe'ska dahayi', or "blue darter," as it
is called in Louisiana, eats small birds; but neither it nor the paxe'xka
eats summer ducks.
7. petuxt-e<y-a^n (peti, "fire;" uxte, "to make a fire;" ya^n, "the").
8. awixtupee xtewyiyĩnkĩtu-te.  The use of awixtupee here seems
unnecessary.
9. kĩnikĩne instead of ukĩnikĩne; ndux-ni hani, ha ni used instead
of xa ni (female sp.).
10. atou, given as meaning "to barbecue" meat; but atou is also,
"jerked or dried meat," therefore "barbecue" is used in the
first sense, "to smoke or dry meat."
14. **kiyo adê;** but **kiyo** in **kiyo-dâha** (line 30) is from **kiyohi**.
14. **ekëha** used after **ka**

So, too, **ekëka** after **ka**, in line 16.

14. **anaâhi**, "hair;" the topknot or crest of the summer duck is called "hair," because the **Tahañkoma** was once a woman with hair. The cry of this duck is given as "**Sp! sp!**" and once as "**To-ho**+h" (line 39).

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

16. **podadê**, archaic name for the **pâdi** or swamp owl.

16. **o”ya in tecîya**, peculiar for two reasons: 1, the use of **o”ya** "man, person," before "old man," which appears unnecessary; 2, the use of **in tecîya**, a frequentative of **in tecîya**, as if several old men were there.

17. **paw kûdëxyon nañki**, in full, **pahi kûdëxyi o” nañki**.

18. **ayihixtihayêtu**, you (pl.) have so much of it (**yihi**). Compare Kansa and Osage **hû**; Çegiya **ahigi**.

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


20. **kiyê yuêkê kide**; line 25. **înkowa yuêkê kide**. In each case **kide** indicates duration; "for some time," or "until."

20. **aûks-o”tu-te=aûksô”ni** (**aûks, o”**).

22. **teîtikê . . . . nani xa**, "how can it be possible?" **Nani or na”nii**, when preceded by a pronoun ending in **-xtihi**

expresses strong improbability; and in this case a similar idea is conveyed. **wa** here, "can," seemingly unnecessary after **nani**.

22. **etax kike**, "it makes no difference!" = **etâxkikê**.

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

24. **awixtumiyiyyañktu-te**, used where analogy would require **awixtumiyawañktu-te**, as the objective fragment pronoun **yañke** or **yañk** supercedes **-yê;** **kûkuhini**, neg. of **kuhiyê-**; **de-hëd:** perhaps **hëd=hê**, "too."

25. Perhaps **xyêni**, "but," should be supplied between **kide** and **dusi dedî**.

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

29. **Paxëzkanak-dî**, the nominative, appears to be the proper form, as the subject of the verb. **kâwa de**, perhaps intended for **kâwa deyê**, "to send it [his voice] a little farther."

30. **Tânkind** (**tânki**). See **ûkind-hëd** in lines 19, 20. **kikiyohon**, contracted from **kikiyohi o”** (**yohi**).
31. \( k\text{in}^x = k\text{in}'hi^a \) before a \( k \)-sound; \( k\text{an}^e \), past form of \( n^e \), the standing or moving ob. [in the past;] \( k\text{ud\text{'esk} d\text{\'uk}\text{'et\char19}ck\text{\char19} \) may be the \( k\text{ud\text{'esk} to\text{\char19}it\text{\char19}kuna \) of line 15.

32. \( a\text{mi}x\text{y}e \) haded\text{'i}, used because they were going rapidly. Had they been walking-at an ordinary gait, \( m\text{i}x\text{y}e \) \( a\text{'de} \) (3d pl. of \( m\text{i}x\text{y}e \) 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 If\text{'ke-sab\text{'e gens of the Omaha tribe.

37-38. dusi\text{'v kudi}, perhaps contracted from dusi ha\text{\char19}kudi.

39. \( a\text{nya}, \) "the four Hawk persons."

44. \( \text{\'nkint-ko}, \) instead of \( \text{\'nkint-ka}^b \).

46. ha\text{\char19}ma\text{\char19} = \text{\'hama, ama.}

46-47. to\text{\char19}tka \( \text{\'kik\text{'e} \text{to\text{\char19}m\text{\char19}wuk \'kik\text{'e} \) "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.

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

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

The Ancient of Blue Darters was the first to reach her. He untied some of her hair and returned. Then the Ancient of Red-tailed Hawks went to aid his sister. He untied a little more and then returned. The Ancient of Marsh Hawks went and untied one-half before he returned. When the Ancient of Fish-hawks went he untied all the rest, and after some delay managed to take hold of her. He was returning to land with her, and on reaching the edge of the water he lost his hold and dropped her. She made a splashing as she fell and cried out "Toho\textsuperscript{a}+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 Tco\textsuperscript{i}kt\textsuperscript{e}t\textsuperscript{e}t\textsuperscript{c}ona, 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 Pav\textsuperscript{e}k\textsuperscript{u}, 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 tohañkona.

21. The Wolf and the Opossum

Kûcka’yokana’ Ayî’hi’n -k te’yê ha’n i’su’- ya’n kîda’ de’

The Ancient of Wolf (ob.) killed and teeth the gathered that

hêd- ha’n u’dasi’ ha’ nûpu’ni nîx nê’di.

finished when strung them and were around walking. his neck

“Ha’ma yuxku’+ Ha’ma’ yuxku’+!

“Ground dew Ground dew

I’n’-su-na’ hi’wa’+yê,

Teeth

5

A’nix’a’nîxyê.”

He plays at intervals as he goes along.

E’tîkehe’ nîx nê’di. Ayî’hi’n’-di e’ma a’hi a’kuwe’di. Ekeha’n’,

Saying so was walking. The Ancient (sub.) close to him came out. And then


“What (ob.) you say you continue.” And then “Nothing (masc.)” he said that.

“Axaye’hi pixti’ ñë’x ñka’nde na.’ Ekeka’n’ a’dê ha’n

“Flowers very pretty” I said I continued [I was] (masc.) And then he spoke and (when)

ki’tô he tâni’ya’ a’xaxa: to hide from [going] or they were

10 to be ahead standing

“Xaye’ pixti+! Xaye’ pixti+!

“Flowers very pretty Flowers very pretty.

Hi’wa’+yê! Hi’wa’+yê!

A’nix’a’nîxyê!”

He plays at intervals as he goes along.

E’tîkehe’ nîx nê’ naha’, “E’xti’k x ì’k de’ di wo’,” ayî’hi

Saying so was walking subse- quently he went distance

ha’n kë’tô’ma’ na i’su’ ki’-a’o’-daha’ nîx nê’di. Ekeka’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. Eke’ yandi’, “E’dê te’yañ’-daha’ ya’andi

they were when they came in sight.

na’ni xyo’,” e ha’n dûkût’ke’ hi’pî’ i’su’-ya’n kiya’ kiha’nê’tu’ ha’n,

must be” said and tied him laid him they found for him and down

ekeha’n teye’ têtu ka’n, “Ayan’ te’-dikê tiki-k’ ayî’n’ ya’n

and then to kill him they wished when “Stick any sort (ob.) you use you

xîte’tu ka’ nta hi’-usa’n,” e’x to’mân’ki. Ekehan’, “Ayan”

hit me when [if] I die shall not” when he was reclin.

and then “Tree said it


20 ka (or ko) únikte' sou'sa xo', 'è ka' dutek's a'dè. Ay²ya' when (when) I die once will said when to dig it up they went. Person
tutoo' sou'wa wata'yè òtikè' yu'ke' ka' ekekan' wa'ta na'fikí.
eye on one side caused to watch
Ekekan' wa'ta na'x ka' "Yая'xküdú'we hé ay²ya' tít'é'tka ma'fi',
And then when watching batakí, 'tít'é'tka teya'nxé hé ay²ya' yání'é'hintota'k.
break it bring it hither and hit me and you be so brave on

25 "Yая'xküdú'we?" hé ay²ya' tít'é'tka hé ay²ya' tít'é'tka' kse'
"Untie me" when sure he untied and tree with to break it
té hé'mí nda' am' títé-k u'we Kúska'kana'di. Ekekan'
wished continued when ground hole (ob.) went in Ancient of Opossums. And then

Ayi'hi' de'ndi kí'hi hé ay²ya' nanxá'xa kó'tu ama'-ya'.
Wolf the (sub.) came and again just now they dug ground the.
Eke' yu'ke' ka' ma'xta' hu' haka'na'kí. Ekehe' a'kína'hi tuc'ti'
So they were when elsewhere was came out. And then painted red

u'xne heyn'hi. Ekehe', "Ka'wa'k o'x-k ò'tikè' yaye'ké'di
coming
he was he had gone. And then "What (ob.) doing when so
you (pl.) areแ้

30 wo', "kiyé'da' ha' kac'ta', "Kúckana'di te'hiyanke'-dáha hé ay²ya'
"Kiékana'di te'hiyanke'-dáha' ha'
said to them when [for some time] "Ancient of Opossums (sub.)
m'ó-ti-k u'we ka' m'ó-tánko' nyu'ké'di na'" étu ka', "Nku'we'
there (ob.) went in as [because] we do that so we are (masc.) said
ndu'si níka'kana'x ka' te'jé'tú-ta', "kiyá' he'ya' xìd'. [Hu'
catch I come out when you (pl.) kill him" again there he went was com-
haka'na'ki ha' axé' a'tca' kina'hi yo'ki na'ti si'
came out and hoe on his shoulder put himself different (by) all over yellow
hu'dí. Ekehe' a'ya'hi hé ay²ya', "Ka'wa'k iyó'n' ya'yuke' di wo'"
was coming. And then reached when "What (ob.) you do (you (pl.) are)

35 è ka', "Kúckana' te'-yañana'ká-dáha' ha'
"Kúckana' te'-yañana'ká-dáha' ha'
said when, "Ancient of Opossums he killed us and
èta'ño' nyu'ké,' é'tu ka', "Nku'we ndu'si akana'ñiki ke
èta'ño' nyu'ké,' é'tu ka', "Nku'we ndu'si akana'ñiki ke
we do that we are' they said when "I go in I catch him come out
ko' te'hiyé'tu' hi na', "é' ha' u'we de'di. Ekehe' "É'x'tixti'
when you all must kill him" said and went in departed. And then "A very long distance

núkí'hi' wo', "ayi'hi hé ay²ya', "Nkí'ndi na'. Nkí'ndi níkó'ni
I have come he thought and "I (ob.) (sub.) I (sub.) I did it

naxo'et', "kiyé' de' ka', sí'ndí-yä a'ká'na'kí ne' ka' sí'ndí-
in the past' said to going when tall the came out [in stood when tall
sight]

40 ya' kiduxa' duki'xtu kide' ou'ní. Ekeo'nídi' sí'ndí haho'-

Therefore tall bone

txa étu' Xa. only they say usually.
1. Kuckayokana, given as Kuskakanadi in line 26; Kuskakanadi in line 30; and Kuckana in line 35, archaic names for the opossum, now called keixka 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; hiw=na + y is unintelligible; no reason can be suggested for the connection of anixantxye with the preceding words of the song; anixantxye, frequentative of antxye, to play [at one place or time].

7. Yama na, etc. This absolute denial, followed by a modifying assertion, resembles a ñegiha 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 asked to be speaking.

8. ñêêñ ñììëìì ña: ñêêñ<ñê (e), by a law of euphony, e before ñ becomes ê, just as i before d, n, etc., becomes ê. kitohê 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. kihäm-ao-ñqha, "to sing about him or her." See yao=ni, "to sing."

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

17. tcüdkê tiki, "any sort;" ñegiha 'an otcte; nta used instead of ñekte, "I die" (see line 20).

18. hi-usa'. Is usa' used after any other word or syllable besides hi? Kiv tomañki. Does ê = ê ha', or is the x introduced for euphony between e and t?

19. ivdotckêx kahi, the x is a contraction of ha', before a k, rather than a euphonic insertion; tcqka=sa', after aya', not to be confounded with tcqka sa', "a white rabbit." (See lines 22, 25.)

19. ya'xkitê-sosê-sa-tô, "they hit me once;" ka ko,—if ka be retained, ko should be omitted, and vice versa.
21. *sō*wa, evidently from *sō*sa, "one," and *wa* or *waya*", "toward, on that side." *watayë* or *watayë*?

23-24. *yaŋki*hi*'^ota*-nika*'^ix*-mañ*-ta*, from *i*hi*'^ota*n ki*'^ix*-mañ*ki*, "he (A) is so brave over [or, on account of] him (B) as he (B) is lying down;" *i*hi*'^ota*n (<*i*^lo*), "to be brave:" compare *i*^lo*x*ti, *i*^do*x*ti, "to be very brave."

40. *duki*^x*tu* (<*ki*^ti*).

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

**TRANSLATION**

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

Hama yuxku*+! Hama yuxku*+!
I*sa*-na hi*w*wa*+y*ë!
Anixa*ni*x*y*ë.

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

Meanwhile the latter walked along singing:

Xaye pixti*+! Xaye pixti*+!
Hi*w*wa*+y*ë! Hi*w*wa*+y*ë!
Anixa*ni*x*y*ë!

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'nya'di wa'x- ni yuke' ha'n uxtë' yuke' na'tao'. E'ya'n ki'n'hi'n' yuke'. Person hunting walked, they and making they and shot a deer. There they were arriving when Wolf (sub.) their uncle changed into reached And then their uncle there.

dixiy'ni Ayi'hi'ni' tuka'nitu' t'a'kpe eya'ni'hi. Ekeka'ni' tuka'nituva'n' that [they] and "Uncle the there sits as we see we were [we] thought," coming he'tu ka'n', "Nhji'niksu wa'di ka'wa-k yo' ma'ni'ka na'ni' nhiki'" they when "I want fresh meat very what (ob.) you lies perhaps I shot thought thought (sub.)"

5 utoho'hinye'-dahnu' nku'x ne'di," e'di. Ekeha'n' petuxte' wata'yè' I followed your (pl.) trail I have been said he. And then camp causing him to watch wax a'de. Tuka'nituva'n' yi'hi ha'n wax a'de oo' tao' ki'n'x ka'n they went Their uncle thought and went hunting still on shot a came when hunting.

ah'i'ske' wa' ande ta'duxke' a'nde de'héd-ha'n' a'yukini' ti sa'hiyè he was very he was deer he was flaying that thin when roasted it all it was over raw more ti ha'-ituxa' du'tti ha'nde ka'n', "Kā'i tuka'ni kā ta' a'yukini' ti all it was bloody he was eating when, "Oh! uncle oh! deer roasted all over

sa'hiyè du'tti ha'nde. Tuka'ni ko' ha'-ituxa ha'nde ko' kūdo'no'ni raw he is eating. Uncle (sub.) bloody it is the he does not see [when, as]

10 ha'nùn', kiyo'tu ka'n' "E'ede te'kku'yixti'," he'di. Etike' ha'nda perhaps" they said when "This way very sweet" he said that. So he should be hi' kiyo' ha'n' kiya' waxa' a'de. Ekeha'ni' ita' kiyo'wo o ki'x ka'n that said to and again hunting they. And then deer more shot carried when on the back more
ahìske' wa'dì, tca'na duxkë' ne'dì. E'ke ha'nde ëa₄' teipu'xi teîpa₄' greedy very again flaying stood. So he was when blanket old
he wrapped around he was when so deer flaying it stood when tail the
kiha'ntu. "Xo+xo, tuka'ni ko si'ndi o'nì w06," kiyë'tu ëa₄'
they found for "Oh! uncle (sub.) tail uses ?" they said to when
him.
E'keha'nti Ayihì'₄' iṭcyo'xti de'dì. E'kehoⁿ'ni'dì' a'nya' wax ni' yuke' oxtetu' dixiyn' a'teka wohë'
Therefore men hunting walk they are they make whenever close barking
a'nde xya', etu' xa. ëx'xa.
it is usually they usually. That is all.

NOTES

3. w0₃, before the verb, "to think" (see myth 21, lines 13, 38).
4. ìnikhì, sing. for pl.; so yìhi (line 6), "he thought" for "they thought."

6. wax ade o₄ (ο₄<οⁿ), "action going on at the time"); they were then on the way, were going in search of game, when they shot a
deer.
10. tekówixti (tekuyë xti); handu hi (hande, hi), euphonic change.
12. tcana = tcumana.
15. iṭcyo'xti (iṭte), pronounced iṭcyo+xti, "a very old man."
16. oxtetu, "they make a fire," i.e., they camp; a'teka wohë ande
xya, "there is usually a barking close by;" ande, being in the singular,
can not refer to a number of wolves; ëxa (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
tail 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"ya' xo'hi' axka' tcul yihixti' nan ka'" Ita' no'ap'a' eyin'hi'.

Person ancient persimmons put before fire to dry

"Tei'dike-yon' nidi' ayihixti'hayë wo'". Ekeka'", "A"südi'[ tci'n'xti ka'".

How do you do that you have so many?" And then "Pine very fat (ob.)

ñiku'teucu' ti ñukpatco'" ñukpaxa' ha'´ ñukta'hi'" nde' a'ixka ne'ya'

I split it my nose I stick it in and I run I go persimmon

ñiki'híëyo' ka' i'dë ka' ñiku'kidadi' di' e'taŋko'xti ni'? é' hana'

I butt against when they because I gather I do just so (fem.) and fall

5 so'n'sa kuku'-daha' ta'-ya'. Ekeka', "Pi' tíko'hixti na"' du'ti

one she gave to each deer the. And then "Good sure enough ate

do'n'hi ha', "Ñki'n'xtu he' e'taŋko' ndu'xtu hi na'"; é' hana' a'südi'

saw and "We we do so we must eat" and pine

u'teucu' ti ha' püteoc' paxa' ha' ta'hi' de' ha' hi'yo' ka' ndoku'

split and nose stuck in and ran went and butted when back

ktaho' te ma'ñki. Ekeka' a"ya' xo'hi' i'kxihi' ha'ndé nahá'

he fell dead lay. And then old woman laughing at she was a while

aðukso'bo' anxa' tcu'-k pëhe' ne' yao' ne' ka' Yihin' dia ki'hi'

covered it up persimmon which had dried

10 ha', "Ka'ka ye hine'di wo'," ki'yétu ka', "Ya'man' na'", édi

and and "What are you saying?" they said when "Nothing", she to her

A"ya' xo'hi'-ya'. Kiya' a'dé ha' kitohe' a'max ka'" kiya' te'umana

old woman the. Again they and hiding from they when again a second time

yao' ne' ka', naxé' ama'ñki naha' kiya' ki'hi' ha'

she when listening they stood a while again came and "What (ob.)

iyë' hine'di wo'," kiye'tu ka', "Ya'man' na'", e' hande' kikë', "Kak

were you saying?" they said when "Nothing," she she was though "What (masc.) said

tohe'hayë' ayi'ne ha'tca' yeë' na," kiye' yuke' naha' i'da'he ta'-ya'

you hide you stand must said to them a while seeking deer the were

15 ha'ñé du'si ha'dë. Ekeka' a"ya' xo'hi ya'ndi a'hin'" nan ka'" found took they went. And then old woman the (sub.) weeping sat when
Kútcivâ'ekanâ'deyâni'hâni 'Ka'k ayônu'-k ya'ni'hi ina'ñiki wo'ni."  
Ancient of Red-winged Blackbirds came there and "What you when you cry you sit?"

doy  

kiyê'tu ka'n; "Ta-k' ya'ñika-kyan'hi a'de ni," č' ka'n; "E'ke ko' they said when "Decr. (ob.) they took from me they went (fem.) said to her

to her

ñâkâyâ'ñi hi ñâkîn'x ka'n i'duti hi na'," č' ha'n a'de. Ekehan'we take it from we when you shall eat it [them] come (masc.) said and they And then

akâ'âdi'yë a'da o'ni. Ekehan' a'tekaxâ'ti'ye ha' niyê'tu, "Ti'wë'tu" creeping up on [the wolves] they went. And then they got very and they flew. They made a close up.  

20 niyê'tu ya'ni. Ekeka' ta'-ya'ni i'ñiki kixyoxtu' Yî'hi'n ya'ni. They flew when. And then deer the leaving they ran off Wolf the (sub.)

dow up

Ekeka'n ta'-ya'ni du'si e'ya'n kîki'xxtu ha' o'keon'nidj Kâ'tci'ekâ'adi And then deer the took there brought it and therefore Red-winged (sub.)

Wolf (ob.) they made [them] as therefore they fly up when only whirring 

cowards  

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

NOTES

1. A'nyà xoñi refers to an old woman. tnu, "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. Tcîdîkê-ycâ'nidi, probably from tcîdîkê (ncnî, o'nnî), "how did he do that?"

3. ñhûntcûntcût (tcûti).  

3. ñnîkpatâc (ptcâ'n); ñnîkpaça, 1st sing. of paxa; ñkî'ni'nyo, 1st sing. of hî'yo (line 7).

4. ñhûnuñîdâ (da).  

9. adâkso'ho'n (adâkses, o'n, ho'n).  

9. Yî'hi'nidi, the Ayîhìndi of myth 22, 2; kaka for kava-kâ'na (line 10); yè for iyè (e); hînedi = ayine of line 14.

10, 13; Yama'n na (masc.) should be Yama'ni (female sp.).  

13, 16. kak, cf. kava-k (12); ayine (na); see hînedi (10).  

15. hadë for adë (de).  

19. akûdëdiyë, given as kâ'ëdyë in 1892.  

20. kixyoxtu' (koxta).  

21. kîki'xxtu' (ki). Kûtcivâ'ekâ'adi used instead of Kûtcivâ'ekanâ'di.

TRANSLATION

Once upon a time there was an Old Woman who was putting a great quantity of [strung] persimmons before a fire to dry. While she sat there two Deer came to her and said, "How do you manage to have so many?" The Old Woman replied, "I split a very fat pine into many slivers, and I run two of them into my nostrils; then I run and butt against the persimmon tree, the persimmons fall, and I gather them.
Thus have I done to acquire what you see." Then she gave a persimmon to each Deer. They tasted them, and said, "This food is very good." (?) Having seen what she had, and having eaten some, they said, "We, too, must do so in order to eat." So they split a pine tree, and stuck slivers into their nostrils, and running along they butted against the tree, and so hard did they butt that they fell dead and lay there.

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

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

24. A GHOST STORY

A\ny\'a\n ti\'ko\'he\'di\ni\'pa\n atsi\n ust\'uki\n ant\ka\n\n Ana\'tci\-di\n eyin\'hi\n ha\n
Person real (sub.) whisky bought set it up he was when Ghost (sub.) came there and kii\n yuke\'di. Ayihixti\' ma\n ha\n awo\n ne\n kiya\n ku\n e\'ya\n he\'ti\k e drank it they were. Very much drank when another std. again gave there he did that for him

ayihixti ju\n e\'ti\k e yuke\n ka\n do\ho\ns\-daha\n ne\'di. A\nya\n ti\'ko\'he\n very much he drank so they were doing when was looking at them stood. Man real ya\'ndi. Ek\eha\n De\n ya\n xkiyo\xp\a\n te\n yuke\'di\h\a\n\n yi\hi\n lhe (sub.) And then "Here they drink up for me wish they are perhaps" he thought

5 do\ho\ns\-daha\n ne\ ka\n, "Kode\n ya\n xkiyo\xp\a\n te\n ya\yuke\'di\h\a\n ha\n\n was looking at stood when "Now drinking it up for me wish you (pl.) are perhaps them

hi\ yibi\ ayine\ yeke\ na," kiye\tu\ Ana\toi\ ya\n. Kiyo\ h\a\n that thinking you stand must be \[ing\] (masc). him they said to Ghost the, said to him and
1. A'ya tikohe'di, a real or living person, as distinguished from a ghost; ustuku refers to the bottle, konika (7); ant, a contraction of ande; kii (i).  
2. owo ne: the first ghost, after drinking his (ghostly) fill, passed the bottle to another ghost.  
4. ya'xkiyoxpa (oxpa).  
4–5. The ghost speaks about the secret thought of the living man.  
8. -di, for his part (?).  
9–10. ko ... xo, and ko ... xyo, “if, shall, provided (conditional).”  
11. kükikahi'ni (kahi); iv'titeya=iv'ti'yia or iv'teyea; ta-hi-ya (ta<tedi, “to die;” hi conveys a future idea; ya, “the”); so, itahiya, “the time for you to die;” a'ntkatiyana, “the time for me to die.”  
12. akikahi' ma'ntku, continuous form of akikaxtu, “they tell one another” (ka'hii).  
13. kanamini (ka, ni, negative signs; nami=nawipi, 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 nētkohi' ipde' xēhe'ye haⁿ ēti kè ha'nde haⁿ
Fox (sub.) road, dung caused it and he had done so when
ē-k wa'ta. Na'wi naⁿ'ni eyan'hin' don'hi. Ka'wa ki kè ku'sini'
it (ob.) every he came he looked. What ever had not stepped in it
kuⁿ akxi' haⁿ aⁿ'ya' -ti' -k i³hiⁿ' akxi' ne' kaⁿ aⁿ'ya' ya'ndi
when he got and man house (ob.) arrived angry stood when
in ske'yē kuⁿ kōkta' de oⁿ'xa. E'ke-oⁿ'xa- diⁿ' aⁿ'ya' -k
scared him when ran off went in the path. Because of this which oc-
kaⁿ iⁿ'siⁿ'hiⁿ'xti ētu' xa. E'ke oⁿ'xa toxka' ē ya'tcetu. E'ke oⁿ'xadi'
he is much say usually this past act
afraid of they usually. Therefore [from toxka that they name
he] is much they usually. This past act [toxka that they name
him]. Therefore [on account of this past act]
toxka-di nētkohi' -k ipde' ni'tu aⁿ'ya' di ki kè usi' dixy aⁿ' kinē'pi
fox (sub.) road (ob.) dungs they person sooner steps if he is glad
wa'adi tako' te taho' ande', xa, aⁿ'ya'adi ētu' xa.
very turning falling he is usually the people they usually
say it ally.

NOTES

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

2. Kawa kike, "whatsoever," followed by a negative, means "nothing at all" (Cegiha, edada'o cewano—ji or majr, or baji); kusini (usi)—akx < hakwidi.

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

5. toxka ē yatcetu, "They named the fox;" Toxka, "because he had run away (kokta or koxta) 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 looked at 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

A'ntatka' tcude'tu. Ana'tckeňahna' ha'ne-dahä', naha'ti tcu' kode'yë Child they found them boat put taking all abandoned.

kide'di. Eya' kide ha' na'wi-k xehe' na'ñkini aduti' hande', e ha' she went. There reached and day she was not sitting food was she and home

kiya' yeki akä-uña' de'di. Ekeka' yek-su' to'pa ne' ka' du'si again corn to go to gather she went. And then corn grain four there when took over the seat- again tered

ko'wohe de'yë. Ekeka' aye'k pi' ti'ko'hixti si'nd o' ma'ñiki. upward she sent. And then corn good exceedingly tall having reclined (?)

5 Ekeka' ti'-ya' he du'si ko'wohe de'yë. Ekeka' ti'-ya' pi' And then house the good ti'ko'hixti, ti' kide'xyi ne'di. Ekeka' tando' he du'si ko'wohe exceedingly house spotted it stood. And then her too she took upward younger brother

de'yë: ti'dupi' a'ya' pi' ti'ko'hixti ne'di. Ekeka', "Nkind-hë' she sent he alighted man good exceedingly he stood. And then "I too [him]
yandu'si ko'wohe deya'ñka-të', kiyedì tando' yanka'. Ekeka' 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'yë ka', ti'dupi ha' a'xti' pi' ti'ko'hixti. Ekeha' upward sent her the too took upward she sent. And then corn and good exceedingly. And then

ten'nik-ya' du'si ko'wohe de'yëtu: ti'dupi ha' teñik pi' ti'ko'hixti. dog the took upward they sent he alighted and dog good exceedingly.

Ekeha' toxpe' teçuna ne ka' da' ko'wohe de'yë. Ekeka' And then clothing decayed there (ob.) took upward sent it. And then toxpe' pixti' apšúkí' nañiki. Ekeka' A'ntckeňahna ku'x nañkë'di. clothing very sewing it [she] sat. And then Ancient of Crows was returning in the distance.

E'ke o'nidi' kúkíd-o'nixi-xti ka' ku'x nañki o'ñi ko', "Të'c'dike Therefore she had not returned when was returning (i.e. was when "Why then on the way)
kúkíd-o'nì', e ha'nde ha'nu, de ha' ani'-ya'ñhi ka' ek xe' has she not re- say- was and went and was the reached when there was turned 'ing (when) (when) ter

15 nañki A'ntckeňahna' na. Naha't tcoka' xwë'hë ha' a' ti'ke' na'x ka' sitting Ancient of Crows. Boat piece she sat in and so sat when broken out at the top

e'ya'ñhi ha', "Ka'k i-yon' e' ti'ke' inañkí ha'," kiyë' ka', she arrived and "What you do so you sit" said to when her
“I’m very sorry, my dear.”

“My house is Just not

ni’,” kiyε ka’, i’skε natε. I’eske’ wa’a’nde han’ aka’naki

said to when she was so (much), She was very was and came out of

ha’ yek-su’ da’ ha’ ni’ uceu’dε ha’ nahati’ naxti’k ani’ na’ta-

and corn grain took and water threw and boat kicked when water middle

20 yα de’ ka’ do’hi ha’tc kide’di. Eya’ kiri’di han’ ma’

the went when looked at it a while went home. There reached and ground

home (when)

dukε’ de’-hεd-hα’, tea’k dutca’ de’-hεd-hα’, ti’-ya’ a’puxi, 

swept that fin- when hands washed that fin- when house the felt

ished

do’hi. Ekeha’n, tea’k kude’ni na’nik, ka’wa pastu’ki na’x ka’,

looked at it. And then where she went sat what sewing sat when

Paxka’ i’si ye’hi ka’ paya’ da o’ni. Ekeka’n, “Aya’ toho’

Mole her close to when plowing was going And then

Log te’upa’ na’nik na’xxiya,” c’hexa. Ekeha’n, kiya’ apstu’ki na’x ka’

decayed I am not that’ stopped And then again sewing sat when

right there.

25 Mor’moxka’de’ e’ya’hi’n, yo’we’ adu’ han’de ka’n, “Axi’yehi na’nik

Humming-bird come there making a going was when “Blossom I am

na’xxiya,” kitε’tu ka’n natε yo’we’ de’x kupa’hani. E’yana kiri’di 

not that’ she hit when making a went disappeared. There reached

humming home

han’, “A’nisti na’! A’xti’ pl’ ti’ko’hixti na’nik na’” e’ ka’, 

and “Sure enough (it is) Woman good exceedingly sits

[male] said it when

indextu’. Ekeha’n, “O’nd-ah-i-di’ tei’kide’ e’ya’ kiri’di ka’n aki’n’

they sought And then “Bear skins lay them all there reach when walk

along home on it

kide’ e’ya’ kiri’di, teidike’ ha ni’,” e’tu ka’n, “Teiteca’pixti ni’!

going there reach how would ?’ they when “Too slippery .

(fem.)

30 Toho’ ni,” ed’i A’intekahoa’na. Ekeku’n, “Itani’ tei’kide’ e’ya’

Fall it’ said it Ancient of Crows. And then “Mortars lay them all there

along

ki’di xya’n akini’ kide’ e’ya’ kidi’ dixiy’n, teidike’ ha ni’,” e’tu

reach when walk on go there reach when how would ?’ they

home home

ka’n, “Ha’-a’n! e’xtih’n inah’i’tixti ni’. Inah’in’-k toho’-k a’dukta

when, “Oh no! how could it is too apt to

[feath] fail crush her

ni’.” Ekeka’n “A’ya’di tei’kide’ de’ e’ya’ kiri’di dixya’n, ekeka’n

And then “Men lay them all this there reach if and then

(fem.)

akini’ kide’ e’ya’ kidi’ dixiy’n, teidike’ ha ni’,” e’tu ka’n, A’tckana’n

walk on go there reach if how would it?” they when Ancient of

home home

35 de’ kake’ni. A’nhi’ na’nik de’-hed-ha’n a’xti’ topi’-ya’ kiti’

this said noth-

ing. Was crying that fin- when woman young the
did not wish to give her

han’ a’vhi’ na’nik de’-hed-ha’n ita’mino’yε. Ita’mino’yε de’-hed-ha’n

and was crying that fin- when she dressed she dressed that fin- when

[time]

han’ e’ke ha’tea kuduta’n’-daha’. “Aya’yiki’ ma’nik ko, sa’ha’xti’yε

when so after some she sent them off. “Your kindred he if very hard

[there]
The document contains text in a language that appears to be a mix of English and a indigenous language. The text is not easily readable without knowledge of the language. The text seems to be a narrative or descriptive passage, possibly about a story or historical event.

**Contextual Notes:**
- The text is fragmented and contains phrases that suggest a narrative or descriptive passage, possibly about a story or historical event.
- The text uses both English and an indigenous language, making it challenging to translate accurately without a fluent speaker of the indigenous language.
- The text contains references to people, places, and actions, but the specific details are not clear due to the language barrier.

**Additional Observations:**
- The text appears to be a historically significant passage, possibly from a cultural or ethnological perspective.
- The use of both languages suggests a blending of cultures or an attempt to record a story in a way that is understandable to both groups.

**Translation Attempt:**

- **40**
  - **Bureau of American Ethnology**
  - **Step ye on** she said to them. And then they went. Their mother's the went on. Their went.

- **45**
  - Ekeka then a'si sanixti yoo a'de. Ino ni ya ndi ya hi ye hiya tox
  - **when** they very hard they Her elder the (sub.) bed close to was
  - **when** they walked. And their walking took

- **50**
  - Ekeka teuma na taniya kiya xe na niki. Ekeha kiya teuma mana,
  - again a second ahead of again was sitting. And then again a second time

- **55**
  - Ekeka odi akani nix ne ka a su oshi k taniya de kiye. Ekeka was going along came out of it when bamboo brier again sent for when her

**Notes:**
- The text is a complex mix of languages and requires a linguistic expert to provide a more accurate translation.
- The document appears to be historical or ethnological in nature, possibly relating to a cultural or historical event.
60 niki'. Ekeka' wahë'xti. Ekeka'', "E'de h'o'da n de xki'di ka n' not And then it screamed exceedingly. And then "That far (?) now I have when come back kuya'nye'ho'ni na'uki ha'ntca ha'," č ha n' kite'di. Ekeka'' you do not know s?" said and she hit it. And then tuka'niya' du'si ha'n' a'ni ye'hi da' o'ni', ya'ño da' o'ni'. its mother's took it and water edge was going singing was going. Ekeka'' ēxtixti' ya'ńku' a'ni t'wë nańke'di. Eke' na'ńke o'ni'. And then very far when water making was sitting a slap- in the dipp- sound, ing there. E'ya' k'i'di. Ekeka'' a'ntatka'ya' n' kudi. Ekeka'' psi'yë a'nde de' There she came And then child the he gave to her. And then suckling she was that it, came back [to land].

65 bé'tu ka'n' du'si kide'di. E'ya' k'i'di ka n' a'ntatka' a'diya' n' dusí' they when he took home. They reached when child the father took it home yeho' ha'n, "Psi' xyu'hu hi'usa' n", "Tohu'di wího'háńko' xku'n' knew it and "Sucking smells bad [how possi- ble?]!" ŋa'nt ka'ntca na' n' e' hande' kike', "Tca'k a'nde ko ya'ńkútiki-ta'," I have because "say" he was though "Where she is the tell me (male to male)," been (male ing, [ver])

hö'di. E ha'nt ka'n, "A'xźti' a'nde ko' kú' te ni'ki' e' ni'n' kú' said "A white when, "Woman that the to be wishes not said" that, Ing it
c hë ka'n, "O'xźte ta'xźti ha'n' i'xyo'xti awa'hi du'ti ha'n' wa'x ada he when "Making a very and making haste cook it eat and hunt- ing go 70 hi'," č'tu ka'n' awahi' ne' ka'n' uxta'x ka'n' awo' ne'ya'n' uxta'k. let," they when cooking stood when [he] when that other one he pushed her. E'ći'kë yuke' ha'n' uxta'k' pe ti de'ye da'xźni' yé'tu. Ekeha'\" sodding they so pushed her fire sending they burnt her. And then her [into it] ě ka'n, "E'ći'kë yuke' ha'n' uxta'k' pe ti de'ye da'xźni' yé'tu. Ekeha'\" sodding they so pushed her fire sending they burnt her. And then her [into it] inda'hi a'de a'ntatka' o'ni'ya'n. E'ya' n'hi' na'n'tekë ha'n' aya' n' to seek they child his mother. There arrived nearly and tree tūpān' tūkpe nō' ka'n' a'nti'ya'n' tando'ya'n' ani' ye'hiya n' in'hi n' decayed changed stood when woman the her the water edge the reached brother ha'n' yaon' ne' ka'n' e'ya' k'i'di a'ntatka'ya'n'. Ekeka' a'ntatka'ya'n' and singing stood when there reached again woman the. And then child the 75 ku' ha'n anahin' kido'hi nē ha'n' tca ki'-k' adudu'ye de' - hëd - ha'n' gave and hair looking at stand and hand (ob.) wrapped that fin- when round ished and round tca ki'k' i'ńkiyo'ho'n. Ekeka' eya'hi'n' du'si yńka'di ya'ndi. hand (ob.) he called to him. And then arrived took her husband the (sub.) with it.

Ekeha'n' ka'dedi. E'ya' n' k'i'x ka'n' apēhë' a'nde ha'n' tando'ya'n' And then they took There reached when pounding she was and her the younger brother a'nti' ha'n, "Ku' n'-ox ti' - ya'n' dē' ha'n' atca'n' utec'wë ku' té," she asked him And "Grandfather house the go and sieve borrow it be coming back " (fe- male to male)
kiyê' kaⁿ de ko'x-ni. "Ay'i'ndi dë'd-ki," kiyê' kaⁿ de oⁿi'ni' said to when to go he was un-willing. "You go yourself" said to when having de-parted.
80 eyaⁿ'hiⁿ ha'ⁿ ka'wa a'hi ne'-kaⁿ doⁿhi. Iⁿsu' ketco'na a'hi-kaⁿ she arrived and what skin stood (ob.) she saw it. Ancient One with skin (ob.) there nati'x kane' -kaⁿ daxũ'ni na'ntekê na'x kaⁿ ha'ne du'si dukxê'. stretched had been (ob.) burnt nearly sat when found it took it skinned her. Ėtikoⁿ' kane' kaⁿ do'hí ha'n-tea, "E'wa ne' ko ka'wa a'hi," Had done had been when she saw a while "Yonder stand the what skin" e ha'ⁿt kaⁿ, "Ta'ṭa'hi da'nde," kiyê' kaⁿ, "Ėtikoⁿ' na'khi'i," she was when "Panther skin it is" said to do her "It is so I do not think" ē kaⁿ, "Ka'xo', ka'wa a'hi," "Tûmo'teck a'hi da'nde xyâⁿ," said when, "Grandfather what skin." "Wildcat skin it is" 85 kiyê' kaⁿ, "Ėtikoⁿ' na'khi'i," ē haⁿ, "Ka'wa a'hi ko' ya'ünkât'ki' he said when, "It is so I do not said and "What skin the you tell me to her ko ta' manipulate teiⁿ'eti nyi'ku hi ni'" kiyê' kaⁿ, "Ta'nk awo' a'hi if deer brisket very fat I give to will" she said when "Sister other skin da'nde xyâⁿ," kiyê' kaⁿ "Ėtikoⁿ' ha ni' ñkedí' nixki'," e' it was he said when "So it is (fem.)" to him ha'teca' ta'hiⁿ'x kide'. Eyaⁿ' kî'di haⁿ tama'nkü-yâⁿ daⁿ' ta'hiⁿ' and subsequent running went There reached and deer brisket the took running de e'yaⁿ a'hi. Kîtcu' haⁿ ta'hiⁿ'x kide'. E'yaⁿ kî'di haⁿ went there she took she put it and running went There reached and home de e'yaⁿ a'hi. Kîtcu' haⁿ ta'hiⁿ'x kide'. E'yaⁿ kî'di haⁿ went there she took she put it and running went There reached and home 90 siⁿ' to' ta'yaⁿ du'si ha'n ta'nhiⁿ de' a'ni' ya' kide' taho' haⁿ boy her took and running went water the went fell and back "Taoⁿ" ekê' dixyaⁿ'. Eke' dixyîⁿ' siⁿ' to' ta'yaⁿ kosa'yi te' cry of the she when "Squealer become so became "squealer "squealer" kaⁿ the. E'kê' na'khi'i ē'kê' xya', Taha'ñkôna'di ē'kê' oⁿ'ni. white changed into. That is why it is so now (7) The "squealer" is so.

NOTES

This text is all of the myth that Betsy could remember; but there was more of it.
1. Aⁿteχaⁿ'na, "the Ancient of Crows," a female; te'nv never refers to a single object, hence it is unnecessary to add -da'h'a; ko'dey coh'dedî, "to take them all home" (-da'h'a 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 o' mañ'ê, "it was tasseling."
18. iⁿskê natî. Natî usually precedes the qualified word.
25-26. The speaker was the Pretty Woman, who had recently been a child. The people of the other village trusted the Hummingbird; hence they sent him to learn about the Pretty Woman. Because
of this first visit of the Humming-bird, the Indians now, when they see a humming-bird, say, "A stranger is coming," for the humming-bird can be depended on at all times.

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

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

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

35. \( A^n + hi^n \), pronounced \( A^n + hi^n \).

37. \( ki + daka + te + k\), archaic for \( ki + dudk + it + ek\).

38. \( k\ddot{a} + du + ta^n - d\dot{a} + ha \) (\( du + ta^n \)). The Ancient of Crows sent off the Pretty Woman and her brother, hence -\( d\dot{a} + ha \) is added.

40. \( in + o^m + ni \) yandi, not the real elder sister of the Pretty Woman.

42. The Pretty Woman married the chief of the village to which she and her brother had come; \( y\ddot{i} + ka + d + itu \), from \( y\ddot{i} + ka \), to give a female in marriage; in this instance the \( d\dot{i} \) is not dropped before \( tu \). It might be written -\( ti \) instead of -\( di \).

45. \( I^n + su + k\ddot{e} + to + o^m + na \), from \( i^n + su + di \), "teeth;" \( k\ddot{e} + ti \), "crooked" (\( k\ddot{e} + ti \), "bent like a fishhook"); \( o^m + ni \), "to use or have;" and -\( na \), a termination for names of archaic or mythical personages.

47. \( ap\ddot{a} + di \) (\( po \)).

48. \( xe \) refers to Crooked Teeth.

50, etc. \( na^n + xi + ya \); and 51, \( id + di + hi + ya \). The "\( ya \)" in these instances may be a contraction of \( yama^n \), "no, nothing," with which compare \( iyama^n \), \( ki + yama^n \), \( ko + yama^n \), "to have none."

56. \( hi^n + ah + i \), she [Crooked Teeth] made the skin of Pretty Woman grow on herself.

58. \( pis + t\ddot{e} + xi + ti \); and 59, \( psi + ye \), \( psi \): the first is from \( psi = psi \).

63. \( na + k\ddot{e} + di \), i. e., the Pretty Woman, who was still alive.

67. \( Tc + ak + an + de \), etc. Said by the chief, the husband of Pretty Woman, who suspected that Crooked Teeth had removed his wife.

68. \( A^n + xi + de \), etc. The reply of the wife's brother.

69. \( Oxt + e \), etc. Said by the husband; \( aw + a + hi \) refers to Crooked Teeth.

78. \( Ka^n + xo \). This old man was not the real grandfather.

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

TRANSLATION

Once upon a time a man and his wife abandoned their two children, a daughter and a son. These children were found by the Ancient of Crows, who put them in her boat and carried them home. She did
not remain at home, for she said that she must seek food, so she departed for the purpose of going over the cornfields again to gather the scattered corn.

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

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

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

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

The Ancient of Crows and Pretty Woman continued their sewing. In a little while the Humming-bird approached, making a humming noise and going around Pretty Woman, who exclaimed, "I am not a blossom that you should fly around me!" As she spoke she hit at the Humming-bird, who flew away making a great humming, and soon was out of sight. When he reached home he said to the people, "It is
really so. There is a very beautiful woman there.” So the people went to seek her, as they wished to take her to their own village.

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

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

In the course of time, the people went on the hunt. The Pretty Woman took her child and was about to accompany the people, but she had forgotten the shoes of the little one, so she left it and turned back to get them. When she reached the deserted village site, she found the shoes, and started off again, hoping to overtake her family. But on the way she encountered a bad woman, called “Crooked Teeth,” who was a kind of witch. This bad woman called to her, “Come this way and eat mush with me.” So Pretty Woman went thither, dipped her hand into the kettle, took out some mush, which she wrapped up and carried with her as she resumed her journey. But Crooked Teeth got in advance of her and again took a seat, awaiting her arrival. Again did Crooked Teeth say to Pretty Woman, “Come this way and eat mush with me.” But Pretty Woman replied, “I am not the one who wishes to eat mush. I am to eat a very fat deer brisket, and
it is for that purpose that I am journeying." "No," said Crooked Teeth, "you are not the one to eat that, but I myself am the person." So she by her magic power made a large brier patch and placed it in front of Pretty Woman. The latter spent some time in getting through the large brier patch, but at length she emerged from it and was walking along, when Crooked Teeth interposed another obstacle, a number of bamboo briers [vines], which she placed in advance of Pretty Woman. The latter spent some time in passing these bamboo briers, but at last she got clear of them and was walking along, when Crooked Teeth made a very muddy place in front of Pretty Woman. The latter had nearly passed all of this, when she got deep in the mire and could not escape from Crooked Teeth, who went to her and killed her.

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

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

Then the chief went with his brother-in-law in search of Pretty Woman. When they had nearly reached the place, the chief changed himself into a decayed tree, and the woman's brother went to the edge of the water and sang, causing the woman to come ashore. He
handed the child to her, and looking for a few moments at her hair, he wrapped it round and round one hand, while he waved the other hand to the chief. When the chief reached there, he took hold of his wife, and then the men took the woman home.

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

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

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

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

27. THE INDIAN AND THE DEER PEOPLE

A’n’ya’ wúuki’xti wax ni’ ha’nde ha’n sika-k’ aто’pixti ha’nè, da’n’x Person worthless hunt- walk- was and deer-skin very fresh found, took it up

kídè’ ne’di. Ekeha’n’ eya’n’x kí’di ya’n’xa ko, “Ñko’ ha’n ñko’dì ñka going moved. And then there reached almost when, “I shot and I shot it I say home (½) at it

ni’,” yíhi’ níx ne’ ka’ Ita’ kidíxi’yètu’, a’n’xti ha’n’ kidíxi’yètu’. will,” he going moved when Deer they caught up woman they caught up with him, thought (½)

Ekeha’n’ a’hui-ya’n’ kite’ yúkè’dì, i’n’xtuta’tu ha’n’, “Ya’n’ku’-dáha-tó’,” And then skin the did not they were, it was theirs and, “Give it [back] to us’ (females to male)

5 e’ yuke’ ka’n, “E’ke ko’, nyiku’-dáha’ ko’, ya’n’yiñkaxtu’ hi hi’dá’n,” say- they when, “So it, I give it back to if, you (pl.) marry will ?” you (pl.) me

e’ ka’n, “I’n’da’!” hetu’ ka’n, ku’-dáha’. Ekeha’n’ akwuwi’x ka’dè, said when “Well!” they said when, he gave it to And then taking him they went home, he

“A’n’ya’xi-ya’n’ na’xè ka’tca’,” he’ ha’n’tca’ a’dè o’nìdèi. Ama’n’ tupe’ “Chief the hear it must first saying and after they departed for Ground hole in

[and then—],” that that that reason.
ne' ka'n in'x ka'n xa'pid aduksê' ne' ka'n ma'nta de'yê wâhe' stood (ob.) reached when box covering it stood (ob.) out of the way of
a'dê. E'ya'n i'x ka'n aho'n'-yê, a'ya' xi-ya'n' a'hi-ya'n' ku'di. Ekeka'n'
they went. There reached when caused a chief the skin he gave to
frequently. They went, skinned to be [put] on him.
10 ya'n-ki-ya'n akwe' dê, "Ama'n' tupê't ka'n aka'ni ko', ya'ǹki-ya'n'
female the taking him went, "Ground this hole (ob.) she gets out when, female the
pitcê'di ko ayind-hê' pitca hi'," kiyê'di xye'ni, pitcê'ni ha'nde ka'n
leaps when you too leap will," said to him "but, leaping not was when
awo'd akya'n'hi. A'de on' ni ha'nde ka'n a'ya'di o'tu.
another took her from him. They had gone walking he was when persons they
shot at him.
O'tu ya'n-xa kiya' ki'de on' e'ya'n' ki'di. Ekeka'n' a'hi-ya'n'
They almost again had he gone there again. And then skin the
kiyo'wo ku' ha'n' "Aksâp-ta! kiya' de'," o'tu ka'n' de'
another gave to him and "Look sharp! again she they went,
15 kîkê' ìnkowawa' ksi'hi ha'nde ka'n' o'tu kôtca'na. Eke' kîkê'
though he himself not thinking was when they again shot at
kîtê'ni, kôtca'na ki'de'di. Eya'n' ki'di ka'n', kôtca'na a'hi-ya'n'
his he did not again when he went, again skin the
de, kôtca'n on' ku' ha'n' kôtca'na de'. Kôtca'na ìnkowawa' ksi'hi ha'nde ka'n
gave when again went. Again he himself not thinking was when
to him kôtca'na o'tu. Ekeka'n' kiya' ki'de. E'ya'n' ki'di' xye'ni ka'n'
again they shot at him. And then again went back. Again went
a'ya'n'-'xi ya'n'di, "Kiya' idê' ite' tîko'he na'n'ni xyo'," kiyê' ha'n'
chief the (sub.), "Again you you sure must in that said to and
go die enough case," him
20 Ta xi'di-k ku' kîdus'ì ha'n' kîdê'di, tca'k hu on'ni ko' eya'n'
Deer mystery gave to look and went home where coming he had been the three
(oh.) him [chief]
i'kô'di. Eya'n' ki'di ha'n' ta'-o wa'ardi tê'dî'kî-xi' kiwa'vata' yuke'
he went. There reached and killed very how he could (ob.?) watch they
died, and they found mystery the (ob.) They shot at for him
ha'n' kîha'n'ê ta-xî' ya'n'-ka'n' kîyo'tu. Ekeka'n' eya'n'hi'n' du'sì ha'n'
and they found mystery the (ob.) They shot at for him
and there tca'k hu on'ni ko' eya'n' kiya' de'dí. De on'nidi' eya'n'hi'n' ka'n'
whence he had come there again he went. Going he was he reached
where "Ki'di on'ni na'," è'di a'ya'n'-'xi ya'n'di. Ekeha'n' ta'-pa'k. kiya'
"She came long." chief the (ob.) and then deer head (ob.) again
home ago (male)
25 o'n' de'-hêd' ha'n' ku' kîdus'ì ha'n' kiya' kîde'di. Eya'n' ki'di ha'n'
made that finished when gave took it from and again went home. There reached and
home e'ya'n'-'k o'n' ta'-o ha'nde on'nì. E'ke on'nì hetu' xa. E'ke ka'n'
that (ob.) using killing was in the past. So in the they usually. That is why
ta'-pa'k o'n' ta'-o yuke' o'xa' a'ya' sahi-di' tsà'manâ' ya'ka' etu'
deer head using killing they usually, In Indians (sub.) a long time they
(oh.) deer were the past again say
xa'. Eke' edî' ta tê' topa' ya'n'-'xa' te' tîko'hê' etu xa'.
usually. That is why deer dies four [times] when dies sure enough they usually.
say
IcaM, context, These Tddi. DOESEY-s before overtook context when" atukse' may cedent notify [modern] -tu, Deer subject the the -di, Deer {nominative} xapid, ahd^ye. Aksup-ta {aksupi), yanka, Deer. The yanka, wahe; final d is perhaps a contraction of -di, the sign of the subject or nominative. (See xapid, 8.)

14. Aksūp-ta (aksūpi), "to be on the alert, look sharp." Compare the Çegiha sabę'; imperative, sabę'-gę!

20. Ta widi, a magic deer.

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

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

27. yańka, 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.
Tuhe' tukan'i yandi' Tuhe' ti'tka de'yë, axi'i'kiiye ha'nde ka'.

Thunder his mother's the (sub.) Thunder into the sent him treating him was when

being brother house

axi'i'kiiye ha' tiixyi' ke de'di. Ekeka'' yik'ko' a'nde i'ka'hi' treating him and medicine to dig went. And then e' his wife was to dip up water

dë' ne' ha' na'suk-k ha'ne ha' "Nasuki' yande' ya'nxito'yotu-te'", i' was going and squirrel (ob.) found and "Squirrel that shoot at it for me" (female to males)

e' ha'nde ka', "To'dikë de' nk'o' hi ni'ki na;" e' hande' say- ing she was when this I shoot can not (masc.) saying was

5 kikë', "Itcitech' atu'we' ha'nde ni;" e' ha'nde ka', "To'dikë though "Brush (under- lodged in it it is" saying was when "How

nik'o' de' nk'o' hi ni'ki na;" e' ha'nde ka', ta'nik'i yandi' I do this I shoot can not (fem.) it

ańksak'wi'k ak'dük'sasa'yë kük' ka'ni' kük'dük'sa'yë o'k taho' ka'

arrow (ob.) pushing it through gave it when through a crack he shot it, it fell when

ta'ńkiya' eya'hîn', tcaoxe' kida de', pa'naxtik'i'kiiye yih'i xe'ni

his sister arrived there claws picked up went she got all from it she but thought

ka'na tca'oxë i'nik sti' ne' ka'na a'ksix kâne' ka'na e'ya'n when claw very small very stood (ob. or she forgot the past (ob. or that

when) when)

10 kî'du'si ha'na i'n'xkî'du'sasa de' e'da'n ha'na' ha'i'txa'xasti' ha'

took from and scratched herself often this finished and (when) very bloody and

pe'taxtik yihiya' toho' ha' ihe' ma'nik' Ma'x kî'di yiñk'â'di.

fire-place close to she lay and grunting the recl. [As she was] he came ob. reclining home her husband.

Ekeka'', "Itú'ksiki' axti'ka'dâha' yande' dixya'na a'nak'i' And then "Your sister's son you putting them in the you were when (=but) he got out

yandu'sasa' te'chëd-ka' ë'tikë' ma'nik' ni', ë'di. Ekeka'', scratched me in that fin when (ob. or) I recline (fem.) she said. And then

"Yaka'naki yande' xa di' inke' niñk'i aka'naki a'nde-ha'nteka'ta'?, "You got out you are in the past so because to get out be continue" (male to male 1st time)

15 ki'yë ha'na', "A'ñksik da' ku' hi'," ki'yë ka' de'di. Ekeha'' said to and "Arrow gather come in order said to when went. And then

a'ñksik da' kî'di. Ekeka'', "Ë'tikë' niki'" ki'yë ka', "A'ñksik arrow gathered home. And then "Such not," said to when "arrow

kûdëxyi'," kiya' ki'yë ka', kiya' de'di. Pi'yë o'a' ha' de'di spotted" again said to when again went. Food made and went

xe'he'yë ha' na' ni ha'nde. A'ñksik in'dahi ni ha'nde ka', put it down and walking was. Arrow seeking walking was when

Te'tkana'di in'yë-ya'n ha'ñë du'ti na'nik' Ekeka'' e'ya' kî'di. Ancient of Rabbits food the found eating the sitting And then there came one.

20 "Kî'wak iyov' ini' ya'nde wo'." kiye' ka', "Tuka'nidi' a'ñksik "What you do you you are (?)" said to when "My mother's arrow

kûdëxyi' e' ka' ë'tikë' un'i' ñka'ende na', ha' ka', Te'tkana'di', spotted said when (fem.) so I walk I am (masc.) that asked when Ancient of Rabbits

"To'hu süp'ka' pûpë' topo'yë ku-ta'," kiye' ka', pûpë'. E'ya' "Black rattan vine cut through in four be returning" said to when he cut it There

often pieces [with]—(male him to male 1st time),
ki’di ka' xa’nina’ndiyete ka’ de’ ka’ ndes-xidi’ di’ akitkino’xwe come when he [Rabbit] rolled when went when rattlesnakes ran after one back
ka’ anks-k kudo’xvi yihix’ti ka’ püpu’ de’ dukutck’e topar’yeh ha’n when arrow (ob.) spotted many when he cut there tied four pieces and often

25 ki’x kide’di. Eya’n’ ka’di ka’an’ks ov’ na’n’ki ha’n, ma hi’n, kiya’ kiye’ [Tuhe] went There reached when arrow mak- was sit- and ting feathers again said to him
ka’ ma i’dah’ ha’nde o’de’. Ma’-ya’n’ ha’n’e hi’n kida’ when turkey to seek was in the past (?) Turkey the found feather gathered for [uncle]

te’- hêd- ha’n’ e’ya’n’ kikikih’n’ dixyana’n’, “Étike’ niki’. Ma’ that finished when they took home to him when, “Such not. Turkey sa’n’ hi’n’,” kiya’ kiye’ ka’n, këtca’na kiya’ dë. Ma’ sa’n’ in’dahi white feather,” again said to him when a second time again went. Turkey white seeking ande’ dixyana’n’ ay’ yehon’ da o’n’ dixyana’n’ A’ya’n’ i’n’titca’n’- di was when edge of lake was going when man old man (sub.) along

30 a’sûna’ kaank’n na’n’ki. Èkeha’n’ tceńk’ta’ yandi a’sûna’ duck trapping he sat. And then dog his (sub.) duck
dukta’x ka’an’ ani’ na’ta- ya a’de ta’a’t ka’n, “He-he+ha’<! off scared them when water middle the they went they sat when “Oh!
ka’wa- di’n’ étku hu’o ha’n’ a’sûna’ ya’n’kidakutka’x ka’n, “é’ ha’n’ who (sub.) here is coming and took home to him when, “If you scared for me ?” said and

“Te’-hînyi i’n’o’n’dë-k don’ta’,” é’ ka’n de o’n’i’di’. Atcka’yë ka’n, “I kill you I throw you when See it!” said when he was going He [Tuhe] got when close
away (male to male (1st time)

“Ka’k iyo’ in’ ya’nde wo’,” kiye’ ka’n, “Tuka’ni-di’ ma’ sa’n’ “What you do you are ?” said to him when, “My mother’s (sub.) turkey white brother
ka’n’ “I am” said when, “There I get home I eat

35 hi’n’ é’ ka’n, èti’kë ñka’nde na’,” é’ ka’n, “E’ya’n’ xti’di’ ñka’dud feather said when so” I am (masc.)
e’d ka’n Aya’n’-toho’ xa’ninando’- ya’n’ ñkik’ xa’n’ nyin’k’ñeko’ te’-finish when Log-their- roll the I reach there when I whip you that
hëdë’ ko, ma sa’n’ yate’ yuka’ xo,” kiye’ ha’n’ a’ku’we de’di. finished when turkey white all about they be will (pro. said to and taking him went.
Èya’hî’n’ asu’ to’hî-k püpu’ topa’yë dûk’o de o’di’. Sa’dîn’ya’n’ reached bamboo brier (ob.) cut it. Four pieces was going him along
ki’n’hi’n’ ha’n’ kiyo’wo ato’pî- k o’n’ kiya’ dûk’o de o’di’. Sa’dîh’ya’n’ he reached and another new (ob.) using again whipping was going other side along.

40 ki’di èti’kodi’ topar’yë ha’n’ in’kix kide’ ka’n xë’ nañki’ ayî’txaxti he he did that four and he left him went when sitting the st. one very bloody and home
ha’n’ tce’ñki ya’n’ amak’i ade’ wahë’ ka’n’ sàde’ nax ka’n’ and dog the trailing they went yelping when whistling he sat when

tce’ñki ya’n’ kinn’hia’n’ ha’n’ a’ka’te’ te’-hëdë’n’ a’-i- ya’n’ tca’k’i’yëtu dog there reached and licked him finished that blood the they took it all

(off [clean] for
he’s’

33

ha’n’tca’ kode’yë-dahë’ de’di di’n’ A’ya’n’ i’n’titca’n’ ti- ya’n’ i’hî’n’ after some he took them all man old man house the he

reach

ka’n’ tce’ñki e’ya’n’ ade’ ya’n’ i’n’titca’n’ k’ du’i te’vëtu. Èkeha’n’ hen dog there they went old man (ob.) seized they killed him. And then

[“without stopping”]
A'ya' 

Person old to one they seized when "I" and the "see", say, "me, "I Fed him them (female) ing

ha'nde ki'ke', te'yętu ka'' ku'hiya' a'di han a'siina' a'tcu she was although they killed her when upward he climbed and duck dried

ayihi'xti ka' pa'wehi i'de ka' du'i tcu'ńki ya' kode'ye duti they was a great many (ob.) he knocked [they] fell when ate dog the he collected eating them

ha'nde o'di'. E'da' han' kid'e ne' ka' ta'ńki ya'ndi te o'ni yihi' he was in the past, (?) He finished and going stood when his sister the (sub.) dead she was thought

ha'n utoho'ye' huń nę'. E'keka'' ma sa'ncu'ńki no'xęto ka' ta'ńki- and following his she was and then turkey white dog they chased when his sister trail coming

50 ya' huń ne' yuwa'ya' ka'n niye' de' ka' ta'ńki- ya' the was coming toward her (ob.) flying went when his sister the leaped up with arms above her head

du'is toho' ka'n eya'ni' ya' tuka'ni' ya'kant, "I'kta' ka'" kiya' kiye' ka' a'nde o'di'. Kiya' ta'o' his mother's the (ob.), "Deer sinew," again said to when he was going Again shot his brother (ob.) him about, and.

ha'n ika' ya' kida' te'-hęda'n e'ya' kikiki'ın' diyaxa"', "Éti'ke' niki'. Íta' and sinew the picked that finished when he carried when, "Such not. Deer (collected) (ob.) home to him

sa' ikant, "kiya' kiye' ka' ita' sa' i'da'ni ni ha'nde ka'n' Íta' sa' ya' white sinew," again said to when dear white seeking walk- ing he was when Dear white the him

55 ha'ne' ha', "Ka'k iyó'n' ini' ya'nde wo'", kiye' ka', "Tuka'ndí' itu' found and, "What you picked that fin- when them (ob.) he carried when home to him

tuka'ni'- ya'kant, "I'kta' ka"", kiya' kiye' ka' a'nde o'di'. Kiya' ta'o' his mother's the (ob.), "Deer sinew," again said to when he was going Again shot his brother (ob.) him about, and.

ha'n ika' ya' kida' te'-hęda'n e'ya' kikiki'ın' diyaxa"", "Éti'ke' niki'. Íta' and sinew the picked that finished when he carried when, "Such not. Deer (collected) (ob.) home to him

sa' ikant, "kiya' kiye' ka' ita' sa' i'da'ni ni ha'nde ka'n' Íta' sa' ya' white sinew," again said to when dear white seeking walk- ing he was when Dear white the him

E'keka'' a'sa'nan'kudik-k duka' ya'xkuno'nda-ta', "kiye' ka' eko'ni. And then mulberry tree (ob.) peel off put it in for me" (male to said to when him did so.

E'keka'', "Nati' ita' ni' iki'yüh' in' etikiyov' ka' kayan' and him of time). him

And then "Just you die that they wish because "they said " when you are for you you are now. Ku'-íte'ne' he'eyan yaki'di ido'hi hi na'", kiye' ka' (masc). 

Yak you do not die to the same place you reach they see you shall said to him when

60 k'i'de o'n'ídi'. E'yán k'i'di ka' yá 'n', "Kú'deská yi'ni' i'da'hi ku'ta' . He was going home. There he reached when, "Bird young to seek it he becoming back (male to male, 1st time).

A'na'ta'ka' inixiyi' hi na', "kiye' ka' de'di'. Eya'n'hi' ka' Kú'deská Child to play shall said to when went. Reached there when Bird

A'na'ta'ka' inixiyi' hi na', "kiye' ka' de'di'. Eya'n'hi' ka' Kú'deská Child to play shall said to when went. Reached there when Bird

yi'ńki dusí' ya'n'xa ha'nde ka' xo'hi ya'ndi k'i'di han adudu' die. young took it almost he was when old one this (sub.) reached and was flying round and round.

E'keka'' a'nde ha', "Ka'k iyó'n' ini' ya'nde ha'," kiye' ka' a'nde ha', "What you do you walk you are ?", said to when, him "Tuka'ni din' kú'deská yińki' a'ntakta' i'nixiyi hi', é' ka' n'éti'ke' "My mother's the (sub.) bird young child play must, said as so with it

E'keka'' a'nde ha', "Ka'k iyó'n' ini' ya'nde ha'," kiye' ka' a'nde ha', "What you do you walk you are ?", said to when, him "Tuka'ni din' kú'deská yińki' a'ntakta' i'nixiyi hi', é' ka' n'éti'ke' "My mother's the (sub.) bird young child play must, said as so with it

65 nā'ka'nde na', é' ka', "E'ke'ko, nińdi din' tāńkí tā'nya xki'di I am said when, "Well! I (sub.) first village I come back from
ndon'x ka'ntc'a', 'ë' ha' ko'x ti-p'ka' ka' na' ha'ntc'a de'di. Ekeha' said and poke-berries (ob.) took a and subse-
lot in quently her claws.

eya'hin' ha' udu'nahon' ha' ko'x-ti'p'ka' duteiteki' ka' reached and up above [flying] and poke-berries squeezed when
there (ob.) [the house] around ako'hi-k i'de a'nde ka', "Tedi', 'kiye', 'kin'pi wa'. Tci'dike'xti
yard (ob.) fall-
ing was, "He is dead" said to, "glad very." Just so
yu'kë' ka' ta'nkiya' ko a'hi' a'nde ka' do'n'hi ha' kidedi'
they were when his sister the (sub.) crying was when [she] saw and went home
her
70 Pasa'di' . Eya' k'idi' ha'n, "A'ntatak' tca'naska ha', 'ë' ka', Eagle the
There reached and, "Child how large ?," said when,
"Xhec'he na', 'ë' ka', "Eke' ko, a'ka ande'dedi' aduté xan' ni,' 'ë'
"Sits alone (masc.), "said when, "Well youngest this one (sub.) hungry always ." said
ha', ku' ha', "Eya' yak'i'ki di ko xë' na'ñki ko, 'ku'desk yiñki', ayè'x and
give it and "There you get (fut.) sit the st. one if 'Bird young you said to
home when ting
yayuke' ya' te' a'nde na', 'ë' ha' asahiya-të', kiye' ha', nat' you are the this is it .", say it and pitch it on him said to and just
(masc.)
ita' ni' iki'yibi' din' 'etikiyo'yu'këdi' ni ka' ku'-ite'ni.
you that they wish be they do they to they are because you do not
die for you cause you
75 Eya' yak'i'ki ka' ido'x'tu' hi ni'," kiye' ka' kidedi'. Eya' There
you get when they shall (fem.) said when he went There
home you
k'idi' ha'n, "Ku'desk yiñki' ayè'x yayuke' ya' te' a'nde na'," he got and
"Bird small you you the this it is ," said were
ha' asahiya' ka' du'si de' ka' aki'kino'xè' a'de'. Ku'hi
said and he pitched when [bird] went when they chased it they went.
Up
de'di aho'-ya' pa' i'de' de'di. Eke o'n'idi' aya'p pa sau'
went bone the alone falling went. Therefore
a'ntatak'-k oyihixtitu xa', dutute'di, etu xa'.
children (ob.) they went always they wish to eat them they say
And then his mother's brother
80 Ekeka' tuka'ni yandi' a'ñksi o'n' te'-hèd-ha'n' naha'ti ucèhe'ye
water large on the other side
nak'k' i'sa'ñksi' yon' ha'hi ha' na'o'de'ye'. "Na'o'de'ye' da-ta'," took him and
set the grass "To set the grass
kiye' ha'n' int-koi' a'k'iya ade'ye a'nt ka' na'o'de'ye' da o'ni
said to and (sub.) behind burning it was when setting the he was
him grass afire going
xe'ni na'o'de'ye' su'p ka', "Kide' yeke' na", yibi' ta'shin'x' but grass set afire black when, "Gone home must have ." he he ran and
kide'. Eya' k'idi' ka' a'ni nata'-ya' a'nt ka' añksa'p'ixti ika'
went. There reached when water middle the he was when bow
985 du'wè i'k'i'natè' e, uka'ñki du'x'ta' na' hu'. A'ni ye'hi-ka' i'hi' dixya'
untied threw it it caught pulling it it was Water edge of (ob.) it came to when
on it to coming.
aks'ki k'iya' de. Pükxyi' o'n' te'-hè'da' ha'n' k'iye' i'k'i'natè' k'iya' he cut it again went. Loop made that finished and again threw it again
uka'ñki, k'iya' du'x'ta' na' hu'. A'ni ye'hi-ka' i'hi' dixya' uksa'k'i
it lodged or again pulling it it was Water edge of (ob.) it came to when he cut it
caught on when coming.
kiya' de. Pükxyi' on tehe'da' ha'n' kiya' i'pikan'ateè kiya' uku'ni, again went. Loop made finished that again pulling it it was Water edge of (ob.) it came to again it lodged or again caught on it.

kiya' du'xta' hu'. A'ni ye'hi-ka' i'pikan' dixya' uksa'ki kiya' de. again pulling it it was Water edge of (ob.) it came to coming.

90 Pükxyi' o te-he'da' ha'n' kiya' i'pikan'ateè kustaa'hi'ni ka'n inki'x
Loop made that finished and again threw it could not reach when he left to it him and

kide' di. Ekeka'w, "Nk'a'peni, " na'n'we nix ne' ka'n pùspus' nix ne' went home. And then, "I can go around it" thought walking dusk walking

ka'n Ti'na'na, "Tn+' he' ka', "Se'hiyè! kù'desk kà'dini when Sap-sucker note of said when, "O pshaw! bird ugly

eti ké'xtihi', " ha'n' nix ne' ka'n, "Nk'i'ndi nkò' dixya' ayi'ni such a one is that," said and was when, "I (sub.) I do it if you get well

pi'hen'a'ni. " Te'di ya'ni'ko' ka'n nkì'ni pi'hèdi ko e'kiyànko'-ta', " could.
"You do anything if I get well can if do so for me" (male for me

95 ki'ye ka'n, "Unkà-dik iya'-ta', kiya' ka', "Te'di ké
said to when "My house (ob.) you sleep" (male said to when, "How

dè' ni'ka' di na'ni wo', 'è' ka'n, ye'tci kina'wi'ye this I climb can' ? said when tongue poked it out for him

ka'n ye'tci naskì'xti ka'n du'si a'di de'di. Ekeha'n' when tongue very long when took hold climbing he went. And then

ku'hiya' adì' tox ma'x ka'n A'n'ya xo'hiya' ha'x nañkè'di. E'ke up there climbed he was lying when Old woman was coming in the Well

he'eyà'n'hi' ha'w, "He+! nè'tka ma'ñì' ki ha' xà', 'è' ha'tè kité' hant there she ar- and, "O yes! right he lies ? " said when she hit was rived on [the tree]

100 kid' ma'n'p ka'n kiya' kùpa'ha'ni. Ekeha'n' tidupi' ha'n' kiya' nix ne' till day when again she disappeared. And then she alighted and again was walking

kide'-psi. Pùspus-k' nix ne' ka'n Pükpuka'yi-na'na'di oho' na'nde till night. Getting dusk walking when was when Ancient of large black was crying out

looking Woodpeckers (sub.)

ka'n, "Se'hiyè! kù'desk kù'dini eti ké'xtihi", 'è' ha'n' nix ne' ka'n, when "O pshaw! bird ugly such a one as that," said and was walking when "Nk'i'ndi nkò' dixya' ayi'ni pi'hen'a'ni." "Te'di ya'ni'ko' ka'n "I (sub.) I do it if you get well could." "You do anything for me if nkì'ni pi'hèdi ko e'kiyà nko'-ta', ki'yè ka'n, "Unkà'-dik iya'-ta', " I get can if do so for me" (male to said to when, "My house (ob.) you sleep" (male to male, first time) him

105 kiyè ka'n, "Te'di ké' dè' nkà' di na'ni wo', 'è' ka'n, ye'tci kina' wi'ye said to when, "How this I climb can' ? said when tongue poked it out for him

ka'n, ye'tci naskì'xti ka'n du'si a'di de'di. Ekeha'n' ku'hiya' adì' when tongue very long when took hold climbing he went. And then up there climbed of it ing

toxma'x ka'n A'n'ya xo'hiya' ha'x nañkè'di. E'ke he'eyà'n'hi' ha'w, he was lying when, Old woman was coming in the Well there she ar- and rived and distance.

"He+! nè'tka ma'ñì' ki ha' xà', 'è' ha'te kité' hant kid' na'n'p ka'n "O yes! right here he lies ? " said when she hit was till day when [on the tree]

kiya' kùpa'ha'ni. Ekeha'n' tidupi' ha'n' kiya' nix ne' kide' psi. again she disappeared. And then she alighted and again was walking till night.
110 Púspsús-k' nix ne' ka'n Po'dadi oho'n hande ka'n, "Se'hiyel Podi' Getting when he was when Swamp was hooting when, "O'phawl Swamp dark. walking Owl kúdini' e'ti'ké'xtihi'n'!" e' ha'xte, "Nkí'ndi nkó'n' dixya'n' ayí'ni ugly such a one as that!" said when (?) "I (sub.) I do it if you get well pi'henn'ni." "Tcidi'yánkó'n' ka'n nkí'ni pi'hédi ko e'kiya'nkó'n-ta', " could." "You do anything if I get well can if do so for me" (male to male, first time) kí'yè ka'n', "Unkí'-dik iyán-ta'," kíyè ka'n, "Te'ldíkó dé' nká'di said to when, "My house (ob.) you sleep" (ob.) said to when, "How this I climb him na'ni wo'?'", said when toad steps put ev. ob. one just set it on (barely) 115 na'x ka'n, "Te' ko nati' a'xhé'há'ñké na'ñkí na'," e' ka'n, apúdi' de'di. it was when "This (ob.) barely I have stuck it on." said when he sitting 120 axéhe'yé na'ñkí-k a'si nateçúpi' ana'-ya'n de'x taho. Ekeka'n' stuck on sitting (ob.) stopped on slipped (dist.) foot ground the going fell. And then teúŋk-ta' van-di du's-tu i'nt-ka'n. "Nkí'ndi ni'! Nkí'ndi ni'!" e' dog her the (sub.) they seized her. "It is I! It is II!" said hande' kíké', kí'nkúntí'xti. De' ana'pi ha' i'ntú ka' teú'níkí continued though they did not let her go at all. Then daylight and when dog released her 125 ne' ka'n ha'né ha'n uwé' de to'x ma'x ka'v ekeka'v teúma'na'stand (ob.) found it and going went was lying down when and then again hande' na'ñkí kúpa'ñhani. Ekeka'v ti'dúpi ha'n' kó'teúma'na' she did continue a while disappeared. And then alighted and a second time de' kide'-psi. Ku'wa kíké kawakó'ni ni'x ne ha'n' a'ma tупé'going till night. What at all said nothing walking moved and ground hole 130 ne' ka'n ha'né. Ayá' ne' ka'n a'di de' kú'hiyaña xo'x na'x stood (ob.) he found it. Tree stood (ob.) climb went up above sitting he was
ka² a⁵xt'i-diⁿ iⁿkaⁿ a'hi a'maki. E'ke a'ni-yaⁿ iⁿhiⁿ a'ni akûdi'tu when woman (sub.) to dip they were coming. Well water 'the reached water they peeped down into
kaⁿ, tûna't's-yaⁿk kidoⁿ-hi han², "An'y piʾxti maʾníkî ni," ë' when shadow the (ob.) they saw it and, "Man very sits ." said (fem.)
haⁿ, uwë de dusî wiyihî, a'wi-yaⁿ pa' dan a'ka'naki. Ètike'ë and went in she that the only took up came out. So

they were this they were very when he them he sat a while he split on them.

"When he reached cold

hi-i" kiye' yuke'. De'x tiu' día kaⁿ, akûwî'y ka'de titu'-yaⁿ l they were saying Then he got down when they took they their the home

to him.

kiⁿxtu kaⁿ e'yaⁿ a'ki₇hiⁿ han aku'tudi. An'y uwedî kûtu-kaⁿ', when there they reached and they fed him. Human stewed they when, they being gave to him

"E'tike ko ndu'x-ni xa na', ë' kaⁿ tu'x uwedî kiya' kü't Such (ob.) I do not eat ever (masc.)" said when venison stewed again they gave to him

kaⁿ eyañ ko du'ti ha'nde te'-hëda han² ekekaⁿ, "Ke'nî when that (ob.) upward they looked when there sitting he sat when, "Get down

ko' ni", ë han', xam naske' ko unoⁿ-dë han a'tâk tso'ko'ë'y e is so bad (fem.)", said and, box long (ob.) they laid and locked him in

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

na'ni khaⁿ po'n' ma'ni. "Dudu'ta xyu'hu", ë na'ni haⁿ por' na'ni. "Dudu'ta xyu'hu," ë she sat and smelling she sat. "Food smells strong," saying

na'x kaⁿ, yoⁿ-dao'ni, "Dudu'ta'x kaⁿ idu'ti inañki" she sat when her daughters, "Food must be (?) if you eat you sit un'kihi ni," kiye' yuke' kaⁿ, "At'o pi xyu'hu", ë I think (fem.)" saying they when, "Fresh smells strong" they were saying

145 kaⁿ, "At'o pi'x kaⁿ, idu'ti inañki un'kihi ni," kiye' yuke' when "Fresh must be (?)" "Other that std. bring(?)" they were saying (fem.)

kaⁿ, "Te'dìkûn'a, xa'poxtka'-yaⁿ du'xta a'ku'-kaⁿ, ë kaⁿ, when "Old but small (see Note.) box empty the pull it bring it bitter" said when (female speaking),

du'xtaⁿ ma'ni. E'yaⁿ ki'x kaⁿ dupûde' kaⁿ, a'hi ne'di. Ekekaⁿ, pulling it the recl. There arrived when opened it when empty it stood. And then

"Awo ne'yaⁿ xan'," kiye' kaⁿ kiya' dûxtaⁿ, ma'ni. E'yaⁿ "Other that std. bring(?)" said to when again pulling it the recl one.

One

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

150 ë kaⁿ kiya' dûxtaⁿ ma'ni. E'yaⁿ ki'x kaⁿ dupûde' 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 ya'ⁿ," ë kaⁿ eyaⁿbi. Dûxtaⁿ stood. And then "Box long the," said when opened it was pulled it there.

kaⁿ, "Ke'nî, tîk'x'ti na'," ë'tu ko', ë'kaⁿ, "I'n'xa na<,", ë' when, "O mother very heavy (masc.)" they when then, "Let it alone" said

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ha'tca ta'hin' de'di. Eya'n'hi dupûdë' ka^n, ùduwûdë' ka^n when (?) running she went. Reached there when it lightened when yâhe'ya^n kidê'k taho'. Èkë'x kîne ha'o", "Yahëdi' ha ni', ñkëdë' far off when she fell. She got up and, "This is the way (fem.) I said it 155 nixki'," e' ha^n, "Ti'hi'yo'kî-ka'n o'xtëtu ha'o", kiyë'-daha' ka^n because," said and, "Back room in make a fire" she said to them when oxtë' yuke' ka^n, "Tc'dikù'na' i'taha'ni ya^n", kiyë'-daha' ka^n, making they were when, "O Tc'dikù'na' your sister's husband," she said to them when, a fire (sic) "kû'dëski yi'ñki ne'ya'^ da'n' ku ka^n ñka'duwa'xka ni", e' "bird that one take x be com'ing back when let me swallow them (?)" said whole ka^n, "Kûde'ska yîn'ki' yi'da'hi ya'ku ka^n ko'n'didi a'duwa'xka when, "Bird small you seek you be com'ing back when mother she swallow it (sub.) whole hi, e'di na", e' ha^n, kide' ka'n de' te' ne' ka^n, "Kûde'ska that she said. (?) and [Tc'dikù'na] when to go wished stood when, "Bird 160 yîn'ki ida'n' te' ko ku'hixti ada' dande' ka^n in'daha'x ku-të'," small you take wish when very high they go will when you let them be return- ing (females to males) yîn'ki tu ka^n de'di xye'ni kûde'ska yîn'ki-ya'^ da'n' te dixya'^ they said when he went but bird small "the took wished when to him ku'hî' ade'. Ku'hixti de'di ko, "I'ñki ku-të'," kiyë'tu ka^n higher they went. Higher went when "Let it go be returning" they said to when (male) him de'di xye'ni ðus te' dixya'^ ku'hi etike' de of. Ku'hixti went but to catch wished when higher so he was going. Very high it ne' ka^n, "Tc'dikù'na', de' do'x-ka'n tc'dikë yuke. Kuhi'xti-ya'^ stood when, "O Tc'dikù'na', go to see how they are. Very high the 165 man' na'ni xya'^" kiyë' ka^n Tc'dikù'na', eya'n'hi ka^n, kuhi'xti'-ya'^ reclin- might he' ing him said to when Tc'dikù'na' reached there what was (ob.) he saw it and called to her: "O mother," said when fire she took eya'n'hi han aya'^ ade'yê. Ekëka'^ yao'n' ne' ka^n xohe'xti there reached when tree set it afire. And then singing he stood when a great rain ky'di ka'n xohe'ya'^ ya'^ kokta' kidê' ka'n pe'ti'-ya'^ sû'p ka'n came when old woman the ran went back when fire the black when tî'du'pi ha'n kidê'di. Eya'n' ki'di ka'n, "Tc'dikù'na', e'wa de' ha'n came and he went home. Reached when, "O Tc'dikù'na', yonder go and home 170 ya'taha'ni kiyë'-daha'-ka'n, ta'hí' ki'deyan'ko-a-daha hi ni," e ka^n'tca', thy sister's hus- say to them running let us get ahead of one thand (female to male-sic) again he Go wished stood when, "There you reach when ground hole (ob.) went. yuno'n' de' te' di' etike' he nedi ni," kiyë'tu ka'n, "Ide'yîn'ki ko to throw you wishes as so saying she (fem.) they said when, "You get there when into it (?) that stands (fem.) to him ahead pîte' hayê' ama' tûpe' you jump over ground hole you reach when push her make her fall the other just there and in (sic) females to side kiyë'tu ka'n'tca de'di. Eya'n'hi ka'n, "N+du<", e' ha'n'tca' de'x kîn'kë they said when he he got when, "Let us go," said when to go pretend-
of the half and the other side this stood when old
when ground hole a leap over her again
she stood.  "Oh yes!  You are all scared eh?" saying she stood a while went.
"
when (?)

woman the just there came when he pushed when she fell in and making rattling sounds
dé'x kúpha'hani.  Ekeka' kide'di.  Ekekan' Tei'dikíuna' an'hi' nañíki she disappeared.  And then he went back.

é' héd- han', Ko'ni' u'kañka' yi ku'kidateke'ye 'te - héd- ha'n' that finished when his mother her vine he tied them together that finished when for her

180 de'yé de' han o'ní'ya' uka'ñiki a'ka'naki.  Ekekan' a'kuwe kide'di.  he sent went and mother the she caught it came out.  And then he took her home.  

E'ya' kí'di han kitéc'na' in' 'da'hiyë.  "Ita' pa'wehi íko' ka' ní reached and again she sent him "Deer conjuring to I make when it for (Tuhe).  

Ekekan', "Tei'a'yínkta'ya' in'a'nox tó'di e'tíke he' ha'nde ni,'" And then "Deer her pet one to chase she so saying that she is you wishes it (em.) See Note)

kiyë' ha', "ako'hi i'na' ni," kiyë' ha', a'ya' dúk-o'ya' ustú'ki said to and, "yard do not stand said to and man doll stand it up

185 han kito'hé né ka' ta'- ya' tó'uxtí eya'ní hi han' a'ya' dúk-o'ya' and hid standing when deer the very old arrived and man doll the there

pxwé no'dé hande ka' kité' o'-k taho'.  Ekekan' kide'di.  Eya' goes it throwing was when shot hit when fell.  And then went home.  There it down it him

kí'di han' két'cúma'na' in' 'da'hiyë.  "Íta' ka' íko' kúné reached and again she sent him "Deer trap I have made it

a'de' do'xút ni'," kiyê' ka', Tei'dikíuna' tea'na' eya'ní hií' kiýë' di.  let them go to see it," said to when Teidikíuna again reached said it to there him (Tuhe).  

Ekekan', "Añkadaki yí'ñí na' dandé ka' tó'cya' ni,'" kiyê' te'fë'li.  And then, "String small stand will when do not touch it," saying it them finished (bc)

190 ka'n' de'di xye'ni "Añkadaka enaksi' yí'ñí'ya' ka'wako' na'ni' when he went but "String of that size small of the what it do can

wo'," é ha' tó'tcë' ka' dúkútkcë' na'x ka'n' Tei'dikíuna' tea'na' ?" said when touched it when it tied him sat when Teidikíuna again (ob. seen) [with his foot]

eyání hi'.  Dúkútkcë' na'x ka'n' do'ní hi han', "Ko'ni', ko'ni', arrived there.  Tied sat when he saw him and, "O mother!  O mother

uka'x kana'ñíki no +!" é' ka'n' as'ë' p poxka' so'o'nia' it caught the one that has (said in calling)!" said when sledge-hammer kettle

peti yahë'yë ha' kí' dé'di.  Eyá'nhí' han oxtë' ani' a'xi'hiyë fire she took and carrying went.  She reached and made a water made it boil

195 ha'tca' te' yë' te' a'se'wi-ya' du'si ha', "Ka'wa iksixtu' at length to kill him wished ax to the took and "What you are crazy

xúde'dike ni," é' ha', "Tcane', ikte'tu-k íts'-sou'sa-tu pí'hë'di that way " said and, "Where is it you are when you once pl. ought (?) hit die ending.
ha', kiyē' ne' ka'n, "Únkpay'a", č' ka'n, "E'nī kihi'," " That is it. I said to him when, "My head," he said when, "Not it I think." he ha'n, "Tcane' ikte'tu-k ite' -so' sa'tu pihédi ha'," kiyē' ne' ka'n, said and, "Where is it you are when you once pl. ought (?)" said to him when, she hit die end- ing "Únkpay'a", e' ka'n "E'nī kihi'," e' ka'n, "Íinksopo'niy'a", č' ka'n, "My head," he said when "Not it I think," she said when, "[On] my ankle," he said when, he 200 "Heha ni' ñkedî' nixki',' e ha'n kité' tè hân'de ha'n deki'ni'ke' "That is it. I said it because," said and to hit she was and motioning yí'x nè ha'n de'yé ka'n pîtcé' ka'n ankdada' yînî-ya'n" kî'dûksî'kî stood and she went when she jumped when string "little the she cut it in two it for him ha'n a'so' wi yán'ka' akyâ'hi ha'n i'nt-ka'n kité' te'yè ha'n so' axihi' and ax and (ob.) he took her (fem.) he hit and killed and kettle boiling her her ne'ya'n-ka'n xwâhë' unaskî'kî ha'n, "Tcî'dîkûna, kiyõxtë' nax ka'n that stand- ing one (ob.) he put her pressed her and, "O Tcídîkûna make a fire sitting when for wa'x ka'n du'tî ha'n kida-ta'," kiyē' ha'tc kide'di. Èkèka'n Tcî'dîkûna, cooked when eat and go home," male said at length he went to male, 1st to him. And then Tcídîkûna home. 205 pa wahî' hân'de. E'ke he'ya'n ki'dî ka'n, "Tehiye' iyûhi' hâ alone crying out. was. So (or well) there reached when, "You killed her you again thought. ni'. Kiyâ' kidi' da'n'de ni'," kiyē' yu'kè' ka'n anisti' e'ya'n Again she come will (fem.) saying to they were when sure there back her ki'dî. E'ya'n ki'dî ka'n yo'dao' n so'sa' pa' kido'n'hi na'n ki ka'n tûpè' she came. There she when her daughters one head looked at sat and hole back home for her ne'ya'n ako'hiye na'x ka'n so'sa' mas a'dåsa'nyè nè' ka'n tûpè'ya'n that cleaned away sat when one iron heating it stood when hole the (remote) the hair ako'hiye 'ò'dan ha'n te'a'kî-k ìnî-kyohë' ka'n mas e'ya'n a'hi' ka'n cleaned finished and hand (ob.) she called to her when iron there took it when with it 210 tûpè'-ya'n usi'n'hi'yè kîte'tu ka'n a'ta' hân'de e'ke on' ni te' ti'ko'hè. hole the stuck it in they hit it when she was throwing therefore died really. Èkèka'n. yîн'ka' ti yu'kè'di. E'ke yu'kè' de' ka'n kide'-t ka'n i'ye' And then they were marrying. So they went(? when to go home when food were kîko'n' te'h'detu' ka'n èkèha'n ind-he' a'nksiyô' te'h'-hî'd-ka'n axti' made for they finished when and then he too making arrows that he when woman finished noxti' yande' yandî' anî' ye'hiya'n phîn'. Ya'o'n na'x ka'n Nûxô'd-xapi' elder that the (sub.) water close to arrived. Singing she sat when Alligator box kîdî'x taho' ka'n a'kidû'si-di edûntu' ka'n usi'n'hi' de'di. Èkèka'n. came lay when they continued they when standing went. And then, back and down packing things finished in in the "boat." 215 "Ñkiyao'n naxe' xa ko' te'nahi'n' xa dande' ni'n ka'n ñkiyao'n ku- 'I sing' he hears still when he goes fast still will when I sing he does na'xëni ko' kide'ni da'n'de ka'n i'ye' de'yakiya' hi ni'," kiyē' te'hètu' not hear when he not go when food you must send;" said to they ahead for me (fem.) him finished ka'n dedî'. Èkèha'n in'ye' de'kiya kide' teça' ka'n te'ñî'kiya' de'yè, when he went. And then food he sent it till all was when dog again he sent ahead gone off no'xè de du'si na'yî. E'ya'n kaka'nakani' ha'n Xy'ni'xka kiya' chasing went caught swallowed There he had not come out and Otter again it it. (= and not reached the other shore)
de'yę. E’yą́ ní₇ tcʉuxtį́ yaⁿ aḳa’nak na’nteke haⁿ du’si na’yį́.
he sent. That one (sub.) went so fast
it came out nearly and caught swål-
off. (=reached the other side)

220 Ekehaⁿ ańkısı’-k akite’-k de’ ama’ tidú’p kaⁿ kide’ni. Ańkısı’
And then arrows (ob.) he shot when walked alarmed when [illegible]
on
the he shot it forcibly when loop of string he sat in it to the other side he got over.
Ekehaⁿ tuka’ni ti’-yan da’ o’ni. Tańki yandi’ hu’x ne’di.
And then his mother’s house the he was going. His sister the (sub.)
Was coming (close at hand).
Hux ne’ kaⁿ ańkısı’ akite’ kide’ ta’niyaⁿ ti’dup kaⁿ dusí’.
His brother
“Ka’wat ańkisyoⁿ” ha’. Tando’ akisyoⁿ ha’nde on e’ke xy’e,’
Whoever made arrows (?) My brother making was in the so indeed
said, and “Whoever made it if I break it will (femal.) arrows past
“Whoever made it if I break it will (fem.) said and not yet break it
in, “Do not break it.
It is mine,” said when his sister the
ha’n. Kiné’pi wa’adi. Dusi’ wahé ha’nde haⁿ, “Ka’k iyoⁿ”
found. She was glad very. She took crying out was and
“What you do hold
when, you are (?)’ said to her when.
I make wish I am hominy
(?) she said when, “My mother’s brother child how large his
said, and “It sits” (fem.)

225 ē’ haⁿ, “Ka’wat o’n’i ko ksúňka’ hi ni’,” ē’ haⁿ naxa’x ksy’é
and, “Ka’wat made o’ni ko ksúňka’ hi ni’,” ē’ haⁿ tańki-y’aⁿ
wished when, “Do not break it.
It is mine,” said when his sister the
ha’n. Kiné’pi wa’adi. Dusi’ wahé ha’nde ha’n, “Ka’k iyoⁿ”
she cried and was. She took crying out was and
“What you do hold
when, you are (?)’ said to her when.
I make wish I am hominy
(?) she said when, “My mother’s brother child how large his
said, and “It sits” (fem.)

she when, “Water you boil it when in it you put it [the (sub.) at length the child] in,
her home.
“Te’hiyé’tu te’ ko ndao’ kudi’,” kiyé ka’n kide’di. Eya’n’ kide’
They kill you wish when his/her be coming he said when went home. There she got
home
haⁿ a’n’i axihi’yę́ yaoⁿ ne’di. Ya’n’ ne’ ka’n, “Ka’, O’-pa-na’ske-
and water she made it singing she stood. Singing she when, “(said in Very long-
bole) stood headed-
ho’n’ na ko naa’n’t-ka’n tando’ya kidi’ dande’, kiyé’tu ku’n’tea ha’n,
fish (sub.) to-day her brother have will, they told her must have
come home
(=reached
home.

235 ha’n,” kiyé’-daha’. Ani’ axi’hiyé nę’ ka’n, “A’ntatka’-ya’n ndu’si
she said to them, Water making it stood when, “Child the I take it
boil
uxwé’héné’k a’ka’n te’gi’ kika’, “ći’.
E’ ha’nde ha’n a’ntatka’-ya’n
I put it in suppose it die I wonder it, she said. Saying it was and child the
uxwé’he’yę́. Ekeka’n’ te’yę́ te’ ha’n aḵuwé ad’a o’n’i, tando’ no’yan
set it in [the (sub.) said when her brother one
aŋya’yan ka’n a’da o’n’i. Ekeka’n’ naxa’x teyetu’ hi di’ ayn’-
when him (ob.?) they were going. And then not yet they time to when stick
killed her (?) (?)
yan aku’hitu’ ka’n tando’-ya’n e’ma’n hu’ akana’x ka’n aña-xa’wo’n’i’-ya’n
the they raised it when her the just was came in when spade the
[on her] brother there coming sight
240 da’swa de’yę́ isi’nti mak-o’ni’ E’xka-na’skana’-di’n. (See variant, p. 96). behind sent it for the rel. made Long-necked Buzzard (sub.).
Ekeha’n’ kiné’pi wa’adi. A’ya’ te’tel’ kide’ eya’n’ k’i’di ka’n akin’
And then they lay down there reached when walking
and glad
all along home on [them].
kide'. "Eya' k’idi hi'," kiye’ ha’ tcite’tu ka’ akini’-daha’
home. "There [you] must," said to and they lay down when walked on them
kide’ eva’ kidi’. Eya’ k’idi ka’ pu’s-ka’ an’ya’ dox tea’ye ha’
home. "Is this what you said when they asked him all along
na’o-ya’ka’
v”i’ de’ te ne’ ha’ Kto’ni hi ya’o’ a’tc-ka’,
daylight when upward to go wish- stood and Frog to sing he when asked
245 ‘Nki’spun’i. Eke’ka’, ‘Aktada’kana’-di nkijnt-ko’ nke’ na’ni’;
"I do not know how." And then, "Ancient of Toads (sub.) I (sub.) I say it can’;
č ka’”, "Aye’ pihé’di ko, ḋ’x ndon’", kiye’ ka’ ya’o’n ka’,
said when ‘You say it can’ if to say it let me when sang when,
e’ya’ č’ ka’, ‘E na’”, č’ ha’, ‘Ptci’nke’di ko, inkspioni’
he (?) said when, "That it is it (male)
hus-di’i’, ta’nki-ya’
kiye’di xye’ni, pitce’ ka’ dus to dtuc’up dé’
grasp?it'"(male his sister the he said to but he when to wished she he
jumped grasp missed went it
ka’, ‘Nkijnt-ko’ etike’ nka’nt kke’ ta tcitci’tu ko’ tcitci’-ya’nk xka’
when, ‘I (sub.) just so I am it mat- deer they are when the fat (ob.) I gather
ers not it
250 e’ya’ i’nkiah’i hi ni’,” kiye’ ka’ de’ on’ni. E’ke o’n’ni ka’
there I will carry it to you
(fem.) to him
‘Ta-teci’-daha’yi na’,” kiye’tu yu’ke xya’ kide ska’-ka’. Eke o’n’ni ka’
“When she always gathers deer .” they call they always 
bird (ob.) Therefore
Aktada’kana’ ono’ ha’nde dixyan’, ‘Xo’hi xya’, etu’ xa. ‘Ani’
Ancient of Toads he is crying out when, "Rain, " they always. "Water
say
ayin’ t’-xti’ ko ono’ etikixe’ a’nda-ta’,” kiye’ ha’tca de’ on’ni
you you very it be crying in that manner (male said to at length he went
fat it are
ka’ kxo’honixti’ dixyan’ Aktada’kana’ ono’ hande’ dixyan’, ‘Xo’hi
when not rain very when Ancient of Toads is crying out when, "Rain,
255 xya’,” etu’ xa.
’ they always. say

(Variant of lines 239-240)

15 Hë’xka-na’ske-na’di maxa’wo’n’i tohe’yé daswa’ de’yé, i’sind’i’
The Ancient of Long spade hid it behind sent it resembling a tall
në on’ni dì, Tuhë tohe’kiye’ në on’ni di’. Eke’ o’n’i’ sind’o’n’
that he made Thunder hiding it from stand- he Therefore tail ces
a’nde xya’ etu’ xa. E’ke’ o’n’idi’ sint ptsca’x o’tu’ maxa’wo’n’i’
he is always they always 
say (or usually).
Therefore tall they flat they made it
i’sind-o’n’i di’n’ etu’ xa. Eke’di si’ndi ptsaxitu’ etu’ xa.
a tall made it they always. So tall they are flat they always.
say

NOTES

There is more of this myth, but Betsy had forgotten it.
1. ti’ta (ti + ita).
3. ya’xtiyotu (o); ṅko (o).
8. kida, in full kidadi; ṅk (pronounced ṅn + h)=yin’ki; aksiw= aksihi.
10. \textit{v}w\textit{k}adusasa (sa).
16. \textit{a}nik\textit{i} k\textit{ud\textit{e}}\textit{yu}; 27-28. \textit{Ma sa}\textit{n} \textit{h\textit{o}}; 52. \textit{Ita ka}; and 53-54. \textit{Ita sa} \textit{iku}. In each case some verb must be supplied, either “I desire,” or “fetch.”
28. et passim. \textit{k\textit{ec}ana ki\textit{ya}}, “a second time again;” one of these words appears superfluous, according to English ideas of style.
30. \textit{k\textit{an\textit{k}o} na\textit{u}ki}, literally, “making strings he sat,” he sat singing magic songs to trap the ducks; \textit{d\textit{uktax ka} (d\textit{uktahi}, ka)}.
31. \textit{He-he + ha!} the second syllable is prolonged, the third is pronounced forcibly.
33. \textit{\textit{v}no\textit{nd-\textit{e}}-\textit{k} (no\textit{nd\textit{e}}, ka) “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. \textit{\textit{n}k\textit{adud \textit{e}}-\textit{nk\textit{aduti} (\textit{ti})+ \textit{e}} (\textit{\textit{e}da})).
36. \textit{\textit{Aya} to\textit{ho xaninando-ya}}, 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.”
40. \textit{\textit{v}k\textit{ix} k\textit{id\textit{e}}, act of the Old Man; \textit{x\textit{e}} refers to the Thunder being.
41. \textit{\textit{s\textit{a}de\textit{e}}, act of the Thunder being.
52. \textit{ya\textit{n}ka\textit{n}}, the object, put for \textit{yand\textit{i}}, the subject.
75. \textit{ki\textit{y\textit{e}}, act of the eagle}; \textit{k\textit{\textit{i}dedi} (act of the Thunder being).
76. \textit{dedi} (said of the eaglelet). 80. \textit{ue\textit{he\textit{ye} (\textit{xehe}). 81. \textit{ta}\textit{n}=\textit{nitani}=\textit{nit\textit{on}ya}. 82. \textit{ant}=\textit{ande}, refers to the Thunder being. 83. \textit{\textit{su}p}=\textit{sup\textit{i}}, black, i. e., had gone out.
83. \textit{k\textit{ide}}, the Thunder being started back toward the bank of the stream; \textit{k\textit{idi}}, he reached the bank.
86-89. \textit{\textit{u}ksak\textit{i}}, the uncle cut the bowstring in two.
91. \textit{\textit{p\textit{a}sp\textit{us}}; see \textit{psi}, night.
93. \textit{\textit{\textit{e}}, refers to the Sapsucker; 95. \textit{ki\textit{y\textit{e}}, the Thunder being}; the second \textit{ki\textit{y\textit{e}} refers to the Sapsucker; 96. \textit{\textit{\textit{e}}, (the Thunder being)}; \textit{kin\textit{awiwie}, “the act of the bird;” 97. \textit{dusi}, “the act of the Thunder being.”
124. \textit{ka\textit{wak\textit{e}n\textit{e} (\textit{k}, negative prefix; \textit{ka\textit{wak\textit{e}}, “what;” \textit{e}, to say; -\textit{ni}, negative suffix).
132. \textit{ya\textit{n\textit{h}}=\textit{yan\textit{ka}n}; \textit{\textit{\textit{e}}, refers to one of the women.
135. \textit{\textit{t\textit{id\textit{u}pi} drops -\textit{pi before ka}).
137. \textit{ak\textit{utud\textit{i} instead of ak\textit{utu} (yaku), but perhaps because \textit{di} here may mean “when.”
138. \textit{\textit{\textit{t\textit{a}\textit{z (\textit{ta}) before uw\textit{edi}}, though \textit{a\textit{y}a} in the preceding line does not become \textit{a\textit{y}ax before uw\textit{edi}.
141. \textit{\textit{m\textit{ax refers to the recumbent Thunder being.}}}
143. *Dudutax* before *ka*<sup>n</sup>, perhaps the full meaning is: If there must be meat there, I think that you are [sitting] eating it; so, *Atopix* *ka*<sup>n</sup> in line 145, instead of *Atopi* *ka*<sup>n</sup>. Compare *i*h<sup>n</sup>*<sup>x</sup>* ka*<sup>n</sup>, “when it had to come;” *tahiya* *i*h<sup>n</sup>*<sup>x</sup> *ko*, “when his time to die must come.”

146. *Tćidikina*, 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 (*momoxxa*).

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

148. *Awo neya*<sup>n</sup> *xa*: *xa*<sup>n</sup>, here and in the next line, seems to be an imperative.

151. *Xam naske*<sup>x</sup> *ya*<sup>n</sup>, the verb “fetch” may be supplied as in 17; 27–28; 52; 53–54.

156. *tahasa*<sup>n</sup>*niya*<sup>n</sup>, but in 170, *yataha*<sup>n</sup>*ni*.

159, 171. *de te ne* *ka*<sup>n</sup>, “when he was getting ready to go;” *ada te yuke* *ka*<sup>n</sup> would be “when they were getting ready to go.”

160. *i*dh<sup>x</sup>*a*<sup>n</sup> *ku-tê*, contracted from *i*-d<sup>x</sup>*a*<sup>n</sup> *hu*<sup>n</sup> *ku-tê*, “let them alone and be returning.”

165. *ma*<sup>n</sup> for *maňki* (?).

170. *kiyê-da*<sup>n</sup>*ha-ka*<sup>n</sup>, imperative, female to male, “Say [thou] to them.” The use of the plural for the singular, and vice versa, occurs often in the myths, but it can not be explained. In this case the Old Woman orders her son, *Tćidikina*, to say something to *Ţuhe*, who is only one person, though *da*<sup>ha</sup> has a plural reference.

171–173. Warning given to *Ţuhe* by the daughters of the Old Woman.

173. *emas*<sup>n</sup>*hi*<sup>a</sup> (= *ema*<sup>n</sup> + *i*h<sup>n</sup>*).

176. *atkiyuh<sup>n</sup>* (hi): see *yatkuhi*, 2d sing.; in 173; *si*<sup>x</sup> *ka*<sup>n</sup>, from *si*<sup>n</sup>*<sup>x</sup> *ka*<sup>n</sup>, *ko*<sup>n</sup> causes the change of *hi*<sup>a</sup> to *x*.

179. *Ko*<sup>n</sup>*ni ukan*<sup>k</sup>*kayi*<sup>n</sup>, “his-mother her-vine, devil's shoestrings,” the goat's rue (*Tephrosia virginiana*).

180. *ukaňki*, “it lodged on her.” There must have been a loop which caught her, or which she caught.

181. *pawehi* yo<sup>n</sup>*ni* would be “to conjure an animal to or for another person.”

197, etc. *ūnkpaya*, archaic for *ūnkpaya<sup>n</sup>*; so *ūnksponiy<sup>n</sup>* for *ūnksponiy<sup>n</sup>* (199).

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

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

205. *ki* refers to *Ţuhe*.

213. *Nuxod-xapi*, “box alligator,” said by the Biloxi to be a species of alligator which dwells in the ocean. It served as a boat for *Ţuhe* and his party.
216. *deyakiya hi ni,* "you must send it ahead for me:" said by the two women (*deyakiye,* from *de*).

218. Ťuhe 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 Ťuhe.

225–226. *nawax kše tê ka^n,* "when she was about to break it." See *de tê ne ka^n* (159, 171).

232. *O-pa-naske-ho^n* *na,* a name given to Ťuhe’s sister.

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

237. *akunuê ada o* *ni,* "they were going in pursuit of her.

238. *di^n,* "when" (?).

238–240. The Ancient of Long-necked Buzzards was one of those who wished to kill Ťuhe’s sister, because she put her uncle’s child in the kettle of boiling water. Was this Buzzard related to Ťuhe’s uncle? Or to Ťuhe’s uncle’s wife?

241. *A^n* *ya toitoi . . . a* *kini kide.* A similar incident is found in the myth of the Humming-bird (page 73, lines 28–34).

252, etc. *ohon* *hände dixya,* "Oho* *nya,* *etu xa.* Ťuhe 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 Ťuhe, 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 Ťuhe, "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 Ťuhe’s sister pushed an arrow through a crack in the wall of the house, and Ťuhe 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 Ťuhe 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 Tuhé. "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 Tuhé: "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 Tuhé. "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, Tuhé'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 Tuhé. "Well, my youngest child is always hungry," said the Eagle, as she handed this young one to Tuhé. "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 Tuhé 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 Tuhe 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 Tuhe. 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 Tuhe 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 Tuhe made a loop in the string, and threw it again. Again it caught on the boat, and Tuhe 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 Tuhe threw the string, it did not reach the boat, and the uncle left him and went home.

Then Tuhe 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 "Ti!" "O pshaw! what does such an ugly bird as that amount to?" said Tuhe. "I can extricate you from your trouble," said the Sap-sucker. "If you can do anything for me, please do it," said Tuhe. "You must first sleep in my house," replied the Sap-sucker. "How can I climb thither?" inquired Tuhe. Whereupon the Sap-sucker thrust out its tongue, which became long enough to reach to the ground, and Tuhe 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 Tuhe 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 Tuhe. "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 Tuhe caught hold of the tongue and thus climbed up the tree into the nest. While he was reclining there, the Old Woman was coming in the distance. On reaching the tree, she said, "O yes! does he not lie right here?" And she remained there hitting against the tree till day, when she vanished.
Then Tuhe came to the ground and resumed his wanderings, traveling until dusk. It was then that he heard the hooting of a Swamp Owl. "O pshaw!" said he, "what can an ugly swamp owl accomplish?" "I can extricate you from your trouble," said the Swamp Owl. "If you can do anything for me, please do it," replied Tuhe. "You must first sleep in my house," said the Swamp Owl. "How can I climb thither?" replied Tuhe. Then the Swamp Owl made some steps of toadstools, one of which he barely stuck on the tree, and against which he warned Tuhe, who stepped over it and climbed the tree by means of the other steps. Again was the Old Woman coming in the distance. Well, she reached there, and said, "Right here does he lie." And addressing the dogs, she said, "You must catch him when he falls, as I will climb the tree and knock him down. Though he should say, 'It is I,' do not release him." Then she started to climb the tree, putting her foot on the toadstool that was barely sticking there. It gave way, her foot slipped, and down she fell to the ground. And then the dogs seized her. Though she cried, "It is I! It is I!" they would not release her. When it was daylight the dogs released her and she disappeared.

Then Tuhe came to the ground and resumed his wanderings, going till dusk. He had gone along without any one saying anything to him until he found a hole in the ground which he entered and there he lay down to rest. Again was the Old Woman coming in the distance. "Right here does he lie," said she. She reached the hole and peeped down into it, but, as it lightened, she went off and fell. So she kept on doing till day. And then she disappeared.

Then Tuhe came out of the hole in the ground and was traveling till noon, when he found a ford. He climbed a tree which stood near and was sitting up there when two women were coming to get water. On reaching the stream they peeped down into it and saw the shadow of the youth. "A very handsome man is there," said one, and she entered the water and caught at the reflection, but she brought up nothing but leaves. Thus the two continued for some time, getting very cold. At length, when Tuhe observed their condition, he spit down on them. As they raised their eyes, they beheld him, and cried, "Get down!" Then he got down, and they took him to their house, where they fed him, first offering him stewed human flesh. "I never eat such food," said he, so they gave him stewed venison. When he had eaten that, they said, "Mother is very bad." They referred to the Old Woman, whose daughters they were. They laid him in a long box, which they locked. By the time he had laid down in this box, the Old Woman had come home. Then she began to eat, and was sniffing the air. "There is food here which has a strong odor," said she. To which her daughters responded, "If there is really any food here, it must be that which you are eating." "But this has a fresh
smell," said the Old Woman. "If there is anything here which has a fresh, strong odor, it must be that which you are eating," replied her daughters.

"Tcīdikūna," said the Old Woman to her son, "pull that box toward me." And he pulled the box; but when he had drawn it to her and she opened it, it was empty. Then she said, "Bring the other one." That too proved to be empty, and so did a third. Then she said, "Bring that long box." When he began to pull it, he said, "O mother, it is very heavy." "Let it alone!" said she, as she ran toward it. When she reached there and opened the box, it lightened so that she retreated some distance and fell to the ground. On rising to her feet, she said, "I said that this was the way, and so it is. Make a fire in the back room." So they were making a fire there. "Tcīdikūna, say to your sisters' husband (i. e., Ťuke) that he is to take a small bird and bring it to me, that I may swallow it whole." So Tcīdikūna went to Ťuke, 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 Ťuke, "If you take hold of the small bird, and it flies upward with you, let it go and return hither." He went and grasped the small bird, which flew up into the air with him. Though they had said to him, "Let it go and return hither," he decided to retain his grasp, and so he was going higher into the air. When he had gone very high, the Old Woman said, "O Tcīdikūna, go and see how they are. He may be up very high." Then Tcīdikūna departed, and when he saw that Ťuke 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 Ťuke was lodged.

Then Ťuke 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 Ťuke descended to the ground and resumed his travels.

When the Old Woman reached home, she said, "O Tcīdikūna, go yonder and invite your brother-in-law to run a race with me." So Tcīdikūna departed, and when he found Ťuke he gave him the invitation. But the daughters gave Ťuke 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 Ťuke 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, Ťuke 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. Ťuke then returned to the young women, but Tcīdikūna sat a while
by the hole in the ground, weeping over his mother's disaster. Checking his tears, he tied together several vines of the "devil's shoestrings," lowered them into the hole to his mother, who climbed the vines and reached the surface of the earth again. Her son took her home, and when they reached there she sent him again after Tuhe. "When I conjure a deer to him, he must shoot it," said the Old Woman. But her daughters warned Tuhe 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 Tuhe shot him, wounded him, and made him fall to the ground. And then Tuhe 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 Tcédikúna 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 Tcédikúna came again to the place. When he saw that Tuhe had been caught, he called out, "O mother! O mother! hallo! 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 Tuhe. "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 Tuhe, 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 Tcédikúna," said Tuhe, "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 Tuhe went home, leaving Tcédikúna there alone, crying aloud.

Well, when Tuhe reached home the two young women said, "You thought that you had killed her, but she will return." And not long after they had spoken, their mother returned. Then one of her daughters sat by her to examine her head. There was a hole in the top of the Old Woman's head, and the daughter cleaned the hair away from the hole. The other daughter was heating an iron rod, and when the first daughter had cleaned the hair away from the hole in her
mother's head, she waved her hand toward her sister, who carried the hot iron to her, thrust it into the hole in the head, causing the Old Woman to throw her head back several times before she really died. The death of the Old Woman having removed the sole obstacle, the two young women became the wives of Tuhe.

After they had been married for some time, Tuhe wished to return to his boyhood's home, so the women prepared a supply of food for the journey, and he made a number of arrows. When the preparations were completed, the elder wife went close to the stream and began to sing a magic song; which caused an immense alligator [such as the Biloxi say frequent salt water] to appear. This alligator served as a boat, and on him they piled their food and other possessions, after which they got upon him, and off he started toward the other side of the stream.

Then each of the women said, "So long as he hears me sing, he will continue to go rapidly, but when he does not hear me sing, you must throw some of the food in advance of him. The alligator swam toward the food, and seized and devoured it. Tuhe continued throwing the food beyond the alligator till it was all gone. Then he took his dog and threw it into the water. The alligator overtook the dog, caught it, and swallowed it. Not long after Tuhe threw the otter into the water, and he too was devoured by the alligator when he had almost reached the other side. As a last resource Tuhe began to shoot his arrows ahead of the alligator, but when an arrow alighted on the ground, the alligator stopped swimming. At last Tuhe [must have] fastened to the arrow a string with a loop at one end. He took his seat in the loop [sic], and shot the arrow with great force, causing it to reach the ground, and so he alighted on the other side. [What became of his two wives has been forgotten. But they could not have been left on the alligator!]

Then Tuhe was going toward the house of his uncle. At the same time his sister was approaching. When he noticed her approach, he shot an arrow far into the air, and when it alighted the sister took it up. "Whoevery has been making arrows? My brother used to make arrows just like this. But no matter who made this I will break it," said she. She was just about to break it when he said, "Do not break it. It is mine." At once she discovered his presence and was very glad. She caught hold of him and cried aloud [from joy]. "What are you desiring to do?" said he. "I am wishing to make hominy," she replied. "How large is my uncle's child?" said he. "It sits alone," replied the sister. "When the water boils in the kettle, put the child into it! When they wish to kill you for doing that, return to me." Then Tuhe left her, and she returned to her uncle's house. She made the water boil, and she stood by it singing. As she sang, some bystander remarked, "Ha, ha! Very-long-headed-
Fish must have been told that her brother would come back to-day." At which she rejoined, "Do you always come back after you have died?"

When the water was boiling, she said [to herself], "I wonder whether the child would die if I put it in the boiling water." Saying this she took the child and set it in the water. And then they wished to kill her, and as she had fled they went along in pursuit of her, going toward the place where her brother was standing. They were on the point of killing her, one having raised a stick on her, when her brother came in sight right there. The Ancient of Long-necked Buzzards, who was one of the party, thrust a spade behind him to hide it from Tuhe, and so he formed it into a tail for himself. [See variant below.]

When the sister saw Tuhe she was very glad. Then the people lay down all along, touching one another, forming a line of bodies extending from the place where they were about to kill the sister to the home of her uncle. "You must get home," said the sister to Tuhe, so he walked along over the line of bodies, and thus reached home. When he arrived there, he killed all the people who were there as soon as night came, and by daylight he wished to go upward. So he asked the Frog to sing a magic song for him, but the Frog replied, "I do not know how." Then the Ancient of Toads said, "I can say it." "If you can say it, let me hear you say it," said Tuhe. Then the Toad began to sing. "That is it," said Tuhe. Next, addressing his sister, he said, "When I leap upward, grasp my ankle." But when he leaped she grasped at the ankle and missed it. "I shall remain here," said she. "When the deer are fat, I will collect the fat and will carry it to you," said she as Tuhe ascended. Therefore since that day they always call the bird (snipe) "She-always-gathers-deer-fat." And since then when a toad cries the people always say, "It is going to rain," because Tuhe had said to the Ancient of Toads, "When you are very thirsty, be crying out in that manner and rain shall come."

[Variant of the last sentence of the first paragraph, above]

The Ancient of Long-necked Buzzards hid a spade behind him to conceal it from Tuhe; he made it resemble a tail. For this reason the Biloxi say that the buzzard has a tail. Because of this act of the Ancient of Long-necked Buzzards, his making a tail out of the spade, the buzzard's tail is flat, they say.

29. THE OTTER AND THE SUN

Xyini'xkana' anixya' do'hi' de' té ne' ka' kú'kú' ya'ndi de Ancient of Otters ball play to see to go wished stood when grandmother the (sub.) to go kú'kiyo'ha'ni. "De' kí'kí' ekti'k ne' ha' xku' da'nde na'" čé' did not wish for him. "That makes no far off stood and I will be coming back" (masc.),
ha'tca de'di. Eya'hi' nu hux na' ka nix wi ne' ka a' xti di'n, "A'ya'di when, that (or, went. Reached far off at was stand- when woman (sub.), "Person a while) there (?) ing
në' kiye'tu kida-të'. Ya'sixti ni'." Eya'hi' ha'n, "A' xti' na' xki'di that speak to [to] go home. He smells very strong (fem.), there
5 ya'kida hi', è'di' na'. Iya'sixti', è'di na', kiye' ka'n, "A'ha'n, " (?) you are to that. You smell very she is said to when "Yes,"
è hau nix ne'di. Siax ne' ka n ke'tcu'na'na eya'hi'. Kiya' ki'vë said and was standing. Was stand- again reached again to
home, strong (masc.) him
kiyë' ka'n, "A'ha'n, xkida'd ūne'di xye'n' e'ti'xë' ūnë'," è hau said to when "Yes, I go home I stood but that way I stand" and (or, yet) he
siax nè' ka'n ke'tcu'na'na kiyo'wo hù' ka'n ko' kide'ey. Eya'na' was standing when another was when with- he started There
coming out home.
10 kidi ha'n kawa'ke'ni ni ha'nde. Ekeka' ku'ñ ku'ñ ya'endi, "Ka'k reached and saying nothing walk- ing was. And then his grand- mother the (sub.), "What
tc'di ke yaku'," kiye' ka'n, "A' xti' di'n, 'Iya'sixti', yane'tu ka n is the reason why you have said to when, "Woman (sub.), "You smell so they said as
strong (masc.) about me
xku'di na'," è' ka'n, ku'n ku'ñ ya'ndi i'tcépe a'nde na'ya', "È'tike I have said (masc.) he
ni' hinyë' ku'ina'xani' xti idedi nixki'," ki'ye ha'nde na'ya' tix ke, (fem.) you I said to you would not you went anyhow, saying was a while medi- to
de o' ka' di ha' ti'x uwë' te'hëd-ha'n i'kune'yë te'hëd-ha' nyi was going and medi- stewed that fin- when made him that fin- when again vomit by ished. means of it
15 ku'di'ñ ha'n, "Tca'k inë' yaku'ni ko kiya' he'ya'ka' si'në ne ha'ñ urged him on and, "Where you were when again there at be standing and [to go]
stood not returning
ku'të'," kiye' hëd-ha'n, "Ka'k iye'tu ko', "Naxa'x o' huwë be coming to fin- when, "What they say if, Just fish stewed to
him ished to you
ndud è'da' ñku'di na', a- të'," kiye' ha'n, "Yata'na ku-të'," kiye' I have finished I have been standing (masc.) him say thou and, "Soon be coming to back," him
ka'n de'di. Eya'hi' ha' tca'na' si'në ne' ka a' xti' ya'ndi, "A'ya'di when he went. Reached and again was stand- when woman the (sub.), "Person ing
there
ne' kiye'tu, ku-të! Ñki' tän'ixi' hi ni'," è' ka'n eya'hi' kiye'tu say ye to him be com- ing back him with will it said when reached they said
20 ka'n, "A' xti' na' xki'di e'yä'n iyin'hì' ka' iyi'tän'ixiyi hi', è'di na', when, "Woman that distant there you go when she play with will she " you say (masc.), she
"Naxa'x o huwë' ndud è'da' ñkuti na'," è' ha'n si'në' ka'n, "Just fish stewed I have finished I have been ished (fem.), she there to him
eating coming back (masc.), he
kê' tçu'ma'na i'da'h eya'hi' ha'n, "A' xti' na' xki'di e'yä'n iyin'hi' ka'n again to seek reached and, "Woman that distant there you go when sitting one eating back (masc.), he
iyin'tän'ixiyi hi', è'di na'," kiye' ka'n, ku'wake'ni si'në' ne'di. È ka'tca' she play with will she " said to when he said nothing was standing. And then (?)
ké'téma'na in'dah hu' ka' ko' kide'di. Eya' kí'di ha'nde ka' again to seek was when without he started. There reached was when

25 ku'z-ku' ya'ndi ya'hi kí'ko' nedi, ya'hiya' hí' yi'ík sti kiko' his grand- the (sub.) bedstead making stood bedstead too small very making for him

té-héd-ha' atí' hiyo'ki-ya' ustú'ki. Ustú'ki ha' ekeka' Xyí'nxkana' that fin- when other room the she set it She set it and and then Ancient of Otters
ished up. up

atoho' ka' o'da'hi adúkse' té-hédà' ka' ma'x ka' ekeka' ku'ku'ya' laid on it when bear skin she spread that fin- over him when he was when and then his grand-
dered. mother

ko' pe'tuxtë ye'hi'ka' xëx na'n'x ka' a'nte'd súñáwi' hu'x nák'ë'di'. (sub.) fire close to sitting when woman dressed in silver was coming in

E'ke eya'ni' ha', "Any'è di an'è ya' n'x'" ò' ka', An'è ya xo'hi

30 ya'ndi, "Any'è di kikë' ndo'x-ni na'Èki ni', ò' ka', "Any'è di' e'd the (sub.), "Person stays the where?" said when, "Old woman

andë' ya'n'ni', ò' ka', "Úx! sta't kâ'dini ha'" ó' ka', "E'ya'n' ni. the " said when "Pehaw! boy ugly?" said when "That

(1940) she

è' ka', "O' huwë' duti' xëhë' andë o'di' tca'ke ko' du'tca'ni

said when "Fish stewed eating sitting was hand (ob.) not washed she

to'x mañ'ki' un'khi' ni' ò' ka' eya'ni'. Ti' súñâhe' uwe' ha' he is recalling I think said when arrived Just rattling she en-

and

"Ewaxti' toho-të'," kiyë' ka' kina' yeni ma'x ka' "Atgyu'hi toho' "Further lie thou" (fe-

(1906) said to him "relin- when "To get over and lie

è' ka', "Na'wì ya'do'nxupi'tunì' kikë' un'Éki da'nde' 

she when, "Day they can see me well though I sit will

(1906) said when day when upward she went and so upward was sit-

tù' xa. E'ke o'n'ni-di' Xyí'nxkana' di' Ina'Èk wùxì'kìyë ka

they always. Therefore Ancient of Otters (sub.) Sun made her when

say

kow'ë' de o'n'ni di' kow'ë' andë' xya. E'ke o'n'ni-di' a'yà' upward had gone as as up above is always. Therefore people

do'xpì'tunì' andë xya'.

can not see her [she] is always.

well

NOTES

Observe that the Sun in Biloxi mythology is a woman. Compare the German, die Sonne.

1. anixya (anix) usually means, "one who plays [ball] often or regularly."

2. ezetik (ezet, ka), "at, there").

5. kétumana (kiya, te).

6. akidad (de).

7. káº'káº' (káº', ko)."
11. yaⁿke-tu, pl. of yaⁿke (e); 13. híně (e).
13. ku-ínaxañiⁿti (ku-, ni, negative signs; inaxa=ínaxê, 2d singular
of naxê; xti, "very, at all"); tix=tixyi.
14. ikëněyenê (kne).
17. ndud=ndluti (ti).
25. yiⁿk, pronounced here yiⁿ+k; 28. aⁿxtid=aⁿxti dib(?)
28, 33, 35. sündâvi (=ündana).
31. svôt=svôto; 36. kîne (nê).
36. wûdâšêkê, "that way" (female speaking): see page 93, line 196.

Exact sense is not clear; yaⁿdoⁿxtuśituni, archaic form of yaⁿdoⁿxpî-
tuni from doⁿxpîtuni (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 bear skins. 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'^te'^ a'tatka^ apu'x ka^ sù'pi ha^ wù'xùki ha'^ püs ka^ e',
Moon child felt him when black and ashamed disappeared in the past. Therefore up above he sits always say ways.
kùpa'hani o'^'ni. E'keon'^'nidin'^ ko'wohi'k na'nki' xya, etu' xa.
E'keon'^'nidin'^ sù'pi' na'nki xya'. Teïdike'-ya'^'xa'^' a'xësa'hi ita'mini
Therefore black he sits always. Sometimes money he was dressed in.
txa'^'xti ha^ püsî' ka^ kùpa'hani o'^'ni. Ekèdin'^ püsî' dixya'^'
alone and night when he disappeared in the Therefore night when he
5 uda'tü na'nki 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. *a*ntaka', 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**

Anc'ëdi ti' tei né' ka^n Ape'nyikya'-hayina' dupa'x ka^n akiwë't
Lice house were lying when Ancient of Goldfinches opened the when they came
out and him (ob.) they swarmed

*he* int-k a'xi di' o'ëtikë ha'nde ka^n a'diya' n ki'ë ha'nde ha'nde
and they so was when his father came scolding he was

*he* went him out

*he* di' o'da' ha' ane' ya'n kid'a de' tca'kiyë ha' n 'ka'hi ha'nde di'
finished and liee the picked that cleaned him and scolding he was

*he* was of all

*he* 'da' ha'n "Ti ne'ya' na' da' na'," kiyë' ha'nde di' o'da' ha'
finished and "House was finished and that

*he* went. that dis- tant one them

*he* di' again that dis-

*he* ha'nde a'dë. Ti ne'ya' dupa'x ka^n kutska' akiwë'
though a'dë. Ti ne'ya' when they came out

*he* di' again that dis-

*he* went. that dis-

*he* yuku'ni ha'nde ka^n a'diya' kidi'.

*he* were very house black was when his father came home.

*he* was thick on him

E'da' ha'n tca'kiyë ha'nde Œ'ë-hëd-ha' ya'h'hi ha'nde di' hëd-ha',
Finished and cleaned was that scolding he was finished and

"Ti ne'ya' na' da' na'," kiyë' ha'nde di' o'da' ha'
"House was finished and that

*he* went. that dis-

*he* kë'tcuma'n a'dë. Ti ne'ya' dupa'x ka^n Yûnisa' akiwë' a'de ka'
again a'dë. Ti ne'ya' when they came out

*he* went. that dis-

*he* ka'ë-da' ha' yix sa'hi'ya' de' ha' a'ya' hi'ya'ki ha'
and to kill them wished and bayon to the other he and person he got with them

*he* ka'ë-da' ha' yix sa'hi'ya' de' ha' a'ya' hi'ya'ki ha'
and and to kill them wished and bayon to the other he and person he got with them

*he* yu'kë o'di' yi'ëk stî-k yu'kuwe' du'si, ti'tka de'yë, kutske'ë'
they were in the small very (ob.) they wounded took into the put him shut it up

*he* went. that dis-

*he* ka'ë-da' ha' yix sa'hi'ya' de' ha' a'ya' hi'ya'ki ha'
and to kill them wished and bayon to the other he and person he got with them

*he* yu'kë o'di' yi'ëk stî-k yu'kuwe' du'si, ti'tka de'yë, kutske'ë'
they were in the small very (ob.) they wounded took into the put him shut it up

*he* went. that dis-

*he* ka'ë-da' ha' yix sa'hi'ya' de' ha' a'ya' hi'ya'ki ha'
and to kill them wished and bayon to the other he and person he got with them

*he* yu'kë o'di' yi'ëk stî-k yu'kuwe' du'si, ti'tka de'yë, kutske'ë'
they were in the small very (ob.) they wounded took into the put him shut it up

*he* ka'ë-da' ha' yix sa'hi'ya' de' ha' a'ya' hi'ya'ki ha'
and to kill them wished and bayon to the other he and person he got with them

aëksiyo' na'ëkë. Eke'ka' Ape'nikka'-hayina' a'ni ya'k ik'ë' ne' making ar-
he sat. And then Ancient of Goldfinches water the (ob.) reached it stood

*he* ka'n Të'dikuna' îka'x hux ne' ka'n, "Ka'wa-k iya'yu'ni ha
when Të'dikuna' to dip water coming stood when, "What (ob.)
did you roast when

15 yu'," kiye' ka'n, "To'xka pi'," è' ka'n kië te'yë. A'hi ya'
you said to when, "Gray fox liver," said when hit him killed him. Skin the

*he* ka'n Të'dikuna' îka'x hux ne' ka'n, "Ka'wa-k iya'yu'ni ha
when Të'dikuna' to dip water coming stood when, "What (ob.)
did you roast when

15 yu'," kiye' ka'n, "To'xka pi'," è' ka'n kië te'yë. A'hi ya'
you said to when, "Gray fox liver," said when hit him killed him. Skin the

*he* ka'n Të'dikuna' îka'x hux ne' ka'n, "Ka'wa-k iya'yu'ni ha
when Të'dikuna' to dip water coming stood when, "What (ob.)
did you roast when

15 yu'," kiye' ka'n, "To'xka pi'," è' ka'n kië te'yë. A'hi ya'
you said to when, "Gray fox liver," said when hit him killed him. Skin the
fox liver that was roasted "where?" he said when, "There I have set it,"

he o ka'n' dus'i' dut'i' de o'xpa ha', "A'nya'di ma'ni'k'i' ko ka'wako' said when he took it ate it that swallowed and, "People rec. (sub.) what to do t'e' a'ni'k'i'ya'po' ha'maki wo'," e' ka', "'N'ke'ha'. De'hi'na'me'-daha' wish making arrows they are ?", said when, "I do not know. Ask them

20 do'n'i'ya' ki'yo' ka' de he'ya'hi'i ha', "Ka'wak iyo'po' te a'ni'k'i'ya' see" (female said to when reached the same and "What (ob.) you do wish making ar-
rows ya'maki wo'," e' ka', "Ka'wa' nko'po' ta' hi wo'. Si'nto' no'op'a'
you are ?", said when, "What we do wish will ? Boy two

ksi'xtu wa' ka' tca'hafi'ke te' nko'maki na'," e' ka' ta'hini'x they are very when we kill [them] wish we are .", said when running (masc.)
kide' di. Eya'n' ki'di ka'n', "Ku'xk'u', kiya' nki'ka'hin/x/X xku' danni'," went home. There got when "O grand- again I dip water I will be coming back,' e' ha' de'di. Ani'-ya' inhi' ha' Tc'di'kuna'-k kiya' kine'ye ha' said and went. Water the reached and Tc'di'kuna (ob.) again he caused and him to get up (=alive)

25 a'hi'ya' du'xpi ha' kiy, a'kue'yê ha' ika'hi'p'o' -x ku' ka'n'
skin the pulled off and again put on him and dipped water and gave when to him

kide' ka' ind-hê kide'di. Eya'n' ki'di ha' 'N'kaxtu'-ya' home
when he too went home. There reached and "Our father home [Goldfînch] [Tc'di'kuna]
tca'yin'ke-dâha' te ha' a'ni'k'i'ya' na'ni' na'?," e' ha', "'N'ki'nxtu' to kill us wishes and making sits .", said and "We
arrows (masc.),
he' a'ni'k'i' nko'tu' hi na'," e' ha', ka'x-ko'n'icka da'n/x ki'n/hî'
too arrow we make must .", said and hornet nests took and brought
ha'n' tca'tke'ke ha' a'ni'k'i'ya' ha' ma'ki. Ekeka'n' kî'te'tu ka'ar
and hung them up and making arrows they were. And then they [the when father, etc.]

35 30 i'axtu hê' kî'te'tu bo'ke'de'. A'ni'k'i'ya'-n' atca' ha' ka'n/x-konicka' they too they were shooting. Arrow[s] the they gave and out
(boys)
du'k'xoxo'x'i' ha'tca' ani-ya'nik u'wa'he'tu ka'n' a'ya de'x tea
knocked to pieces when (?) water the (ob.) they went into when people there all died
ka'n' kiya'k'wetu' ha'n' ixtu' -yn' i'da'he yu'ke' ka'n' Kû'de'ska' when they came out again and their father the seeking they were when Bird
te'n'kana'di ta'n'ini'k'i' a'diya' ha'ne ha' duxta'n' a'nde o'dî'.
Ancient of red first his father found and pulling him was in the past.

Aya'n' xotka' usin/hi'ye' ha'n' eya'n' ki'di ha', "Kû'do'n/x-ni," Tree hollow he stood him in and there reached and, "I have not seen him,"

home

55 35 30 i'axtu hê' kî'te'tu bo'ke'de'. A'ni'k'i'ya'-n' atca' ha' ka'n/x-konicka' they too they were shooting. Arrow[s] the they gave and out
(boys)
du'k'xoxo'x'i' ha'tca' ani-ya'nik u'wa'he'tu ka'n' a'ya de'x tea
knocked to pieces when (?) water the (ob.) they went into when people there all died
ka'n' kiya'k'wetu' ha'n' ixtu' -yn' i'da'he yu'ke' ka'n' Kû'de'ska' when they came out again and their father the seeking they were when Bird
te'n'kana'di ta'n'ini'k'i' a'diya' ha'ne ha' duxta'n' a'nde o'dî'.
Ancient of red first his father found and pulling him was in the past.

Aya'n' xotka' usin/hi'ye' ha'n' eya'n' ki'di ha', "Kû'do'n/x-ni," Tree hollow he stood him in and there reached and, "I have not seen him,"

home

Ancient of red first his father found and pulling him was in the past.

Ape'n'ixka'-ha'ya'ina' ta'hini' ma'ni'ki. Eya'n'hi' ha' duxta'n' a'ko
Ancient of Goldfînches running rec. Reached and pulled outside

de'ye ha'n' utcati ha'n' i'ma'ni'ki' ha'nde te' -hêd- ha'n' sent him and split him open and bathing in was that finished when

the blood

Kû'de'ska' Ate'n'tka'na'x-ku' uto hi' kiye'di xye'ni ko'ha'n'i ka'n' Ancient of Red birds (ob.) lie in it must said to him but he refused when
tca'ki-k o'n' i'ka'hi' a'tce de' ka'n' kokta' a'nde o'ni di'n' hand (ob.) with dipped up threw it on when [Red bird] was in the past as
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, Tćidikúna, 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 Tćidikúna, replaced it on the body of the latter, and restored him to life. He dipped up some water, which he gave to Tćidikúna, and then they separated, each going to his own home.

On the arrival of the Ancient of Goldfinches at his home, he said to his brother, "Our father wishes to kill us, so he is making arrows. We too must make arrows." Then they got some hornets' nests, brought them home, and hung them up here and there, after which they were making arrows.

The father and his allies approached and shot at the boys, who returned the fire. They shot all their arrows away, and then they knocked the hornets' nests to pieces, causing the hornets to issue forth and drive back the assailants, who fled into the water. But the hornets pursued them and stung them all to death, except the father, who had concealed himself. The hornets came to land again and were seeking
the father, when the Ancient of Redbirds found him and dragged him along till he reached a hollow tree. He made him stand up within the tree, and went home, saying to his brother, "I have not seen him." But the Ancient of Wrens found him and said, "Here he stands! Here he stands!" causing the Ancient of Goldfinches to run thither. When he reached the hollow tree, he pulled his father forth, threw him down and split him open, bathing in his father's blood. He told the Ancient of Redbirds to lie in the blood, but he refused, so the Ancient of Goldfinches took up some of the blood in the palms of his hands and threw it on him as the Ancient of Redbirds was fleeing, and so the people always say that this explains why that bird is not red all over. And they say that the goldfinch is very red because the Ancient of Goldfinches was bathing for some time in his father's blood.
Biloxi Phrases

I. Recorded in 1892

A°'ya si'n'hin' ne a'yéhû'n'ni, do you know the standing man?
Man stand the you know

A°'ya xe'he' na'ńki a'yéhû'n'ni, do you know the sitting man?
Man sit the sitting you know

A°'ya tox mañki' a'yéhû'n'ni, do you know the reclining man?
Man the recl. one you know

A°'ya ni' hine' a'yéhû'n'ni, do you know the walking man?
Man walk the walking you know

A°'ya ta'n'hin' yande' a'yéhû'n'ni, do you know the running man?
Man run the running you know

A°'ya no'pa' xa'xa ha'maki nkîhû'n'ni, I know the two standing men.
Man two std. (du.) collective I know

A°'ya no'pa' xehe' ha'maki nkîhû'n'ni, I know the two sitting men.
Man two sit coll. sign I know

A°'ya no'pa' te'i ha'maki nkîhû'n'ni, I know the two reclining men.
Man two the two coll. sign I know reclin.

A°'ya no'pa' ni ha'maki nkîhû'n'ni, I know the two walking men.
Man two the two walking I know

10 A°'ya no'pa' ni'ni ama'ńki nkîhû'n'ni, I know the two walking men.
Man two the two the (pl. and) I know walk (du.)

A°'ya no'pa' ta'n'hin' ha'maki nkîhû'n'ni, I know the two running men.
Man two run coll. sign I know

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

A°'ya a'xehe ha'maki a'yéhû'n'ni, do you know [all] the sitting men?
Man they sit coll. sign you know (pl.)

A°'ya te'i'di ama'ńki a'yéhû'n'ni, do you know [all] the reclining men?
Man they (pl.) the (du. and you know recline pl.)

15 A°'ya ha'kinini' ama'ńki a'yéhû'n'ni, do you know [all] the walking men?
Man they (pl.) the (du. and you know walk pl.)

A°'ya ha'ta'hi'n ama'ńki a'yéhû'n'ni, do you know [all] the running men?
Man they (pl.) the (du. and you know run pl.)

Ti nê' ko sa'n' xé (woman sp.), the house is white.
House the ob. sign white.

Ti nê' ko sa'n' xyëxo' (man sp.), the house is white.
House the ob. sign white.

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

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

Ti nē' ko sa' naxo', that house has been white [in the past, not now].
House the ob. white.

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

5 Aya' si'hi nē' ko te' di, the standing tree is dead.
Tree stands the std. ob. is dead.

Aya' si'hi nē' ko te'di' xē (woman sp.), the standing tree is dead.
Tree stands the std. ob. is dead.

Aya' toho te'di, the fallen tree is dead.
Tree reclines the std. ob. is dead.

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

Ti' no'pa' xa'xa ma'ñki ko te'ti' xē (woman sp.), the two standing houses are red.
House two they two the (du. ob. red.

10 Hati' ki'naxadi' mañki' ko sa xē (woman sp.), the scattered houses are white.
Houses the scattered the (du. ob. white.

Aya' no'pa' a'mañki' ko te'di, the two standing trees are dead.
Tree two they two the (du. ob. dead.

Aya' no'pa' xa'xa mañki' ko te'di, the two standing trees are dead.
Tree two they two the (du. ob. dead.

Aya' ki'naxadi' mañki' ko te'di, the scattered trees are dead.
Tree the scattered the (du. ob. dead.

Aya' poska' mañki' ko te'di, the (cv.) group of trees is dead.
Tree circular the (du. ob. dead.

15 Teye' etu', it is said that he killed him.
He killed them by it.

To'hanak kide'di hetu', it is said that he went home yesterday.
Yesterday he went they say home that.

Tuhe' naxe' yihi', he thought that he heard it thunder.
It thundered he heard he thought.

A'nta'ka' ahi' naxe' yihi', he thought that he heard a child cry.
Child cry he heard he thought.

Toho'xk sipi' si'hi' ne'di, the black horse is standing.
Horse black stand the std. [is standing]

20 Toho'xk si'hi nē' ko sipi' xē, (woman sp.), the standing horse is black.
Horse stand the std. ob. black [is]
Toho'xk xe'he nö' ko teti' xe (woman sp.), the sitting horse is red.

Toho'xk toho' ma'nki ko sa^n' xe (woman sp.), the reclining horse is white.

Toho'xk ni' hine' ko toxka' xe (woman sp.), the walking horse is gray.

Toho'xk ta'n'hi'n' ko kdë'xi', the running horse is spotted.

Toho'xk no°pa' ta'ni a'man'ki' ko toxka' xe (woman sp.), the two walking horses are gray.

Toho'xk ta'n'hi'n' ko kdë'xi' xe (woman sp.), the running horse is spotted.

Toho'xk no°pa' xaxa' a'man'ki' ko süpi' xe (woman sp.), the two standing horses are black.

Toho'xk no°pa' ta'ni a'man'ki' ko teti' xe (woman sp.), the two sitting horses are red.

Toho'xk no°pa' tci'di ama'n'ki ko sa^n' (add xe, if woman sp.), the two reclining horses are white.

Toho'xk no°pa' ni'ni ama'n'ki' ko toxka' xe (woman sp.), the two walking horses are gray.

Toho'xk no°pa' tr'n'hi'n' ama'n'ki ko (or, ta'n'hi' ha'maki) kdë'xi' xe (woman sp.), the two running horses are spotted.

Toho'xk xa'xaxa a'man'ki' ko sa^n' xe (woman sp.), [all] the standing horses are white.

Toho'xk ta'ani a'man'ki' ko teti' xe (woman sp.), the sitting horses are [all] red.

Toho'xk tci'di a'man'ki' ko süpi' xe (woman sp.), the reclining horses are [all] black.

Toho'xk ha'kinini' a'man'ki' ko toxka' xe (woman sp.), the walking horses are [all] gray.

Toho'xk ha'ta'n'hi'n' a'man'ki' ko kdë'xi' xe (woman sp.), the running horses are [all] spotted.

10 Toho'xk no°pa' tr'n'hi'n' ama'n'ki ko (or, ta'n'hi' ha'maki) kdë'xi' xe (woman sp.), the two running horses are spotted.

15 Toho'xk ha'ta'n'hi'n' a'man'ki' ko kdë'xi' xe (woman sp.), the running horses are [all] spotted.
A's hip ne ko inkta, the standing (or leaning) ax is mine.

Ax stand the ob. mine

A's hama' toho' ma'ni ko kta, the ax lying on the ground is his.

Ax ground' lies the recl. ob. his

A's su'di na'ni ko ita', the ax-head is yours.

Ax head the part ob. yours

A's no'pa' ama'ni ko kta, the two standing axes are his.

Ax two the (du. and ob. [are] his

A's xaxa ama'ni ko pa'na' inkta, the two axes lying on the ground are mine.

Ax they (pl.) the (du. ob. all [are] mine

A's tci'di ama'ni ko pa'na' inkta, all the axes lying down are mine.

Ax they recline the (du. ob. all [are] mine

A's xaxa ki'naxadi' ama'ni ko pa'na' inkta, all the scattered standing axes are mine.

Ax they (pl.) scattered the (du. and ob. all [are] mine

A's tci'di ki'naxadi' pa'na' inkta, all the scattered axes lying down are mine.

Ax they recline scattered all [are] mine

10 Spdehi' ma'ni ko kta', the (reclining) knife is his.

Knife the reclining ob. his

Miko'ni toho' kta'ni, the hoe lying down is not hers.

Hoe lies down not hers

Yaduxta' inktitu', the wagon is ours.

Wagon ours

Do'xpé nasko' sadé', the coat (attitude not specified) is torn.

Garment long torn

Do'xpé nasko' na'ni ko sadé', the coat hanging up is torn.

Garment long the hanging ob. torn

15 Wasi' ne apa'stak o'ni', the shoe is patched.

Shoe the is patched

Wasi' ne apa'stako'd-xiya'n', the shoe must be patched.

Shoe the be patched must

Do'xpé nasko' kiko'd xyn', the coat must be mended.

Garment long be mended must

Do'xpé nasko' kiko' pi'hedi'di', she ought to mend the coat.

Garment long mend ought

Wasi' apa'stak o'pi'hedi'di', he ought to patch the shoe.

Shoe patch ought

20 Wasi' apa'stak o' hedan', the shoe has been patched.

Shoe patched complete action

Yaduxta' kiko' hedan', the wagon has been repaired.

Wagon mended complete action
Yaduxta" kikō' di xya", the wagon must be repaired.

Wagon be mended must

Toho'xk waksi' o" heda", the horseshoe has been made.

Horse shoe made complete action

Toho'xk waksi' o" dixya", the horseshoe must be made.

Horse shoe made must

A"ya" si"hī" ne' ko tcka-si"hī"-ne-ha", where is the standing man?

Man standing one where standing ?

5 A"ya" xe'he na'ū'ki ko tcka-na'ū'ki-ha", where is the sitting man?

Man sitting one where sitting ?

A"ya" tōx ma'ū'ki ko tcka"-ma'ū'ki-ha", where is the reclining man?

Man reclining one where reclining ?

A"ya" ni' hine' tcka"-nine'-da", where is the running man?

Man where running ? man? but it may mean, where is the man running?

Ti' ko tca'ka"-nedi' , where is the (standing) house?

House the where the standing

10 Ti' no"pa' ko tca'k-ha'maki, where are the two (standing) houses?

House two the where the collection

Ta"ya" xav' ko tcuwa', where is the village?

Village the where is it?

Aya" ko tca'ka"-nedi', where is the tree?

Tree the where the standing

Ha'-ito'ho' ko tca'ka"-ma'ū'ki', where is the log?

Log the where the collection

Inka'tiya" ińksiyo' a'hi"a'tsi de'di, my husband went to sell meat.

My husband meat to sell went

15 Toho'xk a'hi"a'tsi pihedi'di", he ought to sell a (or, the) horse.

Horse to sell ought

Aya" no"pa' ko tca'k-hamaki', where are the two trees?

Tree two the where the collection

Ha'-ito'ho' no"pa' ko tca'k-hamaki', where are the two logs?

Log two the where the collection

A'sidiyo" ya" xav' ko tca'ka"-ma'ū'ki', where is the pine forest?

Pine forest where the place

Yańke'ye' pihed', he can saw.

Saw [he can

20 Yańke'ye' pihedi'di", he ought to saw.

Saw [he ought

A'se'wi aya'yi' tanini' heda", have you finished using the ax?

Ax you use it complete action (sign of)

A'se'wi ya" xav' ko tca'ka"-ma'ū'ki', where is the ax [lying]?

Ax the where the recl.ob.

Spdehi' ya" xav' ko tca'ka"-ma'ū'ki', where is the knife [lying]?

Knife the where the recl.ob.

Miko'n'i ya" xav' ko tca'ka"-ma'ū'ki', where is the hoe [lying]?

Hoe the where the recl.ob.

25 Yańke'yo'n'i ya" xav' ko tca'ka"-ma'ū'ki', where is the saw [lying]?

Saw the where the recl.ob.
Yaduxta\textsuperscript{a} ko tca'\textsuperscript{a}ka\textsuperscript{n}-nedi', where is the wagon [standing]?
\hspace{2cm} Wagon \quad \text{the} \quad \text{where} \quad \text{the std.} \\
Tohoxka\textsuperscript{a} ya\textsuperscript{n} xa\textsuperscript{n} tca'\textsuperscript{a}ka\textsuperscript{n}-nedi', where is the horse [standing]?
\hspace{2cm} Horse \quad \text{the} \quad \text{where} \quad \text{the std.} \\
A\textsuperscript{n}ya\textsuperscript{a} tcïna'\text{n}i yuke'di, how many men are there? (if alive).
\hspace{2cm} Men \quad \text{how many} \quad \text{they are (?)} \\
Tohoxka\textsuperscript{a} ko tcïna'\text{n}i yuke'di, how many horses are there?
\hspace{2cm} Horse \quad \text{the} \quad \text{how many} \quad \text{they are (?)} \\
5 Ati' tcïna'ni, how many houses are there?
\hspace{2cm} House \quad \text{how many} \\
Aya\textsuperscript{n} tcïna'ni, how many trees?
\hspace{2cm} Tree \quad \text{how many} \\
Keixka' ko tcïna'ni yuke'di, how many hogs are there?
\hspace{2cm} Hog \quad \text{the} \quad \text{how many} \quad \text{they are (?)} \\
Hi\textsuperscript{n}hiye'hû\text{n}i', I do not know you.
Kuya\textsuperscript{n}kyï'hû\text{n}i', don't you know me?
10 Ya'nkyë'hû\text{n}i' pi'hedi'di\textsuperscript{a}, he ought to know me
\hspace{2cm} Tcïna'n yuke' nkyë'hû\text{n}i, I do not know how many there are.
\hspace{2cm} How many they are \quad I do not know (?) \\
Ha\textsuperscript{a}ya' tca'naska, how large is the man?
\hspace{2cm} Man \quad \text{how large} \\
Ta\textsuperscript{n}ya' tca'naska, how large is the village?
\hspace{2cm} Village \quad \text{how large} \\
Keixka' tca'naska, how large is the hog?
\hspace{2cm} Hog \quad \text{how large} \\
15 Ta\textsuperscript{n} yi'n\textsuperscript{y}kiy\textsuperscript{a} tca'naska' ko e'naska Ba'yûs-ya\textsuperscript{n}', Lecompte is as
\hspace{1cm} Village small how large the so large Bunkie large as Bunkie (a town of Louisiana).
Latci' ko Dji'm ku-e'naska'ni na', Charley [Prater] is not as large
\hspace{1cm} Charles the Jim not as large (masc.) [is]
as Jim. \\
Tca'naska nkyë'ho'ni aya\textsuperscript{n} ya\textsuperscript{n}, I do not know how large the tree is.
\hspace{2cm} How large I do not know \text{tree} the
'Tho'oxk tcïna'ni yuke' nkyë'ho'ni, I do not know how many horses
\hspace{2cm} Horse how many they are (?) I do not know there are.
Aya\textsuperscript{n} tcïna'ni nkyë'ho'ni, I do not know how many trees there are.
\hspace{2cm} Tree \quad \text{how many} I do not know \\
20 Keixka' ne'di ko tca'naska ukii'kînge ko' skane' e'naska na', this
\hspace{2cm} Hog \quad \text{the std. ob.} \quad \text{how large half} \quad \text{the that that large (masc.)} \\
\hspace{3cm} hog is half as large as that one. \\
Ta\textsuperscript{n} yi'n\textsuperscript{y}kiy\textsuperscript{a} ti' tcïna'ni ko' eti'ke na' Ba'yûs-ya\textsuperscript{n}', there are as
\hspace{1cm} Lecompte \quad \text{house how} \quad \text{the (comparative sign)} \quad \text{Bunkie} \\
many houses in Lecompte as there are in Bunkie.
Ta\textsuperscript{n}ya\textsuperscript{n} haya' tcïna'ni ko' Ta\textsuperscript{n} yi'n\textsuperscript{y}kiy\textsuperscript{a} haya' e' kuna'tuni', there
\hspace{1cm} 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.
DORSEY-SWANTON] THE BILOXI AND OFO LANGUAGES

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Ti ne' kowo'hi tcehe'da^n, how high is this house?

House this high (?) how high

Late ci' ko tcehe'da^n, how tall is Charley?

Charles the how tall

Yaduxta^" ta^nhi' natkohi' ndosa^n'hi'ya^n ti ne'ya^n tcehe'da^n, how

Wagon running road on this side of house this how high

Yaduxta^" ta^nhi' natkohi' âwusa^n'hi'ya^n ti ne'ya^n tcehe'da^n, how

Wagon running road on that side of house that how high

high is the house on that side of the railroad?

5 Hakë'tu i'ya^n, what do they call over yonder? Ans. Lamou'ri ê'tu,

How do they over call it yonder

it is called "Lamourie."

Ti ne' ko ti dehe'da^n, that house is as high as this one.

House that ob. house this high

Ti ne' ko kowo'hi ti ne'di uki'kiinge, that house is half as high

House that ob. high (?) house this half

as this one.

Ti ne' ko ko'hi ti ne'di ko'hi ke'diki'nii, that house is not as high

House that ob. high house this high is not so (com-

parison made)

as this one.

Ta^n yi'ñkiya^n êxti, how far is it to Lecompte? Ta^n yi'ñkiya^n

Lecompte how far?

ki^nhi'n' ya^n'tcede' Lamou'ri tcehe'da^n, how far is it from Lecompte

(Lamourie) how far

to Lamourie?

10 Ta^n yi'ñkiya^n nkú'ñi, I have come from Lecompte.

Lecompte I have come from (?)

Ta^n ya^n' nkú'ñi, I have come from Alexandria.

Alexandria I have come from (?)

Ani' ko skûti', how deep is this water?

Water the how deep

Skûti' tcehe'da^n nkyê'ho'ni, I do not know how deep it is.

How deep how far I do not know

Skûti' yahê'di', it is this deep.

How deep 'it is this'.

15 Skûti' nedi' ko uki'kiinge, it is half as deep.

How deep the std. ob. half

Skûti'-xtcitikê' ko ê'tîkê', it is as deep as that water.

Just that deep the sign of comparison

Ta^n yi'ñkiya^n nkù'hi'n' nkú'ñi, I came to Lecompte and have come

Lecompte I have come I have

hither come from

hither from it.

Tcehe'da^n hê'tu', how far or long did they say that it was? (addressed

How far they said

to a woman or women.)

83515°—Bull. 47—12—9
Tchehe'daⁿ hëtu' naxo', how far or long did they say that it was? (said to a man or men).
Toho'xk ita', he has a horse.
Toho'xk yita', have you a horse?
Toho'xk nkita', 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 nkita', I have three horses.

Te'di'kakaⁿ' ka'padiha'yëni', why have you not paid him?

Ka'padeya²ke'ni, you have not paid me.

10 A'taska' apadi/ngye na', I pay you for the baskets.
Basket I pay you
Ka'padi'tuni' xya', they have not yet paid him.

Te'di qyaⁿ', he must die. 
Die They die
Te'di kikna'ni, he may die. 
Die may To-morrow when die will

Nkade'di xyaⁿ', I must go. 
We go 
Nkadetu' xyaⁿ, we must go.

15 Wite’di ko Taⁿ yi’ñkiyeⁿ nde’di kikna’ni, I may go to Lecompte 
To-morrow when Lecompte 

Kuxwi' ne’di, is there any coffee? 
Coffee Coffee is there?
Watcku’yë ne’di, is there any sugar?
Sugar is there?

Ya’mak’i teki’ yuke’di, are there mosquitoes here?
Mosquito are there

Tohoxka’ teki’ yuke’di, are there any horses here?
Horse here are there

Kuxwi’ n’ki, there is no coffee.
Coffee [there is none]

20 Ya’maki n’ki, there are no mosquitoes.
Mosquito [there is none]

Taⁿ yi’ñkiyeⁿ te’ka’kanaⁿ c’yaⁿ kayu’di, when did you come from 
Village small when hither you came

(Cheneyville or Lecompte)

Cheneyville (or Lecompte)?

Inkte’ dande’, I will kick thee [you]. Better inkte’ dande
I kick you (s.)

Pa’naⁿ inkte’-ha dande’, I will kick you all.
All I kick you (pl.)

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
Tohoxka' i'nkiita' dande', I will hit your horse.

Horse I hit for you will

Hand I hold your will

I'nkidu'si dande', I will shake hands with thee [you].

Letter you receive it when you too letter send it to me

this letter, send me one.

He when I made finished past sign

already made or done it.

He when you made finished past sign

already made or done it.

You arrived when I went

you went when (=after) you arrived.

Ayih'nt nde' knè, I went at the moment that you arrived.

Just as he I went

Nkiihi'nt de' knè, he went at the moment that I arrived.

Just as I he went

Wahx xohi' idè' ka' nde'ni, I did not go because it hailed.

Hall fell because I did not go

Tohoxka' to'han'a' i'dusi', did you get the horse yesterday?

Horse yesterday did you get it?

Kuxwi' o', she makes coffee.

Coffee she makes
Max iʰti-yaⁿ paspaʰoⁿ haande, she is frying hen eggs.

Hen egg [she] fries still

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

To'han'kaⁿ aⁿ'ya hautiⁿ ndoⁿ'hi, I saw a sick man yesterday.

Yesterday man he sick I saw [him]

To'han'kaⁿ aⁿ'ya teko'ki ndoⁿ'hi, I saw a lame man yesterday.

Yesterday man he lame I saw [him] [ndoⁿ'hoⁿ, emphasizes it as a past act]

5 Siⁿ'yo kadoⁿ'ni idoⁿ'hi, did you see the blind boy?

Boy he sees not did you see [him]?

Saⁿki' ka'nax'en'i ndoⁿ'ni, I did not see the deaf girl.

Girl hears not I did not see [her]

No'wûdē an'xti kadeⁿ'ni ndoⁿ'xtu, we saw a dumb woman to-day.

To-day woman spoke not we saw [her]

Aⁿ'ya' siⁿ'hiⁿ ne'yaⁿ nkyèhoⁿ'ni, I know that standing man.

Man stands that std. I know [him] one

Aⁿ'ya' xè'he naⁿkiyaⁿ nkyèhoⁿ'ni, I know that sitting man.

Man sits that st. one I know [him]

10 Aⁿ'ya' tox maⁿkiyaⁿ nkyèhoⁿ'ni, I know that reclining man.

Man reclines that recl. I know [him] one

Aⁿ'ya' niⁿ'ni ne'yaⁿ nkyèhoⁿ'ni, I know that walking man.

Man walks that I know [him] walking one

Aⁿ'ya' taⁿ'hiⁿ ande'yaⁿ nkyèhoⁿ'ni, I know that running man.

Man runs that run- one I know [him]

Aⁿ'ya' siⁿ'hiⁿ ne'denën nkyèhoⁿ'ni, I know this standing man.

Man stands this std. I know [him] one

Aⁿ'ya' xè'he naⁿkideⁿ nkyèhoⁿ'ni, I know this sitting man.

Man sits this st. one I know [him]

15 Aⁿ'ya' tox maⁿdè nkyèhoⁿ'ni, I know this reclining man.

Man reclines this I know [him] recl. one

Aⁿ'ya' niⁿ'ni ne'dè nkyèhoⁿ'ni, I know this walking man.

Man walks this I know [him] walking one

Aⁿ'ya' taⁿ'hiⁿ aⁿ'dodè nkyèhoⁿ'ni, I know this running man.

Man runs this run- one I know [him]

Aduhiⁿ ndoⁿ'hiⁿ tohoxyaⁿ siⁿ'hiⁿ ne'di ndoⁿ'hi', I see the horse stand-

Fence on this side horse stands the std. I see

ing on this side of the fence.

Yaⁿ'ntkohiⁿ ndoⁿ'hiⁿ aⁿ'yadiⁿ siⁿ'hiⁿ nè ndoⁿ'hi', I see the Wagon runs road on this side of man stands the I see

man standing on this side of the railroad.

20 Kûdûpiⁿ ndoⁿ'hiⁿ siⁿ'toⁿ' ni nè n'doⁿ'hi', I see the boy walking on

Ditch on this side boy walks the I see

this side of the ditch.
Aya'['] dukkapka'['] ayai'[']de'['] ndosa'[']hi'['] ti ne'['] njuki'[']di', I came from the
Wood [bridge] on this side house the I came from
house on this side of the bridge.

Kadupi'['] saphi'[']ya'['] kudoska'['] o'di, shoot at the bird on the other side
Ditch on the other bird shoot of it!

of the ditch!

Yaduxta'['] tahi'['] nukohi'['] ndosa'[']hi'[']ya'['] a'ya'['] si'[']hi'['] ne'['] kiyoji'['], call
Wagon runs road on this side of man stands the call to him!
to the man on this side of the railroad!

Aduhi'['] saphi'[']ya'['] si[t']o'['] yao'[']ni ne i'nanx['], do you hear the boy who
Fence on the other boy sings the do you (std.) hear!
[stands and] sings on the other side of the fence?

5 Aya'['] no'[']pa'['] ama'[']ni'xo'[']ka'do'[']xtuni'['], these two (std., st., recl., walk-
Man two these (std., st., they do not see ing or running) men are blind.

Si[t']o'['] no'[']pa'['] yuke'['] ka'naxtuni'['], those two boys are deaf.

Axti'['] yuke'[']dxe apstu'[']ki yi'[']sp[']xtitu'['], these women [all] sew very well.
Woman these ani-

mate objects sew they do it very well

Sanki'['] yuke'['] akutxyi'['] uka'[']de yi'[']sp[']xtitu'['], those girls can [all] read
Girl they are letter, book read they do it very well

there

well.

Ta'hia'['] de'['] xa (woman sp.), he can run away [if he desires].

Run go can

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

Aku'txyi'['] nkoxa'['] xana'['] (man sp.), I can write [if I wish].

Aku'txyi'['] nkoxa'['] (woman sp.), I can write [if I wish].

Letter I make can

Aku'txyi'['] nkuka'de xana'['] (man sp.), I can read [if I wish].

Letter (book) I read can

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

I run can

15 Unkta'[']hi'['] xa (woman sp.), I can run [if I wish].
I run can

Tcu'[']nak ma'[']ni'['] a'[']-duse, that (recl.) dog bites [habitually].
Dog the recl. bites habitually

Tcu'[']nak ma'[']nkde ka'duseni'['], this (recl.) dog will not bite.
Dog this recl. does not bite habitually

Aduhi'['] ndosa'[']hi'['] waka'['] ne'['] a'[']pxuye'[']di', this cow on this side of the
Fence on this side of cow the gorys habitually

fence pokes (is used to goring).

Aduhi'['] e'[']usa'[']hi'['] waka'['] ne'[']ya'['] ka'[']pxuye'[']ni', that cow (std.) on the
Fence on that side of cow that std. does not gory habit-

ally

other side of the fence does not gory [habitually].
E’ya’nde’ xana’ (man sp.), I can go thither [if I wish].

Kana’xtetuni’ xa (woman sp.), they never did kick.

Kana’xtetuni’ xana’ (man sp.), they never did kick.

Ka’wakëhi’ yacë, what is its name?

Ka’wakë’hi yac’i’ kika’, I wonder what his name is.

Kana’xtetuni’ yac’i’, what is his name?

Kana’xtetuni’ yac’i’, what is his name?

Kanc’i’ yac’i’, what is that?

Ka’wakë’hi de’tikë, what is this?

Tohö’xk noºpa’ ama’ñki a’naxtetu’ xa (woman sp.), those two horses kick [habitually].

Tohö’xk noºpa’ ama’ñdë ka’naxtetuni’, these two horses do not kick [habitually].

Tohö’xk nixüxw’ naskë’ ama’ñdë a’dustu’ xa (woman sp.), these mules [all] do kick [habitually].

Tohö’xk nixüxw’ naskë’ ama’ñki ka’dustuni’, those mules [all] do not kick.

Ka’wakëhi’ yac oº’ni, what does he call it?

Ka’wakëhi’ i’yac oº’ni, what do you call it?

Etän’ke’hi ya’tc nkoº’ni, I did call it in that manner.

Ka’wakëhi’ ya’tc nkoº’ni, I call[ed] it nothing.

Tek aº’yaxti’, are you a “Tek” woman? Are you a female autochthon?

Tek aº’yaxtitu’, are you (pl.) “Tek” women? (women that are autochthons).

Te’k nkaºxti’, I am a “Tek” woman.

Tanë’ks aºxti’, she is a Biloxi woman.

Tanë’ks aº’yaxti’, are you a Biloxi woman?
Tané'ks aⁿ'ya xxtitu', are you (pl.) Biloxi women?
Biloxi are you women?
Tané'ks nkaⁿ'-xti', I am a Biloxi woman.
Biloxi I am a woman
Tané'ks saⁿ'ya siⁿ-to', he is a Biloxi boy.
Biloxi (young?) boy
Tané'ks saⁿ'ya isiⁿ-to, are you a Biloxi boy?
Biloxi (young?) are you a boy?

5 Tané'ks saⁿ'ya ŋńskiⁿ-to, I am a Biloxi boy.
Biloxi (young?) I am a boy
Psde'hi maⁿ'kidče iṅkt'a', this (recl.) knife is mine.
Knife this recl. ob. [is] mine
Psde'hi maⁿ'kiyaⁿ iṅkt'aⁿi, that (recl.) knife is not mine.
Knife that recl. ob. [is] not mine
Psde'hi noⁿ'pa maⁿ'kidče indit'a, these two (recl.) knives are his.
Knife two this recl. ob. [are] his
Psde'hi noⁿ'pa maⁿ'kiyaⁿ 'ndiktaⁿi, those two (recl.) knives are not his.
Knife two that recl. ob. [are] not his

10 Tané'ks haⁿ'yadi' adeⁿ nka'de te', I wish to speak the Biloxi language.
Biloxi people speak I speak wish
Tané'ks haⁿ'yadi' adeⁿ yade'di, do you speak the Biloxi language?
Biloxi people speak do you speak?
Tané'ks haⁿ'yadi' adeⁿ nkade'n, I do not speak the Biloxi language.
Biloxi people speak I do not speak

Tané'ks saⁿ'ya saⁿki', she is a Biloxi girl.
Biloxi (young?) girl
Tané'ks saⁿ'ya isaⁿki, are you a Biloxi girl?
Biloxi (young?) are you a girl?

15 Tané'ks saⁿ'ya ŋńskiⁿki, I am a Biloxi girl.
Biloxi (young?) I am a girl
Tané'ks haⁿ'yadi' adeⁿ yoⁿ hiyaⁿ'ku kadeⁿ kaⁿ', psde'hi maⁿ'kidče
Biloxi people speak in you talk to me if knife this recl. ob.
panaⁿ' avindit'a dan'de', all these knives shall be yours if you
all [be] yours shall will talk to me in Biloxi.
Psde'hi maⁿ'kiyaⁿ panaⁿ' iṅkt'a', all those (recl.) knives are mine.
Knife that recl. ob. all [are] mine
Aⁿ'se'wi maⁿ'kidče nyi'ku dan'de', I will give you this (recl.) ax.
Ax this recl. ob. I give to you will
Aⁿ'se'pi ne' yaxku', give me that (std.) ax!
Ax that give to me!

Aⁿ'se'pi maⁿ'kiyaⁿ yaxku', give me that ax (lying down)!
Ax that recl. ob. give to me
Siⁿ'to' saⁿki' ha haⁿ'n, is that a boy or a girl?
Boy girl or is that?
Tobo'xk waka' ha haⁿ'n, is that a horse or a cow?
Horse cow or is that?
Tané'ks haⁿ'ya'di Ma'mo haⁿ'ya'di ha haⁿ'n, is he a Biloxi man or an
Biloxi man Alibamu man or is he?
Alibamu man?
Toho'xk no^n'pa' da'ni ha ndo'^daha', I saw two or three horses.

Horse two three or I saw them (an. objects)

A^n'ya'di no^n'pa' da'ni ha ndo'^daha', I saw two or three men.

Man two three or I saw them (an. objects)

A^n'se'wi no^n'pa' ma'ñkü^dë i'yiku'di, he gave you these two axes.

Ax two this recl. ob. he gave to you

A^n'se'wi no^n'pa' ma'ñkü^ya^n' nyiku'di, I gave you those two (recl.) axes.

Ax two that recl. ob. I gave to you

5 Ú'nkatcátčun' i'spe'wa ne'di, my right eye pains.

My eye right it pains

Ú'nkatcátčun' k(a)skani'wa [or ka'skani'wa] pahi', my left eye is sore.

My eye left is sore

Ú'nkatcátčun' ēna^n'pa' pahi', both my eyes are sore.

My eye both (are sore)

Ú^n'niux'xwi i'spe'wa ne'di, my right ear pains.

My ear right it pains

I'nux'xwi kskani'wa [or ka'skani'wa] ne'di, does your left ear pain?

Your ear left it pains

10 Nkadiya^n' e' ande', my father is still living: I have a father.

My father he moves

Nkadiya^n' e' mañki', my father is reclining (e mañki never used of females), I have a father.

Ayo'n'i e' ande', you have a mother.

Your she moves

Ayo'n'i e' nañki', your mother sits or is sitting (e nañki never used of males): you have a mother.

Your she sits

Ta'skay^n' e' nañki', her younger sister sits or is sitting: she has a younger sister.

15 So^n'tka'ka e' mañki', his younger brother reclines or is reclining:

His younger he reclines

he has a younger brother.

I'niya^n' e' mañki', his elder brother reclines or is reclining: he has an elder brother.

His elder he reclines

Ino^n'i e' nañki', her elder sister sits or is sitting: she has an elder sister.

Her elder she sits

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

Her brother younger he reclines

Ta'ndo noxti' e' mañki', she has an elder brother.

Her brother elder he reclines

20 Tcu'ñki iñkta', my dog.

Dog my

Tcu'ñki iñkta'k ande, "my dog moves": I have a dog.
DO«sEy-s WANTON] THE BILOXI AND OFO LANGUAGES

Tcu'nki ińkta'k nańki', my dog sits: I have a dog.
   Dog my sits

Tcu'nki ita'k a'nde, thy dog moves: you have a dog.
   Dog thy moves

Tcu'nki ita'k nańki', thy dog sits: you have a dog.
   Dog my sits

Tcu'nki ińkta'k yuke'di, I have dogs ("my dogs move").
   Dog my they move
           (or there are)

5 Ańksapi' ińkta'k ne'di, my gun stands: I have a gun.
   Gun my stands
           or the std.

Akue' ińkta'k nańki, my hat sits (is hung up): I have a hat [hanging
   Hat my sits, or
           the std.

up].

Akue' nańkidé ińkta', this hat hanging up is mine, this is my hat.
   Hat this std. ob. mine

Akue' nańkiya'n kta', that hat hanging up is his, that is his hat.
   Hat that std. ob. his

Toho'xk amańki ińkta-daha', those are my horses.
   Horse the (du. they are mine
           and pl.)

10 Toho'xk amańki i'ńta-daha', those are your horses.
   Horse the (du. they are your
           and pl.)

Waka' ne ka'ta, whose cow is this (or, that)?
   Cow this whose?

Waka' ne ińkta', this is my cow.
   Cow this my

Toho'xk ne ka'ta, whose horse is this (or, that)?
   Horse this whose?

Toho'xk ne kta', this is his horse.
   Horse this his

15 Tcu'nki ne ka'ta, whose this (or, that) dog?
   Dog this whose?

Tcu'nki ne Tca'le-ta', this is Charlie's dog.
   Dog this Charles-his

Tcu'nki ne Djim-ta', this is Jim's dog.
   Dog this Jim his

A°se'pi ne ka'ta, whose ax is this?
   Ax this whose?

A°se'pi ne ińkta', 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 ińkta', this is my knife.
   Knife this mine

Akue' nańki ka'ta, whose hat is this (hanging up)?
   Hat the hang- whose?
           ing ob.

Akue' nańki kta', this is his hat (hanging up).
   Hat the hang- his
           ing ob.

'Thooxka' tc'idiki a'nde ita', which is your horse?
   Horse which moves your
Tohoxka' te'idiki a'nde ko' a'yindi'ta, which is your horse?
Horse  which  moves  the  it  is  your

Tohoxka' inkta' yaaxksiiné', he stole my horse.
Horse  my  he  stole  it  from  me

Si'to' toho'xk kta'ksiiné', he stole Bankston Johnson's ("Boy's") horse.
Boy  horse  his  he  stole  it  from  him

Toho'xk ayita' iksiiné', did he steal your horse?
Horse  your  did  he  steal  it  from  you?

5 Toho'xk i'nikitu' yaaxksiiné'tu-daha', they stole our horses.
Horse  our  they  stole  them  from  us

Toho'xk ayi'ta-da'o' iksiiné'tu', they stole your horses.
Horse  your  pl.  ob.  they  stole  them  from  you

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

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

Toho'xk i'nta-da'o'n, my horses. [One can not say "their horses,"  
Horse  my  pl.  ob.  "your  horses"  or  "our  horses"  with -dah ending.]

10 Si'to' ta-da'o'n, his boys.
Boy  his  pl.  ob.

Si'to' i'ta-da'o'n, thy [your] boys.
Boy  thy  pl.  ob.

Si'to' i'nta-da'o'n, my boys. [One can not say, "their boys,"  "your (pl.)  
Boy  my  pl.  ob.  "boys,"  or  "our boys" in Biloxi with -dah ending.]

Tu'niki teya'xkiyé, he killed my dog.
Dog  he  killed  my

Tu'nik inkta' te'vë, he killed my dog.
Dog  my  he  killed  it

15 Tu'nik i'nta' te'xkitu', my dog has been killed [by some unknown  
Dog  my  they  have  killed  it  person].

Tu'niki ita' te'vë, he killed your dog.
Dog  thy  he  killed  it

Tu'niki tehi'kiyé, he killed your dog.
Dog  he  killed  it  for  you

Djim tu'niki kta  te'vë, he killed Jim's dog.
Jim  dog  his  he  killed  it

Asepi kú'pani'vë, he lost his ax.
Ax  he  lost  it

20 Psde'hi ita' kn'pani'hayë, did you lose your knife?
Knife  your  did  you  lose  it?

Inksi' nda'ksa'di, I cut my foot with a knife.
My  foot  I  cut  it  with  a  knife

Inksi' ndûkta'di, I cut my foot with an ax.
My  foot  I  cut  it  with  an  ax
Ayi'si i'dûksa'di, did you cut your foot with a knife?
Your foot did you cut it with a knife?

Ayi'si i'dûktca'di, did you cut your foot with an ax?
Your foot did you cut it with an ax?

I'si dûksa'di, he cut his foot with a knife.
His foot he cut it with a knife

I'si dûktca'di, he cut his foot with an ax.
His foot he cut it with an ax

5 Nka'duti te ho, I am hungry.
I eat wish present sign

Nka'duti te'x ti o, I was hungry.
I eat wish past very sign

Nka'duti te'xa, I am still hungry.
I eat wish still

Nka'duti ta' dande', I shall be hungry.
I eat wish shall

Ndo'di u'xwi, my throat is dry: I am thirsty.
My throat dry

10 Ndo'di uxw o, I was thirsty.
My throat dry past sign

Ndo'di u'xwi dande', I shall be thirsty.
My throat dry shall

Ndoxtu' uxwi', we are thirsty.
Our throats dry

Ndoxtu' uxw o, 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

Idoxtu' uxwi', ye are thirsty. (Other tenses can be formed by
Your throats dry analogy.)

Do'di uxwi', he is thirsty. (Past, Do'di uxwo'; future, do'di uxwi'
His dry

throat dande'.)

Doxtu' uxwi', they are thirsty.
Their dry

Ptçaskû'ni' ndu'ti na'ńki, I am (sitting) eating bread.
Bread I eat the st.

20 Ptçaskû'ni' i'duti na'ńki, you are (sitting) eating bread.
Bread you eat the st.

Ptçaskû'ni' du'ti na'ńki, he is (sitting) eating bread.
Bread he eats the st.

Ptçaskû'ni' du'ti ha'maki, they are (sitting) eating bread.
Bread they [sit] eating

Ptçaskû'ni' i'duti aya'maki, ye are (sitting) eating bread.
Bread you (pl.) [sit] eating
Pt'asku'ni' ndu'ti nka'maki, we are (sitting) eating bread.

Iũksiyi' ndu'ti nank nko', I was eating meat, very long ago

(ear years ago).

Ta'n'si' tohaxk'a' du'ti në', the horse is (standing) eating grass.

Grass horse eats the std.

Ta'n'si' wa'k du'ti në', the cow is (standing) eating grass.

Grass cow eats the std.

5 Ayē'k ma'xi ya'ũki du'ti nē', the hen is (standing) eating corn.

Corn chicken female eats the std.

Nkiũksihi' ne'di, I am laughing (as I stand).

I laugh the std.

Nkiũksihi' na'ũki, I am laughing (as I sit).

I laugh the std.

Nkiũksihi' o', I was laughing.

I laugh past sign

Si'pto' tūdē' dande', the boy will be tall.

Boy tall will

10 Ayā' naskē'xti, the tree is tall.

Tree very tall

Tohoxka' tūdē', the horse is high.

Horse high

Ti' kohi', the house is high.

House high

A'nxu'di kohi', the rock is high.

Rock high

Ti' nitani', or, Ti' nitax'xti, the house is large.

House large House very large

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

House small very

Akue' ki'nitax'xti, the hat is too large for him.

Hat very large for him

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

Hat very large for you

Akue' ya'nkinitax'xti, the hat is too large for me.

Hat very large for me

Akue' kiyĩnkẽ'xti, the hat is too small for him.

Hat very small for him

20 Akue' i'kiyĩnkẽ'xti, the hat is too small for thee [you].

Hat very small for thee

Akue' ya'ũkĩyĩnkẽ'xti, the hat is too small for me.

Hat very small for me

Do'xpe naskẽ' kinitax'xti, the coat is too large for him.

Coat too large for him

Xo'hi, it rains [now].

To'hanak xo'hi, it rained yesterday.

Yesterday it rained

25 Wite'di ko xo'hi dande', it will rain to-morrow.

To-morrow when it rain will
Psidé' xo'hi ko' nde'ni dande', if it rain to-night, I shall not go.
To-night it rain if I not go shall
Wahu', it snows [now].

To'hanak wahu', it snowed yesterday.

Wite'di ko' wahu' dande', it will snow to-morrow.
To-morrow it snow will

Psidé' wahu' ko' nde'ni dande', if it snow to-night, I shall not go.
To-night it snow if I not go shall
Wahu'xohi' i'dé né', it is hailing [now].

Hail falls the std.

To'hanak wahu' xohi' i'dé, it hailed yesterday.

Yesterday hail fell

Wite'di ko' wahu' xohi' i'da dande', it will hail to-morrow.
To-morrow it fall will

Wite'di ko' wahu' xohi' idé' ko nde'ni, dande', if it hail to-morrow, I shall not go.

To-night it snow if I not go shall

Tee' a'nde, he is here. Tee' aya'nde, you (s.) are here. Tee' nka'nde, here he moves. Here you move. Here I move

I am here.

Tee' yuke'di, they are here. Tee' iyuke'di, ye are here. Tee' yuke'di, we are here.
Here they move. Here ye move. Here we move

Tee' a'nde ha'ntca, he was here [but I do not know where he is now]. Here he moved but

To'hanak tee' yuke'di, they were here yesterday.

Tee' yuke'di, they will come (be) here to-morrow.
To-morrow when they arrive

E'wa a'nde, he is there. E'wa aya'nde, you (s.) were there. E'wa nka'nde, I was there.

Here he moves. There you move. There I move

E'wa yuke'di, they were there. E'wa iyuke'di, ye were there. E'wa yuke'di, we were there.
There they moved. There ye moved

E'wa yuke'di, ha'ntca' haná, he was there [but has gone elsewhere].
There he moved but sign of uncertainty (?)

E'wa yuke'di ha'ntca' haná, they were there [but have gone elsewhere].
There they moved but sign of uncertainty (?)
Ewande' pa' nitani' xyē (masc.), his head is large.
That one head large.

Ewande' pa' yiŋki' xyē (masc.), her head is small.
That one head small.

Õŋkapapə nēdi' xe (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 xyēxoxe (masc.), their heads are large.
They head each is large indeed.

A'yiapatu' nitata'ni xyē (masc.), your heads are large.
Your heads each is large.

Ayipatu' miseka' xyē, or, Ayipatu' yiŋki' xyē (masc.), your heads are small.
Your heads small.

10 A'yiñahi' sa'sasa'sasa', your hair is gray.
Your hair gray (iron gray?)

Õŋka'nahi' teti' xyē (masc.), my hair is red.
My hair red.

Anaxtu' naskē', their hair is long.
Their hair long.

A'yiñaxtu' tu'xka (±na'), your (pl.) hair is short.
Your (pl.) hair short.

Õŋka'naxtu' tu'xka (±na'), our hair is short.
Our hair short.

15 Hip'tcu' ha-idi' (±na'), your nose is bleeding.
Your nose bleeds.

Ti sa'n' no'pa' ama'ŋki ko ka'wa tūpe'ta ti', whose are those
House white two the (du. and pl.) ob. whose house
two white houses?

Toho'xka kdēk'kēdēketa' da'nì yuke' ya'n xan', where are those three
Horse striped three they move where are [they]?

striped horses?

Yañka'wati' khi' nkata'miñi, I am sick, yet I work.
I am sick yet I work.

Ya'xkte' di khi' ayi's'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.

Kī'theu'hi'ya dande', I will lend it to you. (<kī'theu'hi'ya)
I lend it to you will
Ki'tcuehi'yäŋka' da'nde, will you lend it to me?
You lend it to me will?

Kük'teue'hî'yëni' dande', I will not lend it to you.
I not lend it to you will

Nyï'noppa' nda' dande', I will go with you.
I with you I go will

Nyï'noppa' ndë'ni dande', I will not go with you.
I with you I not go will

5 Ya'ëñkinop'pa kîde'ni dande', he will not go with me.
He with me he not go will

Iya'då'ha' da' dande', he will go with them.
He with them he go will

Ya'ëñkiya'då'ha' da dande, he will go with us.
He with us he go will

Nde' hiâñdõ'hi xyo', wite'dì ko, I will go to see you to-morrow.
I go I see you I will to-morrow when

Wite'dì ewa' ko ya'ë' hu'-kâŋko', come day after to-morrow!
To-morrow beyond when come

10 Wite'dì ewa' ko ya'da-hu', come to see me day after to-morrow!
To-morrow beyond when come to [see] me

Yahëëdë' da'wo hu'-kâŋko', come hither now!
Here in this direction come

Da'wo hu'dì, he is coming hither.
In this direction he is coming

Kà'wak hù'n'ë xo', what is she saying?
What (??)

Toho'xka aye'ki du'tì në', the horse stands (is) eating the corn [given him].

Horse corn eats the std.

15 Toho'xka aye'ki du'tì, the horse eats or ate the corn [given him].

Horse corn eats

Toho'xka aye'ki du'tì ha'nëde, the horse is still eating the corn [attitude not specified].

Horse corn eats still

Toho'xka aye'ki du'tì na', the horse eats the corn [not given to him], accidentally, or of his own accord.

Nkö'ni', I make it by command.

Nkö'n'ì na', I make it [of my own accord].

20 Nde'dì', I go [by command]. Nde'dì na', I go [of my own accord].
Nde'dì xyë', I went [against the will of another].

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

E'ya' nde'dì ha'nûa, perhaps (or, I think that) I am going thither.

Thither I go perhaps

E'ya' nde'dì kikna'ni, perhaps (or, I think that) I could go thither
Thither I go perhaps

[if I started].

25 Ka'wak ñtî' nëdi', what is he or she doing?

What do the std.
Aya'ki tcídikě', what kin are you two?

Kiha'ki tcídikě yuke'di, what kin are they two?

Aya₇ adë' ma'ñiki, the wood lies (or, is) burning.

Wood burns the reel.

Aya₇ adë', does the wood burn (fem.)?

5 Aya₇ adë' wò, does the wood burn (masc.)?

Aya₇ kadë'ni xa ma'ñiki, is the wood not burning yet?

Wood burns not yet the reel.

Kadëni-xti', it does not burn at all.

Why burns not

Étuке' kudiotci', because it is wet.

Because wet

10 Étułúkikę' adë', nevertheless (or, notwithstanding) it burns.

Nevertheless burns

Në' pi'hiñkê ha'nnâ', perhaps (or, I think that) I am making it correctly.

That I make it well perhaps

Në' pi'hiñkê kikna'ni, perhaps (or, I think that) I could make it correctly [if I tried].

Si'pto' inksiyò' du'ti ha'nde, the boy continues eating the meat.

Boy meat eats still

Si'pto' inksiyò' du'ti na'ñki, the boy sits (is) eating the meat.

Boy meat eats the st.

II. Recorded in 1893

15 Yapstù'ki yiⁿspè', you know how to sew.

You sew you know how

Yapstù'ki yiⁿspi'xti, you [know how to] sew very well.

You sew you know very well

Nka'pstù'ki ñkiⁿspè', I know how to sew.

Uduxpe' yusåtxa', his (or her) clothing is dusty.

dust all over

Üñkùdxu'xpè' yusåtxa', my clothing is dusty.

My clothing dust all over

20 Aye'wi yi'ñki uwè dë'di, he went in [at] a window, to go in at a window.

Aye'wi uwè dë'di, to enter by a door, to go in at a door.

Teći dikę' hu'we, how did you [sic] go in?

Yihi' a'kititu'yè', shut your mouth, bring your lips together!

Ihi' a'kititu'ya', tell him to shut his mouth.

25 Teći dikę' yihì' ka'kititu'hayeni', why don't you shut your mouth?

Nkö' ñka'nde, I am making (doing) it now (still).
Ayé'k ita' waxka', your corn is soft.

Ayé'k ūkita' waxka', my corn is soft.

Ayé'k ūkita' kúwa'xkani', my corn is not soft.

Tuwi' ita' u'yē, your pail or bucket leaks.

Tuwi' ūkita' u'yē, my pail or bucket leaks. [These two sentences have also a vulgar meaning.]

Doxpē' itka' xahe'yē, to put a bottle, etc., inside a coat.

Doxpē' itka' xo'he'đi, to put a knife, etc., inside a coat.

Ti' yaskiya', under the house.

Ayahi' kuya', under the bed.

Yaxo°' kuya', under the chair.

Akūtxyi' itka'ya', under or within yonder book.

Aduhi' kuya', under the fence.

Hama' itkaya', under or in the ground.

Itka'p kuya', under the board.

{Tcu'nki ūkta' te'xkiyē, he killed my dog.

*Dog* my *he killed it* for me

{Tcu'nki ūkta' te'hiya'xkiyē, you killed my dog.

*Dog* my *you killed it for me*

{Tcu'nki ūkta' te'xkiyētu', they killed my dog. (Dog my they-killed-for-me).

{Tcu'nki ūkta' te'hiya'xkiyētu', you (pl.) killed my dog.

{Tcu'nki ta' te'kiyē, he killed his (another's) dog.

{Tcu'nki ta' te'kihaye', you killed his dog.

{Tcu'nki ta' te'haxkiyē, I killed his dog.

{Tcu'nki ta' te'kiyētu', they killed his dog.

{Tcu'nki ita' tehi'kiyē, he killed your dog. (Dog thy he-killed-for-thee).

{Tcu'nki ita' tehi'niyē, I killed your dog.

{Tcu'nki ita' tehi'kiyētu', they killed your dog.

{Tcu'nki ita' tehi'niyētu', we killed your dog.

Aso°'wa° kde'yē-k ta'ho, he threw it into the briers.

Aso°'wa° kde'hiňkē-k ta'ho, I threw it into the briers.

Ū'ňkūkiha'iki te'yā́lúkē, what kin are we [to each other, or to one another]?  

I'kiha'iki te'yā́lúkē, what kin are you [to each other, or to one another]?

Iũkya°'hi-dāha' dande', I will scold you (pl.).

Ani' kned', in the water (=ani itkaya°).

Ti' kned', in the house (=ti itkaya°).

Ta'yu°' kned', in the town (=ta'yu° itkaya°).
Ayaⁿ’ knedi’, in the tree (=ayaⁿ ĭtkayaⁿ).
Pe’ti knedi’, in the fire (=peti ĭtkayaⁿ).
Aⁿ’xu knedi’, in the rock (=aⁿ’xu ĭtkayaⁿ).
Hama’ ani’-txa, the earth is full of water.

5 Ayaⁿ’ ani’-txa, the wood is full of water.
Pe’titi’ yusi dfe’towe, the fireplace is full of ashes.
Pe’titi’ yusa-tnxa’, the fireplace is full of ashes.
Kûxwi’ dfe’towe, it is full of coffee.
Paⁿ’hiⁿ’ soⁿ’pxi dfe’towe, the bag or sack is full of flour.

10 Paⁿ’hiⁿ’ soⁿ’pxi txa’, the bag or sack is full of flour.
Aⁿ’ya’ kya’he’yaⁿ”, the same man (kiya’ he’yaⁿ?).
Tohoxka’ kyahe’yaⁿ”, the same horse.
Ati’ kyahe’yaⁿ”, the same house.
Ayaⁿ’ kyahe’yaⁿ”, the same tree.

15 Ínkowa’ kipûde’hiňšé, I joined them myself.
Ayiⁿ’su’n kû’gûksuyé’di, you gnashed your teeth.
Ñkiⁿ’su’n kû’gûksûňšé’di, I gnashed my teeth.
Iⁿ’su’n kû’gûksë’di, he gnashed his teeth.
Ínkte’-k ída’ dande’, I will hit you and make you go.

20 Ayindi’ yaxkte’-k nde’, you hit me and made me go.
Axkte’ haⁿ matû’nkde, I hit him and got away from him.
Yakte’ haⁿ mata’-ide, you hit him and got away from him.
Kte’ haⁿ mata’dé, he hit him and got away from him.
Kte’tu haⁿ’ mata’-ade, they hit him and got away from him.

25 Yakte’tu haⁿ’ ma’ta’-iya’dé, you (pl.) hit him and got away from him.
Axkte’tu haⁿ’ ma’ta’ňka’dé, we hit him and got away from him.
Iⁿ’x kde’, to loose him and let him go.
Iyįⁿ’x kde’dì, you loosed him and let him go.
Ñkiⁿ’x kde’dì, I loosed him and let him go.

30 Iⁿ’txu kde’, they loosed him and let him go.
I’n’ki haⁿ mata’-de, to loose him and get away from him.
Ima’ńgiyaⁿ pû’de, your dress is open.
I’doxpe naské’ pû’de, your shirt, etc., is open.
Tcad’i, it is [nearly] used up.

35 Tca’ tíko’he, it is all or entirely expended.
Tca’yańañšé’tu’, they have exterminated us.
Tca’yidi na’ntešé, they have nearly killed you all.
Tca’yańšé na’ntešé, they have nearly exterminated us.
Eyaⁿ ńkihiⁿ' na'ntekeⁿ, I nearly got there.
Tca'yetu na'ntekeⁿ, they have killed nearly all of them.
Tca'haṅke-daḥaⁿ na'ntekeⁿ, I killed nearly all of them.
Tca'hayé-daḥaⁿ na'ntekeⁿ, you killed nearly all of them.

5 Tca'yé-daḥaⁿ na'ntekeⁿ, he killed nearly all of them.
Tca'haṅkētu'-daḥaⁿ na'ntekeⁿ, we killed nearly all of them.
Tca'kētu'-daḥaⁿ na'ntekeⁿ, they killed nearly all on each side [as the Kilkenny cats of notoriety].
Tca'yaṅki'kitu na'ntekeⁿ, we came near killing one another, or each other.

10 Tca'hiki'tu na'ntekeⁿ, you (pl.) came near killing each other, or one another.
Akútxyiⁿ oⁿ a'tcaⁿ, his or her pencil is all gone (expended).
Akútxyiⁿ oⁿ iya'ṭcaⁿ, your pencil is all gone (worn away).
Akútxyiⁿ oⁿ ńka'ṭcaⁿ, my pencil is all gone.
Toho'xk atan'tu, they sit on horses.

15 Snickiteⁿ iya'nihoⁿ', you have fever and ague.
Snickiteⁿ ńka'nihoⁿ, I have fever and ague.
İsiⁿ na'ṭi su', his feet are [entirely] bare.
Ayisiⁿ na'ṭi su', thy feet are [entirely] bare.
Ińksiⁿ na'ṭi su', my feet are [entirely] bare.

20 Isituⁿ na'ṭi su', their feet are [entirely] bare.
Ita' ni na'ntekeⁿ, you came near dying.
Ita' hi yaⁿ xaⁿ, you are almost dead.
Pxu'ki'xkiⁿ na'ntekeⁿ, I came near sticking myself with it.
Pxu'ixkē na'ntekeⁿ, he came near sticking himself.

25 Pxu'yixkē na'ntekeⁿ, you came near sticking yourself.
Pxu'ixkētu'n na'ntekeⁿ, they came near sticking themselves.
A'pan a'xkīdū'sni, I could not (or, did not) take it all for (or, from) him.
A'pan a'xkīdū'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'hiṅke nde'ni, I did not carry it all.
Pana'hayē kide'ni, you did not carry it all.
Pana'hayē ku'yude'ni, you did not carry it all.
Panaⁿ' kūṭca'yētuni', they did not kill them all.
Panaⁿ' kūṭca'haṅkeri', I did not kill them all.

35 Kuxwiⁿ iya'maⁿ, you have no coffee.
Kuxwiⁿ yaⁿkīya'maⁿ, I have no coffee.
Kuxwi' ya'ma'tu, they have no coffee.
Kuxwi' ya'ńkiya'ma'tu, we have no coffee.
Nepi'yę pastuki', to sew it correctly.
Nepi'hayę ipa'stuki, did you (or, can you) sew it correctly?
5 Nepi'hanke ſukpa'stuki, I [can] sew it correctly.
Nepi'yę pastuki', they sew correctly.
I'tuhe'di ka'tca', wait till he is ready! (said when one is angry).
Ñki'n'tuhe'di ka'tca', I will get ready after a while (said when angry).
Ayin'tuhe'da'n da'nde, are you getting ready?
10 I'tuhe'da'n dande', he will get ready after a while.
Ñki'n'tuhe'da'n dande', I will get ready after a while.
I'tuhe'detu dande', they will get ready after a while.
Hao'n'o' kāne', she cooked it (the hominy).
Hao'tu' kāne', they cooked (the hominy).
15 Hayo'o'tu' kāne', did you (pl.) cook (the hominy)?
Pusi' ha'n ktu' tuctu'n o' ti, the cat's eyes shine when it is dark.
Ptįskįn ohį'xti, he wants bread badly, but in vain.
Uduxpő' ayohi'xti, you want clothing badly, but in vain.
Tohoxka' ſokohi'xti, I want a horse badly, but in vain.
20 Axisa'x ſokohi'xti, I want money badly, but in vain.
Yaxo'n' okaya', underneath the chair.
Adito'n' okaya', under the table.
Ayahi' okaya' under the bed.
Ka'wa' kiki' i'kihi'n yin'pi, what is that which you brought and laid down?
25 Ka'wa yaki'x ki'di, what is that which you brought home [on your back]?
Ka'wa kiki'x ki'di, what is that which he brought home [on his back]?
Idu'we ya'nda na', beware lest you always untie it!
Ido'n'hi ya'nda na', beware lest you always look at it!
I'duti na', beware lest you eat it!
30 I'duti ya'nda na', do not be eating all the time!
I'duwa na', do not untie it!
I'do'n'hi na', do not look at it!
E'tikia na', do not say it!
E'tikio'n' na', do not do it!
35 A'yi'n' na', do not drink it!
I'ta'n'hi' na', do not run!
Ya'dé na', do not talk!
Ya'nhi na', do not cry (warning)!
Ka'ha'ni', do not cry (no warning).
Ki'pükta na'ñki, he is sitting by him or her.
Iki'pükta na'ñki, you are sitting by him or her.

5 Ñki'pükta na'ñki, I am sitting by him or her.
Yañi'pükta ina'ñki, you are sitting by me.
Nyiki'pükta na'ñki, I am sitting by you.
Da'n te'ye dan' ha' uc'di, he killed it, took it, and stewed it.
Te'ye ha' uc'di, he killed and stewed it.

10 Kûdûpi' ñkutoho' nu+, help! I have fallen into a ditch!
Ñkauti'xti nu+, help! I am very ill!
Na'ti ñko'he ikü'di, you have made a present for nothing.
Na'ti ñko'he nyiku'di, I have made you a present for nothing (or, in vain).
E'ya'n ñkihi'n' na'ñki naha' nde'di, I reached there, sat a while, and went on.

15 E'ya'n ayihi'n' na'ñki naha' ide'di, you reached there, sat a while, and went on.
E'ya'n i'hi'n' na'ñki naha' de'di, he reached there, sat a while, and went on.
U'a hi' axkiye'di, I told her to stew it (<ue'di).
Te'ye hi' axkiye'di, I told him to kill it.
O'n hi' axkiye'di, I told him to make it.

20 Ë'tiko'n' hi' ñkihi', I think that he ought to do it.
Ë'tuxkayo'a'ni hi' ñkihi', I think that you ought not to do it.
U'a hi' ñkihi', I think that she ought to stew it.
Yu'a hi' ñkihi', I think that you ought to stew it.
Akdixyi' o'n hi' ñkihi', I think that he ought to write a letter.

25 Aya'n' teu'di hi' ñkihi', I think that he ought to put wood on the fire.
Aya'n' i' teudi hi' ñkihi', I think that you ought to put wood on the fire.
Ti' yuwa hi' ñkihi', I think that you ought to go into the house.
I'da hi' ñkihi', I think that you ought to go.
Naxe' na'ñki hi' ñkihi', I think that he ought to be listening.

30 Du'wa hi' ñkihi', I think that he ought to untie it (duwe).
I'duwa hi' ñkihi', I think that you ought to untie it.
Da'uxi hi' ñkihi', I think that he ought to bite it off.
Dau'xitu hi' ñkihi', I think that they ought to bite it off.
Ë'tike'ko'n' ñko'yihi, I want him to make it.

35 Ë'tike'ko'n' hayo'yihi, did you want him to make it?
É'tikᵉ’koⁿ o’yihi, he wanted him to make it.
Duwë’ ŋko’yihï, I wanted him to untie it.
I’duwë ŋko’yihï, I wanted you to untie it.
Nduwë’ o’yihï, he wanted me to untie it.

5 Nduwë’ hayo’yihï, did you want me to untie it?
Duwë’ hayo’yihï, do you want him to untie it?
Ya’niki‡siyoⁿ iⁿ’ni ŋko’yihï, I wish that he would smoke.
É’tikë’koⁿ na’ünkïhi’, I wish that he would do it [but he will not].
Dau’xitu hi’ na’ünkïhi’, I wish that they would bite it off.

10 Da’nxituni’ na’ünkïhi’, I wish that they would not bite it off (or, that they had not bitten it off).
Da’nuxini’ na’ünkïhi’, I wish that he had not bitten it off.
Du’tini’ na’ünkïhi’, I wish that he had not eaten it.
Da’deni’ na’ünkïhi’, I wish that he had not chewed it.
Kiⁿ’ni na’ünkïhi’, I wish that he had not drunk it.

15 É’taxkë’koⁿ’ni na’ünkïhi’, I wish that he had not made it.
É’tikoⁿ’ na’ünkïhi’, I wish that he had not made it.
É’tikïyoⁿ’ na’ünkïhi’, I wish that you had made it.
É’tikïyoⁿ’ni na’ünkïhi’, I wish that you had not made it.
A’kidadin’i’ na’ünkïhi’, I wish that he had not counted.

20 De’nï na’ünkïhi’, I wish that he had not gone.
Ya’niki‡siyoⁿ kîⁿ’ni na’ünkïhi’, I wish that he had not smoked.
Ya’niki‡siyoⁿ iⁿ’ni na’ünkïhi’, I wish that he had smoked.
É’tikë’koⁿ’ hi’ a’xkïye’dì, I told him to make it.
I’siⁿ’hi’ hi’ nye’di, I told you to stand up.

25 Ñku’a hi’ iyûhi’, did you think that I ought to stew it?
Ndu’x-ni hi’ yûhi’, he thought that I ought not to eat it.
É’tax ŋkoⁿ’ni hi’ iyûhi’, he thought that I ought not to do it.
Ayaⁿ’ utcu’ na’n ì’ hi’ nkïhi’, I thought that he was putting wood on the fire.
Yau hi’ ne’dì i’nkïhi, I thought that you were stewing [it].

30 A’u hi ne’dì nkïhi’, I thought that she was stewing [it].
Ñka’u hi ne’dì i’yûhi, did you think that I was stewing [it]? 
Ti’ ŋkuwë’ iyû’hi, did you think that I entered the house?
Ti’ ŋku’wa hi’ iyû’hi, did you think that I ought to go into the house?
Ida’ dande’ nkïhi’, I thought that you were going.

35 Nda hi’ iyû’hi, did you think that I ought to go?
Nda’ dande’ iyû’hi, did you think that I was going?
Naxë na’n ì’ nkïhi’, I thought that he was listening.
Kûna'xëni na'ñki ňêkihi', I thought that he was not listening.
Kûna'xëni ňêkihi', I thought that he did not hear it.
Duvë' ňêkihi', I thought that he might have untied it.
I'duvë ňêkihi', I thought that you untied it.

5 Du'wa hi' a'xkiye'di, I told him to untie it.
Ndu'wa hi' yûhi', he thought that I ought to untie it.
Nduwë' yûhi', he thought that I untied it.
Ndu'wa hi' iyû'hi, did you think that I ought to untie it?
Nduwë' iyû'hi, did you think that I untied it? (also, assertion).

10 I'duwa hi' iyû'hi, you thought that you ought to untie it.
Du'wa hi' iyû'hi, you thought that he ought to untie it.
Duvë' iyû'hi, you thought that he untied it.
Ya'niksiyo' ni'ni ňêko'yihi, I wish that he would smoke.
E'taňko' ne de'-heda', I finished making that (or, ûeheda').

15 Ko' tikë nedî' heda', I finished making something like that.
Aduti' ne' o' de' hêd-ha'n', when he had finished eating.
Ya'o' ne' o' de' hêd-ha'n', when he had finished singing.
Ani' i'hui ne' o' de' hêd-ha'n', when he had finished drinking water.
Ya' ne' o' de' hêd-ha'n', when he had finished sleeping.

20 Ňka'duti ne' o' de' hêd-ha'n', when I had finished eating.
Aya'duti ne' o' de' hêd-ha'n', when you had finished eating.
Ňka'duti heda'ni', I have not finished eating.
Aya'duti heda'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.
He'tike 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' ňêkihi', I think that you ought not to sneak off.
I'de o' kanc' i'hi'n, he came after you had gone.

30 De o'kanc' ňêkihi'n', I came after he had gone.
Ňki'hi'n' ude o'ka, I had come and gone.
Ayihi'n' i'de o'ka, you had come and gone.
I'hin' de o'ka, he had come and gone.
Ki'ye o' kanc ayihi'n', he had told it before you came.

35 Utoho' na'ni xo', he might fall in again.
Utoho' naxo', he did fall in (act seen).
Utoho' kanc', he fell in (act unseen, trace or sign of act seen).
Aya'tamini pa' aya'kita' dande', you will attend to (be behind) work only.

Ñka'tamini' pa ſka'kita' dande', I will attend to work alone.

Xkide' pi'henan'ni, I should have gone home, but I did not.

Yakide' pi'henan'ni, you should have gone home, but you did not.

5 Ka'de pi'henan'ni, they should have gone home, but they did not.

I'kade pi'henan'ni, you (pl.) should have gone home, but you did not.

Xka'de pi'henan'ni, we should have gone home, but we did not.

Ñko'pi'henan'ni, I should have made it, but I did not.

Ndú'x-ni pi'henan'ni, I should not have eaten it, but I did.

10 Kdu'x-ni pi'henan'ni, he should not have eaten it, but he did.

Ki'ni pi'henan'ni, he should not have drunk it, but he did.

Ñki'ni pi'henan'ni, I should not have drunk it, but I did.

Si'što' teču'ňki tcaha'xkiya' dande', I will kill "Boy's" dog for him.

Si'što' teču'ňki ta'ya ſta'hańka' dande', I will kill "Boy's" dog (Si'što, "Boy," was a name for Bankston Johnson).

15 Iya'kúdúksa'yaňka na', beware lest you peep at me!

Ka'kúdúksa'hinyénéni', I did not peep at you.

Tci'diňke iyaỹhi hí' ina'ńki wo', why do you sit there crying?

Tci'diňke ayíňki xii' hi' ina'ńki wo', why do you sit there laughing?

Tci'diňke ayaỹ hi' ina'ńki wo', why do you sit there singing?

20 Tečuńkínkta' ſka'kuwe nde'di, I took my dog thither.

É'tu na'ńkdé, is this sitting one the one?

É'tu ma'ńkdé, is this reclining one the one?

É'tu ne'dé, is this standing one the one?

E na'ńki, that (sitting one) is the one.

25 E ma'ńčki, that (reclining one) is the one.

E ne'yà, that (standing one) is the one.

Pe'ti-ka', into the fire.

Ani'-ka', into the water.

Hama'-ka', into the ground.

30 Hama' kúdútci-ka', into the mud.

Pe'ti-ka', a'kana'ňkiyê, to take it out of the fire.

Pe'ti-ka', utoho' a'kanańkiyê, to take out of the fire what fell into it.

Waka' a'di, the cow gored (or "hooked") him.

Waka' yiá'di, did the cow gore you?

35 Waka' yańkà' di, the cow gored me.

Waka' i'yiá na', beware lest the cow gore you!
Tei'dikë "Kö'k ayudi"' hetco°'tu, why do they call the magnolia by that name? [Ans.: Because its leaves "rattle" when blown by the wind.]

Tcụn'k' a'kụtita°'ni, he set the dog on him [rather, akuduta°'ni].
'Tcụn'k' aya'kụtita°'ni, did you set the dog on him?
Tcụn'k' ụka'kụtita°'ni, I set the dog on him.

5 Tohoxka' du'si de'di, to catch a horse.
Tohoxka' duxta°' de'di, to lead a horse along.
Tcụn'k' du'si de'di, to catch a dog, to take a dog along (?)
Ańkṣa'pi du'si de'di, to take a gun along.
A'ya' du'si, to arrest a person.

10 I'pudahi' de'di, to go with him to protect him.
Nkị'pudahi nde'di, I go (or went) with him to protect him.
Nyị'pudahi nde'di, I went with you to protect you.
Yańkị'pudahi ide'di, you went with me to protect me.
Ewúdë' a'se'pi nẹ du'si ụhaku', go over there, take that ax, and bring it back!

15 A'se'pi du'si ụhaku', to bring an ax here (or back).
A'se'wi in°'da de'di, he went to hunt for the ax.
A'se'pi du'si ahin°', he brought the ax here.
A'se'pi i'dusi yo o°'ni, are you bringing the ax?
A'se'pi i'dusi ayak'ku o°'ni, were you coming home with the ax [some time ago]?

20 A'se'pi ndu'si ụka'ku o°'ni, I was coming back with the ax [some time ago].
A'se'pi du'si kah o°'ni, they are coming with the ax.
De' ha° haku', he went and brought it, him, her (preceded by name of object).
I'de ha° yaku', you went and brought it, etc.
Nde' ha° ụka'ku', I went and brought it.

25 De' ha° kik'x-dáha', he went and brought it for them.
De' ha° akú'-dáha', he went and brought them
A'de' ha° kixtu'-dáha', they went to bring them.
Aya'de' ha° i'kixtu'-dáha', you (pl.) went to bring them.
Nk'a de' ha° ńk'a'kixtu'-dáha', we went to bring them.

30 De' ha° kíhaku', go to get it for him.
I'de ha° yakik'ku', did you go to get it for him?
Nde' ha° axkik'ku' I went to get it for him.
Tohoxka' i°'da de'di, he went for a horse.
Tohoxka' iⁿ'da-dáha' de'di, he went for horses.

Nhíita nhíinda' hi xki'di, I have brought mine back.

Ta-haⁿ' iⁿ'da' hi de'di, he went to see his own. [haⁿ=kaⁿ, obj. sign.]

Yita-haⁿ' aiyiⁿ' da hi ide'di, did you go to seek your own?

5 Nhíita-haⁿ' nhíⁿ' da nde'di, I went to seek my own.

Tatu-haⁿ' iⁿ'da' h a'de, they went to seek their own.

Yí'tatu-haⁿ' aiyíⁿ' dah aya'de, you (pl.) went to seek your own.

Nhí'tatu-haⁿ' nhíⁿ' dah nhí'a'de, we went to seek our own.

Ta'-dáha-haⁿ' iⁿ'dah-dáha' de'di, he went to seek them, his own [horses, etc.].

10 Yita'-dáha-haⁿ' aiyíⁿ'da'-dáha' ide'di, did you go to seek them, your own?

Nhíita'-dáha-haⁿ' nhíⁿ'da'-dáha' nde'di, I went to seek them, my own.

Aⁿ'tatka' nhíita' aḵuwé' yaⁿ' xkíkíⁿ'hiⁿ, they took my child there (not quite here, but nearly here).

Ide' haⁿ e'hedaⁿ aiyí'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 nhíⁿ'hiⁿ, I started and went that far [on the way].

E'hedaⁿ iⁿ'hiⁿ kiya' ḱu', he went that far and was coming back again.

E'hedaⁿ aiyí'hiⁿ kiya' yakuⁿ', you went that far and were coming back again.

E'hedaⁿ nhíⁿ'hiⁿ kiya' xku', I went that far and was coming back again.

E'hedaⁿ iⁿ'xtu' kiya' ḵa'hi, they went that far and were coming back again.

20 E'hedaⁿ aiyíⁿ'xtu' kiya' yaka'hi', you (pl.) went that far and were coming back again.

E'hedaⁿ nhíⁿ'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' aiyí'hiⁿ, you continued going till you reached there.

25 Nde oⁿ' de haⁿ' eyaⁿ' nhíⁿ'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 aiyíⁿ'xtu', you (pl.) continued going, etc.

Nhá'de oⁿ' de haⁿ' e'yaⁿ nhíⁿ'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.
Ay'u o^n de'h-ayi^n hi^n, you continued coming, etc.
N'ku o^n de'h n'ki^n hi^n, I continued coming, etc.
A'hu o^n de'h-édi^hi^n, they continued coming, etc.
Aya'hu o^n de'h-édi ayi^n hi^n, you (pl.) continued coming, etc.
5 N'ka'hu o^n de'héd n'ki^n hi^n, we continued coming, etc.
Hu' ha^n i^hi^n, contracted to hu' hi^n hi^n, he continued coming [a short distance] till he reached here.
Kö'x xèhe' da o^n'ni, he is sliding [a chair, on which he sits] along.
Kütüta'yè ko'wade'yè, he stood it on end and moved it farther.
Ku'hik si^n hi^n x ne ka^n ma'nte de'yè, it was standing high when he moved it away.
10 Ku'hik ma^n x ka^n ma'nte de'yè, it was sitting high (as a hat on a table) when he moved it away.
Ku'hik ma^n x ka^n ma'nte de'yè, it was lying or reclining high when he moved it off.
Ato' miska' dàkse' ko'wa teu, to move small potatoes farther [on the floor]. Dûkse' ko'wa teu' might be said of flour, grain, bullets, etc.
Ato' miska' kúda' ma'nt kú de'yè, he picked up the small potatoes and moved them away (or, aside).
Kök xèhe'tuni', they did not sit farther off.
15 Ta'nèks a^n'ya' ade' tcûma'naxti n'kyehol^ te', I wish to know the Biloxi talk of the very ancient time.
Yu'n'ki ksa'wiye, he or she raised a daughter.
Yi'n'ki ksa'wi'hayè, you raised a son.
Yi'n'ki ksa'wún'ké, I raised a son.
Aduti' ustsa^n hi^n'kìya' dande', I will make the food reach (be enough for) you [too].
20 Únkte'a'k atutì', my hand is (was) burnt.
Snì wa' ka^n Únkte'a'kè nè'xtì, my hands hurt much because it is so cold.
Tca'ktu nè'xtì, their hands hurt considerably.
Únkte'a'kè de'xtè, my hand is numb ("asleep").
Ísi' sì'dì dûho^n'ni', to have the hand, foot, etc., asleep or numb.
25 N'ka'kitûpe' wa' n'ka'nde, I am carrying something on the shoulder all the time.
N'ka'dutì wa' n'ka'nde, I am ever eating.
Kxya^n'hi wa' a'nde, he is ever scolding.
Ata'mìni wa' kandeni', he is not always working.
Aya'tamìni wa' kaya'ndeni', you are not always working.
30 N'ka'tamìni wa' n'ka'ndeni', I am not always working.
Ti ta'wiya nga' da' da'de', I am going on top of the house.

Ku'hadu nga' da'de', I am going up stairs (lit., up above).

Itci'di'ke ni'ki, you are of little or no account.

Te'ci'di'ke ni'ktu, they are of little or no account.

5 Du'si' apūnū ha'nde, he hugged it, him, or her.

Idu'si aya'pūnū aya'nde, did you hug him or her?

Ndu'si ŋka'pūnū ŋka'nde, I hugged him or her.

Isi' pa i'ki'duspē, only your feet went under the water.

Ūnksi' pa ya'n'xkīduspē', only my feet went under the water.

10 Kudu'napi'nī', or kudu'nəmni', he did not bother him.

Ku'yu'du'napi'nī', or, ku'yu'du'nəmni', did you not bother him?

Ndu'napi'nī', or ndu'nəmni', I did not bother him.

I'n'du'nəmni da'de', I will not bother you.

Yandu'nəmni' da'de', he will not bother me.

15 Ayindi' ayon' na'ni xo'y, you must have done it.

I'xutu' oon' tu na'ni xo'y, they must have done it.

Ayioo'xutu' ayon' tu na'ni xo'y, you (pl.) must have done it.

Țe'ye xo'y na', let us kill her.

Țeyen'i xo'y na', let us not kill her.

20 Kū'tiki xo'y na', let us tell it.

Kū'tikini' xo'y na', let us not tell it.

Aku' xo'y na', let us feed him.

A'kitupe' xo'y na', let us carry (them?) on our shoulders.

Atamini xo'y na', let us work.

25 Ńki'xa ŋka'kitupe' ŋka'de'di, I went carrying it on my shoulder, with no companion (or assistance).

Ayioo'xu'xa aya'kitupe' aya'de'di, you alone went carrying it on your shoulder.

I'xutu a'kitupe' ade'di, he alone went carrying it on his shoulder.

E'ya ŋka'de xo'y, let us go thither.

Ți'k ha'psuktu', they surrounded the house.

30 Ți'k ĕkha'psuktu', we surrounded the house.

I'nyide'yińke, I got away from you.

Yande'yińke, he got away from me.

Nyakuwa' da'de', I will take you along.

Axi'hinya' da'de', I will shut you up, diet you, and give you medicine [in order to give you magic power].

35 Kūdu'si xo'y na', let us wrestle.

Țu'he ha'nde na', it is thundering indeed.
Xo'hi dande' yeke' na, it must be going to rain.
Wahu' dande' yeke' na, it must be going to snow.
Wahu' xo xo'hi dande' yeke' na, it must be going to hail.
Xuxwëxti' dande' yeke' na, it must be going to blow very hard.

5 Nau'° kúp'niixti' dande' yeke' na, there must be going to be bad weather.
Ta'°ya'° kida' dande', yeke' na, he must be about to return to town.
E'ya'° nda' dande' yeke'na, I must be going thither [because I have been ordered to go].
Nda' dande' o°ya'°, I was going some time ago (I was about to go then).
Nda' dande' ha°tca nde'ni ŋka'nde, I was going but I have not yet gone (said if I have work to do there).

10 Sa'hiye ya'nde ha° ide' pihe'na, you ought to stay here a while before you go.
Nde o°° pihe' ṇti'ke' ŋka'nde e' de nda' dande', I should have gone long ago, but now I am going.
Nko'° o°° pihe' ṇti'ke' ŋka'nde e' de ŋko'° dande', I should have made it long ago, though I did not, but now I am going to make it.
Nka'duti o°° pihe' ṇti'ke' ŋka'nde e' de ŋka'duti' dande', I should have eaten it long ago, though I did not, but now I am going to eat it.
Nki°spë' o°° pihe' ṇti'ke' ŋka'nde e' de ŋki°spa' dande', I should have learned how to do it long ago, but now I am going to learn.

15 Nko°°'tu o°° pihe' ṇti'ke' nyuke' e' de ŋko°°'tu dande', we should have made it long ago, but now we are going to make it.
A'da da'nde o°'ya°, they were going long ago [but they did not].
A'de o°° pihe', they should have gone long ago.
I°spë' o°° 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°°ni, I am just going (said if on the way).
Nki°tcpe' nyuke' naha' ŋka'nde, we were laughing at it a while and then we went on.
Ŭńkta° ŋkama'ňki naha' ŋka'nde, we all were sitting a while and then we went on.

25 Ūńkxaxa' ŋkama'ňki naha' ŋka'nde, we were all sitting [standing?] a while and then we went on.
Ita°° yama'ňki nah aya'nde, you all were sitting a while and then you went on.
Ixaxa' yama'ňki nah aya'nde, you all were standing a while and then you went on.
Yahe'dakiye, you ought to make it a little better.
Yahe' e'dakiye' naxki'ya, he ought to have made it better [but he did not].
Yahe'da kitki' naxki'ya, he ought to have made it better than that.
Nëpi'ye dusi' yande' naxki'ya, he ought to have handled it carefully [but he did not].

5 Ti' itka', inside the house (generic).
Ti' itka'dë, inside the house that is here (inside this house).
Ti' itka'ya', inside the house (there, yonder; inside that house).
É'tiêke nə'nki da'nde, let it stay that way, it makes no difference.
É'tikëh i'nanki da'nde, you will stay that way, it makes no difference (?).

10 É'tiêke nə'xkiêke, let me stay that way, it makes no difference.
É'tiêke kwit'i'yëh'ñi, you do not think of such things.
É'tiêke o'n kiëh'ñi, I do not think of such things.
É'tiêke kwintixtuni, they do not think of such things.
É'tiêke kwit'i'yëh'xtuni, you (pl.) do not think of such things.

15 É'tiêke o'n kiëh'xtuni, we do not think of such things.
É'tiêke nə'ni wo', it could not be so, or, that way.
Ndo'nho'n na'ni, I might see it.
I'do'nho'n na'ni, you might see it.
Do'nho'n na'ni, he might see it (do'hi).

20 A'tci-k de', he sent him for it.
A'tecture-k de', they sent him for it.
A'tci-k kide', he sent him back, or home, for it.
A'tecture-k kide', they sent him back, or home, for it.
A'tci-k ku', he has sent him back after it and he [the one sent] is coming [back].

25 A'tci-k kidi', he has sent him back, or home, after it and he [the one sent] has come.
A'tci-k hu', he (A) has sent him (B) after it, and he (B) is coming.
A'tci-k i'hi'ë', he (A) has sent him (B) after it, and he (B) has come.
Únka'wahe ha'n' ka'kuwëtuni' dande', we will go into the water and will not come out.
Iwa'he ha'n' kiya'kuwëtuni' dande', if you go into the water, you will not come out again.

30 Ayo'hi ye'hiyän a'hin, he brought it here, close to the lake.
Ayo'hi ye'hiyän a'dëdi, he carried it there, close to the lake.
Ayo'hi ye'hiyän a'da on'ni, they are going thither, close to the lake.
Ayo'hi ye'hiyän a'kide'di, he (A) is taking him (B) to his (A's) home close to the lake.
Ayo'hi ye'hiyaʔ ŋka'xkidaʔ oⁿ'ni (if on the way), I am taking him to my home close to the lake.
Ayo'hi ye'hiyaʔ ŋka'xkidaʔ dande', I will take him to my home close to, etc.
Ayo'hi ye'hiyaʔ ŋka'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'ʔu oⁿ'ni, were you bringing it hither?
NHka'ʔu 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?
NHka'ahu oⁿ'ni, we were bringing it hither.

10 A'ku'nu, he is (or, was) bringing it back.
A'kaha oⁿ'ni, they are (or, were) bringing it back.
Aya'kaha oⁿ'ni, ye are or were bringing it back.
NHka'kaha oⁿ'ni, we are or were bringing it back.
Akihoⁿ, he has brought it back.

15 Aya'kiloⁿ, have you brought it back?
NHka'kiloⁿ, I have brought it back.
Akixtu', they have brought it back.
Aya'kixtu, have you (pl.) brought it back?
NHka'kixtu, we have brought it back.

20 Ti na'ta, middle of a house.
Tca'ke na'ta, middle of a hand.
Akułxyi' na'ta, middle of a book.
UNkapa' anedi' dë'xtowë', my head is full of lice.
UNkTe'ca'ke ŋkoⁿ anir teetce'hiñke, I make water drip from my hand.

25 Itca'ke ayo'y, anir teetce'hihayë, did you make water drip from your hand?
E'uka'de hi'ye yuke', they just went falling about.
Eu'-k toho' ha'nde, he just went falling about.
E'ukide' itoho' aya'nde, did you just go falling about?
E'wakande' ŋuktoho' ŋka'nde, I just went falling about.

30 Tcina' ayo'yahi ko daⁿ, take as many as you please (said by male or female).
Tcina' ŋko'yahi ko ndaⁿ dande', I will take as many as I please.
Tcina' o'yahi ko daⁿ dande', he will take as many as he wants.
UNna'tepitcpi' nde' ŋka'nde, I am going along with my feet slipping often (as on Louisiana mud).
Ato' i'a'paxa on'ni, he set out the potatoes.
Ato' i'a'paxa on he'da'n, he finished setting out the potatoes.
Ato' i'a'pax ayo'n' he'da'n, did you finish setting out the potatoes?
Ato' i'a'paxa nk'o'n' he'da'n, I finished setting out the potatoes.

5 Nyukpé' ksâ, my leg is broken.
Nyukpé' puski', my leg was cut off.
Yâ'xta hâ'yê, my heart is broken.
Ya'ndi kahâ'yêhâ'ñêni' dande', I will not break her heart.

10 Ùnkâ'n ndon'x-ka'n, 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 nk'a'de, we went to give it away.
Ka'ye ku', he is returning after giving it away.
Ka'ye hi'n, he has come to give it away.
I'kaye ayi'hi'n, have you come to give it away?

20 Xka'ye ñki'hi'n', I have come to give it away.
Hé'tiko'n ha'nde, he is just doing so.
Na'ti e'ti'kayo'n' ya'nde, you are doing so for nothing (or, in vain).
Na'ti e'ta'ñko'n' nk'a'nde, I am doing so in vain.
Na'ti hé'tiko'n' yuke'di, they are doing just so in vain.

25 Na'ti hé'ti'kayo'n' ya'yuke'di, you (pl.) are doing just so in vain.
Na'ti hé'ñko'n' yuke'di, we are doing just so in vain.
Na'ti he'tinyo'n' nk'a'nde, I am doing just so to you in vain.
Na'ti he'tinyo'n' yuke'di, we are doing just so to you in vain.
A'kwëx kide', he takes him home with him [without leading him, as person or dog].

30 Aya'kwëx yakide', do or did you take him home with you?
ñka'kwëx xkide', I took him home with me.
A'kwëx ka'de, they took him home with them.

Aya'kwëx kaya'de, did you take him home with you (pl.)?
ñka'uwëx xka'de, we took him home with us.

35 Nya'kwëx xka'de, we took you home with us.
Yañka'kwëx ada' dande', they will take me home with them.
Inko'wa, he depends on him (or her) to protect him.
Ayinko'wa, do you depend on him to protect you?
Nhíiŋko'wa, I depend on him to protect me.
Nyíiŋko'wa, I depend on you to protect me.
Ya'nhiŋko'wa, he depends on me to protect him.
Kůku'hiye'ní', he is unable to raise it.
Kůku'wahá'yé'ní', you are unable to raise (lift) it.
Kůku'wahá'nhíye'ní', I am unable to raise it.
Ká'wa nda' dande', I am going a little farther.
Ka'wak e' nañké'di, what is he saying? (said if the one referred to sits at a distance).
Ka'wak e' nañki', what is he saying? (said if the one referred to sits here).
Na'nka'ndu'ti te, I wish to eat a little.
Na'nka'ne'hi ndu'ti te, I wish to eat a little more.
Ya'nki'nka'nde', I wish to talk a little more of the Biloxi language.
Kí'ya de' yandi', ki'ya de' ha'a, or ki'ya de' ka'a, when he went again.
Dusi'x ku'di, he was bringing her back.
I'dusix aya'ku, were you bringing her (or him) back?
Ndu'six xku'di, I was bringing her (or him) back.
Du'six ká'hi, they were bringing her (or him) back.
I'dusix ika'hi, were you (pl.) bringing her (or him) back?
Ndu'si'x xka'hi, we were bringing her (or him) back.
Ya'tcyanko'^'tu nkanda'di', they call me so, and I shall be so; used after name of animal.
Ya'tcyanko'^'tu nka'nda hi ni', ditto.
A'^ya'ya'ya'tcyanko'^'tu nkanda'hi ni', they call you people, and you shall be so.
A'^xa'ti' ya'tcyanko'^'tu a'nda dande' (male speaking), they call us women, and we shall be so.
Te'hiya'nka ni', you must not kill me.
Te'hiya ni', you must not kill him.
Te'hiya'na, you must not (sic) kill me (male speaking). (?)
Te'hiya' dande', he will kill you.
Te'yanke te', he wishes to kill me.
E'hiya'nte' you wish to kill me (te).

Ku'hiya'nte', he wishes to raise me (kuhi).
Ku'hihiya'nte', you wish to raise me.
E'yanke te', he wishes to kill me.

Ka'wak ikaha' etsike'ya'di, what do you mean when you say that?
[So given in MS. notebook.]

Fire 'nke' ya ko' pe'ti xka'ha, when I say "fire" I mean peti.
Ayi'nt-k iinkaha' 'nke' xya'a, I mean you when I said it.
Iinkaha'-daha', I mean you (pl.).
Ya'ñakakahaha'-daha', he means us.

Iya'ñakakahaha'-daha' wo, do you mean us?
Ya'ñakahaha'tu-daha', they mean us.
E'xtixti'-k nde'di wo' ñkihi'i, I think that I went very far.
E'xtixti'-k nde'di hi' ñkihi'i, ditto.
E'ma-k xe nañki', he is sitting right there.

E'ma hu' a'kanaki', he came out in sight right there.
E'ma yahu' aya'kanaki, did you come in sight right there? (or an assertion).
E'ma ñku' ñkaka'na, I came out in sight right there.
E'ma a'hi a'kuwetu', they came out in sight right there.
E'ma aya'hi aya'kuwetu', you (pl.) came out in sight right there (or a query).

E'ma ñka'hi ñka'kuwetu', we came out in sight right there.
A'ya' tohi' te'ye ya'n do'o'hi', I saw the one who killed the negro.
A'ya' tohi' te'ye a'nde hi' do'o'hi', I saw him as he was killing the negro.
A'ya' du'si ya'n do'o'hi', I saw the one who arrested the man.
A'ya' aduti' na'ñki ya'n do'o'hi', I saw the man who was [sitting] eating.
A'ya'yao'ya' ndo'ni', I saw the man that sang.
E'ya'a da' hi'usa', he will not go thither (strong assertion).
E'ya'a i'da hi'usa', you will not go thither (strong form of denial).
E'ya'a nda' hi'usa', I will not go thither.

5 E'ya'a nde' te' ni'ki, I do not wish to go thither.
Nk'o'hi'usa', I will not make or do it.
Ya'hi'usa', he will not sing (positive refusal).
Nko'tu hi'usa', we will not make or do it.
I'a'hi'tota' kito'x mañki', he (A) is so brave over it as he (B) is lying down.

10 Ayi'hi'tota' kito'x mañki', you are so brave over it as (because) he is lying down.
Nk'i'hi'tota'kito'x mañki', I am so brave on account of him as he is lying down.
Ki'lo'ki'ha'nkeni', I am not proud (<i>doki'yê).
I'do'ki'i'ñkiyê, I am proud of you.
E'keyañko', do so to me!

15 E'keyañko' ukto'x mañk-ta', do so to me that I may lie so (or, I will lie so)!
Ma'nt-ka' 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 pçato' 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?
Nk'i'ñksu wa'di, I have a strong desire for fresh meat.
Utoho'ye, he followed his trail.
Utoho'hinyê, I followed your trail.
Utoho'hinya' dande', I will follow your trail.

25 Utoho'hinyê-dâha', I follow your (pl.) trail.
É' tôke ha'nde, he stayed here so.
É'tôke ha'nda hi' kiye'di, he told him that he was to stay here so.
É'tôke' handa', stay here so (said to one).
É'tôke' yuka', stay here so (said to many).

30 Nk'i'tciya' tiko'hixti ñka'nde, I am a very old man.
Anisti-k' é'di nêhi', I think that he says just so.
Eke' ñêhi', I think so (sic).
Eke' niki', I reckon so (sic).
Eke' yihî' niki', he thinks or believes so, I reckon (sic).
Eke'we yihi' niki', do you believe it? (sic).
Eke'we ṅkìhi', I believe it (sic).
Eke' yihi', he believes it.
Eke' yuxtu', they believe it.

5 Eke'we yuxtu', ye believe it.
Eke'we ṅkì'uxtu, we believe it.
I' oxpa', he drank it all up.
Du' ti oxpa', he ate it all up.
Ngì' ni' inkiyo'xpa, I drank it all for (or, from) you.

10 Ndu'ti inkiyo'xpa, I ate it all for (or, from) you.

15 Kûsì'hi' na'ya', towards evening.
Pûsi' wa'ya', towards night.
I'ya"xkya'tuxa' na', beware lest you search in my house for my possession.
Iya'dìya' ì'ì na' (male speaking), this is your father.
Iya'dìya' ì'ì ni' (female sp.), this is your father.

20 Tcù'nìk ita' ì'ì na' (male sp.), this is your dog.
Tcù'nìkì-ya' ì'ì na' (male sp.), this is the dog.
Ipa'stû'ki' ya'nde, were you sewing on it?
Unkpa'stû'ki ñka'nde, I was sewing on it.
Aya" toho' tcù'pa" nañkì' na'xkiya', I am not a rotten log! (from a myth).

25 Ñkyètcùm-na' nañkì' na'xkiya', I was not an [habitual] liar!
Ñka'snè-na' nañkì' na'xkiya', I was not a thief!
Te'hañke na' nañkì' na'xkiya', I was not the one who killed him!
Ñke' nañkì' na'xkiya', I was not saying it!
Ñke' ni' nañkì, I have not said it [while sitting].

30 Ñke' ni' xa' (or, Ñke' ni' xa nañkì), I have not yet said it.
Iye'tcùm-na' ina'ñkì na'xkiya', you were not the one who lied so.
Unkyè'te-pa'ni', I am not a liar (I am not one who does nothing but lie).
A'snè pa a'nde, he does nothing but steal, gets his living by stealing.
Ñka'snè pa ñka'nde-ni', I do not get my living by stealing.
Strong improbability is expressed by xtihia... na

I'ndixtihi o'tikona na'ni, he could not do that! How would it be possible for him to do that? (C, axta ega gaxe tada?)

Ayi'ndixtihi o'tikiyono' na'ni, you could not possibly do that! How would it be possible for you to do that?

Nki'ndixtihi o'taño na'ni, I could not possibly do that! How could it be possible for me to do that?

Yanka'dukta na'nì, it might mash me.

5 Nkiyú'ñkiyana xki'tcei, I am unwilling to give up my daughter.

Ki'tce ku'kitcwe te ni'ki, to be unwilling to lend it; also, 3d singular.

Ki'tce ku' te ni'ki, he is unwilling to give it away.

Xki'tcei xku' hi ni'ki, I can not spare it.

Iki'tcini iku' pihe' die, can not you spare it?

10 Iki'tcei iku' hi ni'ki, you can not spare it.

Ki'tcei ku' hi ni'ki, he can not spare it.

Ki'tcetu kutu' hi ni'ki, they can not spare it.

Toho'xk ñkita' xki'tcei, I am unwilling to give up my horse.

Yañkuduta tu ka xka'de, they started me homeward.

15 Yañkuduta tu ka xka'de, they started us homeward.

Ikudutatua tu ya'kide'di, they started you homeward.

I'kuduta tu ika'de, they started you (pl.) homeward.

Idu'ti hya' (female speaking), you are not [the one who is] going to eat it.

Ayo'hi ya' (male or female speaking), you are not [the one who is] going to make it.

20 I'da hi' ya, you are not going.

O'mi ko ñkindi na (male sp.), I am the one who is going to make it.

De' hi ko' ñkinydi na', I am the one who is to go.

In'did o'mi hi' na'xkiya', he is not the one to make it anyhow or at all.

Idu'ti hya' na'xkiya', you are not going to eat it at all or anyhow.

25 In'did o'mi hi ya', he is not going to make it.

In'xtu o'mitu hi ya', they are not going to make it.

In'xtu o'mitu hi' na'xkiya', they are not going to make it at all or anyhow.

A'ni táwe'di, he made a popping or slapping sound in water.

A'ni táweyé'di, did you make a popping sound in water?

30 A'ni tá'wúñkë, I made a popping sound in water.

Tóhu'di wiho'hañkë, I get the milk from the rattan vine.

Tóhu'di wiho'hañkó'a, I did get the milk from the rattan vine.

Tóhu'di wiho'hayë, did you get the milk from the rattan vine?
I"xyo"xti nda' dande', I will go very quickly.
I"xyo"xti ku-ta', be coming back very quickly!
I"xyo"xti ya"xku', give it to me very quickly!
Ktu' da'nde, that is a cat (in reply to a question).
5 Tcu'ńki da'nde, that is a dog (in a reply).
A"ya'to' a'nda da'nda xa"a, he will be a man [some of these days].
A"ya'to' ňka'nda da'nda xa"a, I shall be a man [some of these days].
A"ya'to' ňka'nda xa"a, I am a man.
A"ya'to' a'nda xa"a, he is a man.

10 E"ti'ke' o"a kuyū'x-ni, he does not think that it is so.
E"ti'ke' o"a kayū'x-ni, do you not think that it is so?
E"ti'ke' o"a ňkyū'x-ni, I do not think that it is so.
E"ti'ke' o"a kuyū'x-tuni, they do not think that it is so.

Ny'i'ku hi ni' (female speaking), I must give it to you.

15 Ny'i'ku hi na’ (male sp.), I must give it to you.
Ny'i'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.?
Nit'i'k nde'di, I went to him stealthily, etc.
Nit'i'k ňka'de, we went to him stealthily, etc.
Idē' tē'-xti ko dēd-ki', well, you go [as long as you are so persistent]!

25 Eke' xyi di"a' hi ko, well, why don’t you go [said after you have been speaking so long about going]?
Eke' xyi di"a' ya'xaha' hi ko, well, why don’t you sit down [you have been talking about it so long without doing it]?
Eke' xyi di"a' i'xaha' hi ko, ditto.
Eke' xyi di"a' i'si'hi"a' hi ko, well, why don’t you stand up [as you have been talking so long about doing it]?
Eke' xyi di"a' ini' hi ko, well, why don’t you walk [as you have been talking so long about doing it]?

30 Eke' xyi di"a' ikida' hi ko, well, why don’t you start home [as you have been talking so long about starting]?
Eke' xyi di"a' čti'kayo"a' hi ko, well, why don’t you do so [as you have been talking so long about it]?
Eke' xyi di"a' io"a' hi ko, well, why don’t you make it [as you have been talking so long about it]?
Ayi'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' i'kutu' hi ko, you be coming back yourself [instead of telling him]!
Ayi'xtu i'χahǐ' hi ko, you be coming back yourselves [instead of telling them]!

5 Ayi'xtu i'kida' hi ko, you go home yourselves!
Ayi'xtu i'kida' hi ko, you bring it home yourselves!
Ayi'xtu i'kutu' hi ko, you give it yourselves!
Ayi'xtu yada' hi ko, you go yourselves!
Ayindi' ida' hi ko, you go yourself!

10 Ayindi' ini' hi ko, you walk yourself! or, why don't you walk?
Ayi'xtu ini'hi ko, you walk yourselves! or, why don't you all walk?

Ita'antu' hi ko, why don't you all sit down?
Yakide' t'exti ko kide'd-ki, well, you go home [as you have been so anxious]!

Isi'hi' t'exti ko, si't-ki, well, you stand [as you are so persistent]!

15 Ini' t'exti ko, ni't-ki, well, you walk [as you are so persistent]!
Ayo' t'exti ko, on't-ki, well, you make it [as you are so persistent]!
Yaki' t'exti ko, k.'t-ki, well, you carry it on your back [as you are so persistent]!
Yatoho' t'exti ko, toho't-ki, well, you lie down [as you are so persistent]!

Ita'hi' t'exti ko, ta'hi'n't-ki, well, you run [as you are so persistent]!

20 Aya'de t'exti ko yada' hi ko, you (pl.) have been so anxious to go, now go!
Ika'de t'exti ko, i'kada' hi ko, you (pl.) have been so anxious to go home, now go home!
Xaxa'tu t'exti ko, i'xaxatu' hi ko, you (pl.) have been so anxious to stand, now stand!
E'tikayo'n'tu t'exti ko, e'tikayo'n'tu hi ko, you (pl.) have been so anxious to do so, now do so!
Aye'tike na'n'x ka'ntca', you were doing so and they saw you as you sat (said in telling what has been reported).

25 Ata'mini ne' ha'n'tca ha'nû'n, he must be working (assigned as the probable cause of his delay in returning).
Ha'utì ha'ntca' yeke' na, he must be sick (assigned as the probable cause of his delay in coming).
Ha'uti haⁿ'tca' ha'nùⁿ, I wonder if he is sick [that he does not come sooner]!

K’a’waxé yáŋkíⁿ’tcepé, he says something and laughs about me.
Kawa’x iṅké’ yáŋkíⁿ’tcepé, I say something and laugh at him.

K’a’waxkiyé’ ayiⁿ’tcepé (perhaps intended for ka’wak iyé ayiⁿ’tcepé),
you said something and laughed at him.

5 K’a’waxkiyé’ yáŋkíⁿ’tcepé, [you] said something and laughed at me.
Nkaka’naki ŋkande’ xadí’ iṅké’ niṅkí’ ŋkaka’naki ŋka’nde haⁿ’tca’ dande’,
because I have been getting out, I am going to stay out
(i. e., it will not hurt me to do so).

Ndé’ haⁿ’tca’ dande’, I was going over to A and then to B, but I have not yet started.
Akútxyí’ ŋkoⁿ’ haⁿ’tca’ dande’, I was going to write a letter before
doing something else (understood), but so far I have done neither.

Nkí’yaoⁿ haⁿ’tca’ dande’, I was going to sing before [doing something else]
but so far I have done neither.

10 Yá’oⁿ-a’nde-haⁿ’tca-ta’, you keep on singing [as you are so fond of it]!
Ata’míni-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 hear-
ing it]!

Da’-oⁿ-haⁿ’tca-ta’, well, keep on going!
Towe’dí yate’ yuka’ xo, in that case, Frenchmen will be all about.

15 Towe’dí 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’tí ma’ńkde 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’dé haⁿ idu’xtu, you (pl.) got together and ate.
Njako’dé haⁿ ndu’xtu, we got together and ate.
Ý’ta ni’ iki’yühi’, he wants you to die.

25 Úńkta ni’ yaxkiyú’xtu, they want me to die.
Ta ni’ kiyú’xtu, they wish him to die.
Tea ni’ kiyú’xtu, they wish them to die.
Ite’a ni’ kiyú’xtu, they wish you (pl.) to die.
Úńkte’a ni’ ya’xkiyú’xtu, they wish us to die.

30 Da ni’ kiyú’xtu, they wished him to go [but he did not].
A'da ni' kiyū'xtu, they wished them to go.
Da ni' kiyū'hi, he wished him to go.
De' na'ûńkihi', I wish that he could go [but he can not].
De' nâ'wiyakî'hi, do you wish that he could go?
5 De' nâ'wikîhi', he (A) wishes that he (B) could go.
De' nâ'wikîkîxtu', they wish that he could go.
De' nâ'wiyakîkîxtu', do you (pl.) wish that he could go?
De' na'ûńkîkîxtu', we wish that he could go.
Te'ya hî' kiyū'hi, he (A) thought that he (B) ought to kill it, or him (C).
10 Ya'or ni' kiyū'hi, he wanted him to sing [but he did not sing].
Da hî' kiyū'xtu, they thought that he ought to go.
Neheya'xkî'di na'we de'di, though almost sure not to reach there, he goes (makes the trial in spite of almost certain failure).
E'ya na'xkî'di na'ûńkwe ūnì'x ne'di, I am going (walking) though I have but a slight chance of reaching there again.
E'ya yaki'di na'wiyê ini'x ine'di, you are going (walking) though you have but the barest chance of reaching there again.
15 Tanê'ks ade' ūkì'xspè te'wiûkê ūkå'nde, I am trying to learn how to speak the Biloxi language well.
Tanê'ks' ade' ūkì'xspè na'ûńkwe' ūkå'nde, I am trying to speak the Biloxi language well, though I can hardly hope to succeed.
Ti' o' te'we' ha'nde, he is trying to make a house.
Ti' iyo'x te'wèye ya'nde, are you trying to make a house?
Ti' ūkò'x te'wiûkê ūkå'nde, I am trying to make a house.
20 Ti' o' te'wè' yûkê'di, they are trying to make a house.
Teyê' wiûyê hi, he thought that he had killed it or him (B), but he had not.
Dedi' wiûyê hi, he thought that he (B) had gone, but he had not.
O'âni' wiûyê hi, he thought that he (B) had made it, but he had not.
Dedi' ūnkìhi', I thought that he had gone, but he had not.
25 Dedi' iyûhi', you thought that he had gone, but he had not.
Ndedi' ya'nxki'hi, he thought that I had gone, but I had not.
Ndedi' ya'nxkihi', did you think that I had gone?
De o'x akki'hi ūkå'nde ko, I thought all along that he had gone, but he had not.
I'de o' iîki'hi ūkå'nde ko, I was thinking all along that you had gone, but you have not.
30 P'xka'n na', let it (the standing ob.) alone!
P'xkanda', let him (who is going about, ande) alone!
P'xk naîki', let him (the sitting one) alone!
I'u'xk mañki', let him (the reclining one) alone!
I'u'xk amaki', let them (the standing ones) alone!
I'u'xk ta"' hamaki', let them (the sitting ones) alone!
I'u'xk tci' hamaki', let them (the reclining ones) alone!
5 Yañki"x ñ'kanda', let me be (if I am moving, ñ'kande).
Yañki"x ù" mañki', let me (if reclining) alone!
Yañki"x ñ'kamaki', let us (if standing) alone!
Yañki"x ta"' ñ'kamaki', let us (if sitting) alone!
10 Yañki"x tci' hamaki', let us (if reclining) alone!
Yañki°'x fikanda', let me be (if I am moving, fikande).
Yañki°'x fik' na'ki', let me (if sitting) alone!
Yañki°'x fikamaki', let us (if standing) alone!
Yañki°'x ta**' na'ki', let us (if sitting) alone!

Ita pa'wehi yo°'ni, he conjured a deer to another person.
Yinisa' pa'wehi yo°'ni, he conjured a buffalo to another person
Ako'hi kûne'ni, he did or does not stand in the yard.
Ako'hi û'ne'ni, I did not stand in the yard.
15 Ako'hi ine' na (male sp.), beware lest you stand in the yard!
Ka'wa ksixtu' xexo', they are very foolish or crazy (male sp.).
Ade' ixyo°'ni xyê, he talks very rapidly.
Aya'de a'yixyo°'ni xyê, you talk very rapidly.
Nka'de ñkixyo°'ni xyê, I talk very rapidly.
20 Ade' i'xyo°tu' xyê, they talk very rapidly.
Ni' ixyo°'ni xyê, he walks very rapidly.
Ata'mîni ixyo°'ni xyê, he works very rapidly.
Ksê'ya na', do not break it!
Ayindi'it na', it is yours.
25 Nkindi'ñkta na', it is mine.
Indi'ta na', it is his or hers.
I'u'tuta'tu na', it is theirs.
Ayi°'xtu i'tatu na', it is yours (pl.).
Nki°'xtu ñkî'tatu na', it is ours.
30 Ndao'k ñku' dande', I will be coming this way, in this direction.
Nki'udi-xya' nda' dande', I am going alone.
Nkintxa' nda' dande', ditto.
Tehaye aka", te'idîke hiyo°nik ika, suppose that you kill him (A), I wonder what he (B) would do to you?
Wîte'di ko xohi' a'ka", te'idîke ñ'kande' kîka', suppose it should rain to-morrow, I wonder what I would do!
35 Ëti ké'tu a'ka", te'idîke yûke'di kîka', suppose they (A) should do so, I wonder what they (B) would do!
Ëti ké' a'nt kiçe', let him stay just so, it makes no difference.
Etikc' iij'a'nt kike', you stay just so, it makes no difference.
Etikc' yuke' kike', let them stay just so, it makes no difference.
"ta'tico" ne o\^ni di', he made it (standing ob.? ) resemble eyes.
In-daha'-t\, let them alone!

5  In-daha' ha\^n ku-te', let them alone and be coming back! (Contracts to:
 In-daha'-'x' ku-te'.)
Wak \^tey', he has killed cattle (beees).
Wak \^tey' akita', he follows killing cattle [as an occupation].
De' k\^ukiyo'ha\^ni, she did not wish [for] him to go.
De' kuya'kiyo'ha\^ni, you did not wish [for] him to go.

10 De' xkiyo'ha\^ni, I did not wish [for] him to go.
De' k\^ukiyo'ha\^nuni', they did not wish [for] him to go.
I\, ko'ha\^ni, she did not wish [for] you to go.
Nde' ko'ha\^ni (contracts to ko\^x-ni ?), she did not wish [for] me to go.
Nde' ya\^n-xkiyo'ha\^ni, she did not wish [for] me to go.

Ido' \^nkiyo'ha\^ni, I do not wish [for] you to go.
Xkida'd \^ne'di xye'ni \^nike' \^nue', I was about to start home, but I am still standing here.
Nda'd \^ne'di xye'ni, I was about to go, but ——.
Xku' te \^nue'di xye'ni \^nike' \^nue' ha\^n xku'di, I was getting ready to be coming back, but ——.
De' t\, ne'di xye'ni k\^ude'ni ha'nde, he was about to go, but he has not yet gone.

20 Ko xkide'di, I start off home without waiting to be driven off, insulted, etc. (Said when aware of the danger, etc.)
Ko ya'kide'di, you started off home before he got after you, or before he got ready to accompany you.
Ko ku'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 xku'di, I became tired of waiting (or, thought I might be insulted, attacked, etc.), and so started back hither.

25 Nd\^ikutce' ha\^n ko xku'di, I got dull and so I started back hither without waiting any longer for [a person or act].
Ad\^uktce'hiyetu', you (pl.) make too much noise.
Ad\^uktce'y\,etu, they make so much noise.
Ad\^uktce'ha\^nk\,etuni', we do not make too much noise.
Ka'd\^uktce'yeni', he did not make too much noise.
Këdutâ'-'k de'dì, he hied or set the dog on him (B), and then he (B) went.

I'këdutâ'-'k de'dì, you set the dog on him, and then he went.

Û'nakëdutâ'-'k de'dì, I set the dog on him, and then he went.

Tca'ka ne' kuo'n'ni ko, where he stood before he started back hither.

5 Tca'k ü'ne' xku'n'ni ko, where I stood before I started back hither.

Tca'k a'xaxa mank-o'n'ni ko kiya' he'ya'e a'de, they went again to the place where they had been standing [previously].

Tca'k a'xaxa ha'maki kahu'o'n'ni ko kiya' he'ya' kiya' ka'de, they go back to the same place where they were standing before they came hither.

Yata'naxti xku'dì, 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 Do'o-x'pi'-ni (do°hi, pi, ni), he did or does not see it well.

Ka'wa-ka° do'o xpî'ni, he does not see anything well.

I'do'o xpî'ni, you do not see well.

Ka'wa-ka° ndo'o xpî'ni, I do not see anything well.

Ka'wa-ka° do'o xpî'tuni', they do not see anything well.

15 Ya°do'o xpî'tuni', they do not look at me well (sic).

Ya°do'o xtupî'tuni', archaic for ya°do'o xpî'tuni'.

Tcî'dîke' ya'xa° ńkiyao'n'ni, sometimes I sing.

Tcî'dîke' ya'xa° ńkata'mini, sometimes I work.

Tcî'dîke' ya'xa° kata'mini, sometimes he does not work.

20 Kata'mini hande' xa, he never works.

Nk'a'nahi°'ya° ya'ńka'dûkûteçûpa°, my hair is matted.

Ama'kûdoto'ci a'dûkûteçûpa°, mud fell on him and stuck to him.

Waxi'-ka° a'to'hi a'ta'xà'ye de' a'dûkûteçûpa°, he put beads very thickly on moccasins, thus covering them.

Waxi'-ka° a'to'hi a'ta'xà'hanke de' ńkâdû'kûteçûpa°, I put beads very thickly on moccasins, thus covering them.

25 Ani'-ya° o' dë'x-towë na'ńki, the water is (lit., sits) full of fish.

Ti'-ya° a'yan'ya' dë'x-towë nê', the house is (lit., stands) full of people.

Niho° ani' dë'x-towë nê', the cup is (lit., stands) full of water.

Niho°-ka° ani' to'weye, he filled the cup with water.

Niho°-ka° ani' to'waye, did you fill the cup with water?

30 Niho°-ka° ani' to'wanke, I filled the cup with water.

Niho°-ka° ndu'si ha° ntcude' tea'hanke, I took the cup, poured out [the water, thus] emptying it.

Toxpî' a'sûne'ye ya°'xa°, where is that fried fox liver?
Toxpi' a'uwé' ya^naxa^n', where is that stewed fox liver?
Toxpi' axi'hiyé ya^naxa^n', where is that boiled fox liver?
Toxpi' a'yukúni' ya^naxa^n', where is that roasted fox liver?
Añksi'-ya^n a'tca', his arrows gave out.

5 Añksi'-ya^n i'yatca', have your arrows given out? Did your arrows give out?
Añksi'-ya^n ya^nkatca' my arrows gave (or, have given) out.
Axésa'x ya^nkatca' na'nteke, my money has nearly given out.
Únkta^nhi^n' ya^nkatca'xti ŋki^n'hi^n, I ran till I nearly gave out (sic).
Ni'xta tca' na'nteke, his breath has nearly gone.

10 Únì'xta ya^nkatca na'nteke, my breath has nearly gone.
Tú ma'ũki, here it lies.
Tú ne' na, here it stands.
Tú na'ũki, here it sits.
Tú a'xaxa, here they stand.

15 Te'ẽ ta^n' hama'ũki, 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 k 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, 

\textit{duse‘}, to bite, as a dog does; \textit{a‘duse‘}, to be in the habit of biting. \textit{pxuye’di}, to gore, etc.; \textit{a‘pxuye’di}, to be in the habit of goring (see \textit{pxu}). \textit{psú’ki} (?), to sew; \textit{a‘psú’ki}, to be accustomed to sewing. \textit{nax‘i}, to kick; \textit{a’nax‘i}, to be in the habit of kicking.

a-, on. \textit{xehe‘}, to sit; \textit{a‘xehe‘}, to sit on it. \textit{sin’hin‘}, to stand; \textit{a‘sin’hin‘}, to stand on it. \textit{ada’gøñi‘}, to glue on, as arrow-feathers. \textit{a‘tan’hin‘} (from \textit{tan‘}), to run on it. \textit{ato’ho‘} (from \textit{toho‘}), to recline on.

a+! a+ I, caw of the crow (14: 271).

\textit{ade‘}, \textit{adé‘}, to blaze or burn, a blaze (see \textit{peti‘}, \textit{uxti‘}, \textit{wúdè}).—\textit{aya‘edé‘} wo (m. sp.), or \textit{aya‘adé‘} (w. sp.), does the wood burn? \textit{aya‘adé‘ ma’niki‘}, the wood lies (i. e., is) burning. \textit{omhar‘}, \textit{adé‘}, yes, it burns. \textit{túxítè‘adé‘}, it burns nevertheless (or at any rate). \textit{kúdaxte‘kíte‘ adé‘}, though it is wet it burns. \textit{aya‘uxxi‘adé‘ píxti‘}, dry wood burns very well.—\textit{adáqsn‘yè‘}, heating it (28: 208). \textit{únktca‘k atut‘}, my hand is (was) burnt (p. 149: 20). \textit{da‘sørni‘yè‘tu‘}, they burnt her (26: 71, 81). \textit{adeyè‘}, to make a fire blaze, to kindle a fire (\textit{adé‘høyè‘, adé‘hùn’kè‘}, \textit{adé‘høyètu‘, adé‘hùn’kètu‘}).—\textit{kade‘yè‘ni‘}, not to make it blaze. \textit{kade‘hùn’kè‘ni‘}, I did not make it blaze (pl., \textit{kade‘yètun‘i‘, kade‘høyètun‘i‘, kade‘hùn’kètun‘i‘}). \textit{kade‘høyèni‘ dande‘}, you will not make it blaze.—\textit{kade‘ni‘}, or \textit{kade‘ni‘}, not to burn or blaze. \textit{aya‘kade‘ni‘ ma’niki‘}, the wood does not burn as it lies; the wood is not burning. \textit{aya‘yan kade‘ni‘ xà ma’niki‘} is not the wood yet burning? \textit{kade‘ni‘ xà}, it burns no longer. \textit{ka‘dènì‘xti‘}, it does not burn at all. \textit{tèdû‘kè‘ ka‘dènì‘}, why does it not burn?—\textit{adatètkà‘}, to be scorched or burnt (\textit{ayi‘datètkà‘, ya‘ñàdètètkà‘}). \textit{Tèt’kana‘-asonti‘ wa‘nìhiyà‘ hìn adatètkà‘}, \textit{Ina‘è’èñàkon‘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.
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**B. a'ato (26), skin, nails (of hands and toes), horn, hoofs, scales of fish, bark of trees (cf. hi'nu).—i's' ahi', the toe nails. toak ahi', the finger nails. si a'hi'ya, hoofs, o ahi', fish scales, ayu' ahi', bark of trees. a'ta aho', crooked-necked squash ("pumpkin with rind bent").**  
(Also 26: 25, 56, 84, 85, 86; 27: 4, 9, 13, 16, 27; 31: 16, 25).

**ahi', empty (28: 147, 149, 150).—ahi'yehi', to empty, "to cause to be empty." pahi'n ahi'yehi', he empties a sack. pahi'n ahi'ha'yehi', you empty a sack. pahi'n ahi'ha'ha'uk', I empty a sack.

**ahi'yehi', a yard (measure).—ahi'n'yehi' samsa', one yard. ahi'n'yehi' nonopo', two yards. doxpi hini'yehi', a yard of cloth.

**aho', ahu', haho' (21: 40), a bone (28: 75).—pa aho' kipud', a suture, sutures, "head bone joints." aho' ka'hu'd', a bone necklace. ptcin ahu'di tamp'hi, "the soft bone of the nose," the septum of the nose. sponi' awkdi', the ankle bones.

**aho'ye, a debt. —aho'ye ke'xyi te'c', he "marks out" or cancels a debt (aho'ye ke'xyi te'c'hayeh', aho'ye ke'xyi te'c'hun'k).—aho'ye'ye'j, to ask him for what he owes, to dun a debtor (aho'ye'hayeh', aho'ye'heyuch'). aho'ye'he'yu'j, I owe you. aho'ye'he'yu'j, he owes me. —ikiyaho'ye', to owe a debt to another (ya'kiyaho'ye', a's'kiyaho'ye'). i'kiyaho'ye' a'nde', he still owes him. ya'kiyaho'ye' aya'nde, you still owe him. a'ziyaho'ye' nka'nde, I still owe him. inki'yaho'ye' nka'nde, I still owe you. ya'nik'i'yaho'ye' aya'nde, you still owe me.

**a'ka, a'kaya n, the youngest one (28: 71).—tando' a'kaya n, her youngest brother.

**a'ka n, suppose (28: 237).

**a'ka'ntci', to lick (aya'ka'ntci', nka'ka'ntci'-tci': a'ka'ntcem, aya'ka'ntcem, nka'ka'ntcetutu'). —a'ka'ntce'k, to lick off. ayu'-yan nka'ka'ntce'k nka'nde za'at, I am used to licking the dew off of vegetation (1: 7).**  
(Also 6: 17, 25: 42).

**a'kdi', to use a knife (i. e., to cut with it) (a'yakē, nka'bē).

**a'kida', to count (aya'kida', nka'kida'; pl. a'kidatu', aya'kidadu',

*a'da'tetkayeh', to scorch any object (a'da'tetkohayeh', a'da'tetkahohn'kē').—a'ta'xni', a'taxni', a'tagni, to be burnt (ayu'taxni, yaa'nikataxni).—a'ta'xni'ti, to be burnt severely (ayu'taxni'ti, ya'nikataxni'ti).**

(3: 25). yu'nikado' di de' a'kataxni'ti, now is my grandchild burnt severely (3: 26).—kiha'taxni, to be burnt for another, as his house, etc. (i'kiha'taxni', yaa'xki-ha'taxni'; kiha'taxni'ti, i'kiha'taxni'ti, yaaw'xkiha'taxni'ti). ayu' ti i'kihataxni', your house was burnt.

nika'ti'ya', our houses were burnt! nka'ya' na noków'ni pixiti, yey'ni yaa'xkiha'taxni', I made a very good house for myself, but it was burnt (5: 6). a'ti' kiha'taxni', his house was burnt.  
(Also 20: 47; 28: 82, 83, 167.)

**adi', father (see a'tcki').—adiya'n, a father, his or her father (aya'diya'n, nka'diya'n). axtu, their father (31: 11, 32). nka'xtu', our father (31: 26). nka'diya'n e ande', or nka'diya'n e ma'ikī', you have a father. aya'diya'n e ande', or aya'diya'n e ma'ikī', you have a father. a'idiya'n e ande' or a'idiya'n e ma'ikī', he or she has a father.**  
(Also 26: 65; 31: 2, 6, 32, 33).—te'te, masculine vocative for father and father's real or potential elder brother.—aduwo', his "elder father," or his or her father's elder brother (real or potential) (yaduwo', nka'duwo').

**adi', to climb, climbing.—nka'di, I climb (28: 97, 105, 113, 117, 119, 130).—adi'x, climbing (28: 119, 130). a'di', he climbed, climbing (26: 42; 28: 46). a'di'x, he climbed (17: 4).**

**adi', to gore or hook (of a cow).—waka' d'idi, the cow gored or hooked him; waka' yid'idi, the cow gored or hooked you; waka' ya'nik'adi, the cow gored me (p. 146: 33–36). waka' yid' na, beware lest the cow gore you (p. 146: 36).**

**a'duwa'xka, to swallow.—a'duwa'xka, she swallows it whole (28: 158). nka' duwa'xka, let me swallow them whole (28: 157).**

**a'de'jhi.—a'de'xist'na'wa' (= a'de'hi+sta' na han), the style of wearing the hair formerly the rule among the Biloxi girls and women. a'de'xist'ciyu' (= a'de'hi + tcif+tu), the style of wearing the hair formerly common among the Biloxi men and boys.
akida', across (cf. kitista').—aya'n akedama'nik, or aya'n akedama'nik'mi, to make a cross stick (for suspending kettle) (aya'n akedama'nik ayan'mi, aya'n akedama'nik nko'mi, aya'n akedama'nik m to'noon'mi aten'ke, he makes a cross stick on which to hang a kettle.) (ayani akedama'nik'mon to'noon'mi yata'se, aya'n akedama'nik'mon to'noon'mi nka'teke'tu, aya'n akedama'nik iv'pi, put this stick across. aya'n akedama'nik ayin'mi, you put the stick across. aya'n akedama'nik nki'mi, I put the stick across.—a'kidux'te', to cross, as a stream (ya'kidux'te', nka'kidux'te'). ayixya'a'kidux'te', to cross a bayou; he has crossed the bayou. ayixya'n a'ka'ta ndo' nka'kidux'te', I went straight across the bayou. a'nu'xu a'kidux'te', (lying) across a stone.

akidi', akidi (14: 27), insects.—pi'ato akidi', "the cotton insect": a caterpillar. akidi' zapka' (=yapoka), "flat bug": a bedbug. akidi' si'suwe'di, so called from the noise it makes when caught: "Sp! sp!"—the "Bessie-bug" of Louisiana, a small black bug which is found in decayed logs.—akidi' tan'inh' to'xka', "broken backed insect": the buffalo-bug or doodlebug, a small whitish insect about 2 inches long, with "nippers" (antennae?). 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.

ak'duwa'xi', to go to one side, aside (aya'kiduwa'xi, nka'kiduwa'xi).—ak'duwa'xi' kida' omni, he went to one side as he was returning thither (3: 21).

akini, a goose.—'akitini' to'pe' in'ka, I have four geese (5: 7). ak'in ni'xoi', the "ancient akini," generic—a goose. ak'in ni'xox san', the white goose (Bj., M.). Probably the snowgoose, white brent-goose, Texas goose (Chen hyperboreus). ak'in xo'x to'xka', the gray or common wild goose (Bj., M.). The Canada goose, or Ber.
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akue', a hat. — akue' te'aked'i', to hang up a hat on a nail or post. akue' dawpi'^ xech'^ kair, pull off (your) hat (and) hang it up (w. sp.). akue' niki', he has no hat (see psde). akue' ta'pka, "a flat hat": a cap. akue' na'niki'de' i'nkta, hat this st. (or, hanging up) ob. my, or, this is my hat. akue' na'nikiyana' k'ta, hat that st. (or, hanging up) ob. his, i. e., that is his hat. akue' i'nkta'k na'niki, hat my sits (hangs up), I have a hat. akue' na'niki ko'a, whose hat (hanging up) is that? akue' ki'nitana'xiti, the hat is too large for him (akue' ki'nitana'xiti, akue' ya'niki'nitana'xiti). akue' kiyi'niki'xiti, the hat is too small for him (akue' i'kiyi'niki'xiti, akue' ya'i'kiyi'niki'xiti). akue' ta'pka, "flat hat," a cap. — akue', to put on a hat (ya'kue', n'ka'kue'). akue' kua', put on your hat (m. or w. sp.). a'ku om'i, he put on his hat. a'kue'y', put on him (31: 25).

akwe, along (10: 13, 30; 17: 2; 18: 14, 19; 28: 27, 180, 237; p. 154: 29, 33). —

akwe'x, they took him home with them (20: 7). akwe'x, they took him along (28: 136). "ka'kue', I thither (p. 146: 20).

akuxpe', six (cf. ohi). — dea'kuxpe', six times.

axe', his or her shoulder (aya'xe', n'ka'xe'; axe'tu', a'ya'xiti', n'ka' xiti') (8: 10; 21: 33). — axe'ya', wings (ka'dike xe). axe'-yakin' or axe'k'hin', wing feathers. axe'-ya' or axaha'y (G.). a feather headdress. axe', they swarmed on (31: 2, 6).


axisa'hi (Bj., M.), axesa'hi (Bk.), axesa'hi (30: 3), money. — axisa'k atyiri', paper money, bank notes. axisa'x san' or axesa'hi san', "white money," silver. axisa'x side', "yellow money," gold. axisa'x teti', "red money," copper (= hamasa' teti, "metal red").

akxa', persecum (23: 1, 3; also Gat-schet's notes).

akoki', axok'k, axok'g, axokya'n (1: 9), canes, the plant Arundinaria macrosperma of the southern United States, forming canebrakes (see k'dumi). — axok'k dute'iti, split cane. axok'k dute'iti naton'no k'non no n'ka'sk n'kon, I make baskets and mats out of split cane (Bj., M.). axok'g dumi' or axok'gk'dumi', young canes. axok'g dumi' da de'di Om'iti ya'ndi, the Bear went to gather young canes (2: 16). axok'g k'dumi' te'na y'ni'k'i da', he gathered a very few young canes (2: 17, 18). axok'g om'ya'n, a place where the canes (Arundinaria macrosperma) grow. axok'g misk om'ya'n, a place where switches (of the Arundinaria macrosperma) grow (axoki+miska+?)

amihin', — tea'kamihin', the index or fore finger.

a'nahi (anohe'), the hair of the human head; his or her hair (a'ynahin', unhaha'nih; cf. heh'). — anaxutu', their hair. ayinatu', your hair. u'kaha' narxutu', our hair. anahin asem'rye (m. sp.), his or her hair is white. a'ynahin' san'sasan'w, your hair is gray (iron gray). unhaha'nih' san'sasan'w,
my hair is gray. *anahin* 'tête-côtké', his hair stands on end, bristles up. *anahin* dökteu'du', to take the scalp of a foe. *aya* n'ahi', tree moss, "tree hair."— *naxko*, the hair on the sides of the human head. (Also 11: 2; 20: 14, 15, 26, 34; 26: 37, 75.)


**ana**, winter (12: 5).—*ana* kavó *yihio',* to be waiting for winter to come (ana- *kavó* yihio', ana- *kavó* nki'hi').

**ane** (31: 3), **anedi** (31: 1, 3), a house, lice (31: 3).


**anix**, to play. — *anix* *nixyóv*, he plays at intervals as he goes along (21: 5, 12). *anixya*, ball play (29: 1). *nixo' vó *nixyóv*, I play with him (29: 19). *iyiní* *nixo'*, she plays with you (29: 20, 21).

**ani'stí**, **anisti** (21: 25; 28: 206), **ani'stí** (26: 27), sure enough. — *ani'stí* *kíka* seems to mean "it is uncertain" in the following: *le* *lé* 'nu', *ani'stí* *kíka'*, *nkyó' hómní' na', they say that he killed him—it is uncertain (?)—I do not know it.

**antatsko**, crosswise.—*antatsko* 'yé, to place crosswise (instead of erect) (*antatsko* hoye, *antatsko* 'hakè*).

**a'o**, exact meaning uncertain; with *a'nde* it is said to mean, a long time, as *a'nde* *a'on* *dd'ha* 'wan', when he had been gone a long time (2: 18).

**apadenska**, a butterfly.

**apadi**.— *apadi'*, to pay him (*apa'dhayé*, *apa'dhañke*; *apa'diyetú*, *apa'dhayetú*, *apa'dhañkétú*). Futures: *apa'diyó* 'dan- dé', *apa'dhayó* 'dande', *apa'dhañkó*
anda'). *apaska' a'padi'n'gye na', I pay you for the baskets. a'padiai'aka', pay me—apudi'ye, to repay him. kiya' apidi'ye, to repay one for a debt or an injury (apidi'haye, apudi'kake'). *pe'—
han apidi'ye, he deceived him and (thus) repaid him (for the injury). ipxi'han apidi'haye, you deceived him and (thus) repaid him (for the injury). inxi'han apidi'haye, I deceived him and (thus) repaid him (for the injury) (see evandomdon oni under heading c).—ka'pad'i ni, not to pay him; he has not paid him (kapa'dhayeni', kapa'dhan'kini). ka'pad'ningya'nya, they have not yet paid him. teidi'kaka ka'pad'ihayeni, why have you not paid him? teidi'kaka ka'pad'inya'n'kani, why have you not paid me?
apa'ya, pepper.
apede'he, a wrist guard (cf. pe'dekupi'). 
apeni', apeni, to go around an object (aya'penni, nka'penni).—apeni, went around it (7: 9). nka'penni, I can go around it (28: 91). du'vei a'pinnu ha'nde, he hugged it, him, or her (p. 150: 5). idu'vei aya'pinnu ayi'nde, did you hug it, him, or her? (p. 150: 6). ndu'vei nka'pinnu nka'nde, I hugged it, him, or her (p. 150: 7). a'pinnomni', a collar.
apenkyahayi, ape'nixa'hayi, goldfinch.—ape'nyikya'ha'nyina (31: 1), ape'nixa'hayina (31: 1, 36, 40), Ancient of Goldfinches.
apetka', a house fly.—apetka' tohi', "green fly."
apxa', —axkido'n, apxa'di', to put a standing object in the belt.
Apusa, Opelousas.—Apusa' tamyan' the town of Opelousas, La.
apuduxka', industrious (14: 6).
apuska', a partridge (of Louisiana).
asa'i, to leap.—asa'i, [she] leaped up with arms above her head (28: 50). asd'hinyate', pitch it on him! (female to male) (28: 73). asd'hiyate', he pitched it on (28: 77).
asso'duxka', a black cricket (see astot'ixa', sad'e, yo).
as'i, a berry, berries.—a'staniko, 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'stepa'a kot'a, strawberries.
aso'nti', his or her shoulder blades (yas'wo'ti', nkasonti').—aso'nti' wa'nihiya', between the shoulders. To'tikana' askon'ti' wa'nihiya hir' adatoku', ina' a'fuk'ani, the Rabbit's hair between the shoulders was scorched by the heat of the Sun (3: 23).
astoto'nixa', a greenish lizard (cf. asdo'dunxka').—astoto'nixa' akid'l-axaha', a black reptile, very rough (axaha), resembling the astoto'nixa', but not so long.
ata, he asked (28: 244).—ate', she asked him (26: 78).
atca', a pimple, pimples.
atce', to poke.—peti'atce', to poke at a fire with a poker (peti'iyadce, peti'nikadce; peti'adetu, peti'iyadetu, peti'nikadetu). peti'hotce', a poker.
atci', oh, no! (1: 18).
atciti+, oh! ouch! masc. intj. of pain (Ç., itctici+).—atciti+, k'ak'kan', ya'na'kata'wani', ouch! grandmother, I am burnt very severely (3: 24).
atka, atka'ya, close by, near.—atka'kaxti, very close (i. e., touching it). akipata'atka'kaxti, bythestone. atka'haikke', or atka'hiy', I get near you. evandet atka'yaankke', he gets near me. ayindii atka'yaankke', you get near me. atka-hinyeda', I get near to you (pl.). awa' atka'ya, near the stone. at' atka'yawan' or it' atkayawan', near the house. a'tkay', he got near (8: 2).
(Also 11: 5; 20: 10, 28; 22: 16; 23: 19; 28: 33).—atka'kaxti'ye (atka+xi+t+ye), to cause it to be very near; hence, to approach very near (atka'kaxti'haye, atka'kaxti'hanke'). atka'kaxti'ye cluxa', he approached very near (the Sun) they say (3: 19).
atcki, atkikya, his or her father's real or potential younger brother (ya'tcki-yamo), nka'atcki(ya); voc., atcki'. atcoh, the trout.
atctan', sieve (26: 78).
atu'c, a'tcxu, dried or jerked meat (20: 18; 28: 46). a'tcxu yute'di, they were barbecueing (20: 12).

ata'da', a stain or spot (of dirt).

ata'da'xayi', a grasshopper (Bk.).

atix—Atix teledô'mà, the former name of the town of Rapides, Rapides Parish, La., now called Rapidesy.

atxe', atx'e, ice, frozen.—amà atxe', frozen ground.

ato' (Bj., M.), ado' (Bk.), a potato, potatoes.—ato' a'dáku'kì', to peel potatoes. ato' yicàtú, they planted potatoes (1: 1). ato'miska, small potatoes (p. 149: 12, 13). ato' polka'ta, at polka'ta, Irish potatoes (5: 3). ato' wa'te'kù'yè, sweet potatoes.

atôhi', beads, a bead necklace.—atôhi a'mìn'n (Bj., M.), something worn around the neck.

ato'wa' (15: 2), atuwe (28: 5), (he or she) lodged in it (v'ya'lo'wè, n'kàto'wè).

ato'yè', maggots.

atsi, to sell, to buy (ayatsi, n'kàtsi).—wà'xi ni'kàtsi, I bought shoes. ò'ò' akì' ayatsi'ya'wà'ni'kàtsi, I hope to hear that you have bought deer skins (4: 4). —akh'natsì, to sell (ya'hi'wàtsi, n'kà'hi'wàtsi), ànkhi'si' akì'wàtsì, to sell meat. toho'xk a'hì'matsì, to sell a horse. ànkhi'si'ya ayi'ndì' ànikhi'temà'kàtsi, I sell meat to you. ànkhi'tìmà'wà'nikhi'sì'ya'wà'ni'khà'matsì'kàtsì, her husband went to sell meat. toho'xk a'hì'matsì pi'he'dì'ì, he ought to sell a (or the) horse. n'kà'hì'matsì'kàhè'kè'detu, we have finished selling it.—kilà'hi'wàtsì, to sell something for another (ya'kilà'hi'wàtsì, ò'wikì'hi'wàtsì). (Also 24: 1; p. 121: 15).

atûki', a raccoon.—Atûki', Racoon (the mythic animal) (7: 4).

atûkse', adûkse (27: 8), atkse, a cover, covering, or lid (for a kettle, etc.).—atì atkse, roof, "house cover." atì'kòsòni (atûkse+òsì), to put a lid on a kettle, etc. (atì'kòsòvòsì, atì'kòsòvòsì), adûksòvòhòsì, (she) covered it up (23: 9). atûk teâ'kòwyè, (they) locked him in (28: 140) (cf. teâ'kòsòni').

awôde', skirt (16: 9).

awûxì'kùdi', the sweet bay. A tea made from the bark and leaves was used by the Biloxi to promote perspiration.

ay.—ay'ndì, ay'ndì, hay'ndì, ay'nì, thou, you (sing.), thee.—inkhi'si' ay'ndì' 'kì'kì'ya'hì'matsì, I sell meat to you. ay'ndì ko' ku'yan'ya'ni', do you hate me? ay'ndì ko' ya'x'kì'ya'dì' ha'mì'n, perhaps you have forgotten me. ha'ye'nd yama'kè'ne you found me. ayì'nìt kàñyìkìt'ni dàndè, I will not hit you.—ayìndèh', ayìndèh', hayìndèh', ayìtì-hèdàv, you too. ayì'nìhè e'dàkò'ni, you (too) do just as he did (or, does) (see e'dèkòxì under nò). akì'tìryì' in-dù'sì ko' ayìndèh' akì'tìryì' ku'ya'vò'sìyà', when you receive the letter, do you (in turn) send me one.—ayìndì'tà, ayìndì'tà'ya', your own. toho'xk ki'cì-di'kì a'ndè ko' a'nyìndì'tà, which is your horse?—ayìn'tu', ayìnztì'tà, you (pl.) (28: 234). ayìn'tu' ko' ku'ya'vò'xìmì', do you (pl.) hate him? ayìnztì'tà' ya'vò'xìtì' dì'ghà', you (pl.) kicked us.—ayìn'tu'sì'kàhè', or ayìnztì'tu'hè (ayìn'tu' + hè), you (pl.) too.—ayìn'ta, or ayìn'ta'ya', thou alone. ayìn'tu'xìtì, ye or you alone. ayìn'ta'xìtìtì, ye or you alone.—ayìntadù'òn, thy or your animate objects (refers to one person, not to many). toho'xk ayìnitadù'òn ìkùsù'tì', they stole your (sing.) horses from you. (Also 26: 79; 27: 11).

ayòvì, a tree, trees, wood, a stick.—ayòvì 'sin'hì'nì' kò te'dì, or ayòvì 'sin'hì'nì' kò ko te'dì xe (w. sp.), the standing tree is dead. ayòvì 'tohò te'dì, the fallen tree is dead. ayòvì' no'pa' a'mà'kì ko te'dì, or ayòvì' no'pa' adà'xì ma'kì ko te'dì, the two standing trees are dead. ayòvì' kà'nxà'dì' ma'kì ko te'dì, the scattered trees are dead. ayòvì' poska' ma'kì' ko te'dì, the, group of trees is dead. ayòvì ko te'à'kò'nì nàdi, where is the standing tree? ayòvì' no'pa' ko te'à'kò' há'mà'kì, where are the two trees? ayòvì te'à'nì'wù, how many trees? ayòvì te'à'kò'nàska, how large is the tree? te'à'kò'nàska nò'ya'kò'hì'nì' ayòvì'ya', I do not know the size of the tree. ayòvì' dàkò'te'dì', to smooth wood with an ax. a'ya'ntè'dì', she puts wood on the fire. a'ya'nsì'òla'dì', a wooden bowl or dish. ayòvì wa'dé, or ayòvì ne'wa'ya', toward
the tree. *aya'ni ranxku* (±tew or), to go to get firewood. *aya’ni sunsa’,* one tree. 
*aya’ni noxy, two trees. *aya’ni na’tka, a few trees. *aya’ni yi’hi, many trees. 
*aya’ni panox, all the trees. *aya’ni ha’maki (used because the trees stand, 
M.), or *aya’ni te’naxni (Bk.), some trees. *aya’ni niki’, no tree. *aya’ni kiyow, another tree. *aya’ni to’ho 
nak’ed’i, the tree fell. *aya’ni petuxi’, 
firewood. *aya’ni zotka’, a hollow tree (2:13). 
*aya’ni* tak’inka, a hollow tree (7:7). 
*aya’ni* ak’i, or *aya’aki, “tree skin,” 
bark of trees. *aya’ni* deti’, a branch of a tree (cf. deti’). *aya’ni’ inden, 
or *aya’ni’nden, a ladder (cf. yi’ni’ukp’i). 
*aya’ni duxka’pka* ayam’den, a bridge. 
*aya’ni* duxk’apa* ayam’den* ndoxs’i’hii ti ne’ niku’ai, I came from the house 
on this side of the bridge. *aya’ni* xuk’apa* ayam’den’, a bridge (=*aya’ni* duxka’pka 
aya’ni’den). *aya’ni* xuk’apa* ayam’den* tudiya’n, “Roots of the Bridge,” 
Lloyd’s Bridge, Rapides Parish, La. So called 
because the store which formerly stood 
at one end of the bridge was said to appear 
as if it were the roots of the bridge. *aya’ni* kade’, a cord of wood 
(kade=English, cord). *aya’ni* miska’, 
“fine” or “small wood,” 
undergrowth, brush. *aya’ni* pihi’, a chip. 
*aya’ni* pipihi’, chips. *aya’ni* xiehi’, the 
blossoms and buds of trees (may 
be identical with xayehi; cf. xiyi). 
*aya’ni* tec’u’, a splinter. *aya’ni* tec’uka, 
firewood. *aya’ni* ud’i, the roots of a tree, 
etc. *aya’ni* yd, an acorn, acorns. 
*aya’ni* yd nuxi’, acorn meal. *aya’ni’kej’ 
(aya’ni+keki), a sawmill. *aya’ni’kej’ 
(adu’hi, a stock fence (i.e., one to keep 
cattle in or outside an inclosure). 
*aya’ndama’ni’, a joist, joists. 
*aya’ni’k’i ud’i (probably=aya’ni’ yi’k’i 
ud’i), the “pet tree”: the wild China 
tree or soapberry tree, the Sapindus 
margatinus. *aya’ni* na’shi’, tree moss; 
probably by metathesis from *aya’ni’ 
nahi’, “tree hair” (see hi’). *aya’ni’ 
x’i’hayud’i, the thorn tree or garofer, 
probably a species of Crataegus (found 
in central Louisiana). *aya’ni’nahax’ud’i, 
“strong wood tree,” the sycamore 
(Bj., M.). [Query: Does *sahax’ni* here 
mean strong, or is it a form of sa’, white?

Compare the Omaha, *jan san*, white wood; Osage, *sannah*, white sycamore.] 
*aya’ni* to’hayudi’ (aya’ni+tohi+ayudi’), “the blue wood tree,” the tree maple, 
so called because the Biloxi used the bark for dyeing blue. *haya’yi’k’o’ni’, 
thick bushes of any sort; probably 
instead of *aya’ni yi’k’i*, “tree small.” 
(Also 15:2; 17:4, 8, 12, 13, 14, 16; 
26:72.) 

*ayepi, ay’ewi* (p. 138: 21), door. 
*ayewi* yi’k’i, window, “little door” 
(p. 138: 20). 

*ayi’hi* (21:1, 27; 22:2, 15), *yihi* 
(23:9, 19), *hayihi*”, wolf.—*Ay’i’hi’nna*, 
The Ancient of Wolves (21:6.) 
*ayi’na ta’ni’, to use, as an ax (aya’yi’ 
ta’ni’, nka’yi’na ta’ni’, p. 121: 21).—*ayi’ 
se wi* aya’yi’ na ta’ni’ he’dan, have you 
finished using the ax? *a’se wi* nka’yi’ 
ta’ni’ he’dan, I have finished using the 
ax. 

*ayu.*—*ayud’i, ayu’yan, yuzku’—* (21:3 
in a song), dew.—*ayu’yan* nka’ka’teki’- 
ke nka’d’e xa na’, I am using to lick off 
the dew from vegetation (1:7). 
*ayu’ka*, a fog. *ayu’k’i’, it is foggy. 
*ayu’xoku’st’, it is foggy.—nka’uxpa’yu’di’, 
dogwood.—a’ti’ni’ni pihi ayudi, the 
slippery elm. *i’t’i’k’akel ayudi* the elm. 
*aya* toh ayudi, “blue wood tree,” the 
maple.—okayudi, the magnolia. *a’nu- 
dayudi, the black gum tree. 

*au-*, *ia-*, *in-* (instrumental prefix).—*a’he’, 
with horn (20:26). *a’ni’ni’, *a’ni’ni’? (7), 
something worn around the neck. 
*a’psi’gono’ni’, a stick used as a spout for 
rusting meat. *a’ni’so’d’uki’, needle. 
*a’te’ici’, gravel. *a’nakuda’ki, a’nuda’ak, 
a’nakuda’ki, a’nakuda’ka, a’nakuda’ka, 
thread. *a’se’ni, *a’se’pi, *a’se’wi, an ax. 
a’nds’i, a’nds’ap’i, a’nds’awi, gun. *a’nds’i- 
ki’, bivalves (oysters, mussels). 
The shells were probably used as utensils, 
as among the Kansa and Osage. 
*a’nds’o’homi’ or a’nds’d’akst’o’homi’, scissors. 
*o’p’p’ano’homo’ni’ or *a’p’panahomi’, fish 
spear. *i’ndaskomi’, to have his back 
toward it. *i’ndakso’homomi’, drawing 
knife. *masi’i’k’eo’omi’, *masi’i’k’eo’ 
(yi’k’i), a hammer. *i’k’te’omi’, to hit 
with. *ni’ta’wi’i’k’te’omi’, a ball club. 
*i’tacay, tawia’ni’tacay, a scythe. *i’ti’ 
i’tapa’xomi’, “door opener,” a key.
waxi'psila'go'mi, a metal awl "for sewing shoes." a'inksawinimixemi, the nipples of a gun. masi'ikte (musa+i+i+ktedi), masi'iktevoni', "iron made for hitting," a hammer.

a^n, yes (used by females). (See yama.)—
a'hono', yes (used by males) (6; 9; 29; 5; 8).

a'hi', to cry (as a child does), to weep (a'yonhin', nkiyin'; plural: a'chita', a'ya'chita', n'kosi'tu').—a'ntka' ahihin yihi', he thought that he heard a child cry. (10; 7, 19; 23: 15, 16; 26: 35, 36; 28: 69, 178; p. 118: 18.)

a'inks (20; 20; 28; 25), a'inksi' (28; 15, 16, 20, 80, 220, 223, 224; 31; 27), a'inksapi', a'inksa'pi', a'inksawii (28; 7), a'inksap'i, an arrow, a gun, a carbine, lead.—a'inksap'i, making arrows (28: 212; 31: 13, 19, 20), a'inks a'mosi', "gun iron," a gun barrel. a'inks' ada'ki', arrow feathers. a'inksi ni'tani', "big ball," a cannon ball. a'inks pax kdi', a pouch for bullets, etc. a'inksap'i'xiti', a bow and arrows. a'inksap'i'xiti' ikon', a bowstring. a'inksap'i'xiti' i'inkagomi', the notches at the ends of an arrow; one is for the arrowhead, the other for the bowstring. Tce'anki' na'acikhi'x'ey'i'ni a'inksap'i ya'nhikiya'man, I wished to kill it, but I had no gun. a'inksapi eman aya'puxi' na, ohon' na', beware lest you touch the gun (or, do not touch the gun), for it might go off. a'inkspi ni'tani', "big gun," a cannon. a'inksap'i'xita'xna'ne'di, my gun stands (or leans) against a post, etc.—I have a gun. (Also, 28; 84.) a'inksapi tikidihi', "heavy gun," a musket. a'inksapi tu'duxa', "short gun," a pistol. a'inksap'i pa'tci'domni or a'inksawii pa'tci'domni (pa'tci'du+omin), "used for washing or wiping out a gun," a ramrod. a'inksap'i tope', "gun hole," the muzzle of a gun; tope refers, however, to a natural orifice. a'inksap'i ko'n' o'di huppe', to shoot a hole through a gun (a'inksap'i kayon' hajo'di yu'tpe', a'inksap'i n'kon' akg'di u'nikuppe'). a'inksa'wi a'inksi', a globular shot, ball, or bullet, as distinguished from a conical ball (kiktehaya' a'inksi). a'inksa'wi tckomni', to load a gun (a'inksa'wi uckomni', a'inksawii u'ntkevoni'). a'inksa'winiuxwii' (a'inksawii + in + nuxwii), the nipple or nipples of a gun. a'inksa', wi'nuxwii' tope', the touchhole of a gun. a'inksawateko' (a'inksawii + ?), a gun hammer. a'inksa' te'didl kate', to make a gun barrel glitter by rubbing. a'inksa'widi', a gun breech. a'inksa'waci', "gun shoe," the butt of a gun. a'inksa'homi' (a'inksapi i-homi), "to cause the gun to sound" or "cry out," to fire a gun (a'inksawonhaye', a'inksa'wohha'ke'). a'inksawonhaxwi', he heard a gun fired.

a'axti', a'axti', ha'axti', a woman (cf. a'mya).—a'mya'di a'axti'ya'no he', a man and a woman. a'axti' a'mya'diya'no he', a woman and a man. a'mya'di yih', a'axti'ya'no yih' he', men and women. a'axti' te'di, the corpse of a woman. a'axti' haki', a sick woman. a'axti' ka'dohonmi', a blind woman. a'axti' ka'oraxeni', a deaf woman. a'axti' 'kade'ni, a mute woman. a'axti' sone', one woman, a woman. a'axti' noorp', two women. a'axti' na'teku', a few women. a'axti' yih', many women. a'axti' pana', all the women. a'axti' te'ana', some women. a'axti' ni'ki, no woman. a'axti' yu'kde' upstal'ki stin'pi'situ', (all) these women sew well. a'axti' kiyo'wo, another woman. a'myafo' a'axti' ya'n' ndon'host, I saw a man and a woman. a'myafo' a'axti' ya'n' a'hi ha'maki, a man and woman are coming. a'myafo' yih' a'axti' ya'n' yih' a'axti' ndon'ndon'qah', I saw the men and women. a'axti', are you a woman? (p. 128: 23). a'axti'watu', are you women? (p. 129: 1). n'komti', I am a woman (p. 129: 2). (Also 9: 1, 2; 5; 10: 7, 14, 27, 28, 34.) a'axti' akwe', "a woman's hat," a bonnet. a'axti' dorpe', "woman's clothing," a dress or gown. a'axti' spo', "black woman," a negro woman. a'axti' top', an unmarried woman. a'axti' dusi' (or, ti'si'), to take a woman (cohabit with her without regular marriage) a'axti' dusi, a'axti'n' dusi'). a'axti' yih'ndon'mi, a woman who has married (regularly), a married woman. a'axti' tekose', a widow. a'axti' kayak yae'te', what is the woman's name? (Bk.). Ma'no honti', an Albanu woman. Ta'neks ha'axti', a Biloxi
woman. *Ta'nēks 'haya'nxti', are you a Biloxi woman? *Ta'nēks ni'kənxti, I am a Biloxi woman. *kitsan' ha'ntxi, a white woman. *Tsa' ha'ntxi, a Choc-taw woman. *To'we ha'ntxi, a French woman.

*an'xu or *an'xud'y, a stone, stones, a rock, rocks.—*an'xu a'k'ta'kwa'x, (lying) across a stone. *an'xu wā'wa'yən, under the stone. *an'xu tā'wiya'nən, upon the stone. *an'xu itka'yən, in the stone. *an'xu a'tekā'xən, near the stone. *an'xu a'te'kwa'x, by (very near, touching) the stone. *an'xu e'usən̓ən̓yən, on the other side of the stone. *an'xu ndosən̓ən, on this side of the stone. *an'xu čiri'x, far from the stone. *an'xud'y na'n̓kəwəyən or *an'xud'y wəl'de", toward the stone. *an'xu'cha' kohi', the rock is high. *an'xu'cha' də'ni'mən, "turning stone," a grindstone. *an'xu' xana', "Big Rock," Boyce, Rapides Parish, La.

*an'pi'-—*ałhə' *an'pi', something worn around the neck, a necklace (?) or string of beads (?)..

*asədək'i', a needle (see *asədɨ'.)—*asədək'i' *a'nkəkə'x kəw'de'x, to pull thread through a needle; to thread a needle.

*asən'kudi', a mulberry tree (28: 5).

*asək'i' (Bj., M.), *asəšk'i', (Bk.), bi-valves, including oysters and mussels.

*asənə', *asəsənə' (14: 4, 5, 7), *asəsənə' (28: 30, 46) generic: a duck, ducks (cf. *kan̓təcən̓, *taθa'n̓kənən, *taxəp' pənəsə, akən).—*asənə' ni'yə'x, ducks are flying. *asənə' səsən̓hə'yi, one duck is flying. *asənə' n̓səkə, small ducks. *asənə' n̓tačən, large ducks. *asənə' ma'n̓hə, the diving duck (Bj., M.), the "duck that whoops." *asənə' xə'ti', "the bad-smelling duck," the Muscovy duck.

*asəsədi', or *asəsədi' (23: 1, 6), generic: a pine tree; the long-leaved pine (*Pinus palustris) (cf. *asəsədək'i').—*pədə *asəsədi', the owl pine. *asəsədi' nətən̓xən, "the very large pine," probably the *Pinus ponderosa, as this large pine of Louisiana has needles over 18 inches long. *asənə sətən̓nən, pines resin. *asəsədi' o'ya'nə', or *asəsid' o'ya'nə' (p. 121: 18), a pine forest.—*asəsədi o'ya'nə' xən̓ ko ta'kən-

na'n̓kə, where is the pine forest? *A̓n̓su-don' ta'yanə', "Pine forest Town," Pineville, Rapides Parish, La.

*atəcka', a crow (13: 1; 14: 27).—*A̓n̓'təka-hənən (13: 1; 14: 1, 4, 24, 25; 26: 15, 30), *A̓n̓'təkə' (13: 2; 14: 11, 13, 15; 26: 12, 34), The Ancient of Crow. *a̓n̓'təka noze', "it chases the crow," the kingbird or bee martin. *a̓n̓'təka ni'awəyə', the mistletoe.

*ata', to hold the head up (as a horse or dog) (*a̓n̓ya'ta, *nəkənə).—*nətən̓tata, to hold up the head 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). *a̓n̓'ta' ha'n̓de, she was throwing her head back (28: 210).

*atənska', *nadənska', *ndəsk, a basket. (*atənska' seems the better word, and was obtained later than *nadənska.)—*atənska' a'pətə'n̓ukə'x, I pay you for the baskets. ndə'sək omn, he made baskets. ndə'sək a'yənən, you made baskets, or did you make baskets? ndə'sək nəkən, I made or make baskets. axək' cutaチ' na'kən̓ n̓kən nə'dəsk n̓kən, I make baskets and mats out of split cane (Bj., M.).

*atətska' or *atətska', a child, infant.—*atətska' a'nu'nə y̓iχi', he thought that he heard a child cry. *atətska' ma'n̓kə ni'ntən̓tə, a child was born to-day. *atətska' a’diyan' te'di, a child whose father is dead. *atətska' ma'n̓kə'ya'n a’di’an’ te’di, children whose father is dead. *atətska’ o’mni te’di, a child whose mother is dead.—*atətska’ xo’xu’ta’ya’n te’cid, a child both of whose parents are "expended" or no more (i. e., dead). *atənska’ y’iχi, an infant. *atənska’ y’i’χi si’muɬə’, a male infant. *atənska’ y’iχi si’nəsi, a female infant. *atənska’ nəpəpə’, two children, twins. (Also 15: 2, 5, 6; 18: 1; 26: 1, 43, 57, 64, 65, 74.)

*atədu’yudi’ (cf. *ayu’), the black gum tree.

*ayu’, *aθyu’, a person (object of an action); a man (object of an action).—*aθyu' a’mən’ nə’ n’kəhənən, I know the standing man. *aθyu' te’di, the corpse of a man. *aθyu’ ha’tuχi’, a sick man. *aθyu’ ka’dəni’, a mute man. *aθyu’ ka’-
naxči', a deaf man. aŋya' kā'dohow'ni', a blind man. aŋya' sō'na, one man. aŋya' no'pa', two men. aŋya' da'nì, three men. aŋya' na'tčka, a few men. aŋya' yi'hi', many men. aŋya' pan'ni, all the men. aŋya' te'na'nì, some men. aŋya' ni'ki', no man. aŋya' kiyo'wo', another man. aŋya' kaka' yem'om te' ha'nte etuxa', Tc'kən̑mad', the Rabbit wished to know (lit., was wishing for some time to know) what sort of person he was (3: 5). aŋya' xo'hi, old woman (16: 2). Ta'nyə' ha'nya' te'cina'nì ko' Ta'nyə'n̓̑kìyən̓ ha'nya' e' kuna'tču'nì', there are not as many people in Lecompte as there are in Alexandria. ha'nya' yamát̓ktd̓i' ni'xì', because a man hit me. ha'nya' yín-kon'ni', a married man. ha'nya' ne'na'nì, everybody, all the people.—aŋya'ì, ha'nya'dì, hayanya'dì (nom. and obj. cases), a man, a person, some one. eomə, aŋya' di' ho'n' lín', look out! some one is coming. Mə'mo aŋya'dì, an Alibamu person, the Alibamu people. Tc̓əx̓ a aŋya'dì, a Choctaw, the Choctaw people. Tt̓ən̓̑kə aŋya'dì, a Tunica, the Tunica people. aŋya' di' ma'kìkwa'-yan, toward the reclining man. aŋya' di' na'k̓̓kwa'ya'n, toward the sitting man. aŋya' di' ne'wa'ya'n, toward the standing man. aŋya' di' ni' ne'wa'ya'n, toward the walking man. aŋya' di' ta'n̓̑k̓̓w̓ ne'wa'ya'n, toward the running man. aŋya'-di a'nt̓x̓i'ya' n̓̓, a man. aŋya'-di yi'hi' a'nt̓x̓i'ya' n̓̓, men and women. a'nt̓x̓i' aŋya' di'yən̓ ha'ya', a woman and a man. yadəstan̓ ta'hí' n̓̓t̓k̓̓hí' ni'la'sa'n̓̓k̓̓i̓ aŋya' di' sin'hi' n̓̓ ndəm̓hi', I see (or saw) the man standing on this side of the railway. aŋya'-di no'p̓̓a' da'nì ha ndəm̓da'ha', I saw two or three men. aŋya'-di sa'n̓̓hımì', a strong man. aŋya'-di ne' a'nt̓x̓i' a'nt̓x̓i', e'wane' sa'n̓̓hımì', that man is strong. aŋya'-di c'wasaw' sa'n̓̓hımì', this man is strong. aŋya'-di di'lam̓, sa'n̓̓hımì', that man is strong. Ta'n̓̓̑kəs ha'nya'dì, he is a Biloxi person. Ta'n̓̓̑kəs aŋya'ya', are you a Biloxi? Ta'n̓̓̑kəs n̓̓k̓̓a'n̓̓ya'dì, I am a Biloxi. Ta'n̓̓̑kəs ha'n̓̓ya', they are Biloxi. Ta'n̓̓̑kəs aŋya'ya', are you (pl.) Biloxi? Ta'n̓̓̑kəs n̓̓k̓̓a'n̓̓ya', we are Biloxi. I'la ha'n̓̓ya'dì, he is a Deer person. I'la'yan'-ya'dì, are you a Deer person? I'la'yan'-ya'tu, are you Deer persons? tek ya'n'-ya'dì, are you one of the people belonging here? Ta'n̓̓̑kəs ha'nya'dì, a Biloxi person, the Biloxi people (Bk.).—aŋya' akù'dən̓ ti' tan'ya', 'man store has elsewhere,' a storekeeper (perhaps this should be divided thus: aŋya' akù'dən̓ ti' tan'ya'). aŋya' s̓̓w̓ì, 'black man,' a negro man. aŋya' da'gən̓ n̓ì', 'small man made (?), a doll. ha'nya' n̓̓ma'ya' tə', 'people all old men,' the ancients, the people of the old times (Bk.).— ha'yən' dì kūp̓̓n̓ì, a man wanting in a good mind, without good sense.—aŋya'sa'kì, ha'ya'sa'hi, ha'wəsəsəhí, an Indian; he is an Indian. ayan̓'sasəhí, you are an Indian. nkə'n̓̓səsəhí, I am an Indian. ayan̓'sasət̓ u', ha'wəsəsət̓ u', they are Indians. ayan̓'sasəsət̓ u', you (pl.) are Indians. nkə'n̓̓səsət̓ u', we are Indians. ka'və n̓̓kə'na't̓ t̓u'n̓ naxo', nkə'n̓̓səsət̓ u', when we were (or lived as) Indians in the past, we knew nothing (5: 8). ha'ysa'sa'hì n̓̓te'qì', an aged Indian man. ha'ya'sa'hì yəkə kakyil̓ ha'nt̓ n̓u'n̓, they who are (still) Indians know nothing. Ha'ya'sa'hì a'x̓ı'yən', Indian Creek, Lk. ha'ya'sa', a contraction of ha'ya'sa'hì, an Indian. ha'ya'sa'hì a'ya'to', an Indian man. ha'ya'sa'hì tə', an Indian house. ha'ya'ysa'hì tə'p̓̓t̓', a young (unmarried) Indian. ha'wəsəsən̓ ha'x̓t̓ i', an Indian woman. ha'wəsən̓ ha'x̓t̓ i'x̓o'bì, an aged Indian woman. ha'wəsən̓ hì c'ì', an Indian conjurer, medicine-man, doctor.—a'ya'tò' or ha'ya'də, a man (as distinguished from a woman). Ta'n̓̓̑kəs a'ya'tò' (Bj., M.), a Biloxi man. a'ya'tò' a'nt̓x̓i' yən' ndəm̓ ho'n̓, I saw a man and a woman. a'ya'tò' a'nt̓x̓i' yən' a'hi ha'rm̓aki, the man and woman are coming. a'ya'tò' yən' a'nt̓x̓i' a'nt̓x̓i' yən' ndəm̓ ho'də'há', I saw the men and women. Ta'n̓̓̑kəshayən̓ də (Bk.), a Biloxi man (= Ta'n̓̓̑kəs a'ya'tò'). (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.)

Bayú's, the Biloxi name for the town of Bunkie, Avoyelles Parish, La. (p. 122: 21).—Ta'nyə'n̓̑kìyən̓ ti' tə'n̓ ti'nì ko n̓̓t̓ hə na', Ba'yiysən̓u', 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).—
a'x'o'g dani' da de'da' Om'yi yur'ndi, the
Bear went to gather young canes (2: 17).
a'nde a'mi de' ha' ax'o'g kiduni' te'ena
yi'ndii' da', when he had been gone a
long time, he gathered a very few young
kanes (2: 17, 18, 19).—da'di', to gather,
collect, as cotton, young canes, etc.
(i'xadi, nda'di; datu', i'datu, ndatuv).
pito' to n'da dande', I will pick cotton.
'yuwa'ki'dii' kiduni' da' te'atkca'ke ha'na-
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'kida'datu, a'xkida'datu). kida, picked
(0ff) (31: 3). —k'ika'kida'di, I gather (23: 4).
ata' niiska' kida' mant k'de ye', he
picked up the small potatoes and moved
them away (p. 149: 13).—ukida'di, to
pick up an object (yu'kida'di, n'k'ki-
da'di). ukidu', pick it up!—k'dadaka-
dda'da', to pick or snatch up several
small things in quick succession, as a hen in
eating (i'kukidada'di, xk'ukidada'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.—
evande' kuya'nudhani', he or she hates
them. eve yuka'ko kuya'kstu'dhkhani',
they hate them. da'som, them (pl. obj.),
aya' ota'da'som, they (your) boys (p.
132: 11, etc.).—ha instead of dahana:
i'nk'te' dande', I will hit thee; i'nk'te'
dande', I will hit you (all). nyiku
dande', I will give it to thee; nyikw'ha
dande', I will give it to you (all).
ema's, iyotu'ha ni', beware! they
might shoot you (pl.?).
daka.—axpadakaxtii', to be intelligent,
smart (ya'axpadakaxtii', n'kaxpadaka-
xtii'). axpadaka'kxtii' pi'hedi'di', he
ought to be smart.—ka'xpada'kxtini',
not intelligent, dull, slow-witted (ka-
ya'xpadakaxtinii, n'k'axpadaka'xtinii).
daki, dag, tuki, tag, to stick, adhere,
be glued.—ani'ksi adoki, arrow feathers,
"glued on arrow" (?). ada'gono'nii, to
glue on arrow feathers (aya'dagono'nii,
n'kaxdagono'nii). akutxyii' ada'gono'nii,
a picture, a portrait (?). a'nya'dagono'nii,
a doll, "small man made" (?) (Also
p. 166: 21).—a'dustakii', to adhere or
stick to. aydustakii', it sticks to thee
(or you). nya'nustakii, it sticks to me
(see tspa'n). doxpa adustagon, a but-
ton, buttons. doxpa adustagon tpuhi,
buttonholes.
dakk'o'pi, to cut off.—kidakxo'pi, (he)
cut it off from it (10: 16).
dakxa', rough.—a'ktu dakxa, a toad.
dande', or da'nde, will, shall, in asses-
tions and questions (cf. xo).—wite'di
ko ì'ima'nda' dande', haka'diyan', he
will paddle (or, row) the boat to-morrow.
tu'ay dande', he will kill it, he is going
to kill it (as a hog) at the proper time.
wite'di ko yi'mahin' da'nde' nhu'a-
diyan', will you paddle (or row) the
boat to-morrow?—dande' sometimes
refers to a perfect future, "was about
to" (in the past); to'hana n'ku dande',
I was (then) about to be (or, on the
point of) coming hither yesterday.—
dande always changes final "o" of the
preceding word to "a"; a'dutu te' dan-
de' (not a'dutu te' dande'), he will be
hungry. nda'dande', I will go.—ya'nha
ki, 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 te' hnikii', three
(animals) are reclining together, or,
one (book) is lying on two others.
da'niyaov tecwi', to place a third (book)
on a pile. toho' xk di' ko xkuku' o'daka', I
give three horses to each (man). n'koma'ndi, I did it thrice.
puyato' ncuw' dan', I put the cotton in	hree places. da'nhudii' (ndi a'hudii'),
"three bones (on the other hand)".
eight.
das.—daswa', his or her back (i'daswa',
n'daswa'; das'wa', das'wu', nda's-
wa').—daswa' apano'nii, his entire
back (cf. the Hidatsa, adatsa, a'dyczta,
behind).—m'idas'konno'nii, to have his
back to it. aywa'm'has'konno'nii, you
have your back to it. n'k'imas'konno'nii, I
have my back to it. nyi'm'has'konno'nii,
I have my back to you. ya'in'imas'konno'nii,
he has his back to me. hi'yan'imas'konno'nii,
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).—

ahídé da'wo hu'kánko', come hither now. da'wo hu'vi, he is coming hither.

dau, to hold, take.—dau*n ki'má'n, (he) took and brought (31: 28; p. 153: 30, 31).—aya*n dau*xku (or, ayau*n dau*xku tenu), to go after firewood (aya*n i*dau*xku, ayau*n ndau*xku; ayau*n dau*xku, aya*n i*dau*xku, ayau*n ndau*xku). (Also 8: 14: 19: 23: 19: 16; 26: 11, 19; 27: 1; 28: 13, 157, 160, 161; p. 153: 30, 31.)

de, to go, depart.—e'vi'kéti* hera'ní de' kiké*, édi', aw*yadi si' naskéti* kita*ní de' ov'ké *étu*x*, though he used to go very early every morning, etc. (3: 2, 3). de' o*ní*, he is going (*i*da' o*ní*, nda' o*ní*). de' o*ní*tu (sic), they are going. dé* taho*, he went and fell (perhaps he went flying through the air and at last fell on his feet) (1: 21). yake*yá'n
de' sin'kán'ka*ván, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). a'nde' a'om de' ha*n, when he had gone for some time (2: 17). kiya' kípa*atu' de* ha*n, when he had turned and gone back again (2: 20). aso*n poska' de* zé'ké ha*nté*a, hakí' di Té*tkana'dí', when the Rabbit went to a brier patch and sat there, he was angry (2: 28).—de'dí, to go, depart (ide'dí, nde'dí; a*de'dí (3 pl.)). i*há*ti*ya'v in'kisiyo' a'kína'tesi de'dí, my husband went to sell meat. Tá*yí*kiyán
de'dí, he went to Lecompte. ta'kána (ko)nede'dí, I went yesterday. Futures: da' dan*de', i'da* dan*de', u'da* dan*de'; ada' dan*de'. da'dí na't (said by one in the house to one out of doors), he has gone. nde'dí na' (said by one out of doors to one in the house), I am going. de'dí ha'ní'n (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'dí, I am going to walk about. ti'wo de'dí, he went abroad (2: 11). té*tkána* kíte*di' mi'xi*yi' de'dí, when he (the Bear) had put down (the young canes) for (before) the Rabbit, he started off to go in a circle around him (2: 18).—dusi' deha'v kyá'kihi*n te*a'ked', take it off (the nail), and then

go and return it to the place and hang it up. akút'yi' dusi' deha'v te*a'ked', take the book and go to hang it up on the nail. de'gey', to send off (de'gey', de'han'ke), akút'yi' kíó*ní' de'gey', to write a letter and send it to some one. ayhí'n ya'ká* ndé'kni, I went when (shortly after) you came. a*yi'hi'n ndé'kni, I went when you came. a*yi'hi'n ndé'kni, I went at the moment that you came. imhi'n ndé'kni, I went at the moment that he came. ní'kí'hi'n ndé'kni, he went at the moment that I came. ayhí'n ya'ká* ndé' o*kní, I had already gone when you came. e'yan ní'kí'hi'n ya'ká* de' o*kní, he had already gone when I reached there. dau' o'ní', he is going. i'da' o'ní*, are you going? nda' o'ní', I am going. axo' o'dní' da'dí On'ti ya'ndí, the Bear went to gather young canes (6: 4). ak'ta dedi', to go straight across (=akta de' a'kídu'né). a'yi*ya'v ak'ta nde'kní' ki'dá*tu'dá* dándé', I will go straight across the bayou. e'yan hi' xyan'kiyá' de' ov'kní *étu*x', when he (the Rabbit) reached there, he (the Sun) had already gone again. e'yan ní'kí'hi'n xyan' de' ov'kní, he had already gone when I arrived there. de' heynán'hi', he departed (and) arrived there. emo'n, i'da' na'w, beware lest you go! (or, do not go!) e'eva nda' so, I will go further if ... e'wa ide'dí, did you go further? yá'kín'í' nda', release me and I go, let me go. yá'kí'ní' xtu' nda'la, release us (sic) and we go, let us go. i'kídáhán* a'de', release them and they go, let them go. de'dí xyi' pi' na, if he would go, it would be good. ide'dí xyi' pi' no, if you would go, it would be good. e'yan nde'dí, I went thither (by command or permission). e'yan nde'dí na', I went thither (of my own accord). e'yan nde'dí xyi', I went thither at any rate (whether he wished it or not). e'yan nda' dan*de' xyi' (or xyé*ko'), I will go thither at any rate (even if against his will). e'yan nda' o*ní* ha'ní'n, or e'yan nde'dí ha'ní'n, perhaps (or, I think that) I am going thither (but I am uncertain). a'díkñi', they have (already) gone. ama' pix'ti'dí, ox'pat* a'díkñi', they rooted up the ground, devoured (the roots), and have
gone. dé'xi'e, (he) was going (7: 9). kide'cne, he was going home (7: 10). kipikta' adé'kaničí, they have gone (by) in even ranks: said of many men, horses, etc. 'rki'ni' púsita' dé'xaka, the sharpness of my teeth is all gone. nde'di xyan, I must go. nde'tu xyan', we must go. witedi ko' Taniy'nikiya, I may go to Lecompte to-morrow. nde' hínod'ni xya', witedi ko, I will go to see you to-morrow. uksani' nda' daude', I will go very soon. soí'n'á duuxt' de'ndi, to take a book or other large object off another, or from a pile. xu'níná'ndi de'ndi', it (a heavy log, hogshead, etc.) rolls over and over in one direction. noí'n'á de'ndi', to throw an object away. T'xí'ndi Téétkaná' de' o'xaka, then the Rabbit departed (in the past) (2: 31). de'di úxu'xu' Téétkanádi', they say that the Rabbit departed (3: 15). o'tük dé'di, he went fishing (6: 4). 'é'li toho' de'ndi', to pass here ('é'li toho' ide', 'é'li toho' nde'di). ha'xahé de'di Téétkanádi, the Rabbit went off laughing (1: 21). kdehíýiy!, I send you into it (again?), I throw you into it. uson' kidehíyya na', I (will) throw you into the briers (1: 18). ayin'sidi'xí ko, uson' kidehíyya xo', if you are in great dread of briers, I will throw you into them (1: 19) (note use of ko—xo, contingent action). de'kíyé', to send it off or to another (de'yakije', de'harkije'; de'kítyétu', de'yakítyétu', de'harkítyétu'). akítseyi' nate'k xon' de'híkíyé', 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'ka'detu', xka'detu'; Futures: kada' daunde', i'ka'da' daunde', xka'da' daunde') (7: 7). e'akída', go thou away! depart thou! e'akúda', go ye away! depart ye! kaya'de, you are going (at this moment), you are on the way thither; nkada', I am going (at this moment), I am on the way thither; Futures: kada' daunde', kaya' da daunde', nkada' daunde'. taw'ayi'n'kiya kide'le, did you go to Lecompte? (?) taw'ayi'n'kiya kágyida' daunde', will you go to Lecompte? kide', to start back or homeward; to go or have gone home. Téétkanádi' ko'ta', yahe'ya'n kide' xelí, the Rabbit ran from (what he thought was) danger; he went back some distance and sat down (2: 17). taw'ayi'n' xide', running very swiftly he went homeward (3: 16; 6: 4). Before haw, kan', etc., kide'di becomes kide': "ha'me tao' o'ni ndá' na'," é haw' kide' kan Téétkanádi ti'wo' de'di, he (the Bear) said, "I dwell in a large bent tree," and when he went home the Rabbit went abroad (2: 11; 6: 2). xwex kide', release him and he goes, let him go! (probably, let him go at once!). kide' o'ni, he was returning thither (3: 19). xikáda'oni, I was going home (in the past) (7: 10, 14, 15).—kide'di or kide'le, to go homeward; to have gone home (ya'kide'di, xikide'di). "ason' tawxi' náti' na'," chaw' kide'di, he said, "I dwell in a very large brier patch," and went home (2: 2). toha' nek kide'di hítu', they say that he went home yesterday. akí'xuna'xu' kida' o'ni, he went to one side when he was returning thither. é'wa kide', go further! he haw' kide'di, when he said that, he went home (2: 10). "éyag' hi'ta", Téétkaná' k'ige' haw' kide'di, he said to the Rabbit, "Go there," and went home (2: 10, 11; 3: 7, 24; 7: 7). kide' ake'dida'ha', he crept up on them (8: 1). 'é'li toho' kide'di, to pass here on his way back or homeward ('é'li toho' ya'kide'di, 'é'li toho' a'xide'di). hwa'hin haw' kide'di, to have come and gone (ayin'hin kaya'kide'di, nkí'hin axkide'di, inhin'káde', ayin'chín iká'de', nkí'hin xka'de).—kide'le, not to go (ku'yund'ni, ude'ni). wano' xohi waka' kana nde'ní, I did not go because it hailed.—nda'chi, a case of "hapar leymenon," meaning not clear. yvi'yu'di'nyangi' kide' ko' ayande' yuwd'ya náda' haw', 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' daunde' (query: Could nda'chi have been given by mistake for ayin'dahí, I seek you?).—de'xné, he is going. íde'xe, you are going. nde'xné, I am going (íde'tu and nde'tu are not used). a'de, a small number go; aditu', a large number (100 or more) go. ayad'ye, you (a small
throat (dodiyan) and the gullet (dodaniyè), but the former perhaps means the neck. doda'yè pùni', "gullet hangs (on)," a necktie.—doxtakta', his Adam's apple (v'doxtakta', nd'oxtan'takta')—docaxka', the tonsils, his tonsils (v'doxta'kxa, nd'oxta'kka')(do+tecka', "forked"?), "forked part of the throat."—dokox', his or her hard palate (v'dokox', ndokox').
do'hì, anything rubbed or smeared, as butter or molasses.
do'xpa', toxpa'(26: 11, 12), cloth; a shirt or coat.—do'xpa tca'kedi' (=do'xpa xè-heye'), to hang up a coat on a nail or post (also 19: 14, 16; p. 120: 13, 14, 17, 18).
do'xpa hin'ya'hi', cloth. do'xpa naskè', "long cloth," a coat. do'xpa naskè' patte', to pull off a coat. do'xpa naskè' patte', xè-heye', pull off your coat (and) hang it up! (m. sp.). do'xpa nak' mì', to put on a coat (do'xpa nak ay'mì', do'xpa nak ko'mì). do'xpa naskaw'kàn (feminine imperative). do'xpa naskè' k' ni'ta'nxì', the coat is too large for him. do'xpa nà'skè' nita'nxì', "large long coat," an overcoat. do'xpa à'ku'xka, dorpi' à'duxtka', do'xpa à'dux'ka, do'xpa à'nu'x'ka, a man's shirt, a woman's loose sacque (differs from the do'xpa naskè and the pù c através). do'xpa à'nu'x'ka ni'ti, nindo'xpa' mì' nedi', "he is without a shirt, he has on his pantaloons alone," he is stripped to the waist. do'xpa sànhìn (=do'xpa + asànhìn), sleeves of a coat, shirt, etc. do'xpa sànhìn pa'xàxaha', to pull up or roll up the sleeves. do'xpa tâkma'g- mì', "under cloth or dress," a skirt or petticoat. do'xpa axo'mì', the lining of a garment. do'xpa a'dustà'g- mì', a button, buttons (do'xpa + adu-stàkì + omìi), "what adheres to a garment." do'xpa a'dustà'gòn' tpu'hi', buttonholes. utu'rpè', nd'o'xrpè', clothing (generic), a robe of skin. om'ahi utu'rpè, a bear'skin robe. tahi utu'rpè, a deerskin robe. tètìkahi utu'rpè', a rabbit-skin robe. tontakahi utu'rpè, a robe of wildcat skins.
do'(?) (16: 6).
do',—do'hì', to look at, see (v'do'hì, ndo'nhi', or ndo'nhi'; do'x'tu, v'do'x'tu, ndo'nhi, x'tu, or ndo'nxtu').—nyi'don'hi, I see you. i'yan'don'hi, you see me. yon'don'hi, he sees me. ndo'hì te' nìki', I do not wish to see him. nyi'don'hi te' (=na), I wish to see you. eman', idon'hi mà, beware lest you look at him, do not look at him! dusasas' do'hì, tear it here and there and look at it! nde' hìndon'hi xyo', wise'dì ko, I will go to see you to-morrow. wise'dì ewa' ko yan'don'hu', come to see me day after to-morrow (do'n = do'n). do'nhì on', or do'nhì, he did see it (in the past) (idon'hi on' or idon'hon', ndon' hi on', or ndon' hon'). do'nhì on'kì, to have already seen it (i'don'ho'nkì, ndon'ho'nkì). do'nhì on'xì, to have seen it in a remote past (i'don'ho'nxì, ndon'ho'nxì). toho'sk ndopa' da'nì hì ndon'ho'dàha', I saw two or three horses. a'nydi' ndopa' da'nì hì ndon'ho'dàha', I saw two or three men. a'nya'to' on'xì yo'ndon'ho'ni, I saw a man and a woman. tohoxka' wak' yon'ndon'ho'nì, I saw a horse and a cow. a'nya'to' yihì'xì an'xì yo'ndon'ho'dàha', I saw the men and women. yi'ndon'ho' hì k' nìxì, nìnsi'hì, I may see you by the time that autumn comes (4: 3). ndo'nì, I have seen it. ndon'xì on', we have seen it (in the past) (5: 9). yi'do'nì hi, he sees you (sing.). yi'don'xi, they see you (sing.). don'hidakta', look! (m. to m.?!) heva' de' do'nìhi, go to that place (and) look! heva' hu' do'nìhi, come this way and look! tuka' do'nìhi, look that way! dowà do'nìhi, look this way! kàndò'nu' do'nìhi te' dedi' òwxà, they say that he departed, as he wished to see the trap (3: 14). do'nì' hi, to see how it is (s.). do'nxtù hi, they see (pl.). pànhì on' u'to' do'nxtù, see how it is to lie in the sack (fem. sp.). pànhì on' u'to' do'nxtù (male sp.). pànhì nketo' do'nì' xo', I will lie in the sack and see how it is. pànhì nketo'ndon'xo'nxtù, let me lie in the sack and see how it is. ndumà'ì, he faces (the door) (p. 136: 20). ay'nì'dumà'ìhi, did you face (the door)? (p. 136: 21). nyo'dumà'ìhi', I face(d) (the door) (p. 136: 22). nyo'dumà'ìhi, I face(d) you (p. 136: 23). wi'èxì ewa' ko yan'don'hu', come to see me day after to-morrow. yi'ndon'ha, we see you (4: 3).
dom' dahan', to look at them ('i'dond' daha', ndom' dahan'; dom' tudagh', 'i'dond'tudaha', ndom' xudagh'). enom' ido' daha'- na', beware lest you look at them, do not look at them! (Bk., M.). y'i- dond' daha', he saw you (pl.). y'i-dom' daha', I saw you (pl.). y'i'dond'tudaha', they saw you (pl.). y'i'dond'tudaha', we saw you (pl.). y'aw dond' daha', thou (you) saw us. yaw dome'tudaha', you (pl.) saw us. In one instance, M. gave yin' dond' daha', "we see you," but this must have been owing to a mis- understanding. In like manner, for yi'dond' daha' (5; 2), read, nyidond' daha', I see you (pl.). w'xkidonhi', to see himself, to look at himself (y'xkidon-hi', nkx'kidonhi'; w'xkidon shoe', y'xkidon shoe', nyx'kidon shoe'). kidon' haye, to show an object to another (kidon' ihiyaye, kidon' hihayaye). kidon' himye', I show it to you. kidon' hiya'khe, he shows it to me. kidon' hiyana'k ili'he', will he show it to me? tahan'a'k ya'kidon' hiyayaye, you showed it to me yesterday. kidon' hiya'kan', show it to me! akidoni? (2), to be looking at one another. a'kidon shoe, they looked at one another (2). a'kidon shoe xa', we are all looking at one another (N.B.: hitu and hinu become xta in the plural; xa is usually a sign of past time). dom' xhe', "sits to see," the sights of a gun. o'm' dom' hom'ni, "what is used for looking at or seeing," a mirror. om dom'hom' xevadi', "to see with light from outside," window glass. -w' dunah', to face an object or place (aya' duhanyi, nku' duhanyi). nyu' dunah', I face you. aye' wi ko w' dunah', he faces the door. ya'kik' dunah', he faces me. hi' ya'kik' dunah', thou (you) face me (also 14; 26): ka'dohom', not to see, to be blind (kaya' dohom', nka' dohom'; ka'dohom'ni (=ka'dom'tuni'), kaya' dohom'ni, nka' dohom'ni'). sim' ka' dohom'ni idow'hon', did you see the blind boy? ndom' ni, I have not seen him or her. ndom' ni yu', I have not yet seen him or her. kodom' ni, not to see it, her or him (k' yudon' ni, ndom' ni; kodom' tu'ni, k' yudom' tu'ni, ndom' tu'ni). nyidom' ni, I do (or did) not see you. kuyan-
hīn tohoxka' si'w hīn nē' di nido'hi', I see (or, saw) the horse standing on this side of the fence. aduh'i wauhin'yan sin'tō yaon'ni nē inaka', did you hear that boy who is (stands) singing on the other side of the fence? aduh'i ndosa'n-hin waka' nē a'prowe'di, this cow on this side of the fence is apt to (or, prone to) gore. aduh'i e'usan'hi waka' ne'yan ka'prowe'di, that cow (standing) yonder on the other side of the fence does not gore. adusxeta'ti, a rail, rails. adu'hi yi'kį', a garden. duhi'kį' (contraction of last). duhi'pe'i, a gate (aduh'i+a'yepi).—a'xkido'mini', a man's breech-cloth belt, a belt. axkido'm apa'di, to put a standing object in the belt (axkido'n a'yupxa'di, axkido'n ūnkpxa'di; axkido'n apratu', axkido'n a'yupxatu', axkido'n ūnkpxa'tu). axkido'n kida'mankye' xo'he'di, to put a horizontal or long object, as a knife, etc., in the belt (axkido'n kida'mankye' xo'haye'di, axkido'n kida'mankye' xo'hnakhe'di). axkido'n xo'haye'di, axkido'n xo'haye'di, to put a curv. object, etc., in the belt (axkido'n xo'haye'di, axkido'n xo'hane'di; axkido'n xo'hetu', axkido'n xo'ha'xetu'). axkido'n te'u'di, to put a number of small objects in the belt (axkido'n iteudi, axkido'n ūnkte'u'di; axkido'n te'u'tu', axkido'n ite'u'tu, axkido'n ūnktte'u). (Also 8: 3, 5, 7, 10, 12, 14, 22, 11: 3; 20: 15, 26, 32, 34, 35, 36, 37; 21: 16, 25; 22: 13; 29: 75; p. 142: 27, 37.)
dudai'yĩ, a weed. (See tu'adi and haŋ.)
dūhō'ni. —ir'i s'di dihō'ni, to have the hand, foot, etc., numb or asleep (p. 149: 24).
dūk-, prefix indicating action as in hitting or punching.
duka, to peel off the bark (28: 57).
dūkū'tū'pə. —a'dūkū'tū'pə', they were very thick on him (31: 5).
dus. —adustu', they (mnles) kick habitually (p. 128: 12). kadustumi, they (mnles) do not kick habitually (p. 128: 13).
dus. —tūdūdus'ed'i, refers to the noise made by a mouse when gnawing wood. —aduska', generic: a rat, rats (14: 29). adus'k xohi', a species of rat that inhabits the canebrakes of Louisiana, "ancient rat." Adus'kana, Ancient of Wood Rats (14: 2, 5, 12, 24, 28, 29).
duta'n or titan. —iŋkūdūta'n, I urge you on (17: 20). kūdūta'n'daka' tseshent them off (26: 38). kūdūta'n, (she) urged him on (29: 15) (rather akūdūta'ni). teu'k a'kūdūta'n'ni, he set the dog on him (p. 147: 2). teu'k aya'kūdūta'n'ni, did you set the dog on him? (p. 147: 3). teu'k nka'kūdūta'ni, I set the dog on him (p. 147: 4). ya'nkūdūta'n'tu ka xid'e'di, they started me homeward (p. 159: 14). kūdūta'n'k de'di, he set the dog on him (B) and then he (B) went (p. 166: 1). a'kūdūta'n'tu, they set him on (11: 4). (Also p. 159: 15, 16, 17; p. 166: 2, 3.)
e, the aforesaid; refers to some antecedent expressed, not implied.—Ta'yanka' haŋ'ya' tōn'a'ni ko' Ta'mi'ni'kįŋ haŋ'ya' e' kwa'n'tuni', there are not as many people in Lecompte as there are in Alexandria. nka'di'ya' e' an'če', my father (the aforesaid) moves, or, I have a father. nka'di'ya' e' ma'kį', my father he reclines, I have a father. nkon'ni e' an'če', my mother she moves, or, I have a mother. nkon'ni e' na'kį', my mother she sits, or, I have a mother. (Also 9: 4.)—e'di; ten e'di ka'v'okYa'te', what is the town's name? (Bk.).—e'ya'ni, there (6: 3; 8: 17, 18, 19; 10: 5). e'ya'ni, or e'ya'ni, to reach there (e'ya' a'yı'hĩ, e'ya' nkıhĩ) [The plurals given for this verb may be those of inhin'; e'ya' inhin', e'ya' a'yı'hin', e'ya' nkıhĩ]. e'ya' hi' xı'ya' kiya' de o'mńe' ituxa', when he reached there, he (the Sun) had already gone, they say (3: 11, 12). e'ya' nkıhĩ's'xı'ya' de o'mńe', he had already gone when I arrived there. xı'ya'ntyn' e'ya' nkıhĩ'xı'ya', I will reach there first (3: 16). e'ya' hi' ka' kii'mo', when he reached there he spoke to it (1: 11). e'ya' Tovęya'n' e'ya' hi', then the (distant) Frenchman arrived there (1: 15; 2: 3). "e'ya' ẖı'ma'," Tovęya'na' k'i'ya' kʃi de'li', "go there," the Rabbit said to him and went home (2: 10, 12). e'ya' inhin', to reach there (e'ya' a'yı'hĩ'in', e'ya' nkıhĩ'in'; e'ya' inxu', e'ya' a'yı'xu', e'ya' nkıhĩ'xu'), write'li ko' e'ya' nkıhĩ'xu' dante' Ba'y̱u'yɔ'a', we shall reach Bunkie-to-morrow. e'ya' nkıhĩ' yą'ka' de o'mńe', he had already gone when I reached there. e'ya' nkıhĩ' yą'ka' te
THE

DORSEY-S WANTON]

AND OFO LANGUAGES

BILOXI

mankV, "I reached there when
dead made he lay," he was already
dead when I reached there, tan^nikiya'"^ eya'"-' Wdn^, he was the first one
0"'

to reach there,

e^ya^ kidl^, to reach

home

18) {e'yan yakidl\
e'yan xkidi''; e'yan kinhW, e^yan yakihW

there, his

(2

:

(instead ot e'yan ikWhin )

Futures:

yakidl' dande', etc.).

da

kxduni^

xki^hin^.

dande\

kidV

e^ya'"'

e^ya'"-

,

e^ya^

kVdiha'n'

e^ya™

when

ha^maki,

tcaktca'ke

187

haye', I leave it for

you (pL).

e'ya^

they

leave

ma'nkiyiki'dahayHu'
for

it

you

e'ya'"'

(pi.

e'ya^ ma'nkihinki' dq-

).

we

ha'yUu',

(?),

leave

you

for

it

(pi.).

ma'nkiyanxki'dqhaye' he leaves
,

they leave

it

ma' iikiyanxki'dqha'yctu'

e'yan

for us.

e'yan ma'nkihi-

for us.

it

yanxki'dqhayc', thou (you) leave it for
e'yan ma'nkihiyanxki'dqhayctu', ye
us.

(you) leave

e'yan kiima'iiki-

for us.

it

not to leave or put a

kl'dqha'yeni',

he reached home, he gathered a lot of
young canes and hung them up (2:

horizontal object there for

e'yan kide'di (by analogy =^.,
but given as=p., i4e), to go
or to have gone to a particular place

kihaxki'dqha'yeni'; e'yan kdma'nkikVdq-

3).

2,

Mi

gie,

e^ya^

ka'yide'di,

{e^ya'"'

nde'di,

pi.,

a'de{±:tu^), e'yan kaya^de{±tu^),

e'ya'"'

Futures:

e^ya''^nkade^{dttu^).

e^ya^

Mima/nkiyaki'dahayeni'

e'yan

for

nda' dande'; e^ya''"' ada^ dande', e'ya'n
kayada' dande^ e'ya'"' nkada^ dande').

e'yan

e'yan nde' xana', I can go thither

we

I

wish:

masc.

be going thither again
e'yan

dedi,

kye'-

{e'ya'"'

e'yan

kiya'ndedi;

hja'de,

e^yan kya'yadp, e'ya^ kiya^nkade.
tures

(if

e'ya^ kye'ide'di, to

).

Fu-

e'yan kye'ida dande', e'yan kye'da

:

dande',

kiya'nda dande';

e'yai^

e^ya^

Jcya'da dande', e'yan hja'yada dande',
e'ya'"'

kiya'nkada dande').

kiye, to

e'ya'"'

ma'n-

leave or put a horizontal object

a tool) there [e'ya^ ma'nkihaye',
e'yan ma'nkinkc'; e'yan ma'nkiyetu',
(as

ma'nkiha'yetu'

e'ya'"'

ma'nhi-

e'ya^

,

you

.

e'ya""-

ma'nkiha'kiyetu',

kiha'xkiyetu' )
I

leave

e'ya'"'

.

for

it

e'ya'"'

thee

e'ynn

(you).

ma'nkiyan' xkiye, he leaves
e'ya''''

ma'n-

ma'nkihi'nkiye',

ma'nkihiya'"''xkiye,

for

it

thou

me.

(you)

me.

e'ya^ ma'nkiki'da-

haye', to leave or

put a horizontal ob-

leave

for

it

ject there for

dqhaye',
e'ya'"'

ye leave

it

e'yaV^

ma'nkiyaki'-

we

e'yan ma'nkihax-

leave

it

ma'nkiyiki'daliayr'

for j'ou (pi.),

it

ma'nkiyaki'dahayctu'

for them,

ki'dahayetu',

it

{e.'ya'"'

ma'nkihaxki'dahaye).

ma'nkiki'dahayetu', they leave

for them.

e'ya'"'

them

e'ya'"'

e'ya'"'

{'?),

them.
he leaves

for

ma'nhhlnki'da-

83515°— Bull. 47—12

13

it

not

e'yan kCima'nkiyiki'dq-

(pi.),

not

.

.

.

foryou(pl.).

.

,

.

.

.

e'yan
.

.

.

dqha'yUuni'

they

,

.

.

not

.

.

.

.

for

e^yan k'Cima'nkihiyanxki'dqha^yem',

us.

thou

.

.

not

.

.

.

e'yan

for us.

.

k'iima'nkihiyanxki'dqha'yctuni', ye

.

.

.

e'yan k{ima'nkiyeni'
for us.
not
not to leave or put a horizontal object
.

.

there

.

(e'yan kCima'nkiha'ycni',

e'yan

Mima'nkinkeni'; e'yan kuma'nkiyetuni',
e'yan kAma'nkiha'yetuni' e'yan kuma'ne'yan kHma'nkikiyeni' not
kinketuni').
,

,

k-Ci'

yUu',

e'yan

they not for you (pi.).
kHma'nkihinki'dqha'yctuni',

.

e'yan

ma'nkiha'xkiye; e'yan ma'nkiki-

he

(?),

(pi.),

kHma'nkiya'nxki'daliayeni' he
not
e'yan kuma'nkiyanxkVfor us.

ylni',

(cf.

you

for

ha'yetuni' (?),

ma), e'ya^ ma'nkikiye', to
leave or
put a
horizontal object
there for another [e'ya''^ ma'ilkiha'kiye,
nkeiu'')

not

it

kuma'nkihiyiki'dqlia'yenl', I leave

kida^ dande\ e'yan kayida' dande', e'yan

,

kHma'nkihaxki'dqha'yeluni').

Mima'nkiyiki'dqhaymi'

leaves

{e'yan

kuma' nlciyaki' dqha'ye-

ha'yetuni', e'yan
tuni', e'yan

them

e'yan kHima'n-

,

to leave or put a

horizontal object

there for another {e'yan kfima'nkiha' kie'yan k^ima' nkiha'xkiyeni' ; e'yan

ma'nkikiye' timi', e'yan kHma'nkiha^-

kiyetunV, e'yan kixma'nkiha'xkiyetuni').
e'yan' na'nkiye', to

object,

garment,

leave or put a cv.
etc.,

e'yan

na'nkihaye',

there

na'nkiyetu', e'yan na'nkiha'yetu'

na'nkinketu'

{

)

{e'yan

na'nkmke';

cf.

na'nki

).

e'yan
,

e'yan
e'yan

kuna'nkiyeni', not to leave or put a
cv.

object,

kiha'yeni',

etc.,

kllna'nkiyetuni'
tuni',

there {e'yan kvina'n-

e'yan kuna'nkinkeni';

e'yan

e'yan

,

e'yan

kuna'nkiha'ye-

kuna'nkinketimi').

efyan

put a cv. obthere for another {e'yan na'n-

na'nkikiye', to leave or
ject, etc.,

kiha'kiye,

e'yan

na'nkikiyetu'

,

na'nkiha'xkiye;

e'yan

e'yan

na'nhiha'kiyeU/.,


e'yan na'nkiha'xkiyête', I... for thee (you). e'yan na'nkiyak'i'xkiyête', he... for me.
e'yan na'nkihiyawn'xkiyête', thou (you) ... for me. e'yan kana'nkihiyentu', not to leave or put a
cv. object, etc., there for another (e'yan kana'nkiha'xkiyên',
e'yan kana'nkihiyentu', e'yan kana'nkihiyentu'), e'yan na'nkihiyak'dahayêtu', to leave or put a
cv. object, etc., there for them (e'yan na'nkiyak'i'dahayêtu',
e'yan na'nkihaxk'idi dahayêtu'), e'yan na'nkihaxk'idi dahayêtu', they... for them. e'yan na'nkiyak'i'dahayêtu', ye... for them. e'yan na'nkihaxk'idi dahayêtu', we... for them. e'yan na'nkihiyak'i'dahayêtu' (2), he... for you (pl.). e'yan na'nkihiyak'i'dahayêtu' (2), they... for you (pl.). e'yan na'nkihiyak'i'dahayêtu', I... for you (pl.). e'yan na'nkihiyak'i'dahayêtu', we... for you (pl.). e'yan na'nkihiyak'i'dahayêtu', he... for us. e'yan na'nkihiyak'i'dahayêtu', they... for us. e'yan na'nkihiyak'i'dahayêtu', thou... for us. e'yan na'nkihiyak'i'dahayêtu', ye (you) leave a
cv. object there for us. e'yan kana'nkihiyak'i'dahayêtu', not to leave or put a
cv. object, etc., there for them (e'yan kana'nkihiyak'i'dahayêtu',
e'yan kana'nkihaxk'idi dahayêtu', e'yan kana'nkihiyak'i'dahayêtu', e'yan kana'nkihaxk'idi dahayêtu', e'yan kana'nkihiyak'i'dahayêtu' (2), he... not... for you (pl.). e'yan kana'nkihiyak'i'dahayêtu', I... not... for you (pl.). e'yan kana'nkihiyak'i'dahayêtu' (2), they... not... for you (pl.). e'yan kana'nkihiyak'i'dahayêtu', we... not... for you. e'yan kana'nkihiyak'i'dahayêtu', he... not... for us. e'yan kana'nkihiyak'i'dahayêtu', they... not... for us. e'yan kana'nkihiyak'i'dahayêtu', thou... not... for us. e'yan kana'nkihiyak'i'dahayêtu', ye (you)... not... for us. e'yan ne'yê', to leave or put a standing
object or a number of small objects there (e'yan kune'hayentu', e'yan kune'hayentu', e'yan kune'hayentu',
e'yan kune'hayentu', e'yan kane'hünkëti'), e'yan nekwë', to leave or put a standing
object or a number of small objects there for another (e'yan ne'hayê, e'yan ne'hâñkë; e'yan ne'hâñkë, e'yan ne'hâñkëtu',
e'yan ne'hâñkëtu') (cf. nê). e'yan kane'-
THE BILOXI AND OFO LANGUAGES

DORSLEY-SWANTON

hiyan'xki' dafa'y'eni', thou . . . not . . . forus. eya' kine' hiyan'xki' dafa'y'uteni', ye (you) . . . not . . . for us.—e'wa, yonder, that (26: 82). erwaxi', further (29: 34), still further. a'nya'di erwane' sa'nharni', that man (which farther off) is strong. to'ha'nai erwaya', day before yesterday. erwaya'di (= e'wa + a'nya'di), yonder man, that man. erwaya'di yande' ka'wa, who is yonder running man? erwande' (= e'wa + hande), he, she, it (probably "he yonder"). erwande' pa ni' tan'mi xy(e (m. sp.), his head is large. erwandehe' or erwandehe' (= e'wa + he), he (or she) too. erwye'ki' dea' on'n, "he too did it," to do just the same, to repay an injury (ayi' nit'he' da'on' oni, nki' nit'he'don' nho' ni'n). e'we yuke', they (an. objects). e'we yu'ke ko kuyan' tuxi', they hate him. e'we yu'ke' pa ni'tata'n vi'xy, their heads are large. e'we yu'ke' or e'we yu'ke', they too. e, e', to say.—ekan', "Ay'i' ndi ko iya' ukai' ya'n, On'ti ya'ndi he'di, etc., when he (the Rabbit) said this, the Bear said, "When you entertained me," etc. (2: 22, 25). kawake'ni, he said nothing (1: 10).—hake'tu eya', how do they call over yonder? Ana, Lambori' etu, they say, Lamourieu'. ka'wak'etu (= kawak+etu), what is it called?—e'di or e'di', to say (e'kiy'e di, e'ta'khe'di; etu', e'kiyeti' tu, e'kax'ke'di). Lamori' etu, they say (or, they call it) Lamourieu'. ekon' ason' poska' in'shi'xti ma'ni'ki, e'di, then he (the Rabbit) said that he lay (= was) in great dread of a brier patch (1: 16).—e'han (e'ha'ni), he said it and . . . aiyi'shi'xti ko a'son' ked'hi'nya xo', e'han Toetakana' du'wi, he said, "as you are in great dread of them, I will send you into the briers," and he seized the Rabbit (1: 20). "ason' tan'xiti nka'ti' na'," eh'n Ede'di, "I dwell in a large brier patch," he said and he went home (2: 2).—e'takahedi', to say that, he says that (e'takaye'di, e'ta'khe'di, e'takayetu', e'ta'khe'tu'). E'takahdi' dande', he will say that. E'takaya'di dande', you will say that. E'ta'khe' dande', I will say that.—e'tak'kiy'e di', to have said it to him (e'kiy'a' ki'ye'di, e'tak'kiy'e' di).—e'tanke'h'i, I said it in that manner. e'tanke'h'i yate nko'm'ni, I did call it thus.—e'ti'kihe'di, to say it or that, he says that or it (e'tikaye'di, e'ta'khe'di). E'ti'nye'di, I said it to you. E'tiyanke'di, you said it or that to me.—"ndoku ya'xkidi'wa," ina' e'ti'kihe'di etuxa', "come and unite me," said the Sun to him (3: 21).—etihaxen e'ndar, he said that all the time (e'tikaye'dayon, e'ta'khe' xon, e'ti'kaxe'xu' or e'ti'khe'xoto'), e'tikanxatu or e'ti'kayex ayon'tu(?)"). E'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. edi' etuxa', it was said (long ago) that he said it (3: 8; 7: 15). E'tuke'tuxa' (past of e'tuketu), is that the way to say it? or, did they speak it in that manner? E'uke ya'tuxa', is that the way you all say it? (J. O. D. doubts this form).—kiy'e, to say that to or about him (ya'kiy'e' di, o'xkiy'e' di; ki'yetu, ya'ki'yetu', o'xkiyetu'). iny'e' di, I say or said it to thee (you). inya' dande', iya'kutiki na', I will say it to you; do not tell it. inya' xo, I am going to say it to you. Tce'tkana On'te'k, "Heyan'hinta' "kiy'han Ede'di, the Rabbit said to the Bear, "go there," and went home (2: 2) (see kano, kati). "o," kiye' ha'n, kiya' kipana'hi de' ha'n, inke' On'ti ya'ndi, the Bear said, "Oh!" and turned back again and went and vomited (2: 20). kiye' di, he said to him (6: 20).—he, to say it or that; to say it to him. "inye'yan" he' kan', "Adut'i e'tuk' e ko ndu'xni za' na," e'di Tce'tkana'di', when he (the Bear) said, "you can swallow that," the Rabbit said, "I have never eaten that sort of food." (2: 20, 22). he kan', ya'ndiya' tixtiye' na' niki Tce'tkana' di, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25). he' on'de', he was saying that (which precedes) (1: 10).—hedi', he'di (1: 17), to have said it; he did say it; to say that; he did say that (which precedes) (ha' yedi', nked'; hetu', ha' yetu', nketu). "xkida' dande," hedi' na, he said, "I will go homeward" (referring to himself). "xkida' dande,"
ha'yedi' na, you said, "I will go home-ward" (referring to yourself). "skida' dande'," nked' na, I said, "I will go home-ward" (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 home-ward (?)" (referring to ourselves). tey' hetu', they say that he killed him. tohona'k kade'ni, hetu', they say that he went home-(ward) yesterday. teche'dan hetu' (said to a woman or women); teche'dan hetu' nax'o' (to a man or men), how far, or, how long did they say that it was? he haw'te kade'ni, he said that and went home, or, when he said that he went home (2: 10).—O'm'i yandi' he'di, the Bear (the subject) said that (which precedes) (2: 6, 10, 12; 7: 13).—heti'ka-he'di, to have said that (?) (heti'k'k'k'k'k'k'di; pl. heti'k'k'k'k'k'k'k'k'k'), tey'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'(k'k'k'k'k'k'k'k'k'k'k'k'k')—kade', speech, language. ta'n'ks ha'nya'kade', the Biloxi language (=ta'n'ks ha'nya'kade'). haze' or hade', to talk. haze' yadadetu' keedi', a great talker. haze' dade' ni'k'k', a silent person: lit., without talking a language (Bj., M.). haze' nateka', "to talk short," "to speak a few words at a time. ayade'ni ne haze'de', the standing man talks.—hade'teke', "to talk standing," "to act as a crier, herald, or preacher, to preach, to proclaim (hayade'teke', nka'deteke'). hade'teke' ti', "preaching house," a church (=ya'n'kde', yon kde' ti).—ade', to talk; speech, language (ayade', or yade'ni, nka'de' or auka'de'), ade' sanha'ni', to raise the voice (ayade' sanha'ni', nka'de' sanha'ni'), ta'n'ks ha'nya' ade' au'kada' be te', I wish to speak the Biloxi language. tan'ks ha'nya'kade' yade'di', do you speak the Biloxi language? ade' onde', he was talking so long (ayade' onde', nka'de' onde', ade'tu' onde', etc.). ade' ha'ny', "to talk slowly," to whisper (ayade' ha'ny', nka'de' ha'n'k'k'). ta'n'ks ha'nya'kade', the Biloxi language. ade' kade'ni, he does not speak the language; a silent person (Bk.). ade' kada' kaya', a mocking bird. tan'ks ha'nya'kade' yade' yon' hyi'ka'de' ka'psde' hi ma'n'k'k'ke' panat' ayindo' ta dande', if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. ade' ki'den'i he'di, or ade' kade' 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): hedi, in this compound, may be, "one said it," or "one says it;" and kade'ni seems to be an unusual form of kade', as there is no idea of filth in the compound. ade' na'nxk na'pi (or kde' na'pi), he talked till day (ayade' ina'nxk na'pi (or kde' na'pi), nkade' na'kaman'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k', ade' hama'nxk kde' na'pi, ayade' kaman'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k', nkade' na'kaman'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'). ade' na'nxk kde'pi, he talked till night. ade' na'nxk kokututa'kede', he talked till noon. ade' na'nxk kodai'shi, he talked till late in the afternoon.—a'de' kada'k'gxyi' or ade' kada'k'gxyi', "it mocks one's words," a mocking bird.—tan'ks ha'nya'kade' ade' yade'di', do you speak the Biloxi language? eka'dedaha', kyade'daha', to talk or speak for them, "he talks for them," an interpreter (ya'kia'dedaha', ya'kyade'daha, a'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'), ya'n'kya'dada'kede', talk for us. kyade'di, to talk for another (yakayededi). v'nykade'di, I talked for you. v'nykada' dande', I will talk for you. yon'kya'dada'kede', did you talk for me? Eika'detu', they talk together. yakika'detu, you talk together. axkika'detu', we talk together.—ukade', to talk to, to read (aloud?) (yukadaha', a'k'k'k'k'k'k'k'k'k'k'k'k'k, u'k'k'k'k'k'k'k'k'k'k'k'k'k, u'k'k'k'k'k'k'k'k'k'k'k'k'k'), ha'nya'kade' (or yu'kade'), I talk to you. ya'n'kukade', talk to me! v'yu'kade', he talks to you. ya'n'kuka'de', he talks to me. san'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k'k', (all those girls read very well. tan'ks ha'nya'kade' ade' yon' hyi'ka'de' ka'psde' hi ma'n'k'k'ke' panat' ayindo' ta dande', all these (horizontal) knives shall be yours, if you talk to me in Biloxi. uka'de' kde'pi, he talked to him till night. uka'dedaha', to speak to them (yu'k'k'k'k'k'k'k'k'k'k'k'k'k, u'k'k'k'k'k'k'k'k'k'k'k'k'k'), uka'detu'-
that, they speak to them. *yuka'de'tu'da'a*, ye (you) speak to them. *'i'ti'ku'ka'de'tu'da'ya*, we speak to them. *'i'yu'ka'de'da'a*, he speaks to you. *'i'yu'ka'de'tu'da'ya*, they speak to you. *ya'nu'ku'ka'de'da'a*, he speaks to us. *'i'yu'ka'de'da'a*, they speak to us. *hin'akukade',* to speak to himself (*yi'xukunde', nki'n'xukade'), *hade' kade' ni*, "without talking a language": a silent person (Bj., M.).—*kyuka'de*, to speak to another for a third person; to read to another (*yakun'ka'de, xkyu'kade'; kyuk'a'detu, yakun'a'detu, xkyu'a'detu*). *ya'n'kuka'de*, he spoke to him for me. *yanku'kade',* speak to him for me. *kyuka'de'da'a*, he speaks for them. *yakun'ka'dade'da'a*, thou speakest for them. *xkyu'kade'da'a*, I speak for them. *kyuka'de'da'a*, they speak for them. *yakun'kade'da'a*, ye (you) speak for them. *xkyu'kade'tu'da'a*, we speak for them. *ya'n'kuka'de'da'a*, he speaks for us. *yanku'kade'du'ndu'^a*, they speak for us. *ya'n'kuka'da'da'a*, they speak to him for us.—*ka'de'n'i, or kade'n'i, not to speak or talk (kaya'deni, nka'deni)*. *ade' kade'n'i na*, to be mute, dumb; he does not speak the language; a silent person (Bk.). *na'wu de on'xi kade'n'i nko'ntu*, we have seen the mute woman to-day. *Tani'^ks ham'yu'adi' ade' nka'de'n'i, I do not speak the Biloxi language. *kika'detu*, they talked together (7: 4).

é, = e or ay (?).—*e'ki'kana', is he your friend? (tênara').

e'daki'.—*yahe' da'kiye, you ought to make it a little better* (p. 152: 1). *yahe' e' da'kiye' naxkë'ya, he ought to have made it better (but he did not)* (p. 152: 2).

ëda^n (?) completed; finished.—*da^n (?), 15: 2. hë'tu, they finished (26: 63). *te'heda^n, finished that (28: 42). héda'n (he'da^n + ma^n), finished. *de'heda^n, when that (was) finished (6: 15).—*eda^nye', to finish or complete a task (eda' nayet', eda'n hayë't', eda'n hayë'tu', eda'n hayë'tu', eda'n hayë'tu').—*heda'n, sign of complete action; not used after verbs of motion. *wa'n' apa'stak o'w heda'n, the shoe has been patched. *do'xpë naskë' kiko' heda'n*, she (has) finished mending the coat. *yada'wa kiko' hedan*, he has finished repairing the wagon. *a'se' wi aya'yim' a'nî he'da^n, have you finished using the ax? a'se' wi nka'yim' a'nî he'da^n, I have finished using, etc. *inh'i' yanka' nko'n he'da^n ye, I had already finished it when he came. *inh'i' yanka' aya' he'da'n ye, you had already finished it when he came.—he'detu, a sign of complete action in the plural. *i'n'ta' hi'n' he'detu, we have finished running. *yin'i he'detu, you (pl.) have finished walking. *nka'^to'ho he'detu, we have finished lying on it. *nda'k'kuli' he'detu, we have finished breaking the cord, etc.—eh'de' da^n or eh' da'n, so far and no farther; the end (1: 21; 2: 32; 3: 26). *tce'he'de' ko e'he'da'n, as tall as.—*ke'de'ni, unfinished, kedaw ye'ni', not to finish or complete a task (kedaw hayen'i, kedaw hayëtni; kedaw ye'tun'i, kedaw hayëtni, kedaw hayëtni'). *kehe'de'w', pl. sign of completed action. *wa'n' aposta'k nko'n kehe'de'w', we have finished patching the shoes. *nu'hima'tse' kehe'de'w', we have finished making it. *ki'to' wehi'kë'kehe'de'w', we have swapped (towe). Other verbs use he'detu instead of kehe'detu. (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.)

édi', behold; at length.—*édi' Tidk'kana' kí'kun' t'kwo'pada' t'ki'handax' ci'xta', at length (or, once upon a time) it is said that the Rabbit lived in a tent with his grandmother (3: 1). *édi' ina' ko dusi' o'nx ci'xta', behold, the Sun had been caught (3: 13). *édi', o'nda'i si' naskë'ti kíwa'ni de' o'nx në ci'xta', behold, a man with very long feet had passed along ahead of him (3: 2, 3).

édidaw' (word of uncertain meaning) (14: 9).

e'këdxyin', afterward (9: 12).

éktaní', a sharp peak or hill.—*éktan' nih'xye', many sharp peaks.

é'oka or hë'oka, the black-headed buzzard.—*E'oka pot'ekana' (10: 17), or Hë'okanadí (10: 19), the Ancient of Black-headed Buzzards. *E'oka naskë'
or he'xta naskë, the red-headed buzzard, "the long e'xta." Exkana skëna, Herkana skëna, Ancient of Red-headed Buzzards (15: 4), the Ancient of Long-necked Buzzards (28: 240, 256).

e'xti, far.—e'xtik', far off (29: 2). e'xtihi', very far (26: 63). e'xtihin', how could that be? (26: 32).

ema.—e'ma a'h'i, close to him (21: 6, 15). ema'h'hi', she gets just there (28: 173). ema', just there (28: 77, 239).

ema', see! (?) look out!—ema', dupa'xka', see! open the door! (said by a female to a female). ema', a'nya'di hu' hine', look out! some one is coming!—ema', . . . na, beware, lest . . . ema' idow'dala'et na', beware lest you look at them! (do not look at them!). ema' idow'hi na', beware lest you look at him! ema' o'na na', beware lest you go! ema' iyotu' ha na', beware! they might shoot you! anta'pi' ema' aya'puw' na, shon' na', beware lest you touch the gun, (for) it might go off! ema', k'i'kaka' haka'naki xyo', take care! or the pig will get out.

e'tax.—e'tax kikë', it makes no difference (20: 22).

æti or æti.—æt'i, here (20: 23). æt'i, there (21: 31, 35), this is (26: 17, 41; p. 158: 18, 21).

ætkë, so, thus, as.—ætitetu', they do so (20: 47). ta'mi'Ek'g'an ti' te'na'n'i ko æt'ke na', Ba'ya'ma'n', there are as many houses in Lecompte as there are in Bunkie. te'na' yeke'di koæt'ke, as many as. ka'wa n'i'ki na'a'xka' e'tikë ya'ndë na', he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16). sk'ut'ætitekë' ko æt'ke', it is as deep as that (water). ætikë'ti na, he was poor enough (before that misfortune overtook him) (sometimes used with kauaxti xyë). këtikë'ni, that is not the way. këtikë'ni; ti në' ko ko'hi ti ne'di ko'hi këtikë'ni, that house is not as high as this one (këtikëni may be intended for këtikëni). haye'tikë pi'hëdi, you ought to do that (Bk.).

(Also 7: 3; 8: 11, 22, 26; 9: 8; 10: 25; 14: 15, 19.)

ëtu'kë', because, since, that kind or sort.—ka'wu'nyah'umunë'ëtu'kë'te'xaxtik xdo'x to', we have seen great trouble because we knew nothing. këh'ëho'x na'xkikë'në'ëtu'kë to'xaxtik xdo'x o', we have seen great trouble because he did not teach us. te'dikë' kàdëni', why does it not burn? Ans., ëtu'kë kàdödi', because it is very wet. kà'ul'mä'kë' këh'ëkë'në'hë'ëtu'kë kà'hëna'n iyëhö ni, you know everything because God has taught you (5: 8, 9). adutë' ëtu'kë ko nà'u'xni xa'na, I have never eaten that sort of food (2: 21). ëtu'xikë', at any rate, nevertheless, notwithstanding. ëtu'xikë' a'dël', it (wood) burns notwithstanding (it is not very dry).

eu (cf. e).—eu'k toho' ha'ndë, he just went falling about (p. 153: 27). e'uka'de' de yuke', they just went falling about (19: 12; p. 153: 26). e'vakadë' nà'ktoho' ñka'ndë, I just went falling about (p. 153: 29).

eyaxa', the only one.—ku'dë'sk eyaxa', the only bird.

ha, to have (?)—a'yihi'kitt'haiyetu, you (pl.) have so much of it (20: 18).

ha (placed after the second of two nouns), or.—sì'ntu' su'kë' ha ha'n'i, is that a boy or a girl? toho'xk waka' ha ha'n'a', is that a horse or a cow? Tani'k's' a'nya'di Ma'no a'nya'di ha ha'n'i, is he a Biloxi or an Alibamu man? toho'xk no'pa' da'ni ha ndow'dâ'ha', I saw two or three horses. a'nya'di no'pa' da'ni ha ndow'dâ'ha', I saw two or three men.

ha.—te'dikë' ha ni, how would it be? (26: 29, 31).

haataw tani', the banana.—haataw tani' hapi', a banana leaf. haataw tani' yö', the fruit of the banana. haataw tani' udë', a banana stalk.

hade'h'i, thin (see supi').

hadhi', to beg (haya'dhi, nka'dhi, hadh'ù', haya'dhù', nka'dhù').—hadhi' te ni'kì, he does not wish to beg. haya'dhi te ni'kì, you do not wish to beg. nka'dhi te ni'kì, I do not wish to beg. kaha'dhùnì', not to beg (ka'haya'dhù' hì', nka'dhùnì'; pl., kaha'dhùntù', kaha'yà'dhùntù', nka'dhùntù').

hadiya'hip', a riddle or sieve.
hæye', (hæ'ehaye', hæ'ehunke'). ade hæye', "to talk slowly," to whisper.

hâho',—hâ'ho' de'di, to stub the toe against something (aya'ho' de'di, nka'ho' de'di; hâ'ho' detu', aya'ho' detu', nka'ho' detu').

hai, ai, haidi', blood; to bleed. hipte'n haidi' na, your nose bleeds. ayt'nix's'vi' hâ'id' na, your ear is bleeding. a'ya', the blood (28: 42).

hâtye, very bloody (28: 10). haiti', "blood house," a vein, veins. hai'kino'nii', "blood's mother," the milt or spleen. hai'kinedi', the milt or spleen (?) ayt'kin'yea'n, the milt or spleen (aya'ikineav, nka'kin'yea'). iyo' y'i'kin'di', you have a pain in the spleen. — hai'ti', to be related to another (to be of one blood). aya'ti', you are related to him. nka'iti', I am related to him. hai'kiti', they are related to him. ayt'kiti', ye (you) are related to him. nka'kiti', we are related to him. nya'iti', I am related to thee (you). yai'kiti', he is related to me. hi'ya'nika'iti', thou (you) art related to me. aya'kiti', your kindred (26: 38).

aya'kii, or "to live," what kin are you two? kih'ki te'yi'de, what kin are they two? a'ni'kikha'li'we', we are related to one another, we are kin. hai'di' wa'kina' (G.); hai'di' wet'kina' (G.), the blood runs out. (Also 22: 8, 9; 28: 10).

ehakanaki', hakü'nuki, or aka'naki, to emerge, come forth, come out from (haya'kanaki', haya'k'ikni, nka'kanaki, or nka'känuki). — ina' ha'kanaki', "the sun comes out," sunrise. enaw', kecka' haka'kni xyo', look out! the hog will surely get out! ani' akew'aki', the water comes out of the ground. aka'na'kii, he came forth from (16: 8). i'kana'atiki (= ina aka'na'aki), sunrise (17: 2). pe'tike^K a'kana'atiki, to take it out of the fire (p. 146: 31, 32).

unate'k'iddi hakü'nuki, when he dodged him (the Bear), he (the Rabbit) got out of (the hollow tree) (2: 27). i'kana'atiki unw'de (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.)

hâxeye', a crest of hair (on the human head). — hâ'axeyey', the crest of a bird. pka'na'xexe', a scalp lock.

hâ'me, a bent tree. — "hâ'me tan' o'nya nka'iti' na," e'ho' k digitalized, when he (the Bear) had said, "I dwell in a large bent tree," and went home, the Rabbit went abroad (2: 11). hâ'me tan' on i'nda'hi ande' tye, he was hunting for (in the past) the large bent tree (2: 12).

hâ'nde or a'nde, to be (a sign of continuous or incomplete action), (aya'nde or hiyânde nka'nde; plural: yuke(di); yayeke(di); yiyuke(di). — spdevi' du'si hâ'nde, he is holding a knife. spdevi' idu'si aya'nde, you are holding, etc. spdevi' ndu'si nka'nde, I am holding, etc. uwo'z hâ'nde ov'a, he was dwelling with her (continuous act). uy'hi' hâ'nde, he was thinking (continuous act). n'kadayi' na'niki ya'n kw'ni, ini'ki' hâ'nde, while I was eating, he was drinking. i' hânde na'niki ya'n kw', n'kadayi' na'niki na', while he was drinking, I was eating. sing'o' iksiyo' du'ti hâ'nde, the boy continues eating the meat, he is still eating it. n'ku'noxo' nka'nde o'xa, I used to live (lit., I used to be living) with her (long ago). n'ku'noxo' nka'nde o'mi, I did live with her for some time. n'ku'noxo' xav nka'nde, I am still living with her. maxi'tiyen' paspa'ho hâ'nde, she is frying eggs. xa'una'ti'k'eh'ni nkand', I (still) stand (here) and make it (a heavy object) roll over and over in one direction. kururi' hânde', he (or she) is not dead yet. o'nti ya'n e'y'ya' hi' aso' tan' i'nda'hi hande' tayen, when the Bear reached there, he was seeking a large brier patch (2: 4). aya'nde kw'a' ti'kiyo'n'ni wâ', "When you were there, did I do that to you?": was that you whom I treated thus? (2: 6, 13). el'we'ha'w' akiti' si'ksi'we'di duti' hâ'nde, and then he was eating (for some time, the insects known in Louisiana as) "Bessie bugs" (2: 15).

am'ye kaka' ye'ho'na te' hâ'nde t'a'wad' Tö'k'kanad', the Rabbit (for some
time) had been wishing to know what sort of person this was (3: 4). *yi'hi ha'n'de, he was thinking that for some time (3: 5). *te'ama'na k'i'na'yan/ unoxwe a'nde o'xa', long ago he was living with his grandmother. i'kiy^ho'y^e a'nde, he still owes him. n'ka'di-yan e' ande', "my father he moves," I have a father. ayon'mi e' ande', "my mother she moves," I have a mother. tec'ni i'ntka'ka'n'de, "my dog moves," I have a dog. tec'ni i'nta a'nde, you have a dog. tec'ni kta'c 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 tec'di'k'i a'nde ita', ("horse which moves your") or toho'xk tec'di'k'i a'nde ko' a'qinda'ta, which is your horse? tec' a'nde, he moves here, or he is (still) here (tec' ay'a'n'de, tec' n'ka'n'de; tec' yu'k'le'di, tec' i'yu'k'le'di, tec' nyu'k'le'di). tec' a'nde ha'teca, he was there, but (I do not know where he is now). e'wa a'nde', he moves there, he is there. e'wa ay'a'n'de', you moved there, were there. e'wa n'ka'n'de, I moved there, was there. e'wa yu'k'le'di, they move there, are or were there. e'wa i'yu'k'le'di, you (pl.) moved there, were there. e'wa nyu'k'le'di, we moved there, were there. e'wa ka'n'de ha'meca' ha'nag, he was there, but (he has gone elsewhere). e'wa yu'k'le'di ha'meca' ha'nag, they were there, but (they have gone elsewhere). ha'me tov' on i'da'hi ande' tcye (= i'da'hi hande tcyen), he was seeking a large bent tree (2: 13). a'nde a'on de' ha'n', when he had been gone a long time (2: 15); here a'nde seems to mean a long time. ayon'ya n'ka'kan'ti'ke n'ka'n'de xa na', I am used to licking the dew off of (the ground) (1: 7). -ant (24: 1). ande'de', this running animate object. ayon' tov'h'i de' n'y'kohow'ni, I know this running man. tov'aka' ande'de, which of the two (7: 4). ande'de'yan, that running animate object. ayon' tov'h'i ande'y'ny n'y'kohow'ni, I know that running man. spde'hi 'dusi aya'n'de, you are holding a knife. "i'yu'k'le'di'hi yu'k'le'di ko' ayande'yuwa'ya'nd'a'hi han'i," he'di Tec'tikanadi', "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). ic'ni i'iya'n'de, you are still alive, you are not dead yet (see fe). spde'hi nada'ni n'ka'n'de, I am holding a knife. n'tk'ne n'ka'n'de, I am still alive, I am not dead yet. anya' di hande' s'ohyan'ni xy'e, that man is very strong. an'tkede', to keep on at it till. *ti'kay'org$d'aka yantkke, you keep on at it till. *ti'kan'kow'd'aka yaktknde (+= psi =) midnight. *ti'kan'kow'd'aka nkande (no duration specified). -xnedi (possibly this should be hinidi), a sign of continuous action (?). to'tkanani arokya' wi'kso'w d'w' u'znde, the Rabbit took a piece of cane and a tin bucket, and was approaching the well (1: 9). ta'kakte' han tu'ni han kyan'xi'knde', he tied him and laid him down and was scolding him (as he stood?) (1: 15, 16). yande' (classifier), the running object. ayon' taw'himin yande'a'y'eh-hi'n'ni, do you know the running man? ewa'ya' di yande' ka'wa, who is younder running man? anya' yande yin'ko'w'ni', is that man married? (w. sp.) tec'ni yande' naxtate' (w. to m.), kick that dog!-ya'n'de, at length (?), now (?) ka'wa n'ki'ki na' ka, *ti'k'ke ya'n'de na', he (the Rabbit) was there at length, but he (the Bear) sat without anything for him (2: 16).-ka'n'de; e'wa ka'n'de ha'meca' ha'nag, he was there, but (he has gone elsewhere, and I do not know whither). ekande', to have stayed there (e'kaya'n'de, e'kan'knde'). (Also 2: 6, 15; 3: 7; 7: 3; 8: 1, 2, 12, 13, 18; 10: 5, 9, 19, 22, 30; 11: 1, 2, 3, 6, 8, 9; 13: 1; 14: 5; 20: 44, 46, 48; 21: 7; 28: 76; p. 117: 5; p. 157: 26, 27; p. 158: 11, 12; p. 160: 4, 5.) ha'n'é, ane' (16: 4, 5), to find it (haya'n'é, n'ka'n'é), in yon'w'ni, I found you. ewande' yan'ka'n'é, he found me. haya'n'nyan'ka'n'é, you found me. oti'k' ha'ne'otu' xa, they have found a bear (and men) have shot him (2: 31). an'w'ni', they found her (20: 2).-kan'en'i, not to find it (kaya'n'en'i, n'ka'n'en'i). ka'v'ak ka'n'en'i 'tuka', 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).
hāni', meaning uncertain, a case of "hapax legomenon."—‘yida’xhi yu’ti’di ko’ayande’yuwa’ya' n’da’hi hāni’, 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’nun, haŋa’, (1) perhaps; refers to a present act of expresses uncertainty.—de’di ha’ni’, 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 ka’ ya’xkde’di ha’nun, perhaps you have forgotten me. ni’ pi’hi’ki’ ha’nun, perhaps (or, I think that) I am making this correctly. te’di ha’nun, he may be dead. e’wa ko’a’de ha’nikda’ haŋa’, he was there, but (he has gone elsewhere, I know not whither). e’wa yu’fi’di ha’nikda’ haŋa’, they were there, but (they have gone elsewhere, I know not whither). (Also 22: 10; 24: 4, 5.) (2) Used interrogatively: si’yo’ san’ki’ ha’nun, is that a boy or a girl? toho’ok wako’ ha ha’nun, is that a horse or a cow? Tan’ks a’ya’di Ma’no a’ya’ di ha ha’nun, is he a Biloxi or an Alibamu man?

hao.—hao’di, to nail (haya’odzi, n’ka’odzi; ha’otu’, ha’ya’otu’, n’ka’otu’,).—hao’awi’, xy’i’, he nailed it long ago. in’sid’xi hao’, a nail, nails (of metal).

ha’owudi’, the beech tree.

ha’o, to cook (p. 142: 14,15) (cf. we).

hape’nixka xyav’ hayi’, the meadow lark (cf. hapi).

ha’pi, hapi’, awi (28: 28), awiya’n, a leaf, leaves.—ha’pi so’wa’, one leaf. ha’pi no’pa’, two leaves. ha’pi na’teka, few leaves. ha’pi yi’hi’, many leaves. ha’pi pa’an’, all the leaves. ha’pi a’lla’ni’ki’ (used because the leaves hang, M.), or ha’pi ti’ka’ni’ (Bk.), some leaves. ha’pi ni’kii, no leaf, ha’da’a’tani’ hapi’, a banana leaf. hap toti’, a red leaf. hap ti’tu’tu’, red leaves. hap sii’ka’, a brown leaf. hap sii’ka’ ayi’xti, many brown leaves. ha’a’witka’, under the leaves (17: 18). awi’usk durti’, “edible green (object),” turnips. awi’xka ta’don’, turnips (5: 4). awi’usk poteka’, “round green (object),” cabbage. ha’p’ika ha’yi’, bucklieberries, whortleberries.

hau.—hauni’, to dangle.—ni’uxwi hauni, “dangle from the ears,” earrings. poti’n hauni, “dangles from the nose,” a nose ring. hauni’ t’utikta’, “they dangle and shine,” silver earrings. hauxyo’, “something which hangs,” a fringe of skin. hauni’, a woman’s long skirt. (See doxpe’ te’aktexyv’ ton’xi’.)

hauti’, to be sick in any way (aya’uti, n’ka’uti; ha’uti’, aya’uti’, n’ka’uti’).—ha’uti’ xy’i’, he is sick much or often. tohaw’ka’m an’ya’ hauti’ nd’oi’hi, I saw a sick man yesterday, aya’ hauti’, a sick man. awi’ti hauti’, a sick woman. (Also p. 143: 11.) ya’k’wa’atiti’, I am sick; given in the following sentence: ya’ka’wa’atiti’ ki’ki’ n’ka’atimi, although I am sick, I work (this may have been intended for n’ka’uti, I am sick). n’ka’utu’ n’ka’atikhi’ xyv’i’ ya’k’ita’, I wished to eat it, but I was sick. ki’ya’utimi, not to be sick (ka’ya’utini, n’ka’utini; ki’ya’ututimi, ki’ya’ututimni, n’ka’ututini’). ha’utu’ toti’, “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, de’xti hayi’ ha’pi, xo, konicka, kuni’ski hayi’, peti, hapenicka xya’hayi’, tzi’ti’ hayi’, yo, pozayi, xandayi, teida’gai, xo’dayi, oma’y, paku’yi, kos’kayi, o, aktek’a, mas’d.)

ha’yin.—ha’yin’ na’xi’, to ask a question (aya’yin’ na’xi’, n’ka’yin’ na’xi’).—ni’yin’ na’xi’, I ask you a question (4: 5, 6). ni’yin’ na’xi’ dante’, I will question you. ayi’indit ya’ka’yin’ na’xi’, you will question me. ewande’ ya’ka’yin’ na’xi’, he will question me. ha’yin’ na’xi’ da’ha’, to ask them a question, to question them (aya’yin’ na’xi’ da’ha’, n’ka’yin’ na’xi’ da’ha’). ewande’ ya’ka’yin’ da’ha’, he questioned us. dehi’na’xi’ da’ha’, ask them! (31: 19).

ha’, ha, hither, toward speaker (p. 153: 4, 9). doha’ ha’, come right here! (male or female sp.). n’kiya’nte ha’, I am sleepy (7: 13).

ha’, and or when: always follows immediately after some verb.—akuteyi’ dusi’ de ha’i’ t’oci’di’, take the book, go, and hang it up on a nail. ha’i’ causes the
elision of final di’ of verbs, thus: pa’i han' apu’di’gē, he deceived him (pxidi) and (thus) repaid him; pa’i han' apu’di’ hayē’, you deceived him and (thus) repaid him; unpa’i han' apu’dānke’c, I deceived him and (thus) repaid him. dik’ātchē’ han’, w’pi han’ kyu’w’hapne’di, he tied him and laid him down and was scolding him as he stood (?) (1:14,15). pa’dēh’ dusī’ ha’n’keya’n’ kiyä’ de ḍe’xa’c, he seized the knife and departed again (3:19,20). e’yan’ hi’ ha’ kik’ti’n’, 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’n aw1, oh no! (26:32).

ha’n’tca, or ha’n’tc, (1) implies uncertainty. —te’ a’n’dle ha’n’tca, he was here, but (I do not know where he is now). e’wa ka’n’dle ha’n’tca han’g, he was there, but (he has gone somewhere). e’wa yaku’de’ di ha’n’tca han’g, they were there, but (they have gone somewhere). (2) when. on’ti ya’di’ he’di’ han’tca’ te’yē’ ti Teé’tkana’ka’n, when the Bear said that (which precedes), he wished to kill the Rabbit (2:24). hak’k’ndi’i han’tca’, when he (the Rabbit) got out of it (2:27). he han’tce’ kide’di, when he said that he went home (2:9).—ka’n’tca, when (for some time) (21:34), must have (28:233). kama, 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+!l, oh! yes (28:99).

he, that. —hewe’, to that place, that way. hewa’ de’ dōmhi’, go to that place or in that direction and look! he’ya’n, there, in that place. de’ heya’ndin, he departed and arrived there. Teétkana’ Omt’k, “Hell’hin’ ’hina’t’, ’ki’ghe’u’ kide’di’, the Rabbit said to the Bear, “go there,” and went home (2:1,2). he’ya’n kl’di’, to reach there again; to reach there, his home (he’ya’n yak’di’, he’ya’n kl’di’). he’ya’n kl’di kān’k’nya’n’ klātki’, (when) he reached home, he told his grandmother (3:16). he’ya’n’k’ya’n’ kānd’hin, to think of that person continually. he’u’ne’di, that one. he’u’ne’di ị’nxtri, that one kicked you. (Also 8:5,11; 9:14).

he, shall (11:8).

he, hē, too, also. a’nya’di’ arx’t’ya’n’ he’, a man and a woman. a’nyi’ a’nya’di’ya’n’ he’, a woman and a man. sin’o’ sa’k’k’ya’n’ he’, a boy and a girl. sin’o’ yihi’ sāk’k’ya’n’ yihi’ he’, “boys girls too,” boys and girls. a’nya’di’ yihi’ a’nya’x’t’ya’n’ yihi’ he’, men and women. It occurs as follows with the verb hande, to be: hand-he ayindhe, ayin’tuch, ewandeM, everu’khe, n’k’ndhe, n’k’xtu’h. he’, too she too, it too. he’ ni’k’u’ ni’ha’i’yē’

he turned it. (Also 7:7; 9:12; 14:20; 15:9,10; 17:20.)

hedan, tall, high, long—tec’he’dan, how high? how tall? how far? how long? sin’o’ ko tec’he’dan, how tall is the boy? (i.e., Bankston Johnson). ti’iko kou’vhi tec’he’dan, how high is this house? ti ne’ya’n kou’vhi tec’he’dan, how high is that house? yadus’ant tē’k’ndi’i n’k’ndi’i n’k’ndi’i yani’i n’ya’n tec’he’dan, how high is this house on this side of the railroad? tec’he’dan n’k’w’hom’i, I do not know how high or tall. Tan- y’i’kiy’yan kinh’v yasteed’ Lamor’i tec’he’dan, how far is it from Lecompte to Lamourie? Lamor’i kinh’v yasteed’ Tecni’ikiy’yan tec’he’dan, how far is it from Lecompte to Lecompte? de’he’dan, this high (p.123:6). sik’u’t’i tec’he’dan n’k’w’hom’i, I do not know how deep it is. tec’he’dan k’te’u, how long, or, how far did they say that it was? (said to a female or to females); but, tec’he’dan k’te’u n’k’te’u, how far, etc., did they say that it was? (said to a male or males). tec’he’dan ko e’hedan, as tall as. tec’he’dan n’k’w’i k’i’ki’ngē, half as tall.

he’di’ka’n (tca’), to wait.—nyi’tu’he’de’ka’n, I wait till you get ready! tuhe’de’ka’n’a, wait till he gets ready! tik’ku’tu’he’de’ka’n’a, wait till I get ready! wad’k’k’nu’i’he’de’ka’n’a, wait till I put on my overshoes! ndāk’k’ku’ han ko kxw’di, I got dull and so I started back hither without waiting any longer (?) (p.165:25).

hena'ni, every, every time.—hanyu' hena'ni, everybody, all the people. ka'wa hena'ni, every thing. e'wilxiti', hena'ni, very early every morning (3: 1, 2). i'kaw na'we na'd'lik'ik' xe'ni i'ke'yal'ki' hena'ni, I wished that I could take my cord, but he (the Sun) scared me every time (3: 14, 15) (see tek'a).—ka'hena'ni (= kawa + hena'ni), everything. ka'hena'ni nu'y'kal'ki', I have told you everything. ka'hena'ni iyeho'ni', you know everything (5: 10).

(Also 10: 4; 11: 6; 19: 19; 24: 7.)

hi, -hi', a common suffix which changes to x in contractions, and before tu (pl. ending); as: ao'shi'a, ao'satu; do'mhi, do'xatu; anahin, anaxtu; ayoki, ayo'k kici; an'yasahi, ayo'satxu.

hi, hi', to reach, arrive at (changes to x in contractions and before tu).—e'ya'ni 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'yo'ni kixanh'hi, 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, 79; 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 (yakid'i, xki'di'; kihin'ni, xki'hin'ni, xki'hin'ni). kidi' da'nde, will he come? I wonder whether he will come! kidi' da'nde', he will come back. xki'hin'ni da'nde', we will (have) come back. kedi, he reached home (7: 7). yakid'i, you reach home (28: 59). xki'di', I have come back (26: 60). kaki'doi'n'x'iti', 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.)—ihin', to have come here for the first time, or, to this place not his home (a'gyihin', nkihin' or nki'hin'; pl. o'xtu', a'y'ok'tu, nki'ntu'). Toniy'ik'iyani nakihin' nki'di', I came to Lecompte and have come here. te' te' in'hi'n da'de', he will come here. wi'te'di ko te' in'x'tu' da'de', they will come (or, be) here to-morrow. ayih'in yanka' nde'k'ni', I had already gone when you came. ayih'in yanka' nde'k'ni', I went when (shortly after) you came. in'hi'n yanka' nko'n he'dan ni', when he came, I had already finished making it (as I stood). in'hi'n yanka' ayon' he'dan ni', when he came, you had already finished making it (as you stood). in'hi'n x'ko, when it must come (future).—in'hi'n't, when he reached there; but if followed by a verb ending in kni, at the moment that he reached there. in'hi'n't nde'k'ni', I went at the moment that he arrived there.—ayih'in't, when you reached there; at the moment that you reached there. ayih'in't da'de', I went when you reached there. ayih'in't nde'k'ni', I went at the moment that you reached there.—nki'hin't, when I reached there; if followed by a verb ending in kni, at the moment that I reached there. nki'hin't de'k'ni', 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' (7: 7; 8: 25), when (?) (cf. ha'ni). ka'wa'na'kye'hast'uni naxo', nko'yan'satstu hi', when we were (or, lived as) Indians in the past, we knew nothing (5: 9).

hi, particle "used to modify other verbs when they occur before verbs of saying or thinking;" ought (p. 143 passim; p. 160 passim; also 8: 3, 6, 9, 19, 20, 21, 24, etc.); how it is (8: 3, 6); let! 8: 9). hi'kine' hiko', you ought to arise (= yakine' pi'hedi'di'ni).

hi, to emit an odor, to smell. pi'hi, to emit a good odor, to smell good. ato'ni pihi ayudi, "grease smells good tree," slippery elm tree. xu'hi or xyu'hi, to emit a bad odor, to stink. xu'hi'ti', to emit a very bad odor.
a'sina xahi, "the bad smelling duck," the muscovy duck. pixe'hi', pedere. ta' xahi', "bad smelling deer," a goat.

Its odor is yon'xi.

'hida', (interrogative particle) (27: 5).

hi'nna', (a word in Opossum's song) (7: 11).

hi'tsun, (a strong negation) (cf. 6: 19; 21: 15; 26: 66; p. 157: 2, 3, 4, 6, 7, 8).

hi'k, hair, feathers. hi'm te'k'i, thick hair (cf. ahi').—ax'e'hew' or ax'e yakih', wing feathers. Tc'e'kan'a, aon'hi' wa'mihiya' hi'm adate'k'a, the Rabbit's hair between the shoulders was scorched (3: 23).—'nah'mi, the hair of the human head. dodihin, neck feathers. sindihin, tail feathers. ih'w yan', fur. ih'i', fur (G.). kva' ih'i' (ya), fur of a cat (G.). Waka' te'diyi' hi'm te'te'k'i ti' on'yan', "Place where the man who Reedened Rawhides Used-to-live," Bismarck, La. (Also 14: 30; 28: 25, 28, 35, 51.)

hi'kanka'h', to hook on or in anything.—'nakto'ke hi'kanka'h', it hooked into my hand. hi'ka'kiy', to cause a hook to hook on or in anything (hi'kaka'hiy', hi'kanka'hiy', hi'kanka'hiy'k'i'j').

hi'yaha'ki, he got (a person) with them (31: 12).

hoi'te', an arrow head (see aik).

ho', present sign (p. 133: 5).

ho' or hu', to cry out or give forth a sound (ho'hay', ho'hant'ki') (see tce'hi, aik). ku'vak han'y' xo, what is he (or she) saying [probably "crying out"]?—ohon'ye', to cause to sound or cry out (ohon'hay', ohon'hi'y'ken'). yohon'ye', ohon'ye', to play a fiddle. ohon', crying out (17: 23; 28: 101, 110, 252, 253, 254). on'how', crying (14: 28). ohon'ni, onomatope, to caw, as a crow; neigh, as a horse; quack, as a duck; explode, as a gun. maxi' ohol'n, to caw, as a rooster does. aikso'pi emon' aya'maxi' no, ohol'nu', beware lest you touch the gun! It might go off.—kon' ha'yahoye', "to cause a bell to sound" or "cry out," to ring a bell (kon'ha'ya'hoye', kon'ha'yahon'han'ki').—yo'ho'nye', "what is made to cry out," a fiddle. yohon'ye' ohon'ye', to play a fiddle.—ho'he', to bellow, as a bull does. hohe' ha'nde, he continues bellowing.

ho'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, you were coming (31: 15). dohu', come right here! (male or female speaking). kwu' na'iki'di', (he) was returning in the distance (26: 12). hakut'e', bring it hither (26: 59). dohu' han', come right here! (male or female sp.). ndohu', come right to me! ndohu' yiw'wikidawa', come right to me (and) unto 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). yahwu'kan'k'o', be coming to me! wi'ed'i ewa' ko yah-wu'kan'ko', come to me day after tomorrow. huy', to cause to be coming hither; to send or pass an object this way (hu'hay', hu'kank'). Eka'nahi hu'ya', hand it back (hither, to him)! The opposite of huy' is dey'e (see de). hu' wam'i', he is coming. ina'hu'wam'i', the sun is coming (said when his first rays are visible above the horizon). w'di or w'udi', to be coming hither for the first time, or to this place not his home (yudi, nku'di). na-hin'e w'di', the moon is coming (again). yahe'de' da'wo hu'kank'o', be coming hither now. da'wo hu'udi', he is coming hither.—ku'di, to come from a place (kay'udi, nku'di). kyhe'yan ku'di', he comes from the same place. Tanly'a' kau'yudi', you have come from Alexandria. Tanly'i'kiiya' te'k'dana' e'yan kau'yudi', when did you come from Lecompte (or Cheaneyville)? nku'di', I have come from (a place named). Tanly'i'kiiya' nku'di', I have come from Lecompte. Tanly'i'kiiya' nku'hi'nu'n' nku'di', I came to Lecompte and have come here. Tanly'a' nku'di', I have come from Alexandria. ayaw' di'kka'p'ka ayaw'nde' nolaw'hi'nu'n ti ne' nku'di', I came from the house on this side of the bridge. na'n'pih'udi', dawn.—hu ne'di', to be coming hither for the first time, or to this place not his home (yahu' ne'di, nku' ne'di; ahi' ha'maki, yah'i ha'maki, akah'i ha'maki. Futures: hu' dan'de', yahu' dan'de', nku' dan'de'; ahi' dan'de', yah'i dan'de', akah'i dan'de'). nku' ne'di, I was coming along.
I was about to become a horse tamer, 

eman', an'ji' di hu' hine', look out! some one is coming! anya'o an'xi'i ya'n a'hi h'a'maki, a man and a woman are coming. wene'di, he was coming (1: 9).—hu'k'iy'i, to send an object hither by some one (ha'yak'iy'i, ha'haz'kiya', hu'kiya', hu'yak'iy'i, hu'-hax'k'iy'i). to'hana ko ak'ityyi hu'khiy'k'iy'i, I sent a letter hither to you yesterday. ak'ityyi ik'taa i'du'si ko, ak'ityyi ov' hu'ya'kiya', when you receive my letter, send one hither to me. ak'ityyi i'du'si ko' ayin'dik' ak'ityyi huya'xi'k'ya', when you receive the letter, do you (in turn) send me one. ak'ityyi uksa'ni hu'ya'kiya' na'linkik'i, I hope that you will send me a letter very soon (4: 5). ku' nedi', to be returning hither (ya'ku' nedi, xukv'; kahi' h'a'maki, yakahi' h'a'maki, xka'hi' h'a'maki). nde' ne' ya'k'one', ya'ku' hine', while I was going, you were coming back. ya'ku' ne' ya'k'one', while I was returning. nde' (rather xku') ne' ya'k'one', while I was returning. —du'ciek': tohoxka' du'ciek', to go and bring the horse; also, fetch the horse! (du'ciek': du'ciek'; du'ciekahi, i'du'ciekahi). (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, he, she, it (16: 5; 28: 82). (cf. ha'nde') indhe', indeh' (cf. he), he too (7: 10). in'xhe', they too (8: 5). in'k'ose', he too (12: 12), with him (20: 16). in'tux, they (31: 30). in'dhe' e'dexoxe'tii, he (too) does just as he (another) did (or does).—in'tax', or in'txya', he or she alone, only he or she. ayin'tux', or ayin'txya', thou alone. nk'ise', or nk'isxya', I alone. in'tuxat', or in'txyat', they alone. ayin'tuxat', ye alone. nk'isxyat', we alone. —indeta' or in'dita'ya'san, his or hers, his or her own; it is his or hers. ayin'ndita'ya'san, your own. nk'indita'ya'san, my own. in'dita'ya'san', their own. ayin'ndita'ya'san', your own (pl.). nk'indita'ya'san', our own. psed'hi no'p' ma'nik'de' in'di'ka', these two (horizontal) knives are his. in'di'ka'ni, not his or hers. psed'hi no'p' ma'nik'ya', in'di'ka'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.—i'ya' da'nde', iya'k'kan' na', I will say it to you; do not tell it.

i'de', ide', hidde', to fall of its own accord, as rice or shelled corn from a burst bag. wahu' xohi' ide', hail fell, it hailed. wahu' xohi' ide' ko'nd'e', I did not go because it hailed. wahu' xohi' i'de' ne', "ancient rain stands falling," it is hailing now. wile' di ko wahu' xohi' i'da' da'nde', it will hail tomorrow. ikanawa' nute' hidde', it crumbled and fell of its own accord, as plaster or a decayed stump. ani' hidde', the water falls. a'ya'n to'ho nake'di, the tree fell. it'ahyee' or it'diye' wa'de, "toward sunset," the west. (Also 10: 26; 14: 22; 19: 12; 23: 4; 28: 47, 68, 78.)

ihhe', grunting (28: 11).

ih'i', his or her mouth (yih'i, nki'hi'; ih'i'in', yih'itu', nki'hitu').—ih'i yap'i', his or her lips (yih'i yap'i', nki'hi yap'i'). ih'i yap'i' to'wiyah', his or her upper lip. ih'i yap'i' xvihi', his or her lower lip. ih'i kow'hia', palate, "upper mouth" (G.).

ixu'ntxi', to feel full after eating (yixu'n- xti', nki'xu'ntxi').

ixyo'ni, ixyo'a, very quickly, rapidly.—ade' ixyo'ni xy'e, he talks very rapidly (p. 164: 7). aya'de' a'ixyo'ni xy'e, you talk very rapidly (p. 164: 18). n'ade' nki'xyo'ni xy'e, I talk very rapidly (p. 164: 19). ade' ixyo'ntu xy'e, they talk very rapidly (p. 164: 20). ni ixyo'ntu xy'e, he walks very quickly (p. 164: 21). ata'mini ixyo'ni xy'e, he works very quickly (p. 164: 22). in'xyo'ntxi', making haste (26: 29), very quickly (p. 160: 1, 3).

imahin'i, to paddle, use an oar (yimahin'i, nki'mahin'i; pl., i'martux', yimartux', nki'maxtu').—wile' di ko nki'mahin' da'nde' naha'diya', I will paddle the boat tomorrow.
ina', or inaya', the sun.—ina' hu' wni', the sun is coming—said when his first rays appear above the horizon. ina' ha'tanaki', the sun comes out; sunrise. ina' tabo', "the sun falls," sunset (Bj., M.). ita' ina' ko duwi' o'xa' ətəxta', behold the Sun had been taken, they say (3: 15). ina' hoode', the sun shines. ina' kuno' dedi' ətəxta', they say that the Sun went up on high (3: 23). inayayn' ko'wa' de, the sun moved. inayayn' kə'xahé'ni'k te'hiini'ey kí ina'ni'x əyo', before the sun moves I will surely kill you as (or where) you recline (2: 24). ina' lu'ye wa'yān', "toward the coming of the sun," eastern (?) ina' domhi', or ina' domwoni', "sees the sun," a clock. ina' domhi' yi'ni', or ina' domwoni'ni', "small (one) sees the sun," a watch. (Also 7: 8; 19: 2; 29: 39.) in or nahiñe', a moon or month. in' sonna', one month. in' nonpa', two months. in' naski', "long month," March. nahiñe' kánixka', full moon. nahiñe' adopi' or adopi', or nahiñe' ato'ho, new moon (see topi). nahiñe' udí, the moon is coming. nahiñe' sonsa', one moon or month (= in sonsa). nahiñe' tabo', the moon has set.

 índoke', a male animal.—nsa 'ntoki' (or índoke?), a buffalo bull.

i'ni or iniyagn', his elder brother (real or potential), including his father's brother's son older than himself (yi'ni(ya)w; nkin'i(ya)n); voc., hi'ni'.—i'ni noxti', or i'niyagn noxti', his eldest brother. yi'ni noxti', thy eldest brother.—inon'ni, her real or potential elder sister, including her father's brother's daughter, if older than she (yinon'ni, kinon'ni) (26: 40). inon'ni noxti', her eldest sister.

ini, to get well.—ayi'ni, you get well (28: 93, 103, 111). ayi'ni, I get well (28: 94, 104, 112).

inixyi, to play roughly with something (28: 62, 64).

ínshtodi', his elbows (ínshtodi, nsto'yi; ínstodi, nsto'yi, nsto'yi).—ínshtodi' spe'wayn', his right elbow. ínshtodi' kaskani', his left elbow.

isa', thicket (14: 29; 16: 3) (cf. əte'cana').

ískixpa', a wasel.

ítcita', brush (undergrowth) (28: 5) (cf. iša).

íty'tekni', a comforter (for a bed).

ita, itani', itan' (20: 14, 16, 23, 24), itan'ni (20: 10; 26: 30), haita'ni, mortar.—ítapka', a pestle. nito'pka, pestle (G.).

ítap, ítkap, ítxap (cf. ətkapka').—ítxapki', a floor. (The same persons gave another word for floor, ətkapksi.) ítxapki' ətopn'kí, he is lying on the floor. haitxpka', a plank. ətkap'uka or ətixap'uka itədo'ya'numi', a plane.

íte' (or contracted to te), his or her forehead (i'ytě', i'xki'et, i'tu', i'ytu', i'xki'etu', i'xki'etu'). In one instance (see below) íte is rendered "face"; compare the Dakota, in which there is but a slight difference between face (ite) and forehead (ite'). əx̂ ak te' aseen', "white-faced bee," the bumblebee (also 26: 91). te'uso', the eyebrows.

ítka.—ítkay'ay, inside, within, in.—ítkay'ay əpi', to lay a large object in something. ítkay'ay xahá'yu', to put a curved object in something. ítkay'ay tenvi', to put a number of small objects, as seeds, in something; to plant or sow (?). ítkay'ay uski', to stand a tall object in something. an'uxu ítkay'ay, within the stone. ítkay'ay to'vidi, to put a number of small objects, as seeds, in something (ítkay'ay' ve'cuni, ítkay'ay' wakte'vi, ítkay'ay' te'cuni, ítkay'ay' wakte'vi). ha'awitka, under the leaves (17: 18). akúty t'ítkay'ay, under or within yonder book (p. 139: 11). ha'ma ítkay'ay, under or in the ground (p. 139: 13). ətikí, into the house (28: 1: 31: 10). ukpe'ítkayeye', to put a curved object within the blanket. (Also 18: 18; p. 152: 5, 6, 7.)

íya.—íy'ad'aha', to be with them; he is with them. a'yiya'ad'aha', you (thou) are with them. ní'ya'ad'aha', I am with them. yiya'ad'aha', he is with you (pl.). niyi'ya'dada', I am with you (all). íya'dahatu', they are with them. a'yiya'ad'ahatu', you (pl.) are with them. yiya'ad'ahatu', you are with you (pl.). niyi'ya'dada', we are with them. yiya'ad'ahatu, you (pl.) are with them. ní'ya'ad'ahatu, we are with them. yiya'ad'ahatu, they are with you (pl.). niyi'ya'dada', we are with you (pl.). evande' ya'niya'ad'aha', he is with us. ayinda' ya'niya'ad'aha', you (thou) are
with us. eve yok', ya'keniya'dagatu', they are with us. ayin'tu ya'keniya'dagatu', you (pl.) are with us.

i'ya^v, over yonder.—hak'etu iyana, how do they call over yonder?
iyana (cf. ki'yuasi).—iyana'hin', to love him or her (said of either sex). pl., iyana'xtu, iyana'xtu', hin'kiya'nitu'. hin'kiyan'hin xt'o (probably means, I will surely love thee); iyana'hink'ti, I love thee (you). i'kkiya'nhin', to love himself (yi'xkiya'hin', nki'xkiya'hin'; i'xkiya'ntu', yi'xkiya'nitu', nki'xkiya'nitu'). ayin'tkya^n, her pet one (deer) (28: 183).—kiyan'hin', to love what belongs to another. toho'xt kiyan'hin', to love another's horse. toho'xt' in'kiyan'—hak'ti, I love your horse exceedingly. kyan'ni'te'pi, to like the property of another (to like one on account of his property, or on account of what he has given) (? (ya'kiyan'ni'te'pi, a'xkiya'nite'pi). i'kiyan'ni'te'pi, I like you (for or on account of it) (2: 22). yin'xkiyan'ni'te'pi, I like you, or like me. toho'xt i'ni'kiyan'ni'te'pi, I love and pet your horse.—ku'ya'n', to hate; he hates him (kiya'n', nkiya'n). kyan'xtu', prefix e'e yok'ko, they hate him. ayin'xtu ko' kyan'xtu', ye or you hate him. (nki'xtu ko') nyana'ltu', we hate him. ewan'de' kuyan'udhahani', he or she hates them. ayin'ndi kuyan'udhahani', thou hastest them. nyana'udhahani', I hate them. e'e yok'ko kuyan'udhahani', they hate them. ayin'xtu ko' kuyan'udhahani', ye or you hate them. nki'xtu ko' nyana'udhahani', we hate them. innya'n'ni(±na'), I hate you. ewan'de' kuyan'udhahani', he hates me. ayin'ndi kuyan'udhahani', you (sing.) hate me. innyan'tu', we hate thee. innya'udhahani', I hate you (pl.). ewan'de' kuyan'udhahani', he hates us. ayin'ndi kuyan'udhahani', thou hastest us. e'e yok'ko kuyan'udhahani', they hate us. ayin'xtu ko' kuyan'udhahani', ye hate us. ay'nya'di nkiya'n, I hate (the) man (3: 11). nki'nyana'ni'ti, I do not like it at all.
i—inyi or hini, to drink (ayin'mi, nki'nyi, in' on'knë, he drank (in the past), he had drank it. ani' in'te', he wished (or, wishes) to drink water. ani' ayin'te', did (or, do) you wish to drink water? ani' nki', I wish (or, wished) to drink water. i' ha'nde, he was drinking (lit., he continued drinking); this use of i, instead of hini or in'i, is puzzling. ani' hi on'ti, he was drinking water slowly (ani' in' on'te', ani' nki' on'te', ani' in'tu on'te', ani' nki'tu on'te'). ani' hini', to drink water (ani' ayin'mi, nki' nki'n). in'hi'n; in'hi'na'ha'nde, he was drinking (=he continued drinking); the use of in'hi'n, instead of hini or in'i, is puzzling. ayin', you drink (28: 253). ayin'mi, you did not drink. andi' kisda'ayin'ndi, 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." niko'n yi'ki', a tin cup, probably means "small drinking vessel."—dun'ye, (1) to be drunk. duni'yey, you are or were drunk. dun'iyey, I am or was drunk (dun'iyew, duni'yewtu, dun'iyewtu). (2) to cause to be drunk; to make another drunk. dun'haye, you made him drunk. dun'uhke (contr. from dun'uhke), I made him drunk. (Also 24: 2, 3, 8.)
i'nda', well! (27: 6).
i'na (cf. da, to gather, and de, to go).—i'nda'hii, to hunt, seek (ayin'da'hii, nki'da'hii; i'nda'tu, ayin'da'tu, nki'da'tu). nyin'da'hii, I seek you. iyin'da'hii, he seeks you. ya'ni'nda'hii, he seeks me. hiya'ni'nda'hii, you seek me. Subsequently given thus: yan'kinda'hii, you seek for me. yan'kinda'hii, he seeks for me. i'ni'nda'hii, I seek for thee (you). on'yi ya'w'ya'hi' as'ontan' i'nda'hii handa'tegyn, when the Bear reached there, he was seeking a large brier patch (2: 4). ha'me tan' on'inda'hii onde'tey, he was seeking a large benth tree (2: 13) (cf. hone). iyin'da'hii yuka'di ko' ayande'yuua'yad na'da'hi hani', he'di Tect'konadi', "When they are seeking you (as they move), I will go toward the place where you shall be," said the Rabbit (2: 29, 31). i'nda'tu', the sought her (26: 28). (Also 18: 10, 20: 19; 23: 14; 26: 72: 28: 181, 182, 187; 31: 32; p. 148 passim.)
i'ndi', dung, manure, feces; to dung, to go to stool (ayi'ndi', nki'ndi'). toho'xk i'ndi', horse manure. wak i'ndi', cow manure. ma'di'ndi', chicken manure.—i'miti', the anus; a bird's vent. i'miti' l'pi', the orifice itself. (Also 25: 1, 6.)
i'kana', i'nkana', i'kana' (28: 53, 54, 54), kan, (28: 52) cord, line, muscle, sinew.—i'kana' nad'i' na'i'inkel' yxe'nmi i'vak'i'anyik'k' hena'nmi, I wished to get the cord, but I was scared (off) every time (3: 18, 22; 28: 56).—i'kinkan', my sinews (28: 56). kankon'ni' (kan = i'kana'), a noose, a trap (3: 8, 13, 14). k'i'de'ska' kankon'ni', bird trap. (Also 3: 22; 28: 56) ita' kan, deer trap (28: 187). kankon', trapping (28: 30).—a'ndaka' (28: 201), a'ndada', a'ndaka'd'k, a'ndada'ki, a'ndada'ka (28: 189). a'ndada'ka (28: 190), a'ndada'k, cord, string, thread. a'ndaka' yink'dak'su'ki', to bite a string in two. a'ndada'e'miska', "fine cord": thread (?). a's'adak'i' a'ndaka'd'k i'nded'i'xan, to thread a needle. k'oxde'nika' a'ndaka'd'ku yom'i', "the spider makes little cords," a spider web.—i'nteka'k'k, thread, sewing cotton, string. i'nteka'li'miska', fine thread. This word seems to be a synonym of a'ndada'.—J. O. D.
i'nce', so (28: 14).
i'fiki, to let him go, to release him; to abandon or leave a person or place (ayi'ni'k, nki'ni'k) (p. 140: 31).—iyi'ni'k, he let you go, let you loose. nki'ni'k, I let you go. yanki'ni'k, he (or you) let me go. i'ndikada' a'de, release (or, loose) them and they go. i'ndi' kuda', release him and let him go. yanki'n'x nda', release me and I go, let me go! (1: 12). yanki'n'tuxu'n' nda', release us (sic) and we go, let usgo! yanki'n'x, to release me. yanki'n'x nda', release me and I go, let me go! i'nx, to let alone (p. 140: 27, 28, 29, 30). i'nx i'kana', let it (the standing object) alone (p. 163: 30). i'nx k'and'lu, let him (who is going about, a'mule) alone! (p. 163: 31). i'nx na'nki', let him (the sitting one) alone! (p. 163: 32; p. 164: 1, 4). yanki'n'x k'anda'xa', let me be (if I am moving, k'and'xi')! (p. 164: 5, 6, 10). i'ndahax', let them alone! (p. 165: 4, 5, 6). i'nx i'kki', he left him and (28: 40). ayi'ntuni', do not ye let him go (28: 119). i'ndaha'x, you let them alone (28: 160).—i'nikin', not to let him go (k'iyin'gni', nki'gni'). khi'gni', he did not release you. npi'gni' danada', I will not let you go. (Also 23: 20; 28: 99, 122, 152, 162; p. 150: 31, 32; p. 164: 1, 2, 3, 4, 6, 7, 8, 9, 10; p. 165: 5, 6.)
i'nikidudi', to mix together, as water and grease, or as earth and manure (i'nikidi'wahy', i'nikiduduk') (cf. du).
i'ksi'paka', shingles (cf. utap and xapka').—i'ksa'puki', the floor (of a white man's house). Another word for floor was given by the same persons: utapxi', also, ti u'ksi'wani'. (See ti.)
i'kowa', by itself: of its own accord (cf. i).—i'kowa' p'utwi' hid'ce', it crumbled and fell of its own accord, as plaster or a decayed stump. i'kowa' p'utepi' taho', it slipped off of its own accord, as a belt from a wheel, and fell (also 20: 19). i'koko'va, he depends on him (or her) to protect him (p. 154: 37). ayi'ko'wa, do you depend on him (or her) to protect you? (p. 154: 38). nki'ko'wa, I depend on him to protect me (p. 155: 1). nyo'ko'wa, I depend on you to protect me (p. 156: 2). yanki'ko'wa, he depends on me to protect him (p. 155: 3).
i'nisu'—. nki'nisu, I want fresh meat (22: 4). i'nisu'yo', meat (p. 121: 14). i'nisu' wada', he wants fresh meat exceedingly (or greatly) (p. 157: 19). ayi'nisu' wada', have you a strong desire for fresh meat? (p. 157: 20). nki'nisu' wada', I have a strong desire for fresh meat (p. 157: 21).
i'ntca'ni, next to her (26: 43).
i'pi', hi'pi', to put or lay down a large (horizontal) object on something (ayi'pi', nkpi'; i'pitv', ayi'pita, nk'-pitu').—i'kada'ni' ipi', to put a large or horizontal object in something. i'kunda'ki' haw'i'pi' haw'i'kyan'higzen'di, he tied him and laid him down and was scolding him as he stood (?) (1: 15). (Also p. 142: 24.) hi'pi', (he) laid him down (21: 16).
i'pusu'dalehi', to protect.—i'pudashe' de'di, to go with him to protect him (p. 147: 10). nki'pusu'dalehi' we'di, I go (or went) with him to protect him (p. 147: 11). nyi'pusu'dalehi' we'di, I go with you to
protect you (p. 147: 12). *yak'wen'-pū'd@qq' ide'di, you go with me to protect me (p. 147: 13).

*inskq', a skunk.—*inskq' ti kwad'yan x'e nanki', a (or, the) skunk is sitting in one house.

*inske', greedily (19: 15).—*ahiv'ske', he was greedy (22: 7, 12). *ahiv'ketan', covetous (19: 18). *ahiske', fond of it, begrudged it to anyone else; was greedy (14: 23).

*inske', to be scared, frightened, alarmed (hay'inske', or ayiv'ske', n'kiv'ske').—tcl'dika *iške'di, why did you cry out? n'kiv'ske nikl'ti, because I was scared. *e'kîwa' On' ti yandi' *inske>'hav'yan de' *iške'haynak, etc., then the Bear was much scared and went off very far, and when he stopped and stood (listening?), etc. (2: 5, 6).—*inske'y', to cause one to be scared, to scare him (*inske'haye', *inske'hânki'). *inske'hîy', he scared you. *inske'hîy', I scared you. evan-vede *inske'yânik', he scared me. ayindi' *inske'yânik', you scared me. *inske'hiy'-yo' dande', I will scare you.—kiv'ske'yəni', not to scare him (kiv'ske'hây'ni', kiv'ske'hânkîn'). *kiv'ske'hîy', he did not scare you. *kiv'ske'hîy', I did not scare you. kiv'ske'hîy'-dande', I will not scare you. evanvede kiv'ske'hânkîn', he did not scare me. ayindi' kiv'ske'hânkîn', you did not scare me.—iš'si-hîx'ti, to be much afraid of. čawk' *asom' poska' *iš'si-hîx'ti ma'nîki', c'di, then he said that he lay in great fear of a brier patch (1: 16). *asom'ayiv'si'hîx'ti ko', *asom' in'môd'âhi na, as you are in such dread of briers, I will throw you into briers (1: 17). *asom' iš'si'hîx'ti, I am in great fear of briers (1: 19). *iš'sin' hîx'ti, he is much afraid of (25: 5). (Also 25: 4; 26: 18; 28: 175.)

*insu or *insu'di, a tooth, teeth, his tooth or teeth (ayiv'su'di) n'kiv'su'di; *insutu', ayiv'sutu', n'kiv'sutu').—*insu so'man', one tooth. *insu kâgi' k'gi'ske'di, to gnash the teeth. *insu iš'diyan, roots of teeth. *insu pỹ'axka', the "wide teeth," the incisors. *insu pe'nti, "sharp teeth," canine teeth. *insu tâ'de', "long teeth," canine teeth. n'kin-su pǔ'se'a d'xîca, the sharpness of my teeth is all gone. n'kin'sud'inînsi'kîsid', I gnash my teeth. *yâkiw *insu'di', jaw teeth. *insu ned'i', to have the tooth-ache (ayiv'su ned'i, n'kiv'su ned'i). *insu ne' omni', the toothache. *insu'kê'to'na, Ancient-one-with-crooked-teeth (26: 45, 55, 80). (Also 21: 1, 4, 14, 16.)


*intce.—ka' iš'teca', to creak, as shoes. un'kwa'xi n'k' al'ce', my shoes creak. ka'-iš'te'(di), to cause to creak, as shoes (ka'-iš'te'hay'âki, ka' iš'te'hiškîk'âki'.

*itci'pôg', gall (cf. *te'pôg').—*o' *iš'te'pôg', fish gall.

*iti', indi', or *indyaya' (Bk.), an egg; eggs. The word for vent, *iti', gives a reason for preferring *iti' to indi' and *indyaya' for egg (J. O. D.).—*o' *iti', "fish eggs," roe. ind ahi', an eggshell (Bk.). *iš'nuša'ya' (=indi'+san'), the white of an egg (Bk.). *iš'nišiy' (=indi'+adi'), the yolk or yolk of an egg (Bk.).

*iti'.—*nihpe' *iti', the calf of the leg

*it'ka or *it'ka', a star, stars.—*it'ka ni'to'ya', "big star," the morning star. *it'ka' poska', "stars in a circle," the Pleiades. *it'ka' p'a' pana', "stars all heads (?)," three large stars in a row, near the Pleiades. *it'ka tan'jîn', "a running star," a meteor. *it'ka s'm'nd, on ya', "where the stars have tails," the Aurora Borealis.

*into, ipdo, brave, proud (cf. ayiv'sîhîm under si).—*itôx'ti (Bj., M.), *indox'ti (Bk.), to be brave (ayiv' *tôx'ti, n'kin' *tôx'ti). *hun'ya *itôx'ti, a brave man. *itôx' hâny', she finished making him brave (17: 2). *itôkîn'y', proud (p. 157: 12). kindokâ'n' 'keni, I am not proud (p. 157: 13). *indôkîn'yîkîni, I am proud of you (p. 157: 13). (Also 17: 4; 21: 23; p. 157: 9, 10.)

*intu'he'di, he is ready (in anger) (p. 142: 7).

ka, what, something, somewhat. *sû'ka', *sû'ka', somewhat black. *tô'tka', somewhat (or, a sort of) red.—kaka',

83515°—Bull. 47: 12—14
what sort or kind? aŋya' kaka' ye'ho'n tê ha'nde et'wa' Te'l'kanadi', the Rabbit (for some time) had been wishing to know what sort of person this was (3: 3).—ka'wa, (1) what? ka'wa dedegê', what do you call it? (Bj., M.); subsequently given as, kawat de'ti'kê, what is this? ka'wa n'ye'ho'n na'x, n'ka'ya'xat'xu hi', when we were (or, lived as) Indians in the past, we knew nothing (5: 6). ka'wa hena'ni, everything. ka'wa ni'kì na'x ka' ti'kê ya'nde na', he (the Rabbit) was there at length, but he (the Bear?) sat without any thing for him (2: 16). (2) Who? ena'ya'di yande' ka'wa, who is your ponder running man?—ka'wa xo'hí, 'something ancient': an elephant. ka'waxti' xi'ë, said when one feels sorry for a poor or unfortunate person. ka'waxti' xi'ë ti'kê xi' na, poor fellow! he was poor enough already (without having this additional misfortune)! ka'waxti' xi'ë, ti'kê yo'ntu' ya, poor fellow! I feel sorry on account of the way in which they treat you.—kawaya', something or other. kánkýaman', ka'wyan' na'xì xi'ë'ni, 'in'ske'yan'ke'. O grandmother, I would have taken something or other, but it scared me (3: 16, 17).— ka'wat, what? ka'wat ya'te', what is its name? han'ya'di ka'wat ya'te', what is the man's name? a'xì ka'wat ya'te', what is the woman's name? te'n'kì ka'wat ya'te', what is the dog's name? (Bk.). ka'wat ka'ni'nê', 'what did he not find?': he found nothing (1: 4).— ka'wat, what? ka'wat de'ti'kê, what is this? (given at first as, ka'wa dedegê'). ka'wat e'ti'kê, what is that?—kawakê', what? ka'wakê' hi'ya'te', what is your name? ka'wak hâw'ë xo', what is he (or she) saying? ka'wakêhí', what? in what manner? ka'wakêhí' yate o'ni', what does he call it? ka'wakêhí' yate nkwon'ì, I do not call it anything (here the negative is marked by the initial k and the final ni). ka'wakêhí' yate', what is its name? aŋya'dì ka'wakêhí' yate', oz, hâwyadì kawa'kêhí' yate', what is the man's name? ka'wakêhí' yate', ki'kì, I wonder what his name is! ka'wakêhí' yate', what is his name? ka'wa ti'pe'la, whose? ti sam' non'pa' amâ'kì ko ka'wa ti'pe'la ti', whose are those two white houses? (Also 7: 1; 8: 13, 29; 9: 3; 10: 11, 14; 19: 23.)—ka'la, whose? to'ho'x ne ka'la, whose horse is this? waxa' ne ka'ta, whose cow is this? aŋse'pì ne ka'ta, whose ax is this? psed'hi ne ka'la, whose knife is this? akwâ' na'kì ka'la, what hat is this?

ka'lì, Oh! (exclamation) (22: 8), said in ridicule (28: 232). káde' (=English, cord).—aŋya' káde', a cord of wood.

gagì'.—insë' gagì' nígikë' di, to gnash the teeth.

kaha, to mean.—petì he yam ko ka'wa kaha' e'ti'ke he'tu, what do they mean when they say 'fire'? (p. 156: 12). ka'wak ikaha' e'ti'kayë'di', what do you mean when you say that? (p. 156: 13). ka'wak xaka'ha, what I meant (p. 156: 15). 'fire' e'tkì' yan ko pe'ti xaka'ha, when I say 'fire' I mean pe'tì (p. 156: 16). aŋtk ikaha' e'tkì' xya', I mean you when I said it (p. 156: 17). ikä' haladä'ha', I mean you (p. 156: 18). ya'ni'kaka' dä'ha', he means us (p. 156: 19). iya'ni'kaka' dä'ha' wò, do you mean us? (p. 156: 20). ya'ni'kakahä'- tädä'ha', they mean us (p. 156: 21).

kahoyë', a grave (under ground) = amaxì'.

kahudì', a necklace.—ahö' kahudì', a bone necklace. kûdê'ska' xo'hì jècow kahudì', a necklace made of the bills of the red bird called "kûdê'ska xo'hi," or ancient bird.

Kamâ'ntci.—Kamâ'ntci hanyà', the Comanche people.

kana, in the past (10: 22).—kana'hí, sitting in the past (10: 22).

kanatki', a tick.

kaskani', on the left, the left, as distinguished from sweyangà, the right.—ašôkì'ı' kaskàni', the left arm. isi' kaskàni', the left foot. kaskàni'wa, kaskàni'wa (p. 130: 6), on the left side, on the left. ò'ñkatècàwà' në'kàn'wa pahì, my left eye is sore. 'inin'i'xwi kà'skàni'-wa në'dì, does your left ear pain?

ka'tčidïkë', ka'tčidïkë' (10: 9), kas- dïkë', an ant—generic.—ka'tčidïkë' nö'yì', a black ant. ka'tčidïkë' tòli', a redant. Kà'tčidïkë'në', The Ancient of Ants (12: 1, 2). kasdïkë ti', an ant hill.
katcũ'hi', a paddle.

dutpdf pe'tika', away eka'.

dutpdf pe'tika', away eka'.  

ka'w, a little farther (20: 29; p. 155: 7).

kayidi', to rip (see sa).

ka'ye, to give away.—ka'ye de'di, he has gone to give it away (p. 154: 11).  

\( \text{dutpdf } \text{id'e'di}, \text{ did you go to give it away?} \)  

(p. 154: 12).  

\( \text{dutpdf } \text{id'e'di}, \text{ I went to give it away} \)  

(p. 154: 13).  

\( \text{ka'ye a'de}, \text{ they have gone to give it away} \)  

(p. 154: 14).  

\( \text{ka'ye a'we' de', did you (pl.) go to give it away?} \)  

(p. 154: 15).  

\( \text{ka'ye nk'a' de', we went to give it away} \)  

(p. 154: 16).  

\( \text{ka'ye ku}, \text{ we is returning after having given it away} \)  

(p. 154: 17).  

\( \text{ka'ye hi'n, he has come to give it away} \)  

(p. 154: 18).  

\( \text{dutpdf } \text{pe'tika}, \text{ have you come to give it away?} \)  

(p. 154: 19).  

\( \text{dutpdf } \text{pe'tika}, \text{ I have come to give it away} \)  

(p. 154: 20).

ka'n, a fem. imperative ending of verbs ending in di, ye, uni.—konicka' patugow'ka'n, put a cork in the bottle! akue' xehet'ka'n, hang up the hat! xiti'winyekhi', turn or set it upside down!  

dore' nasok ow'ka'n, put on the coat! dûkse'ka'n, sweep it!

ka'n, akaw', to lean against, to come in contact with an object and stop (yaka'n or ayad'ka'n, nk'a'ka'n or nkaka'n).  

na'hi'd akaw', the boat came against it and stopped.—akaw' ikta'ho' (yakan' ikta'ho', nkaka'n ikta'ho'): ko'hixiti akaw' ikta'ho', to make fall from a height by weight or pressure, as by leaning against.  

\( \text{xwi'hi'xiti akaw' ikta'ho'}, \text{ to make topple and fall by weight or pressure, as by leaning against.} \)

ka'n, ka (8: 3), ka'n, (1) an objective ending.—waka'ka'n ki'dheawi', to exchange cows. (Also 6: 16; 7: 1).  

\( \text{Tew'kanaka'ka'n, the Rabbit (2: 24).} \)  

\( \text{inayaw' kô'kxahbê'nik, te'hinjû'kî imâ'â'kî xo'n, before the sun moves (lit., the sun moves-not-when), I will surely kill you as (or, where) you recline (2: 24).} \)  

(2) Marks the instrument, when followed by ow'ha, as te'câ'kik ow'ha kte'di, he hit him with his hand (1: 10, 11).

ka'n, into.—pe'likan, into the fire (p. 146: 27).  

\( \text{ani'ka'n, into the water (p. 146: 28).} \)  

\( \text{hama' kûdôt' te'likan, into the mud (p. 146: 30).} \)  

\( \text{ani' kned'i}, \text{ in the water (p. 139: 27).} \)  

\( \text{ti kned'î, in the house (p. 139: 28).} \)  

\( \text{tawyan kned'î, in the town (p. 139: 29).} \)  

\( \text{ayayn kned'î, \text{ in the tree (p. 140: 1).} \)  

\( \text{pe'ti kned'î, in the fire (p. 140: 2).} \)  

\( \text{ow'xu kned'î, in the rock (p. 140: 3).} \)

ka'n, ka (6: 16; 9: 5), (1) if, when (at the end of a clause).—\( \text{taw'ki' kà'ayidi' a'de' yo'n' hiyà'n'ñuka'de' ka'n, padre'hi ma'ñ'kële' pana' aji'ndî'ta dande', if you will talk to me in Biloxi, all these (horizontal) knives shall be yours.} \)  

\( \text{atspan'h'ki' kde' ka'n, he stuck to it when he hit it (1: 11).} \)  

\( \text{naxte' ka'n atspan'h', when he kicked it, he stuck to it (1: 12).} \)

\( \text{yaho'ya'n' di' s'w'h'rõ'kàn, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6).} \)  

\( \text{aya'nde ka'n eji'kigw'no'n' we'o', when it was you did I treat you so?: was it you whom I treated so? (2: 6, 7, 15).} \)

\( \text{iki'yu'kn ku' ka'we' oxa', when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8).} \)

\( \text{Tew'kanad' so'm'na ak't'e'sku'së'n'kî na' ka'n, o'm'ni ya'ndi, o'xpa, when the Rabbit sat mincing a single piece (of cane), the Bear swallowed all (the pieces given him) (2: 9).} \)

\( \text{"ha'ne te'w' o'm'ni na'kî' na', e ha'w' kide' ka'n Tew'kanad' ti'wo de'di, he (the Bear) said,} \)  

\( \text{"I dwell in a large bent tree," and when he went home, the Rabbit went abroad (2: 11, 12).} \)  

(2) as, because, since: ka'n'ti' na'ek'xaw'no' na', I have nothing at all as I sit (6: 4, 13).  

\( \text{tew'can'':ti' akaw' ndutep', as it was very slippery, I could not hold it.} \)  

\( \text{dute'p ka'n taho', it falls because it slips from his grasp.} \)

\( \text{tew'kisi' stëk'i' ka'n so'han'':xto'jî', as the meat was tough, he bore down hard on it (in cutting).} \)

\( \text{waw' xo'hî' id'e'ka'n nde'ni, I did not go because it hailed.—ka'an', or ikwa', then,} \)  

\( \text{ekaw', and then (8: 6, 21; 9: 5).} \)  

\( \text{ekaw' Tawe'gan' eja'w' hi', then the (distant) Frenchman arrived there (1: 14).} \)

\( \text{ekaw' asow' poska' in'shi'x'ti ma'ñ'kî, e'di, then he (the Rabbit) said that he was (lit., he lay) in great fear of the brier patch (1: 16).} \)

\( \text{ekaw', "asow' ayin'shi'x'ti ko', asow' in'no'nd'â'hi' na'," as you are in such} \)  

\( \text{dread of a brier patch, I will throw you into it, said the Frenchman (1: 16, 17).} \)

\( \text{ekaw' Tew'kanad' de' ow'xa', then the Rabbit departed (in the past) (2: 31).} \)

\( \text{ekaw'han' (ekaw' ë'kô'w' ë'kô'w' ë'kaw'han' (10: 8), ë'kishan', ë'kik'an', ë'kew' han')} \)
(9: 11; 11: 8), ekeka' (10: 11; 11: 7), and then, whereupon. ekahaw' e'wiek-xii'โล'นัก'หนัก ค'หนัก, and then he went to hunt the game very early each morning. ekahaw' "ek'uloni e'yaan n'kina'ri'yo'," wii'hi ha'nde Tcitikanadi', and then the Rabbit was continually thinking, "I will get there ahead of him." (1: 2, 14; 2: 17). ekihan' tdpotev'di Tcitikanadi', and then the Rabbit made a patterning noise with his feet (2: 5). ekihan' t'ye'wi Tcitikanadi', and then he wished to kill the Rabbit (2: 26, 27). ekihan' a'nti yandi-iviski'kwa' yahay'yo'de' si 'init'kwa'xa' Tcitikanadi', etc., whereupon the Bear was alarmed and went to a great distance and then stopped and stood (listening?) (2: 5, 6). eke'di, that is why (11: 10), ekeka'k, and then (7: 3). ec'ekon'ni'di, since then (7: 14). e'kew'ni', therefore (9: 10, 13, 17; 11: 3). ekeka', and then (11: 7; 18: 4).-ni'ka'n, as, since (11: 2). tohox'ka' y'nu'k na'w'ni' ni'ka'n, yav'tewa'xi da'nde, as I have already given you a horse, will you be a friend to me? or'ndi ko' iya'nakwi'yo'von iki-vi-ta'ntepi yahay'tu no'ho' na'w'ni'ni'ka'n, iyi'kiyankonon'si'ye'si', then 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).

kahii', to dip a vessel into water, etc. (an'i' ka'shi', an'i' yi'ka'shi' an'i' n'kki-ka'shi'). -i'kon'hi'n, shed dipped (water) (10: 32). 'i'kon'hi'n, to dip up water (28: 2; 31: 16, 29). 'i'kon', to dip water (28: 131). i'kon'x', to dip water (31: 14). i'kon'hi'n, I dip water (31: 23). i'kon'hi'x' (he) dipped water (31: 25).

kahii', -hakahii', to tell (what has been heard?) (haya'ka'hii, ni'ka'chii) (cf. kii). kii'ka'haha'ni', he did not tell about it. naxii hakahii', to tell what he hears.

ka'sii', a bee. -konx te' a'on', "white- faced bee," the bumblebee or humblebee. konx konixixa', the "bottle bee," the hornet (so called because of the shape of its nests, which it makes on boughs of trees). konx konikaka, hornet nests (31: 28, 30). konx n'kii naskii', "bee with a long sting," a wasp. konx u'la naskii', yokxii', a wasp's nest. konx aotoni'i', "bee grease," honey.

ka'xo'o' or ka'xooya', 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 (ixa'xo'o' or i'kaxooya', ixa'xo'o' or i'kaxooya'; voc., ixa'xo'o'). (Also 26: 78, 84.) ka'koxo'o' a'kito'xi', a great-grandfather: includes his or her father's father, father's mother's father, mother's father's father, and mother's mother's father (i'kaxo'o' a'kito'xi', ixa'xo'o' a'kito'xi'). ka'koxo'o' a'kito'xi', a great-grandfather: includes his or her great-great-grandfathers (paternal and maternal) (i'kaxo'o' kito' a'kito'xi', ixa'xo'o' kito' a'kito'xi'). ka'koxo'o' a'kito'xi', his or her great-great-great-grandfather: includes such ancestors on both sides (i'kaxo'o' kito' a'kito'xi', ixa'xo'o' kito' a'kito'xi').

katsayi', a mallard duck (=ka'w'te hayte') (cf. avsna).

kddakayi', to imitate or mock the words of another (i'kddakayi', w'na'k'kddakayi').—ade kddakayi, "it mocks one's words," a mocking bird.


kde.—asow'wan kde'ye'k ta'ho', he threw it into the briers (p. 139: 27). asow'wan kde'hinke'k ta'ho', I threw it into the briers (p. 139: 28).

kde, kde', to creep up on.—akde'qi, to creep up on (-di, causative), akde'qi, I creep up on you. akde'di'i', I creep up on him. akde'dho'yi', I creep [he crept?] up on him. yakde'di'i'yada'h', did you creep up on them? akde'-di'i'yada'h', I creep up on them. nyakde'-di'i'yada'h', I creep up on them.—kde'y'ye', to creep up on, as game, in order to surprise and kill it (kde'dho'yi', kde'hinke'), akde'diyi', creeping up on (the wolves) (23: 19).

dke'—k'xe'i (p. 119: 4, 5), kde'xi', kde'xe'k (20: 17), kde'xe'i (26: 6, 41; 28: 24), (1) spotted, striped. k'de'tu', they are
spotted. *toho'xk kde'xyi*, spotted horses. *toho'xk ta'vhin ko kde'xi*, or *kde'xi xé* (w. sp.), the running horse is spotted. *toho'xk no'pa' ta'vhin a'malkiny ko* (or *ta'vhin ha'amalki* kde'xi* ko* (or *kde'xi xé*, w. sp.), the two running horses are spotted. *toho'xk ha'atwihin a'malkiny ko* (or *kde'xi xé*, w. sp.), the running horses are (all) spotted. *nate' cde'xé*, mackerel sky. *nde' kde'xi*, a garter snake. (2) tattoo marks. (Betsy Joe's grandmother had marks on her cheeks, but none on her forehead.)—*a'ho'ye kde'xyi toe'yi*, to mark off or cancel a debt (*a'ho'ye kde'xyi toe'hayé*, aho'ye kde'xyi no'cetaw'ha'nikén).—*kde'yik'de'xé*, striped; plural, *kde'kú'de'xetaw*. *toho'xk kde'kú'de'xetaw* da'ni yuku' yaxwe'n*, where are those three striped horses?—*kde'xyi* (= kde'xi + yé), to draw a mark, as on an arrow (*kde'xi-yogé*, *kde'xyi+nókó*, *kde'xyi*(, *kde'i-yayétu*, *kde'i-xiyinétu*). *kde'xi sídiyé* (= kde'xyi + sidi), "used for making yellow spots or stripes," yellow paint (Bk.). *kde'xi súpiyé*, "used for making black stripes or spots," black paint (Bk.). *kde'xi hope'yi* (= kde'xyi + hope'), "used for making red spots or stripes," red paint (Bk.).—*akúte'yi*, paper, a letter (epistle). *akúte'yi dusá'di*, to tear paper. *akúte'yi tokel' dé na'niká patekí* (= *akúte'yi patekí dusá'*, to take a book from the place (or nail) where it hangs. *axisi'ax akúte'yi*, paper money. *akúte'yi nukó' dé xana*, I can read (male sp.) (4: 1, 5). *akúte'yi akúte'pádi* (= *akúte'yi akúte'pádi*), "paper folded or doubled," a book (also *akúte'yi akúte'pádi*). *akúte'yi hapode', wrapping paper (Bk.). *akúte'yi akúte'pádi', "paper lies one on another," a book. *akúte'yi on* or *aw'atú* on, "makes writing" or "makes books," a pen or pencil. *akúte'yi on*, to write (akúte'yi on), *akúte'yi nukó' xana*, I can write (male sp.). *akúte'yi nukó' xana*, I can write (fem. sp.). *akúte'yi on tu'sayaw*, ink. *akúte'yi on* tu'sayaw*, a paper sack. *akúte'yi uko' dé tó'*, "paper talk-to-house," a schoolhouse. *akúte'yi uko' dé tu'sayaw*, a newspaper ("paper to-talk-to"). *akúte'yi ada'góni', a picture, a portrait (?). (Also 9: 8, 10; 11: 2; 28: 17, 21.)

**kde'kén**.—*kde'kén*, to cackle, as a hen does.

**kdóp'ka**, deep dish, or soup plate.—mú'wo'kdóp'ka, an earthenware bowl.

**ke.**—*keye', to saw (ke'hayé', ke'hana'kén).—*ya'nte'kóni* (= *ya'nte'keye' + kóni*), "what is used for sawing;" a saw. *ya'nte'kóni* ya'n waxin ko te'kó'ma'nikén*, where is the saw? (Also p. 121: 25.) *ya'nte'keye* (ayon + keye'), to use a saw, to saw (ya'nte'hayé', ya'nte'ha'nikén). *ya'nte'keye píledi*, he can saw. *ya'nte'keye pi'he'di'di*, he ought to saw. (Also p. 121: 19, 20.)

**ké!**, nonsense! (6: 9).

**kè, ka** (16: 8), to dig, etc.—*aye'kìyàn* tu'dey* ko du'te'c', he dug around the corn and pulled it all up by the roots (1: 3). *du'te'c', when they dig it up by (21: 19). *dute'c*, to dig it up (21: 20). (Also 21: 27; 28: 2) *nu'kétwu*, we dig, or let us dig. *án' kúya' on'ník' ní'kétwu*, let us dig a well (1: 4).—*ké!, ká' di*, to dig, to scrape, paw the ground, etc. (*kúyádi, kú'kádi; kúyatú', 'kúyáti, kú'áti*). *án' kúya' on'ní kú'kádi, xó*, he must dig the well (alone) (1: 5). *toho'kà'a na'á' ká' di*, the horse pawed the ground. *kuyá' ká' di*, to dig under, undermine (*kuyá' í'ká' di, kuyá' n'ká' di*). *an'axí ká' di*, to dig a grave. *kúki'á' di*, to scrape for some one (*ya'kúki'á' di, a'x'kúki'á' di; kúkipá'tu, ya'kipá'tu, a'x'kipá'tu*). *v'kúki'á' di*, I scraped it for you. *ya'kúki'á' di*, you scraped it for me. *kúki'á' dán' de*, he will scrape it for him. *ya'kúki'á' dán' de*, will you scrape it for him? *a'x'kúki'á' dán' de*, I will scrape it for him. *v'kúki'á' dán' de*, I will scrape it for you. *ya'kúki'á' dán' de*, will you scrape it for me? *a'x'kúki'á' dán' de*, I will scrape it for him. *v'kúki'á' dán' de*, I will scrape it for you. *ya'kúki'á' dán' de*, will you scrape it for me? *a'x'kúki'á' dán' de*, I will scrape it for him. (Also 21: 29, 50.)

**kehe'n'án**, the same, identical.—*kúde's khe'yan*, the same bird.

**ké'tcí', crooked.—*Ayo'x kétcí*, "Crooked Lake," Bayou Larto, Louisiana.

**ké'tcí', bent like a hook (distinct from kétci; see káněkí').

**ki** or **kl**, to carry.—*kí'í', to carry something on the back (*yakí'í, xkí'í; kí'í, yaktú', akí'ú*. Imperatives: *kí* (to a child); *kíkańio* (man to man);
ki'tki' (man or woman to woman); ki-
ta'le' (woman to man); kiti' (to chil-
dren); ki'ta'kiko' (man to men); ki-
-ta'kiko' (man or woman to women);
kita'kiko' (woman to men).  świ'nda'ya'n
kidi', to carry his own property on his
back (swi'nda'ya nak'idi', świ'nda'ya
xki'idi'). kiki'di', to carry something on
the back for another (ya'kikidi', a'xkiki-
di'; kiki', ya'xkikiw', a'xkikiw').—
kikiw', kink'in, (14: 4) to bring an ob-
ject back (i'kikiw, a'nkikiw'). Ki'kikiw',
to bring an object back for or for another
(yaki'kikiw', xki'kikiw'). kyukiw',
to take an object back (ya'kyukiw',
xyukiw'). dusd' dehaw kyukiw' teakedi',
take it off (the nail, and then)
and return it to the place and
hang it up. xyukiw' donde', 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.)
kl.—ina'w kikaxa'nek te'himi'ki in-
man'iki xyo', before the sun moves I will
surely kill you as (or, where) you re-
cline.
ked'giya', the edge of an object.—Keda-
'giya' dasde', to bite out a piece from the
deedge. Keda'giya' dusdidi', to tear a piece
from the edge of an object. Keda'giya'
ukse'ki, to knock or chop a piece from
the edge of an object with an ax, etc.
ked'e', forcibly, (28: 221, 223).—Kiledi',
expressing forcible action (see kle, xte,
kinde) (11: 5). naxtek okde', kick him
and make him go!
kduni', the young growth of the plant
Arundinaria macrosperma, young canes
(2: 3) (see axoki).—Kkduni'yam, the
young canes remote from the speaker;
those young canes. kkduni'yam hu koan'
duti' oxpa', when he (the Rabbit) gave
him (the Bear) the young canes, he
the Bear) devoured them at once
(2: 8).
kdusp'ay, (it) sink in the water (15: 7).—
kdusp'ay, to cause to sink in (18: 4,
8, 9). i'x' pa'kdusp', only your feet
went under the water (p. 150: 8).
nk'k' pa yanko'kdusp', only my feet
went under water (p. 150: 9).
ki'ka', ki'ka', ki'ka' (20: 27; 28: 236),
a sign of uncertainty; I wonder
whether.—keik'ka' neki to tca'naska
akel'kiinge ko' skan'e 'naska ki'ka', he won-
ders whether this hog is half as large
as that one. ani'si'ki'ka', it is uncer-
tain (?). kawak'se ya'toi' ki'ka', I wonder
what his name is!
ki'ke', although; yet (used at the end of
the clause).—nka'uta'k'ki', nakata'mi',
although I am sick, I work. ya'xkete'di
ki'ke', ya'x't kanyikt'ne danni', although
you hit me, I will not hit you. kako'te'
ki'ke', adte', though it be wet, it burns.
e'witeci' hena'mi de' ki'ke', though he
went very early every morning (3: 2).
kikina'ti' te' nka'de'ki'ke', though I have
been continually wishing to be the
first. (Also 7: 14; 8: 7; 10: 4, 16: 15;
18: 3.)
kikana'mi, may, perhaps (p. 137: 24):
refers to the future or to a contingency.
—te'di kikana'i, he or she may die (p. 124:
13). wit'di ko' Tangyi'ni'kya'nded'i
kikana'mi, I may go to Lecompte to-mor-
row. ne' pi'hinka' kikana'mi, perhaps
(or, I think that) I could make that cor-
rectly (if I tried). ya'ndomana' kikana'mi
snimi'hi, I may see you against the
autumn (4: 3). yi'dowadha' kikana'mi
(5: 2), should be, nyidowadha' kikana'mi,
I may see you (pl.).
kiko.—kikodi', to mend (p. 120: 17, 21),
to repair; to mend, as a garment (ya'kik-
di, a'xkidi; pl., kiko'te', ya'xkotu',
a'xkotu'). do'xpe' nask' kiko' hedan',
she finished mending the coat.
do'xpe' nask' kiko' dixya', the coat
must be mended. do'xpe' nask' kiko' pi'he'di-
'wil, she ought to mend the coat.
yaduxan' kiko' dixya', the wagon
must be repaired. yaduxtan' kiko' hedan',
the wagon is or has been repaired (comple-
tive action). (Also p. 120: 17; p. 121: 1.)
kinaxa, to scatter.—hat'i' ki'naxadi' ma-
ki' ko sax' xe (w. sp.), the scattered
houses are white. ayax' ki'naxadi' ma-
ki' ko te'di, the scattered trees are
dead. onse' p'xaxaxa ki'naxadi' a'ma-
ki' ko pa'na' nk'ta', all the scattered
(standing) axes are mine. onse' p'x'e di' ki'naxadi' (a'manti' ko?) pa' na' nk'ta',
all the scattered (reclining) axes are
mine. (Also p. 118: 10, 13; p. 120:
8, 9).
kinoxusa', a bat (recorded by Gateshet
as kina'pca, and at first by J. O. D. as
kionena').
ki’tėči, to throw a stone, etc. (V’kintči, nk’kintči).—ki’tėči sanha’xti’ kixeđi’, to throw very far. in’kntatęc’, I throw you somewhere. asonaća’ in’kntatęc’, I (will) throw you into the briars (1: 20). (Also 10: 25; 20: 32; 28: 85, 88, 90).

ki’skis’yi, the sparrow hawk. (Future investigation may show that the word is ki’skis’ ha’yi.—J. O. D.)

ki’tca(cf. tea).—ki’tca’di, to forget him, her, or it (ya’l’kta’di’, a’xtkta’di; kikatu’, ya’ltkatu’, a’xtkatu’). in’kta’di’, I forget thee (you). ewan’de ya’lxkatu’di, he forgets me. aji’ndi ko’ ya’lxkatu’di ha’ntu’a, perhaps you have forgotten me. ki’tca’du’ha’a, to forget them (ya’l’xtkatu’da’ha’, a’xtkatu’da’ha’; kikatudaha’, ya’ltkatudaha’, a’xtkatudaha’). in’kta’du’ha’, I forgot you (pl.). in’kta’tudaha’ we forgot you (pl.). ewan’de ya’lxkatu’da’ha’, he forgot us. aji’ndi’ ya’lxkatu’da’ha’, thou (you) forgot us. e’we yu’ke ya’lxkatu’da’ha’, they forgot us. aji’nxxtu ya’lxkatu’da’ha’, you (pl.) forgot us. ya’lxkatu’da’ha’ xye’mi, nki’nxtu ko’ in’kta’txn’i, you have forgotten us, but we have not forgotten you (4: 3). ki’kiktici, not to forget him, her, or it (kuyu’ki’tci, —; k’ki’tkic’i, kuyu’ki’tkic’i). in’ktxci’ni, I have not forgotten thee (you). in’ktxci’n’i, we have not forgotten thee (you) (4: 3).

kxtista’, (1) a cross; (2) a member of the Roman Catholic Church (cf. akida).

kxtiti’ki, in a row or line (20: 3).

kxti, kuds.—a’txtisi’ (=akxtis’i), a store. A’soxpska’a-ti’xtisti’-li’onxta, the Place of the Store of the One-armed (man, i. e., James Calhoun),” Babbs Bridge, Rapides Parish, La.—a’xtk’isi’ waxa’, “watches a store,” a clerk (at a store). akuts ti’, “house where things are piled up”’; a store.—an’ya ak’dx’i ton’yan’w, “man store has elsewhere,” a storekeeper. Akuds ti’ ni’an’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.—Kxta’ny, an American (9: 9, 10). ktsan’yad’i’ (=ktsan’yad’i’), a white man, an American. ktsan’yad’i, O ye Americans (5: 1). ktsan’ha’nxti’, a white woman. ktsan’haoxti’ akwe’, “white woman’s hat,” a bonnet.

kitu’pe.—nka’kitu’pe’ wa na’kax’d, I am carrying something on the shoulder all the time (p. 149: 25). a’kitu’pe’ xye’ na’, let us carry (them?) on our shoulders (p. 150: 23). nki’tx’na nka’kitu’pe’ nka’ldi, I went carrying it on my shoulder, with no companion (or assistance) (p. 150: 25). aynxta aya’kitu’pe’ aya’dedi, you alone went carrying it on your shoulder (p. 150: 26). in’tx’a a’kitu’pe’ a’dedi, he alone went carrying it on his shoulder (p. 150: 27).

kiya’, kiy (31: 24), again (cf. akiya’).—kiya’ kiton’ni de aw’ti, he had already gone ahead again (3: 6). poshe’ dispro’ ha’nke’en’uy kiya’ de tuxx’a, he seized the knife and departed again (3: 19). sanhik’kiya’ nko’ in’ktxe’ xo, I will do it again and hit you on the other side (1: 11). sanhik’ya’ kiya’ nko’ aw’nxta’ xo, I will do it again and kick you on the other side (1: 13). (Also 1: 2; 20; 8: 3, 26, 27; 10: 25; 12: 5; 14: 11).

ki’yasi, to like it (yaki’yi, nka’kxi’yi), (cf. iya’).—ki’yas’xti, he liked it very well. nka’kiya’i xi na’ na’ yahx’’ ko, this is what I have liked, and now I have it (? ) (2: 9).

kiy’ixa’, the marsh hawk.

ki’yu (a word in Opossum’s song) (7: 11).

ki’phiv.—Tang’kiy’kixan’ kikin’ yonec’de’ Lamo’ri tehe’do’n, how far is it from Lecompte to Lamourie’?


ki’nno.—ki’kixno’, to speak to him, he spoke to him (ya’kki’no’, a’kki’no’). yan’kixno’, he spoke to me. yaw’- kixno’, did you speak to me? eyon’ hi ha’ kikin’o’, when he reached there, he spoke to him (1: 9).

k’xti.—dul’xtu, they slipped (the skin) off (from its tail) (21: 40).

kxi.—hakxi’di, to get angry (2: 27) (ay- a’xkidi or yakxdi, nka’a’xkidi; hakxu’, ya’kxu, nka’kxu’). yakxi’di, are you angry? (1: 10). kakxi’n’, not to be angry (ka’yakxi’n, ḳa’kxi’n; kakxi’u’, ka’yakxi’u’, ḳa’kxi’u’). (Also 25: 3; 31: 11).

kxiₚa, kipa, to meet.—o’kxiₚa, he met him (7: 11). ayo’kxiₚa, he met him.
I met him. *okxipadaha*, etc., he met them, etc. *nyok'xipa*, I met you. *yai'ko'xipa*, he met me.—

**ki'pi'da' na'i'ki**, he is sitting by him or her (p. 143: 3). *ki'pi'da' na'i'ki*, you are sitting by him or her (p. 143: 4). *ki'pi'da' na'i'ki*, I am sitting by him or her (p. 143: 5). *yai'ki'pi'da' ina'i'ki*, you are sitting by me (p. 143: 6). *nyi'ki'pi'da' na'i'ki*, I am sitting by you (p. 143: 7).

**kxwi.**—*i'okxwiv*, always; ever; follows the qualified verb. *ata'mini i'okxwiv*, he always works. *nka'tamin'i i'okxwiv* I always work.

**kne.**—*i'okne*, to vomit (2: 20) (ay'i'okne, n'k'i'okne*). *i'okne'di*, to vomit (a'yi'okne'di, n'k'i'okne'di, i'vaknetu', a'yi'okne'tu, n'k'i'oknetu*). *i'okne'yie, (he) made him vomit by means of it (29: 14). (Also 17: 1; 29: 14.)

**knë,** a verb ending.—(1) at the moment of another action: *a'yi'ih'i'nt n'de' knë, I went at the moment you came. *i'okh'i'nt n'de' knë, I went at the moment he came. *n'k'i'okh'i'nt d'e' knë*, he went at the moment that came. *ya'v'xibow'mi knë*, 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: ay'i'h'ia yai'ka' n'de' knë, I went when (= shortly after) you came.—(3) action after (not immediately after) another action: a'nya'di si' naskë'ti d'e' knë ko'k'xomni n'i'k'xobsi' xë'k'ë'k'ë txuxa', Të'tëkanadë' e'tu'k'om, the Rabbit (himself) laid the trap in the path where the person with very long feet had been passing (3: 13, 14).—

*ov'knë, ov'känë (7: 2), one of the signs of past time: already. e'yan h'xya'n'ña kiya' de ov'knë txuxa', when he (the Rabbit) reached there, again he (the Sun) had already gone (3: 11, 12). e'yan n'i'k'xibow' daya' de ov'knë or e'yan n'k'i'okh'i' yanka' de ov'knë, when I reached there, he had already departed. ay'i'h'ia yai'ka' n'de ov'knë, when you arrived, I had already departed. de' ov'känadë, (he) has gone already (7: 14). (Also 3: 6, 8; 9: 3.)

**ko,** a demonstrative; used in several ways:

(1) After classifiers: *ti' ne' ko sas' xë, the standing house is white. *ti' no'pa' xë'xë' ma'nya' ko te'i' xë, the two (standing) houses are red. toho'xk ton'khi' ko kdesign xë (w. sp.), the running horse is spotted. toho'xk ton'kina' a'mañ'ko' toxöka' xë (w. sp.), the walking horses are gray. toho'xk tel'dikë a'nde ko' a'yan'ña, which is your horse?—(2) After nouns: *ayi'pa' ko' në'dë*, does your head ache? *ito'ho' ko' nitamë' xë (w. sp.), the log is large. *ite'skoa' ko' teaw'koxon'-ni*; the post is forked (at the top). ke'w'ko' teox'na'mi no'ye'dë, how large is the hog? toho'xka' ko' të'na'mi no'ye'dë, how many are the horses? aï'ko' skë'ti', how deep is the water? yadauxt' ko teö'kanedë', where is the wagon? Latë' ko Djim knë'n'saka'na, James Prater is not as large as Jim Jackson. sîn'ko' to'heet'dan, how tall is the boy (Banks- ton Johnson)? tê'kë'kë' ko' sô'ko' dë'ti', the Rabbit ate one (2: 8; 3: 26). *të'kë' Ina' ko'dus' o'w'xo'tuxa', behold, the Sun had been taken, they say (3: 15). pa'si ha'w' inka' ko' pëdë'ki ko' uksë'ki Të'të'-kandë, the Rabbit lowered his head and cut (at) the cord with the knife (3: 22).—(3) After numerals: *ti' no'pa' ko teö'ko' h'ø'kä'mi, where are the two (standing) houses? toho'xk no'pa' ko xu'kë' o'v'k'kë' dàndë', I will give two horses to each (man). toho'xk top'ko' ku'ku' o'v'k'kë' dàndë', he gave four horses to each. (4) After verbs: as, when; before verbs: now. ko' nko'dë, I shoot at it now. ke'cicka' n'dë ko teac'naska uki'k'kë' ko' xka'ne' e'nankan na, this hog is half as large as that one. teina'ndë' ko' uki'k'kë'ge, half as many. teina' yu'kë'di ko' uki'kë'ke, as many as. *skä'ti'k'ti'kë' ko' o'k'kë', it is as deep as that (water). Idea of waiting for some act: akütï'ry' inu'si ko', ayinë'kë' akütï'ry' huys'kö'xya', when you receive the letter, do you (in turn) send one to me. akütï'ry' nka' inu'si ko', akütï'ry', huys'kö'xyi'ya', when you get my letter, write one and send it to me. *kiya' mi'xyi ko', when it turns around again in a circle (do so and so). te'ye' ko', when he kills it (idea of waiting for the act). toho'xk i'kë'ndë' ko, ya'v'të'nà'xi da'nde, if I give you a horse, will you
be a friend to me? ekanv, "Ason' ayin'-
sih'i'xti ko', ason' in'wonda'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'nsaka ko e'nsaka, as large as.
tee'dev ko e''hedan, as tall as. tea'nsaka
uk'kine' go', half as large (?). ko'kaka'
nedi' ko tea'nsaka uk'kinige ko' skane'
e'nsaka na', this hog is half as large as
that one. adut'e'yuke' ko ndivxi xi'na'.
we have never eaten that sort of food
(2: 21).—(6) After pronouns: ayin'ndi ko' kuyan'ynam', do you hate me? e'vande'
ko kuyan'ynam', he hates me. e've
yuke' ko kuyan'xtum', they hate him.
ayin'xtu ko kuyan'xtum', you (pl.) hate
him. nki'xtu ko nyan'xtumani', we hate
him. nki'xtu ko nyan'xtudhani', we hate
them. nki'xtu ko i'kka'xtumani', we
have not forgotten you (4: 2). nka-
kiyasi' xanu' 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 danle', I will be on
the way thither to-morrow.—(8) After
conjunctions: ekhama' ko po'tecka na'nhii,
and then he (the Rabbit) sat (i.e.,
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
dovav'?). ko' wa' de' di, to move. inyan' 
ko'wa de' di, the sun moved. (Could
this mean, the sun went in that
direction—ko'wa?). ko'wa de sinhini', to
move, he moved (ko'wa ide' yasinhin', ko'wa
nde' i'inkini'-hin (rare).—kode', now
(24: 5).
ko, a gourd.—ko tek au, "sweet gourl":
a watermelon. (Also 16: 3, 10, 11.)
kode', together (cf. katske').—kode'y',
taking all (26: 1). kode' ha'n du'xtu,
they got together and ate (p. 162: 21).
yako'de ha'n idu'xtu, you (pl.) got
together and ate (p. 162: 22). hako'dehan
ndu'xtu, we got together and ate (p. 162:
23).—ku' d uk te'gono'-y', to bolt a door.
kode'ha'n, alas! ( masc. or fem. intj.,
used when anything happens).—kode'ha'n,
ny'i'kada'di de' a'tarci'xti'. Alas! my
son's son is burnt severely (said the
Rabbit's grandmother) (3: 25, 26).—
kode'hi, what is the matter? (1: 10).
kohi (=dikohi, tokhie), altogether,
terribly, sure enough, just.—yahe'tu
ko'hi', it was just like this, or, it was
just in this manner (2: 22) (cf. to).
tko'hi', tikohi (24: 3; 28: 210), tikohi'
(27: 28), dikohi, used (1) in forming
the comparative degree of adjectives,
as: pi, good; pi tko'hi', better; pi'xti',
very good, best. (2) At all. kuyan-k-
ye'hani' tko'hi', you do not know me
at all. (3) Very, sure enough, really,
terribly, altogether. w'u'sati tko'hi'
yan'kukikii' na'unikii', I wish that you
would tell me very accurately (how
affairs are) (4: 4). ksoahv tko'hi', he
has gone sure enough. (Also 9: 16;
17: 21).—yepe'ji'si dikohi', entirely dry
(of water) (Bk.). yo'kaxti di'kohi', he
is entirely naked. yo'kaxti di' kohi',
you are entirely naked. nyo'kaxti di-
kohi, I am entirely naked. tikohi'ksi',
dikohi'xti (16: 12), sure enough (23: 5;
26: 4, 6, 7, 9, 10, 27; 27: 19; p. 157:
30). tikohi'dii', real (sub.) (24: 1).
ko'hi, kuhi', ku'hi (28: 77), or kuhi' (see
xuhi'), up, high.—ti' ko'hi', the house is
high. an'xi di' kohi', the rock is high.
ti'ne' ko' kohi ti ne' di' ko'hi ko' ti'ki'ni',
that house is not as high as this one.
tehama'nu' kuhi', the river is high.
ki'hi'ya', up there (10: 21). kohi'xti (=ko'hi
- xti) or kuhi'xti (7: 8), very high, up.
kuhi'xtiyani', very high (17: 4). ku'ha',
up stairs (14: 15, 17).—kuw',
upward, on high. ina' kuso dedi' tuxa',
they say that the Sun went on high
(3: 23). koso'hi; ti kou' koso'hi tehe'-
daa', how high is this house? ti ne'yu
koso'hi' tehe'daa', how high is that
house? ti'ne' ko' koso'hi ti ne'di' uki-
kinige, that house is half as high as this
one. koso'd, upward (29: 38,40), koso-
hik, up above (30: 2).—ki'tuxa',
noon. ki'tuxa'xe', noon (28: 129).
kii'tuxa' y'ko' ey', he stood it on
end and moved it further (p. 149: 8).
ki'tuxa'xti yin'xu', "almost noon,
forenoon. ki'tuxa'xu' dunahi' or kii-to-
xu' dunahi', "noon turned," afternoon.
koe'ki'tuxa'xti, till noon. ni' hine' kde'-
kütëxæ't, he walked (was walking) till noon. kütëxæ't adut', "noon meal," dinner. Ku'ri ma'nked', "One up above," God. Ku'ri ma'nked' kik'yi'-yëw'iyë trük' ka'han'an iyëh'w'ni, you know everything because God has taught you (5: 9). (Also 9: 1; 10: 11; 14: 18, 21; 19: 10; 20: 17, 24; 26: 4, 5, 6, 8, 9, 10, 11; 28: 48, 67, 98, 106, 130, 135, 160, 162, 163, 164, 165, 244; p. 149: 9, 10, 11; p. 155: 4, 5, 6.)

ko'kayudi' (=kok+ayudi'), the magnolia of central Louisiana (p. 147: 1).

koko.—ko'ko'së'di', to give forth a cracking sound, as a hazelnut does when bitten (8: 23, 24, 25, 26).—da'ko'ko'së'di'; da'së' da'ko'ko'së'di', to crack a hazelnut by biting (V'da'së' V'da'ko'ko'së'di', nda'së' nda'ko'ko'së'di').—ko'pohe', making rattling sounds (28: 177). koko'-hed'i', to make the sound heard in coming in contact with a door, plank, or stiff luff. pxë' koko'ked'i', to punch against a stiff hide, etc., and make it give forth a sound (?).

köx, kok.—köx xehe' da of'n', he is sliding (a chair on which he sits) along (p. 149: 7). kox xehe'tuni, they did not sit farther off (p. 149: 14).

koç tikipka', pokeberries (28: 66, 67).

koxode' nika', a spider (cf. xoxo).—koxode' nika' a'kuda' ka yomi', "the spider makes little cords," a spider web.

koxpe', diarrhea, to have diarrhea (V'koxpe', änköxpe').

koxta', koxta' (25: 4), kokta' (28: 168), kukt'a, kot, to run away.—(V'koxta', nkoxta'). kukt'adi, to run away. V'kukt'adi, xukt'adi in akoktoti ide'n' li àkdi', I think that you ought not to sneak off (p. 145: 28). (Also 2: 14; 8: 30; 20: 47; 31: 39.)

komomo.—komo'mohedi', a war whoop; to give the war whoop (komo'mohayed', komo'mohánd'edi').

konicka' or konixka', a bottle.—konicka' yínkí', a vial. konicka' pwatóym' (m. sp.) or konicka' pwatóma kw' (w. sp.), put a cork in the bottle! (Also 24: 7.) konicka' kwódtadí', "bottle one can look through," a glass bottle. konicka' pwatóym', "bottle stopper," a cork. konixka' sork'hon'm', a jug. konix'-ka hayi', a horsefly (Bj., M.); probably identical with the following: konik'xyi, a black horsefly (given by Bankston Johnson).

Kosate.—Kosate' hany'a, the Kosati or Couchatta people.

kosayi', minnows (26: 91).

kotcè', to make a gulping sound, as a person or horse does in drinking when very thirsty (V'kotecè, n'kotecè) (C., e'ak'ucì).

kota'pka, the marsh hawk.—Kota'p-kana, The Ancient of Marsh Hawks (20: 4, 36, 45).

kotka' (see ak'vni').—akikîne kotka, the wild goose.

ko'phi.—kakon/hrivo', it makes no difference, it matters not (1: 6).

kusa.—daksadi' (in full, spadeh' of da'ka'sadi'), to cut with a knife (V'daksadi', ndaksadi'). spadeh' ndoksadi', I cut with a knife. spadeh' a'ny' V'daksadi', you cut with a knife. ya'ndaksadi' na' spadeh', the knife cut me. daksadi', to cut once with a knife (V'daksadi', ndaksadi'; daksati', V'daksati', ndaksati'). is'i daksadi', to cut his foot with a knife (ayisi V'daksadi', inksi ndaksadi'). taksadi', to cut an object in two with a knife (same as above) (V'taksadi', ndtaksadi'; taksatu', V'taksatu', ndtaksatu'). d'aksadi', to cut with a knife (V'd'aksadi', nddaksadi'; d'aksatu', V'd'daksatu', nd'daksatu'). d'aksasati', duscati', to make a splinter by cutting a stick, etc., with a knife. d'aksasadi', to cut often with a knife (V'd'aksasadi', nddaksasadi'). d'aksasati', duv'cati', to cut with a knife (y'xkitaksadi', n'xkitaksadi'; y'xkitaksati', n'xkitaksasi').—kidu'ksa, to cut an object once with a knife for another (ya'kidu'ksa, a'z'kidu'ksa; d'aksasati', ya'kidu'ksa, a'z'kidu'ksa).—d'aksasu' di, to cut a hole through with a knife (V'd'aksasu' di yutpe', ndd'aksasu' di ùn'kup'),—V'xkitaksadi', to cut himself with a knife (y'xkitaksadi', n'xkitaksadi'; y'kkitaksat', n'kkitaksasi').—kidu'ksa, to cut an object once with a knife for another (ya'kidu'ksa, a'z'kidu'ksa; d'aksasati', ya'kidu'ksa, a'z'kidu'ksa).—d'aksasu' di, to cut an object often with a knife for another (ya'kidu'ksa, a'z'kidu'ksa; d'aksasu' tu, ya'kidu'ksa, a'z'kidu'ksa).—d'aksasadi', he stands cutting it often with a knife for you. di'aksadi', to cut meat, a stick, etc., in pieces, across, or length-
wise (i'dikasa'di, nd'i'ksasa'di). - uk' ^ k-i, to cut with an ax or knife. Kida'giya' ukasaki, to knock or chop a piece from the edge of an object with an ax, etc. (yuk'ksa'ki, n'uk'ksa'ki). pse'di' a'duxu'ni uksa'ki, to cut a rope with a knife. pds'i bns' i'kawkân ko pse'di' ko uksa'ki Tc'âka'nâ'di, the Rabbit lowered his head and cut (at) the cord with the knife (3: 22). aya'nds'â dük'sa'ksa'k'sa'k'sa^, to sweep floor, to fall, as a tree. (Also 16: 3; 28: 86, 87, 89, 201.) ksa'hôw'n. - ksa'hôw tko'h'e, he has gone sure enough.

ksa'pi, to grow (a human being). - ksâpî hîyan'^x'a, nearly grown. îksa'pi, you grow (12: 3). yî'ns'kî kswi'yes, he or she raised a daughter (p. 149: 16). yî'ns'kî kswa'hâyay, you raised a boy (p. 149: 17). yî'ns'kî kswa'hà'k'sa'k'sa, I raised a son (p. 149: 18). ksa'wôm, she raised them (14: 1).

ksa'pi', wild.

ksa'n or ksa'ni, five. -to'ho'sk ksa'n ko xkuku' od'ghâ'â, I gave five horses to each. - teksani' or deksani', five times.

ksa'n'^x'a. - ksa'n'^x'a Tao', all the brothers and sisters.

kse. -dük'sedi or daksé'di, to sweep a room (i'dük'sedi, ndi'duk'sedi). yusat'sa' ma'ns'kî, dük'se'k'an, It is (lies) dusty; sweep it (said by woman to woman). ma'nt'sê'om'nî or mën'skovan, a broom ("sweeping dirt."). wá'sî mën'skow, "broom grass" (Andropogon macrofusus). adük'se', she spread over him (28: 27). ayô miskâ' dük'se' kswa' tâ, to move small potatoes farther (on the floor) (p. 149: 12). (Also 20: 46; 26: 21.)

ksâ. - kse'di, to break, as a stick, in the hands (cf. ksa) (i'kswâdi, â'ns'kswâdi; kšëtu', i'ksëtu', â'ns'kšëtu'). pnxël kse'di, to break, as a chair or rope, by punching. kse'di; aye'k kse'di, to pull ears of corn from the stalks (aye'k kswâye'di, aye'k kswa'nde'di). kse (6: 20; p. 154: 5), kso (17: 14), broken. ksn'kâ'hi, I will break it (28: 223). -naksé'di; asi' nak- se'di, to break (a stick) with the foot. (Also 21: 23, 25; 28: 225.) naksé'k'î; asi' naksé'k'î, to break (a string) with the foot. -dûksé'k'î, to break a string, cord, etc., by pulling (i'dûksâki, ndûksâ'k'î; duksé'k'te, i'dûksâ'k'tu, ndûksâ'k'tu). ndu'ksúki he'detu, we have finished

breaking the cord, etc. uxtó'k'î daksé'k'î, to break (a rope) by pushing. daksé'k'î (in full, aya'nds'â daksé'k'î), to bite a stick in two (i'daksé'k'î, ndaksé'k'î; daksé'k'tu', i'daksé'k'tu, nda'ksé'k'tu). i'dâse'ı daksé'k'î, did you bite it in two? ndâse'ı ndaksé'k'î, I bit it in two. ânkâdâ'â yëns'kî daksé'k'î, to bite a string in two. - îm's'î di i'kse'di (?), to gnash the teeth (aya'n'udi aya'ns'këdi, n'ks'în'udi n'ks'ëk'îdi) (Bj., M.). îm's'î kagi' kiskë'di, to gnash the teeth. ayin'mu' bû'gùksa'û'k'si, you gnashed your teeth (p. 140: 16). n'kís'su' kò'gâsânk'së'di, I gnashed my teeth (p. 140: 17). îm's'î k'â'gùksë'di, he gnashed his teeth (p. 140: 18).

ksepi', clear, as the eye (9: 11). - tât'se ksepi', clear sighted. ksepi'xt, clear, as water; "very clear".

ksii'n', to be crazy (i'ksii'n', nka'ksii'n or d'û'nk'ksii'n' or â'n'kâ'ksii'n'). (p. 164: 16). iksii'tu', you (pl.) are crazy (28: 195). kse'xtu', they are crazy (31: 22). ksexti' ( = kse'xti' + iki'), to be partly crazy (i'se'xti'k, d'û'ns'kâ'k'sé'k'ti'). kkk'sii'n'i, not to be crazy (ku'yûs'k'ii'n'i, d'û'kk'si'k'si'hî'n'i). The second singular was also given as kiîksî'hî'n'i, and the first singular as kâyâns'k'i'n'. -ksix (19: 19), k'si'hu (19: 22), bad. - ha'aksí'hi, she forgot and left (26: 44) (cf. yî'nu').

kso'hi'n or ûk'sii'n', evening (cf. si and psi). - kso'hi'n yaw'^x'a, almost evening.

ksûpi'. -daksûpi', to get the juice out of sugar cane by chewing (i'daksûpi', ndâ'ksûpi'). Sometimes expressed by dâse' daksûpi'. - dâskûpi', to get the juice out of sugar cane by chewing (i'dâskûpi', ndâ'ksûpi'), dâse' dâskûpi', sometimes used for this.

kcicka or kceixka, a hog. - eman', kcic'ka hâk'â'ntâk' yxö', take care! or the hog will surely get out! kcic'ka ne'di ko tcnâ's'kâ uû'k'î'kîng' kô skâne' e'nâ's'kâ na', this hog is half as large as that one. kcic'ka ko te'na'dî yûk'ê'dî, how many (living) hogs are there? kcic'ka te'nâ's'kâ, how large is the hog? kcic'ka ohi'î'k'ëk't', I have ten hogs (5: 6). (Also p. 122: 7, 14.) kcic'kayö', (=kcic'ka + yo) "hog meat," pork, bacon. kcic'ka yoka', "swamp hog," an opossum. Kcic'ka'yokâna (21: 1, 26, 30, 35), Ska- kâna (7: 1, 2, 3, 6, 7, 10, 13, 15),

**ktea,** to chop.—*ayon* kteadi, to cut wood (*ayi'daktetadi, ayon'daktetadi; ayon' kteatu, ayon'dakteatu, ayon'dakteatu*). *ayon* ktea yî'kê, they are cutting wood. *ayi'daktea* i da da'nde, will you go to cut wood? *ayi'daktea* na'ad dandê, I will go to cut wood. *ayon* kteadédi, he goes or went to cut wood. *ayon* ktea xya'xyë, to stop cutting wood. *ayon* ktea da' dandê, he will go to cut wood.

—*dakteadi,* to chop wood, etc. (*i'daktea* di, ndu' kteadi; da'kteatu, i'duteatu, ndu'teatu*). *isi* dukteta* di,* to cut his foot with an ax (*ayisi* i'duktea* di, i'nsi* ndukteadi* di*). —*kdukteadi,* to chop wood for another (*ya'kiduktea'adi, ax'ktdkuteau, ya'kidu'k-teatu, ax'ktdkutetatu*). *kduktea,* chop it for him! *i'kidu'ktea* ne'di, he stands chopping for you. —*dakteta* ka' x.hu' xtaho', to fell, as a tree (*ayon* daktea ka' x.hu' xtaho'; *ayon* i'daktea ka' x.taho', *ayon* ndu'teetu, ka' x.taho*). —*dakteta* so'sa du'cateu, to split at one blow (?) (*i'dakteta* so'sa i'dutateu, ndu'teatu, so'sa ndu'teati*). —*dakteta* hup'te', to cut a hole through with an ax (*i'dakteta* yutpe', ndu'teau* a'n'kutpe*).

**ktean.**—*inktho'hi,* next to, the next one. *isi* ayin'ka* inktc.ka*hi, the toes next to the little toes. *te'ak* ayin'ka* inktc.ka*hi, the fingers next to the little fingers, the third or ring finger. *inktho'hi* a'xohi'ya, the second toes (of a person). *inktho'hi* a'xohi'ya, "next to the old one," the second toe, the second toes of a person.

**kta.**—*a'kta,* in a straight line, by the shortest cut. *a'kta dedi,* to go straight across (*a'kta* ide'di, *a'kta* nde'di). One can say also *a'kta de* a'kiduxr', to go straight across (a stream) (*a'kta ide* ya'kiduxr', *a'kta* nde' nda'kidux'r*).

—*kutata,* straight, erect, upright. *kutata* sin'hîn'yë, to set it up straight (*kutata* sin'hîn'hayë, *kutata* sin'hîn'ha'nakë). *kutata* 'xiti, straight, level; applicable to land as well as to other objects.—*kute* 'xiti, to bend down. *a'dakta* (it might) crush her (26: 32). *kidu'kta'yë, to bend down or fold an object (*kidu'kta'yë, *kidu'kha'nakë*). *kitatuktu* 'di, limber, supple, pliant.

**kte, kitê** (7: 14), **kitë** (20: 11), to hit (cf. *xte*).—*xte*, I shoot at (20: 22). *ikte'*, they hit you; you are hit (28: 196, 198). *aspan* hi kte' kan, he stuck to it when he hit it (1: 11). —*ktedi* or *kite* 'adi (26: 61), to hit, hammer (*ya'ktedi, xte* 'adi; *kite* 'adi or *kite* 'tu (31: 30), yokteu, *kite* 'tu*). ma'so ñt*onx* 'xiti, to hammer very hot iron. Imperative: *kte* (to a child). *hant* ya' yon'kte' *ndi* nicki', because a man hit me. *yakte* 'adi, he hit me, you hit me. *inkta* dandê, I will hit thee. *so'mihu* kiya' *inkte* 'xu, I will do it again and hit you on the other side (1: 11). *inkte* 'ha dandê, I will hit you (all). *ayon* kon* ktedi,* to hit him with a stick (*ayon* kanyon* ya'ktedi, ayon* nkon* xte* 'adi*). toohoxka* kta* kte'di, to hit his own horse. te' xik* tah* ya'kon* kte* 'adi, to beat his own dog with a stick.—*te'ak* xo'ha, he hit him with his hand or paw (1: 10, 11). *ayin' di* kte'di, he hit thee (you). *yakte* tu na', they hit me (of their own accord). *kte* hedan', he finished hitting, he hit. *kte* eva'ya', he stopped hitting. *kte* hande yon'kan', *xku*, while he was hitting him, I was coming back. *kte'dahav*, to hit them (animate objects) (*ya'ktheadhava', *xtedahav*; *kte'dahato*, *xte'dahato*). *ya'xkedhav*, he hit us. *ya'xkedhato*, they hit us. *ktekedi* 'adi, to hit him often (*ya'ktekedi* 'adi, *ktekedi*; *kteketetu*, *ya'kteketetu', *xtekedi*). *ayon* kon* ktekedi* 'adi, to hit it (or, him) often with a stick. *kte* kte'di, to hit a light object and send it flying through the air (ya'kte kte'di, a'x*kte* kte'di; *kte* kte'dev*, ya'kte kte'dav, a'x*kte* kte'de*). *kte* 'kta* 'adi (1) koh* xiti kte* 'kta* 'adi', to make an object fall from a height by chopping or hitting with a club, ax, etc.; (2) e*wib* xiti kte* 'kta* 'adi', to make one take and fall, as a tree, by chopping, or a person, etc., by hitting with a club, etc. (yakte* 'kta* 'adi, nok*akte* 'kta* 'adi*). —*kkteni,* not to hit, hammer, strike (kk*teni, *ntkteni (?)). *kya'on'kteni,* he did not hit me, you did not hit me. *ya'ktekedi* 'adi, *ay insete* 'ntk*kte* ni dandê, although you hit me, I will not hit you.
kt'ëni, not to hit him, her, or it. kt'ëni hande' yaa^kaw u^ni'ëw, I came before he hit him. k'i'këktë'di, to hit himself (yaa^këktë'di, nëk'i'këktë'di; k'i'këktë'teu, yaa^këktë'teu, nëk'i'këktë'te^tu). nëk'i'xëtdi, I hit myself. nëk'i'xëtdu, we hit ourselves. These seem to be irregular forms, for we might expect to see in the singular (nëk'i'këktë'di) and in the plural (yaa^këktë'di) -nëk'i'këktë'te^tu, nëk'i'xëtdu, (=këktë'teu, yaa^këktë'teu, a^këktë'teu). teu'ëni yaa^këktë', hit my dog! teu'ëni i'këktë' dande', I will beat your dog. teu'ëni i'këktë' ha dande', I will beat your dogs (sic). i'këktë'di, I hit your dog. yu'ëkëktë'di, he hit my dog. hiya^xëktë'di, you (sing.) hit my dog— kikë'te, a battle, a fight; war. kikë'te^o^wëni, to 'make a fight,' to fight (kikë'te ayowëni, kikë'te nki'ëwëni). k'i'këktë'teu han'i'xëktë, 'fighting ball,' a conical ball or bullet, such as a minne ball, as distinguished from the ordinary globular ball or shot (an'ki'savi, an'kësi). (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.)— uktë'di; teo'k uwa'si uktë'di, to fill with the fingers (teo'k uwa'si uktë'hâfë'di, teo'k uwa'si uktë'hâfë'di). kton.—ktonëhi, the common frog (28: 244). (See ñëka', k'ëw'ñëñi'ëw.) k'ëw' xoxoxëni', 'wants rain,' the tree-frog.— a'k'ët daxkë, a toad (daxkë = rough). Altada'kana, Ancient of Toads (28: 245, 252, 254). kv. a cat.—kv. indoko', a male cat. kv. yaa'ñi', a female cat. kv. yînëk', a kitten. kv. yaa'ndusëtkë', the cat scratched me. ku, to give.—kî'dëni'ye kv. kw'ndu'të' or-pâ', 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). kv'di, to give to him (yikudi, xku'di; kutu, yikutu, xkutu). ikv'di, did he give it to you? ny'i'ku dande', I will give it to you. ny'ku wa dande', I will give it to you (all). ny'i'kudi', I gave it to you. ya'zku'di', give it to me! Imperatives: k'ë (to a child); kuukata' (man to man); kuuk'ë (man or woman to woman); kuuko'te' (woman to man); plurals: kutu' (to children); ku'tañtukë (men to men); ku'këtukë (man or woman to women); ku'ntute' (women to men). kpe'nahi kudi', to give back an object to the owner (Kpa'nahi yikudi', kpe'nahi xku'di). kpe'nahi ya'zku'di', give it back to me! an'se'pi ne yaxku', give me that (standing or leaning) ax. an'se'pi ma'ñëkiyâ ya'xku', give me that (reclining) ax! kudâhâ', to give to them. k'udâhâ', you give to them. xku'dâhâ', I give to them. kudâhâtu', they give to them. ikudâhâtu', ye give to them. xku'dâhâtu, we give to them. toho'xk xku'dâhâ', I gave a (single) horse to them (as the common property of all). i'kuddi' (as well as nyikudi), I give to you. toho'xk i'kuddi' ko, yav'tëndâxî dande', if you give a horse, will you be a friend to me? toho'xk i'kuddi' ko, yav'tëndâxî dande', as I have given you a horse, will you be a friend to me? an'se'pi no^pa' ma'ñëkiyâ t'ikudi', he gave you these two (horizontal) axes (N. B.—nyikudi instead of ikudi). an'se'pi no^pa' ma'ñëkiyâ nyikudi', I gave or give you those two (horizontal) axes. kuku' o'mégâhâ', distributive of kudi, to give to each of them (kuku' o'mégâhâ', xku' o'mégâhâ'; kuku' o'mégâhâtu', kuku' o'mégâhâtu, xku' o'mégâhâtu'). This verb is preceded by the number of the objects given to each, as: toho'xk no^pa' ko kuku'omégâhâ', he gave two horses to each; toho'xk dani' ko kuku'omégâhâ', he gave three horses to each; toho'xk topa' ko xku'kumegâhâ', I gave four horses to each of them; toho'xk so^na ko t'kuku'omégâhâ', 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, 23; 28: 7, 73, 137, 138; 31: 25; p. 160: 14, 15, 16.)
kúda'ni.—kúděn'í (p. 125: 5), kú'důni (28: 92, 102, 111; 29: 31), inferior, ugly. kúda'nixtít, inferior, superfluous (=what is left) (1 11: 8). kúdům'ni, not the best.

kúděska', kúdě'sk, (rarely, kúdě'ski'), a bird; birds.—Kúdůp'í san'nâ'yan kúděska' o'di, shoot (at) the bird on the other side of the ditch! kúděs'kí yu'kpe', the legs of a bird. kúdě'sk kíy'wɔ', another bird. kúdě'sk ax'e (cf. ax'e), the wings of a bird. kúdě'ska' kâk'ɔm'ni', a bird trap. kúdě'sk siy'wɔ', birds' tracks. kúdě'ska' a'tu'ků', a red bird. Kúdě'ska' tè'ütkana', Ancient of Red Birds (20: 15; 31: 32). Kúdě'ska' a'tu'ktanâ', Ancient of Red Birds (31: 33). kúděs'ka' a'tu'ti xo'hi', "ancient red bird," the cardinal bird (6: 4), probably the cardinal grosbeak (Cardinalis virginianus). kúdâ'ska' dahây', the "blue darter" of Louisiana, given as a hawk, but it may be the American snake bird, or Plotos anhinga (20: 28, 33, 50). Kúdě'ska dâhây'ina, Ancient of Blue Darters (20: 6). kúdě'ska' xo'hi', the "ancient bird": (1) a long-legged red bird, with a white bill; (2) a parrot. kúdâ'ska' xo'hi' pe'wâ ʔahu'uí', a necklace made of bills of the birds called "kúdě'ska' xo'hi'." kúdě'ska sî'pi', a yellowbird, or yellow warbler. kúdâ'ska' sø'n' pse'ni', "sharp-tailed bird," the swallow. kúdâ'sk pa' te'î, "red-headed bird," the red-headed woodpecker. kú'dâ'sk sî'pi', a blackbird: generic. kúdâ'sk to'hi', a bluebird. (Also 15: 6; 20: 13, 32, 49; 28: 60, 61, 64, 72, 76, 92, 102, 157, 158, 159, 251.)

kúdô.—kúdô'tíc, kú'dô'te'i, kú'dô'te (26: 54), wet, muddy. ʔu'kë kúdô'ti, because it is wet. am'á kúdô'ti or hama kúdô'ti', "wet earth," mud, a little mud; but, hama kúdô'te'i, much mud, deep mud. kúdô'te'ixtít, very wet. kúdô'te'i tki', "a sort of wet," damp, moist.—kúdôp', kúdôp, kúdô, a ditch. kúdôp'í ndâs'san'hi ˈni’ni’ ni’ ni’ ndâs'hî, I see (or, saw) the boy walking on this side of the ditch. kúdôp'í san'san'wɔ'yan kúdâ'ska' o'di, shoot (at) the bird on the other side of the ditch! ay'ę x kúdô tâ'yan', "Big Ditch," Louisiana. ñu'kúdôp', to catch a trench with an ax or hoe (ˈvûkůkúdôp', nâw'kůkúdôp',)

kúdâ'ska', crack ("a trench broken") (10: 8, 9). —a'kúdâ'ska'yê, peeping through a crack (10: 8). kú'dâ'ska'-yê, through a crack (28: 7). ëyâ'kúdâ'ska'yâkâ na, beware lest you peep at me! (p. 146: 15). ka'kúdâ'ska'xinhâni', I did not peep at you (p. 146: 16). (Also 16: 8.)

kuhi.—kúkâ' ("ski"), a wrinkle, wrinkles; to be wrinkled (ˈt'ki kuh', ˈn'kâkuh').

kûk.—okâki, to fish. ayô'kûki, n̩ò'kûki o'kük de'di, he went fishing, to go fishing (6: 4). okâktu', they went fishing (6: 14). ʔû'kogom'ni', a hook, fishhook (Bk.). ʔû'kogon' su'di', a fishhook. (Bj., M.). ʔû'kogon' ʔin'kâ', a fishing line. ʔû'kogon' ñâ'id, a fishing rod.

kúkâ'pi.—dû'dâ'kâ'pi, pulled off (17: 8).

kúxwi, coffee.—kúxwi' ne'di, is there any coffee? kâxwìw nì'kí, there is no coffee. kâxwìw ˈom'ni', to make coffee.

kûnëki', (1) to bend any inanimate object; (2) a single bend or curve (ˈt'kûnëki', ˈt'kûnëki') (1).—pâ'iyâ'nyâ'kûnëki', to bend the point of an object. pâdëhì kûnëki', the knife (edge) is turned. kûnëkiyì', to cause an inanimate object to bend or be turned. pâdëhì' kûnëkiyì', to turn the edge of a knife blade (pâdëhì' kûnëki'ha'yì', pâdëhì' kûnëki'hû'kûnëki'). kûnëgë'nì, having a series of curves or bends (¬¬¬¬).—kûnës'ka' or kanakza', circular. nahi'ne kûnës'ka', full moon. kûnës'ka' kûnës'nakâhì, to go round and round, as the hands of a clock (?).

kûnì.—kûnì'ni' to ford a stream, to wade (ˈt'kûnì'ni', ˈn'kûkâ'ni'nì', kûnìtu, ˈt'kûnì'tu, ˈn'kûkâ'ni'nìtù). kûnì dânde', he will wade.

kûnë'ski hayì', a gnat.

kûs.—akûs'ki'sì'kì (="akûs'kà'sì'+yìn'kì), he nibbled a little now and then, he ate in a mincing manner. Tê'ütkana' san'at-sa akûs'kà'sì'kì+ka nak'xan ònu'-tì a'nde o'xpa, when the Rabbit sat (there) nibbling now and then at one piece, the Bear devoured all the rest.—akûs'kà'sìkê, archaic word for above.

kút, kúd.—kà'dàk'axpeye': aw'pétágwòni', pwx'è kà'dàk'axpeye', to thrust a stick through meat in order to barbecue it (pwx'è kà'dàk'axpehaye', pwx'è kà'dàk'axpehant').

kúti.—kà'tíkí', to tell what one has perceived himself (not what he has heard or has been told, kànhí) (ya'átkítí, ò'ínkukátkítí). nyukútkítí, or nyukútkítí', I tell it to you. ewandè ya'núkútkítí, he tells it to me. agyāndì ya'núkútkú'tí, you tell it to me. he'yàn kà'tí kànk'ënya', kútkí, he reached home (and) told it to his grandmother (3: 16). yàsh'ún'kútkí', tell me! nì'stúi tòho'è ya'núkútkú'tí na'ánúkñíhi, I wish that you would tell me very accurately (how affairs are) (4: 4). i'nya dandè i'ya'ntúkítí na', I will say it to you; do not tell it. hi'nkwów'tkàka', naax'a ya'nyuúl'ná, I, O younger brother, now have I told you (5: 7, 8). kàkátní, not to tell another what one has seen or observed (k'úyukádòw'ní, ò'nkukádòw'ní). nyukúdòw'ní, I did not tell you. nyucádòw'ní dandè, I will not tell you. te'díké ya'núkúdòw'ní, why did you not tell me? (Also 26: 67, 85.)

kútkska' or kúdés'kà, a flea (31: 5). (cf. kàdés'kà'.)

kútske' (used by females=kútskèy'), to shut a door (kútks'ëhayàxàw, kútskè-hùnìxàw'ova' (cf. kòtè').—eye'wi kútskè ko'n, shut the door (said by a female to a female). kàdés'kèyè, shut the door (19: 5, 7, 9). kútskè'yè, (they) shut it up (31: 10). eye'wi kútskè'yè, to shut a door (kútks'hòya', kútskè'hùnì') (said by men and boys).

kúya', under.—kúya keav', to dig under, undermine (kúya'—, kúya' n'kèdil'). ayahì kúya', under the bed (p. 139: 9). yaxaw' kúya', under the chair (p. 139: 10). adahì kúya', under the fence (p. 139: 12). t'ekap kúya', under the board (p. 139: 14). okaya', under, underneath (p. 142: 21, 22, 23).—kwiä-nya', under. aw'na kwiä'yan, under the stone. at'ì or tì' kwiä'yan, under the house. insk'ì kì kwiä'yan x'ì' nànk'ì, a (or, the) skunk is sitting under the house.

kúya.—dúkúya'dì, to pick to pieces or into shreds, as new (v'dúkúya'dì, ndù'kúya'dì).

kùn'kù', a grandmother, his or her grandmother (íkùnk'á, xìn'kùn'). O grandmother! (3: 7, 8, 16, 17, 24).—Téétkana' kùn'kù unox' hà'nde òöxa, it used to be that the Rabbit lived with his grandmother. Téétkana' kùn'kù kòw'pà' tì' xypak'a kùkhàndon dòxu, it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1, 10, 26).—kùnk'ënya', 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 (v'kùnk'ënya', xìnk'ënya'). te'ma'na' kùnk'ënya' unox'o a'ndè o'ma'a', long ago he was living with his grandmother. kùnk'ënya' kútkí', he told his grandmother (3: 16).—kùnk'ënya' a'kìtkò'xì, a great-grandmother, his or her great-grandmother (v'kùnk'ënya' a'kìtkò'xì, xìnk'ënya' a'kìtkò'xì).—kùnk'ënya' kìtko' a'kìtkò'xì, a great-great-grandmother, his or her great-great-grandmother (v'kùnk'ënya' kìtko' a'kìtkò'xì, xìnk'ënya' kìtko' a'kìtkò'xì).—kùnk'ënya' kìtko' a'kìtkò'xì, hisor her great-great-grandmother (v'kùnk'ënya' kìtko' a'kìtkò'xì, xìnk'ënya' kìtko' a'kìtkò'xì). (Also 29: 1, 10, 12, 25, 27; 31: 16, 23.)

kùn'nuhi', or kùnnufhi', the bull frog (see ktot, pës'kà'.)

kwinhi', a valley.

kayahe, kaya'hì, from, to take from.—kayahe'yan kú'dì, he comes from the same place. kayahe'yan, to the same place (?). ya'nìkakya'nyi', they took from me (23: 17). nìkakya'nyi', we take it from them (23: 18). akya'nyi', (he) took her from him (27: 12). akya'nì, he took from her (28: 202). i'yan'kakya'nyi', or, beware lest you search in my house for my possession (?) (p. 158: 17).

kaya'hì, to scold, reprove.—dúkútkè hìn' wi'pi hàn kya'nhì'nd'ì, 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.)

**kyêto'hi**, the duck hawk (see ki'ski'sa'yi').

**kyûsâki',** the jack fish, a small fish resembling the gar.

**x.**—Several words in "x" admit of a synonym in "xy" (cf. eyayi and eyaxayi; xhûn and xyhûn; xa and xya; xopka and xyopka; xwa and xya; xanaxka and xyinixka; xê and xyê; xuthi and xyuki). Most words ending in -hî or -hîn (in the singular) change that ending to -x in contractions and before the plural ending -tu: Asanhîn, asanxutu, asanx no'pa; anahîn, anaxutu; dohîni, domutx; oyohi, ayox kîci; tohîn, tox (in yudaxîn tox sîhînan); amîhi, amîni; paxhi, sore, paw (in opinomî); mîhi, mmîkîdî; axisahi, axisax: têltôhi, têltô'x. —As in Cegiha, Dakota, etc., there is in Biloxi the permutation of c: x; as, keicika, keicika; konicika, konixka.—It followed by a vowel is sometimes changed to x in contractions, as îhi, inx; wak'ha'kîhi or wak tx'etxi (in wake' + tahi): yañînxna' nda' (for yañîkî'nda'), yañîkîwû'.

**xa,** still, yet.—në'xhînaxi' xanako'nde, I am still living with her (or him). kanaxaxtu' xa, they never did kick (fem. sp.). nka'dutx te xa, I am still hungry. a'dutx te xa, he is still hungry. —xa'nda' (masculine term for the above with a negative "never"). kanaxaxtûnu' xana', they never did kick. a'dutx 'ntûke ko ndu'xni xa'nda', I have never eaten that sort of food (2: 21). ndû'xni xya, I have not yet seen her or him.

**xa,** feminine sign of ability: can.—tohîn' xa, he can run (but he will not run at present). tohîn' de' xa, he can run away (but he will not). akûtxiy' nkı'xnu' xa, I can write (if I wish). tohô'xk no'pa' amà'nîki a'naxxetxu' xa, those two horses are in the habit of kicking (idea of ability also).—xana', masculine sign of ability: can. tohîn' xanaxa', he can run (if he wishes; but he will not run at present). akûtxiy' nkı'xnu' xana', I can write. akênaxiy' nñuka'de xana', I can read. akênaxînhîn' xana', I can run (if I wish). e'yan nde' xana', I can go thither. (Also 7: 5, 6.)

**xa or xya,** a sign of past time.—e'ya'kâ xa', I said that. e'toxa', they said (did say) it (long ago) (see e).—kîhóxaxtu' xa', they had been friends to each other (2: 1). hao'xna' 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).—o'tîk' ha'xhân otu' xa, they (the dogs) have (usually) found a bear and (men) have shot him (2: 31). ayya'na' nok'tâk' teki'kîhî' ndu'nde xa'nda', I am used to licking the dew off of (the ground) (1: 7). nki'kîxkûnu' xand lâhe' ko, this is what I usually (or always) like (2: 9, 10).

**xa or xya,** that is all. e'xa or ne'di; that was all which he had on or wore (Bk.) (22: 17). e'tixya, this is all. nki'nî xya ndedi, I went alone, by myself.—xyayi', eyxayi', e'xyayi', to cease, quit, stop doing anything (ixayayiyi', e'xavañkî; pl., exatu', exiytu', e'xañhîntu').—e'xa'nda'; will he stop? e'xya yiya da'nda', will you stop? e'xandî'nda', I will stop (doing it). Imperatives: to a child, e'xaya'! man to man, e'xaya'ta'; man to woman, woman to woman, e'xaya'tki'; woman to man, e'xaya'tage'. ayya'na' xayi', to stop cutting wood. Some parts of this verb seem to belong to e'txyêy, and others to eyxayi', but they are recorded as dictated.

**xa** (27: 8), xap'i', xap (28: 146), xam (28: 140, 151), a box or trunk (28: 213). o mîskâ xa utxîhi, "small fish put in a box," sardines. xa' utcîhi, to pack or put articles into a box or trunk (xa' yu'tcîhi, xa' nku'tcîhi). xa' utcîhi'nedi', he stands putting things into a box or trunk.

**xa, xyi,** ha'xa'hî, to laugh. ha'xa'hî de'di Te'kox'kûndi', the Rabbit went off laughing (1: 21) (also 10: 10, note). iñkipihi', or iñkipihi', i'ñkîhi (18: 16), iñkipihi (23: 8), to laugh (ayi'ñkipihi or ayi'nkipihi', nñkipihi', or nñkipi'nkipihi'). nñkipihi'ne'di', I am laughing (as I stand). nñkipihi' na'nkîhi, I am laughing as I sit. nñkipihi' on', I was laughing. nñkipihi' dandé', I
will laugh. *ki'nte'hi'n* or *ki'ntexi'-hi'n*, not to laugh (*kayi'nte'hi'n* or *kayi'ntexi'-hi'n*; *nt'kexi'-hi'n* or *nt'nye'ntexi'-hi'n*).

**xa.**—*pa'xaxahi*: doxpa'sonhi' pa'xaxahi'-hi', to pull up or roll up the sleeves (doxpa'sonhi' v'pa'xaxahi', doxpa'sonhi' *v'ntkapxaxahi*).

**xa**, to stand (cf. si.): *xa'ce*, a'cx (20: 3), dual and plural of *si'hi* (*uhn*), they stand. a'xya no'pax a'ce xa'xa ha'maki *nkex-ko'n*, I know the two standing men. ti' no'pax xa'xa ma'n'ki ko tel'xi (w. sp.), the two (standing) houses are red. aya'no'pax xa'xa a'mañ'ki ko *te'di* (w. sp.), the two (standing) trees are dead. toho'xk no'pax xa'xa a'mañ'ki ko sipi'xi (w. sp.), the two standing horses are black. *xa'ce*xa, they (pl.) stand. a'xya xa'cexa ha'maki *nkex-ko'n*, I know (all) the standing men. a'xya xa'cexa ma'n'ku, they (all) are standing (said of many). toho'xk xa'cexa a'mañ'ki ko *saw* xi (w. sp.), the standing horses are (all) white. a'xex'p xa'cexa ama'n'ki ko pa'na *inka*(+xi), (w. sp.), all the standing axes are mine. a'xex'p xa'cexa *ki'na-xadi* ama'n'ki ko pa'na *inka*(+xi), (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. *zaxahi*, rough to the touch here and there. *astonixka aki'di zaxahi*, a black lizard with rough skin.

**xaŋ.**—*a'xaqon*ni', to be poor (aya'a'xaqon'-ni', *nk'xaqon'-ni'; *a'xaqon'tu', *a'xaqon'-tu', *nk'xaqon'-tu*).—*a'xaqon*yw*, to make one poor, to treat one ill (*a'xaqon*haw*yw', *a'xaqon'haw*n'kex', *a'xaqon*ywu, *a'xaqon'-haytu*, *a'xaqon'haw*ikex*').


**xandayi**, the fishhawk.

**xati.**—*a'xati*, to slide, as on ice (*a'xa-* xati, *nko'c'axati*).

**xay-e.**—*duxay'*, to scratch in order to relieve itching (*v'duxay*, *v'ntuxay*). *pa' duxay', to scratch the head. tea'ke duxay', to scratch the hands. *si'ya siki'tiki duxay', to scratch the top of the foot. *nyi'duxay', I scratched you. *nyi'duxay' dande*, I will scratch you. *ya'nduxay', he or she scratched me. *ya'nduxayata', scratch me! (male to male).—*v'zuxayaxa* (fem. of *duxay*), to scratch (*v'duxa'yaxa*, *vnduxay axan*); used when a female addresses a female.—*nxayonži*, riding spurs.

**xaŋ**, feminine ending of certain verbs answering to the masculine ending -di, thus: *pâ'tîdwa* (fem.), *pâ'tîcudî* ( masc.).

**xaŋ**, where.—*tânyaw* v'w ko *teuwa*, where is the village? *â'ñuwio'w* v'w ko *te'aca'mañ'ki*, where is the pine forest? *an'së'wi* ya'v wv ko *te'aka'man-ki*, (sometimes shortened to *a'së'wi* ya'v wv), where is the (reclining) *ax?* spdehi* ya'v wv ko *te'aka'mañ'ki*, where is the kneie? *mikon'ni* ya'v wv ko *te'aca'man-ki*, where is the knie? *yâ'c'ë'w'ni* ya'v wv ko *te'aca'man-ki*, where is the saw? *toho'xk* ya'v wv *te'aka'menidî*, where is the (standing) horse? (Also 29: 29.)


**xdo.**—*dixdo*, to hull beans or green nuts. *aye'k dixdo*, to husk corn (*aye'k i'dixdo*, *aye'kn'xi'do*).

**xe**, one form of the feminine oral period; its masculine equivalents are *xe* and *xyexa*. *ti* *ne'ko* sa*ni* xe, the house is white (w. sp.). *xe* affects the accent of the preceding word, thus: *aya* *sìw-hin ne'ko* te'di; but *aya* *sìw-hin ne'ko* te'di* xe*, the (standing) tree is dead; *toho'xk* *taw'hin* ko kde'xi; but *toho'xk* *taw'hin* ko kde*xi xe*, the running horse is spotted. *xye*, (1) one of the masculine forms of the oral period, the others being *xyexa* and *na*; the corresponding feminine forms are *xe* and ni. *amap* p'i xe*, he is a good man. *amap* p'tu* xe*, they are good men. *hauti* *xye*, he is sick much or often. (2) Indeed, at any rate, at all hazards. *e'ya* ne'di* xe*, I went thither at any rate (whether he consented or
not). e'yan na'da' hande' x'yê (or x'yêk'o'), I will go thither at all hazards (whether he consents or opposes). te'di x'yê, he is (indeed) dead. (3) Very, exceedingly. nyukpe'yan na'di x'yê, my legs pain (exceedingly?). a'n'ya'di hande' so'han'mi' x'yê'; that man is very strong. — x'yêk'o', an emphatic form of the masculine oral period, sometimes having the force of very; the other masculine forms being x'yê and na (e'yan na'da' hande' x'yêk'o' = e'yan na'da' hande' x'yê). xedi', frost. xêhe', to sit (i'xêhe', nê'xêhe', xêhe'lo' or ta'tu', i'xêhe'tu' or utu'tu'), nê'xêhe'lo' or tu'utu'. Imperatives: To a child, xaha'ti man to man, x'ha'ata' (2: 7, 15) or xêhe'ka'ko' man to woman, or woman to woman, xêhe'ti'! woman to man, xaha'te'! man to men, ta'nu'ka'ko'; man to women, ta'ntu'ka'ko'; women to men or children, ta'ntu'tate'; woman to women, ta'ntuka'. a'xehe, a'xe'hê, xêheye, dônxêhe, u'xêhe; D., iyota'ka; C., gêin; K., iou; Os., k'êi; K., x, k'ôm; Tc., mîna; H., ama'kî). a'ny'a xêhe' na'n'ki a'yêhû'ni, do you know the sitting man? a'ny'a na'pa'a xêhe' ha'maki nê'yu'xô'ni, I know the two sitting men. toho'xk xêhe' na' ko tâ'xê (w. sp.), the sitting horse is red. a'ny'a xêhe' na'n'ki ko te'kôna'ni'kâ, where is the sitting man? a'ny'a xêhe' na'n'kiya'n na'yu'xô'ni, I know that sitting man. a'ny'a xêhe' na'n'kiya'n na'xô'yu'xô'ni, I know this sitting man. nê'xêhe' na'n'ki, I am sitting. i'xêhe na'n'ki, are you sitting? i'xêhe na'n'ki, she is sitting. yaduxto'n nê'xêhe', I sit (ride) in a wagon. e'we yu'he' ta'na' hande'maki, they are sitting. aso'n poska'de xêhe ha'te'n hau'kô'xidî Tê'kîkanâdi', when the Rabbit went to a brier patch and sat there, he was angry (2: 28). Tê'kîkanâdi' kô'sita', xahê'ya'n kide' xêhe', the Rabbit ran from (what he thought was) danger, he went some distance and sat down (2: 14). — xê, xêx (28: 135), a contraction of xêhe', to sit (26: 14). inshê' ti kô'ya'n xê na'n'ki, a skunk is sitting under the house. aso'n poska'di xê na'n'ki Tê'kîkanâdi', the Rabbit was sitting (=was) in a very small brier patch (2: 4). — xêhe'yê, to cause to sit; to hang up, as a hat, coat, or shirt on a nail or post (xêhe'haye', xêhe'hû'ke'), doxpe' xêhe'yê' (= doxpe' tìkô'kâmî), to hang up a coat, etc. akwe' doxpe' xêhe'ka', pull off (your) hat (and) hang it up (w. sp.)! A man or boy would use xêhe'yê' instead of xêhe'ka'. "kâ'n'ki' xe' na'n'ki' xêhe'kî' xe' na'n'ki' xe'," êdi' tokwa' Tê'kîkanâdi', they say that the Rabbit said, "I will make a trap and set it on the road and catch him!" doxpe' itka' xahê'yê', to put a bottle inside a coat (p. 139: 6). — xêhe'kî'ji, "to cause to sit for another," to set down an object for another. a'ny'â' si naskêxi' de kî' kâ'n'ki' xe'he'kî' xe' na'n'ki' xe'', êdi' tokwa' Tê'kîkanâdi' ti'kô'mî', Tê'kîkanâdi' said thus: he set the trap down in the road where the man with the very long feet had been going, they say. — a'xêhe', collective of xêhe, they (many) sit. a'ny'a a'xêhe' ha'maki a'yêhû'ni, do you know (all) the sitting men? (can refer to persons riding). — a'xêhe' (= a'xêhe'), to sit on, as on a chair (a'ya'xêhe', nê'xêhe', a'xêhe'tu', a'ya'xêhe'tu', nê'xêhe'tu'). a'xêhe' psâ'ki, I sat on it (and) it broke. a'xêhe' oye', to break down an object by sitting on it. tohokka' a'xêhe', to ride a horse (C., a'gin; K., alin). a'xêhe' utpe', to make a hole through an object by sitting on it (ya'xêhe' yutpe', nê'xêhe' ânhutpe'). u'xê or u'xêhe', to sit in or within an object. u'xê na'n'ki, he was sitting in it (2: 13). yu'xê ind'na'n'ki, you were sitting in it. nê'xê xê' na'n'ki, I was sitting in it. utam' ha'maki, they were (already) sitting in it (when seen). utam' they sat in it (if they enter and take seats, the act of going being seen; said when one reports what he has observed). yaduxton' u'x'kô'ha', get into the wagon! — xa'he'yê, to put a cv. object, etc.on something (xa'he'haye', xahê'kî'he', xahê'hû'he', xahê'ye'tu', xahê'hay'tu', xahê'kî'ye'tu'). itka'ya'n xahê'yê', to put a cv. object in something. — akê'he', to take a seat, to sit down (a'ya'kê'he', nê'ka'kê'he'). uzki'nî, a seat (Bk.), to spread out, as a mat or carpet (yu'kô'kî'ni, nê'yu'kô'kî'ni; with the oral period, yu'kô'kî'na', nê'yu'kô'kî'na'). — xêhe', she sat in
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xépi, to go down.—*aüya'xé'pi*, the water went down (18: 3).

xi, supernaturally mysterious (10: 15).—


*aüya'xiya'*, a law. *a'x'ixo'ai'në*, a lawyer, a law-maker. (Also 10: 6, 20, 24, 25, 27; 16: 12; 17: 1; 26: 42; 27: 19.)

*xd'i'dihe'*.—*ama xidi'dihe o'mi*, a quicksand.

xiba. —*x'i'hayuda'*, a thorn; thorns. *aüya' x'i'hayuda'*, the thorn tree (a species of *Crategus*). *x'i'hayuda'*, the large thorn; probably identical with the *aüya' x'i'hayuda'*. *txi'hayu'yiñk'i*, the small thorn; probably a species of *Crategus*.

*xi'kë*a*, to ruffle up the feathers, as birds do.

xije. —*a'xi'yiñke'*, *axiye'*, *xy'e'hi*, *xaye'hi*, blossoms, flowers. *pan'ihë a'xi'yiñke' nüpi'hëi*, “the vine with fragrant blossoms,” the honeysuckle. *axiye' san* *pan'ihë*, “the vine with white blossoms,” the Cherokee rosebush. *xe'e'hi *sid'i*, yellow blossoms (of the *ninda'yi*). *xaye'hi' songa'sa*, a single flower; *xa'ya'yiñke'*, flowers. (Also 21: 8, 10.)

*xë*—*axin'*(assumed 3d sing.), to pierce with a tined instrument (a*ye'xën*, *nxa'xën*).—*mae'cidto'ka* *tao'i ne'xën*, I thrust a pitchfork into grass or hay.

**Xke (cf. du).—dixke'**, to unbraid (i*dixke'*, *ndu'ixke*).

**Xkë (cf. du).—dixke'**, to bark a tree; to flay or skin an animal (*i'dixke', *ndu'ixke*). *wa'k duxke'a dande'*, he will flay the cow. *aYa'v dixke'*, to skin or bark a tree. *a'düküxke'*, to peel vegetables. *ato' a'düküxke'*, to peel potatoes (*aya'düküxke'*, *nka'düküxke'*).—*oxke'*, to have the hand, etc., skinned. *oxke'yë*, to cause the hand, etc., to be skinned (*oxke'haye', *oxke'hunke'*).—*adaxke'*; *te'mu'k adaxke',* to make a gnawing sound, as a mouse does; to gnaw on a bone, as a dog or person does; to bite pieces off a manger, like a horse (*aya'daxke', *nka'daxke'*)

(Also 22: 7, 12, 13; 26: 81.)

**Xku.**—*dixkuhi'*(i*dixkuhi', *ndiv'kuhi*), *aye'kixixkuhi',* to shell corn.

**Xo.**—*xo' hayyë*, the screech owl (*cf. hayi*).—

*xo' yiñk'*, the “little king” or “switch king” of Louisiana, a weed. *xo'ying a'pi*, the leaves of the preceding passage from the *juh*.

**Xo, a future sign, implying a contingency (it differs from *dande* and *xyo*).—

*te'ya xo'*, he will kill it (if he does not desist, as a horse that is trespassing, if not removed very soon). *e'wa nda' xo*, I will go further (if —). *sánhu'n* *kiya' nko'n inke' xo*, I will do it again and kick you on the other side (if you do not reply) (1: 11).—

*sánhùn* *kiya' ndo' o'ma'x'ax' 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*: *aüya'kihi'ksi ka', aön' *ke'hi'ya' xo'*, as you are in great dread of briers, I will send you into them (1: 20).—

*xyo*, shall (24: 10) (see *xyo*, *xyeyo*, *xo*).—

*nde' hin'ko' hi'xyo', wile' di ko*, I will go to see you to-morrow. *ka'kô'ndi* *nko' o'ma'kó' têxen'ke' ndo'si *xyo'*, I will make a trap and place it in the road, and (thus) I will catch him. "*xìk'ì'ndëi* *e'ya' ndi'xyo'", *uíh'i ha'nde*, he was thinking for some time, "I will reach there first." *ema'*, *keicka' haka'naki xyö*, take care, or the pig will get out! *inaüya' kà'kìhe' *te'hi'yiñke' ina'ndi'xyö*, before the sun moves, I will kill you as you recline, or where you recline (2: 24). *te'huñke* *ma'ñi' xyö*, I will kill him as (or where) he reclines. These last express cer-
tainty (also 16: 17). an' i'xho o'mni' i'kedi' xyo, he must dig the well (alone) (1: 5).

x̄ohi, interrogative sign. ka'wak haw'yi xo', what is he (or she) saying?
x̄o, oh!—x̄o—x̄o, oh! (22: 14). x̄o'x̄o'x̄o' x̄o, oh! oh! (22: 15).

x̄o, hā, o, to break (modern for kse). x̄ox̄'ki, broken here and there (17: 6). di'k̄ox̄ox̄o'ki, knocked to pieces (31: 31). ny'and̄i hā'yi, my heart is broken (p. 154: 7). yan'xu hā'yi, their hearts are broken (p. 154: 8). ya'ndi kahd'ye'ka'ñhakiñi' dandé', I will not break her heart (p. 154: 9). ax̄e' he'y, to break down, as a chair, by sitting on it.

x̄ohi, xo'xi, dākxo'hi or tākxo'hi, to make smooth with a knife, to scrape (i'dākxo'hi or i'tākxo'hi, nādkxo'hi or nātākxo'hi).—dākxo'hi te'doȳe', to make smooth by using a drawing-knife (i'dākxo'hi te'doȳaye', nādkxo'hi te'doȳe'-hāntē').—pa'npi'ni' tākxo'hi, to shave himself (pa'npi'ni' i'tākxo'hi, pa'npi'ni' nātākxo'hi).—kītā'kxo'hi, to scrape for another (ya'kītā'kxo'hi, a'x̄kītā'kxo'hi).—pa'npi'ni' kītā'kxo'hi, to shave another (pa'npi'ni' ya'kītā'kxo'hi, pa'npi'ni' a'x̄kītā'kxo'hi).—i'tk̄o'honi' (rather, i'tākxo'ho'mni'ni), a draw-shave.—pa'x̄o'xi, to scrape an object by pushing.

x̄o'hi or x̄ohi', rain. x̄o'hi' x̄i'ned̄i', it still rains (rather, it is raining very hard). to'h'nanak xo'hi', it rained yesterday. wile'di ko xo'hi' dan'de', it will rain to-morrow. pa'id̄i' xo'hi ko'nd̄eni' dan'de', if it rains to-night, I shall not go. k̄ox̄o'ni', not rain (28: 254). xo'x̄o' soha'ni', shower, "hard rain." x̄o'in', it rains. xo'pi'sk̄a', a drizzling rain (G). xo'ha'tre'mni' (xo'hi + atxe + o'mni), "frozen rain," icicle. (Also 28: 167, 252.)

x̄ohi', old (see intc). ha'n'ya'san'han'x̄i' x̄ohi', an aged Indian woman. teak x̄ohi', "old hand," the thumb. kud̄e'ska x̄ohi', "the ancient bird." ad̄e'sk x̄ohi', a species of rat. kwa' x̄ohi', "something ancient," an elephant. ak̄in' x̄ohi, the ancient goose (a species). xo'ni'yohi du'doji x̄ohi', "the old one that eats crawfish," a pelican. ny'x̄ohi', O my old woman! (voc. of yi'n̄k̄o'mi). xo'ha'ni'yaw̄, "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.)—x̄o'x̄o'hi, old. isi' ax̄o'hi', "the old toes," the big toes. tākxo'ni' a'x̄o'hiya', the second toes (of a person): lit., "next to the old ones."—x̄o'x̄o'hi, pl. of x̄o'hi, ancient ones. wah'u' xo'x̄o'hi', "ancient snows," i.e., hailstones (in the plural), hail. x̄o'x̄o'hiya', "the old ones," both parents. x̄o'x̄e'tya'yan, both parents. a'x̄o'ki'x̄o'x̄e'tya'yan te'ai'di, a child both of whose parents are no more (i.e., dead).

x̄o'ho'ni or x̄o'ho'ni, a saddle.—x̄o'ho' no'mi', to make a saddle (x̄o'ho' ay'ni'mi, x̄o'ho' no'k̄o'mi). x̄o'ho'no'n, a saddle-maker. x̄o'ho'x̄k xo'ho'nȳe', to saddle a horse (x̄o'ho' i'k̄e'x̄e', x̄o'ho' x̄in'k̄x̄e'x̄e').

x̄o'xo', a swing; to swing in a swing (i'x̄o'xo, n̄a'x̄o'xo).—x̄o'xo' x̄a'w̄e'w̄e', "to sit in a swing," to swing himself or herself (x̄o'xo' ȳa'k̄e'w̄e', x̄o'xo' u'k̄x̄a'k̄x̄e'x̄e').—ani' xo'xo', a wave, waves. —ya'xo' (p. 142: 21), ya'x̄o' xo'xi' (p. 142: 21), a chair.

x̄o'xo', to cough (i'x̄o'xo, n̄a'x̄o'xo; x̄o'xo'tu, i'x̄o'xo'tu, n̄a'x̄o'xo'tu).

x̄otka', hollow, empty.—aya'n' x̄o'tka ut'i na'ñ̄i' Om'ti ya'ndi, the Bear was sitting in a hollow tree (2: 13). aya'n' x̄o'tka aki'pȳa'n̄i'ki', he (the Bear) headed off (the Rabbit) in the hollow tree (thus preventing his escape) (2: 26). (Also 7: 8; 28: 146; 31: 34.) xo'kaȳan ( = xo'tka + aya'n), a hollow tree ( = aya'n x̄o'tka). xo'kaya'n hab'ñ̄i'ki, he got out of the hollow tree (2: 27).

x̄oa, to have enough (6: 18) (i'x̄o'ni, iy'i'xo'ni, n̄e'xo'ni) (6: 9).—ñ̄i'xo'ni, I have had plenty (14: 11).

x̄o'xi'aȳi', the wingless grasshopper when young. "It is reddish and very offensive." Probably the lubber grasshopper.

x̄o'ne',—dox̄e' ika' xo'ne'hi'di, to put a knife, etc., inside a coat (p. 139: 7). ax̄kido'n x̄o'ne'hi'di, to put a curved object in the belt. ax̄kido'n kidam'an'kiye x̄o'ne'hi'di, to put a horizontal object in the belt.
xoa˒niyoʰi', a crawfish (7: 9, 11).—xoa˒niyoʰi duda˒yʔi 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˒).—d'u⁡ropi˒, (he) pulled off (31: 25). akue˒ duxpi˒, to remove a hat from the head. dhu˒pi˒; akue˒ dulu˒pi˒, to pull a hat from the head (akue˒ i˒dulu˒pi˒, akue˒ ndelu˒pi˒).

xta˒p˒, (cf. xta˒).—duxtaw˒, to pull (i˒duxtaw˒, nduxtaw˒; duxtan˒, i˒duxton˒, nduxton˒), duxtan˒ ma˒nte de˒gy˒, to move an object by pulling it (i˒duxtan˒ ma˒nte de˒haye˒, nduxtan˒ ma˒nte de˒hine˒). duxtaw˒ dutek˒, to pull out a single arrow from the quiver. duxtan˒ du˒tehtu˒, to pull out several arrows from the quiver. som˒sa duxtaw˒ de˒li˒, to take one large object off another or from a pile. no˒spa˒ duxtan˒ de˒li˒, to remove two large objects from a pile. duxtaw˒ tasi˒pi˒, to bend backward, as a person, by pulling (i˒duxtaw˒ tasi˒hay˒, nduxtaw˒ tasi˒hine˒). in˒dxtan˒ tasi˒hine˒, I pull you (used if one already holds the person). (See si˒.) duxtaw˒ dupu˒di˒, to pull open a cache or box. duxtaw˒ xta˒ho˒ (koh˒xti duxtaw˒ xta˒ho˒), to make an object fall from a height by pulling. xwu˒xte˒ xta˒ho˒, to make a tree, etc., topple over by pulling (i˒duxtaw˒ xta˒ho˒, nduxtaw˒ xta˒ho˒). duxtaw˒ xta˒taw˒ na˒, jerking now and then to straighten it (6: 5) (nduxtaw˒ na˒, nduxtaw˒ na˒) duxtan˒ de˒di˒, to pull and go, to drag it along (6: 14) (iduxtaw˒ de˒di˒, nduxtaw˒ de˒di˒). duxtan˒, he pulled them out (19: 13). daw˒ duxtaw˒ xta˒ho˒, to make fall from a height by bitting. padhe˒ a˒duxtaw˒ni uka˒ke˒, to cut a rope with a knife.− udxta˒, to pull through. av˒sadok˒ a˒ndak˒ki udxta˒, to pull thread through a needle, to thread a needle(yaduxta˒, new˒duxtaw˒).—yaduxtan˒, a wagon (p. 120: 12, 21; p. 121: 1). yaduxtan˒ tək˒taw˒ (or tək˒taw˒), the wagon is ours. yaduxta˒ toloc˒kəm˒de˒, where is the wagon? ya˒duxtaw˒ or ya˒lťaw˒ (G.), wagon. yaduxtan˒ taw˒hi˒, "running wagon," a railway car. yaduxta˒ taw˒hi˒ nətəkh˒, a railway. yaduxta˒ taw˒hi˒ nətəkh˒ ndoxa˒hi˒ awi˒yad˒ sin˒hin nə ndoxa˒hi˒, I see (or saw) the man standing on this side of the railway. yaduxtan˒ taw˒hi˒ nətəkh˒, "wagon running road," a railroad. Yaduxtan˒ taw˒xu˒xhi˒nəy˒, "Where-the-running-wagon-stands," i. e., a railroad station; a former name of Lecompte, Rapides Parish, La.–paxtan˒, to move an object by putting a stick against it and pushing it along (i˒paxtan˒, npa˒xten˒). (Also 21: 40; 28: 85, 87, 147, 148, 150, 151; 31: 33, 36.)

xte˒ (probably = kte, to hit).—naxtex˒, to kick (hina˒xte˒, wə˒naxtex˒; hina˒xte˒, hina˒xte˒, wə˒naxte˒). wile˒di kə˒ kiya˒ naxtex˒, du˒te˒, he will kick him again to-morrow. kiya˒ hina˒xte˒, da˒te˒, will you kick him again? kiya˒naxtex˒, I kicked him again (kiya˒ naxtex˒, 3d pl.; kiya˒naxte˒, 2d pl.; kiya˒naxtex˒, 1st pl.). naxtex˒ hedaw˒, he has kicked, has finished kicking (hina˒xte˒ heda˒w˒, wə˒naxte˒ hedaw˒; naxtex˒ hedaw˒, hina˒xte˒hedaw˒, wə˒naxte˒hedaw˒). he˒un˒ni˒ v˒naxtex˒, that one kicked you. yan˒naxtex˒, he kicked me. naxtex˒k˒okte˒, kick him and make him go! Imperatives: naxtex˒ (man or woman to child); naxtex˒ka˒nko˒ (man to man); naxtex˒de˒ki˒ (man to woman); naxtex˒de˒ (woman to man); naxtex˒ (woman to woman). ten˒xki yand˒ naxtex˒ (woman to man), kick that dog! naxtex˒ ma˒nte de˒gy˒, to move an object by kicking it (i˒naxtex˒ ma˒nte de˒haye˒, wə˒naxtex˒ ma˒nte de˒hine˒). nkan˒xte˒ te˒ nəki˒hin˒, I have come here to kick him; but it is probable that the first word should be wə˒naxte˒. i˒n˒naxtex˒ xo˒, I will kick you, if—(1: 12). naxtex˒ ko˒ atspa˒hi˒, when he kicked him, he stuck to him (1: 12). a˒naxtex˒, to be in the habit of kicking; a˒naxtex˒, 3d du. and pl. tolo˒x kə˒ no˒pa˒ ana˒xki˒ a˒naxtex˒, those two horses will kick, are in the habit of kicking. naxtex˒da˒ha˒, to kick them (hina˒xte˒da˒ha˒, wə˒naxte˒ da˒ha˒; naxtex˒da˒ha˒, hina˒xte˒da˒ha˒, wə˒naxte˒da˒ha˒), ayin˒xte˒ wə˒naxte˒tu˒da˒ha˒, you (pl.) kicked us. naxtex˒ kła˒ho˒, to make fall by kicking (i˒naxtex˒ kła˒ho˒, wə˒naxte˒ kła˒ho˒). koh˒xti naxtex˒ kła˒ho˒, to make fall from a height by kicking. xwu˒xte˒ naxtex˒ kła˒ho˒, to make topple and fall by kicking.
naxti' kidedi', to kick a light object and send it flying through the air (naxti' kidedi', āma'xti' kidedi'; naxti' kidedi', āma'xti' kidedi'). kana'xteni', not to kick (kaya'naxteni', —; kā'naxtenuni', kaya'naxtenuni', —). kana'xtenuni' æx (w. sp.), or kana'xtenuni' xanə' (m. sp.), they never kicked. toho'x xopə'ā' ume'ndi kaxnaxtenuni', these two horses do not kick (are not in the habit of kicking). kina'xtenu', they kick one another (ya'kina'xtenu', nki'xkina'xtenu', instead of a'kix- naxtenu'). The last form was given thus, also: nki'xtuha nki'xkina'xtenu'. kina'xte', to kick something. nki'ndi nki' kina'xte', "I-caused-it-he-kicked-something," I made him kick something.

xte.—ūkikou'ke de'xti, my hand is numb (asleep) (p. 149: 23).

xti (cf. sti).—(1) Very; sign of superlative degree, as: pi, good; pi'ko'hē, better; pi'zi', very good, best; ā'tawa, hot; ā'tawaxi', very hot; amihik, warm weather, summer; amihō'x'ti na', it is very warm weather. —(2) Preceded by a negative: not at all. kade'ni, it does not burn at all. indix- tikw' ti'kōn nō'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 ēxti on), a sign of past action or condition. a'duti te', he is hungry (he desires to eat). a'duti ē-xti on, he was hungry. aya'duti tā'xti on', you were hungry. nka'duti tā'xti on', I was hungry.

xto.—hīm'hiyow'hi n xto', given as meaning I love him or her, but probably means I love you (see iyor).

xtu.—uxtu'wayē or stiwayē', to set or turn an object upside down (uxtu'wayē, xtu'wayē; uxtu'waysēk' or stiwayēk'). uxtu'wayē, masculine imperative; stiwayēkan, feminine imperative. —a'wixtopi' xtu'wayē'nikate, turned over on; turn it over on me! (20: 10). awixtu'witu, they turned it over (20: 11). *(Also 20: 14, 24,)

xtuks. —uxtuksi or uxtuks (uxtuksi, uxtuksi'), to push (2d pers., uxtuksi, yu'xtuksi, yu'xtuksi; 1st pers., nuxtuksi, nku'xtuksi, nku'xtuksi). imyu'xtuksi', I push you. *yu'xtuksi* (?), you push me (rather, nyu'xtuksi, I push you; yako'xtuksi, he pushes me, you push me.—J. O. D.).—uxtuksi ma'nte deyi', to move an object by pushing it (yu'xtuksi ma'nte dehatē, nku'xtuksi ma'nte dehi'kē). uxtuksi teudedi', to push a vessel, making it spill its contents (yu'xtuksi de'ute, nku'xtuksi tute'ute). uxtuksi duklā'ki, to break (a rope) by pushing. uxtuksi zaminatiye, to push a heavy object, making it roll over and over in one direction (yu'xtuksi xonin'o'tihiyē, nktuksi xoninin'hihiyē). uxtuksi sanhə' kə, to push hard against (a thing) (yu'xtuksi sanhə' kəyē, nku'xtuksi sanhə' kəyē). uxtuksi te' or uxtuksi k̂u'kē, to push a hole through (yu'xtuksi'k̂u'kē, nku'xtuksi'k̂u'kē). uxtuksi ide', to overturn a vessel by pushing (making its contents spill out) (yu'xtu' x̂i ide', nku'xtuksi ide'). uxtu'k taho (uxtuksi taho), to make fall by pushing. kohi'sti uxtu'k taho, to make fall from a height by pushing. wxuhi'sti xiuxtu'k taho', to make topple and fall by pushing (yu'xtak taho, nku'xta'k taho'). nuxu'k taho', I make you fall by pushing you. yu'nakwata'k taho', he pushes me or you push me. kikut'aki, to push it for him (yu'kiduxu'taki, a'kiduxu'taki). ikiduxu'taki, he pushes for thee (you). yu'kiduxu'taki, I push for thee (you). yu'xiduxu'taki, he pushes for me. hiy amux'duxu'taki, thou (you) push for me. kyu'xtuksi, to push an object for another person (yu'kyuxu'taki, a'kyuxu'taki); given as equivalent to kikut'aki, but there may be a difference). kohi'sti kyuxu'taki taho', to make an object fall by pushing it from a height for the benefit or injury of another. wxuhi'sti kyuxu'taki taho', to make an object topple and fall by pushing it, for the benefit or injury of another (yu'kyuxu'taki taho', a'kyuxu'taki taho'). uxta'x, uxta'ki, he pushed her (26: 70). uxta'x xutohē, push her and make her fall in! (28: 173, 177).

xude'dike (28: 196), xude'dike (29: 36), that way (female speaking).

xu'he, to roar (?) (cf. xu'wē).—Ayixyi xuhe'yan', "Waterfall Creek," Roaring Creek, Rapides Parish, La.
xuże.—xuże'idi, to mock the crying or weeping of another (ix'kuhe'di, nkuhe'di).
xuki, to crush or shiver.—nauxuki', to crush in or shiver an object by ttitting on or by kicking it (ixauxuki', am'auxuki'). daxuki', to crush in or shiver an object by biting. duuxuki', to crush in or shiver an object by pressing between the hands. dű'kă-xuxuki', to crush in or shiver an object by hitting or punching. nauxuki ahi' děkăuxuki', to crack an eggshell. i'kăuxuki', to crack it for another (ya'kidu'uxuki, a'kăidăuxuki). i'kidu'uxuki, he cracks it for thee (you). i'kidu'uxuki, I crack it for thee (?) ya'kăidăuxuki, he cracks it for me. hiyauxkü'di, thou (you) crack it for me.

xăuxwē', the wind (cf. xyuyn'we).—xăuxwe' posku', a whirringwind. xăuxwe' poska' yu'n-ki, a small whirlwind. xăuxwe' wanhăni', a strong wind, or the wind blows hard. xăuxwē' di, it blows: said of the wind. xăuxwe' tu'ni (=xăuxwē nitani ?), "big wind." xăuxwe' tu'ni nateiyon', a storm cloud. (Also p. 151: 4.)

xănxūmi', the north wind.—xănxūmi' ko'd, the north wind has returned; probably equivalent to anan', winter. xănxūmi'-wade' "toward the north wind," the north.

xvē, interjection of pain: Oh! Alas!
The final sound is a whispered one.

xwī'tka, muddy (Bk.).—an'ixwī'tka, the water is muddy. (Also 9: 14, 16.)

xwūdikē.—xwūdikē' di, loose, loosely. dăkētēkē' xwūdikē' di, to tie an object loosely. dun'ni xwădikē' di, to roll up loosely, as a bundle (i'dăkētēkē' xwūdikē' di, ndăkētēkē' xwūdikē' di; ndăkētēkē' xwūdikē' dande', 1st sing., future).

xwūhī', lower; opposite of tawíyan (cf. kohi).—tawūhī' ahi' xwūhī', the lower eyelids. i'kūyap' xwūhī', the lower lip. nate' xwūhī', the "lower cloud" or horizon. t erupted, the river is low.—fvl'hu'n, low (24: 8) (evidently erroneous).

xya, let.—tudya'kă' ko' ndu'li xyap'kă' or xyap'ka', flat, low (near the ground) (cf. tapka).—Tečikāna' kūnķānu' kĩnəpap' tį' xypap'kă' kti' handow' itumu', it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1). ati' xyap'kă', atent (like Dakota or Winnebago tent). akidi' xapka', "flat bug," bedbug. waxaxapka, "flat shoes," slippers. xan' dūxapka xayinde', a bridge.

xyap', a sign for must, must be.—doxęp' naské' kiko'di xyap', the coat must be mended. yaduxae' kiko'di xyap', the wagon must be repaired. waxi' apat'aka' o'vdi xyap', the shoes must be patched. toho'xki waxi' o'vdi xyap', the horseshoes must be made. te'di xyap', he or she must die. té'tu xyap', they must die. nād'lı' xyap', I must go. nâte'tu xyap', we must go.

xyap', when (refers to past time).—e'yan' hi' xyap' ki' ya de o'vku'itu xki', when he reached there, he (the Sun) had already gone again, they say (3: 11, 12). e'yan' nka'niw' xyap' de o'vku'í, when I reached there, he had already departed. con'ni' te'ña'kì tečikāk no'se' yu'k'di xyap' o'ti' he na'ne'otu' xa, for that reason (it has come to pass that) whenever dogs have chased a rabbit they have found a bear and (men) have shot him (2: 30, 31).

xyan',—hapenixka xyan' hauy', the meadow lark.

xye.—xye'pi, shallow, dry (emptied of water). xyep'isti, very shallow (cf. D., xe'pa; F., xebe). xyep'isti tik', somewhat shallow. xyep'isti dik'o'hē', entirely dry (Bk.).


xyeyi'ni (19: 19; 27: 11), xyey'ni (19: 21; 20: 7), xey'ni (9: 6, 9; 11: 7; 15: 6), xē'ni (18: 17), but, though (15: 6).—níktya' mëño'ni pi'xyi'ni yo'vaki'ah-ta'zini', I made a very good house for myself but it was burnt (5: 5, 6). nka'du'ti' na'āŋkēhi' xye'ni ya'k'kati'li, I wished to eat it, but I was sick. te'hu'nik' na'āŋkēhi' xye'ni anko'sapi' ya'nikyama'v, I wished to kill it, but I had no gun. ka'wasya' ndus' xye'ni i'ska'ya'nik', I caught something or other, but it scared me (3: 16, 17). ya'xk'kē' da'he' xye'ni,
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etc., you have forgotten us, but, etc. (4:2).

**xyi, xyi** (12:3, 5; 13:3, 4, 14:4, 13, 14, 15), if, when.—**ide'xi xyi pi' na,** if he should go, it would be good. **ide'di xyi pi' na,** if you should go, it would be good. **aay'om xyi pi' na,** if you should do it, it would be good.

**xyi.—eeki' xyi din idi' hi ko,** well, why don't you go? (p. 160:25). (Also p. 160: 25, 26, 27, 28, 29, 30, 31, 32.)

**xyi.—xyi'ed ned'i,** to make the sound heard in sawing. **xyixyi'he a'nde,** he was making a sort of blowing noise (10:26).—**xyihe',** to growl as a bear does. **xyihe' na'nik Onfl ya'ndi,** the Bear was (sitting) growling (2:13, 14).—**xyi'vahed di,** to make leaves rustle by coming in contact with them (xyi'v ahow' di, xyi'vahon'ke di).—**xyuvaheddi,** to make the sound heard in coming in contact with sunflowers, grass, or leaves (xyuvahayeddi, xyuvahan'keddi). This is probably a synonym of xyi'vahed di.

**xyuh'i** (cf. xyi).—**ani' xyuh'i,** a current. **kiyoxtu',** 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.

**xyuwe**—**ixyuwe',** to roar or whist, as the wind does (see xuxwe').—**cnuwe',** to whistle, as the wind does.

**Lamo'ri** (adopted word), Lamouir Bridge, Rapides Parish, La.—**Lamo'ri xtu,** they say, Lamouir. **Tamniki^i^i^i xihin' yoqte'ed Lamo'ri tehe'dan,** how far is it from Lecompte to Lamouir? **Lamo'ri xihin' yoqte'ed Tamniki^i^i^i tehe'dan,** how far is it from Lamouir to Lecompte?

**Latci^** (adopted word), Biloxi name for Charles Prater, a member of the tribe—meaning not learned.—**Latci ko Dyj'in kue'naski'ni na',** Charles Prater is not as large as Jim Jackson. (See Tavci.)

**ma,** feminine sign of admiration or disgust; Oh! **M+',** do'xp' kudenc', Oh! what an ugly garment! (meaning the reverse). **M+', ko'pixi'c',** Oh! how pretty (meaning, how ugly!)

**ma or mani,** a turkey, turkeys.—**ma' som'na inkita',** I have a turkey (5:7). **ma'yoka',** a wild turkey. **mani^v,** turkey feathers (28:25).—**Ma'vi'c'na, (8:2).**

**Ma' intcnd'** (8:5), Ancient of Turkey Gobblers.—**ma'xi,** a chicken, chickens; i.e., domestic fowls. **ma'ri ndako,** a rooster. **ma'xi ya'ndi,** a hen. **ma'xi yin',** a chick. **ma'xi in'ki,** chicken manure, hen manure. **ma'xi ohw'ni,** to crow (see kide' ayy'k ma'xi ya'ndi dvi'ti ni', the hen is (standing) eating corn). **ma'xi',** a hen egg, hen eggs. **maxi'2 ah',** an eggshell (see xuki, ini'). **max'ini'ay,'** hen eggs. **maxi'tiyaw' paspahow ha'nde,** she is frying eggs. **ma'xii tain',** a chicken's gizzard. (Also 8:19, 23, 27; 11:1, 5; 28:26, 27, 28, 34, 37, 49.)

**ma, ama, hama, ma** (26:20), the ground (cf. hamaki below). **wak ma'iyoka,** "squirrel staying under ground," a salamander. **ma'hiyam',** an island. **ma'yi',** to walk on the ground (i'my-yami, 2d and 1st sing.). **ma'yi'ni' top',** ma'xi ma'yi'ni top', to wear holes in shoes by walking on the ground (wa'xi i'my-yami' yut'pe, wa'xi i'my-yami' wil'kutpe'). i'sit ma'yi', the soles of the feet. keckka ma'yi'ka, ground hog. ama' toxma'nik', he is lying on the ground. **ama' atxe,** frozen ground. **tohokaa' ama' ke'ed,'** the horse paws (or pawed) the ground. ama' tee', "this country," Louisiana. petauxi amate'ha, fireplace. ama' kudoci', hama kudoci, "wet earth," mud, a little mud. ama' kudoci'txi' (=hama kudoci'txi'). much mud, deep mud. Ayixyi mak'udoci oya'n, "Muddy - place creek," Mooreland, Rapides Parish, La. ama' kudoci', a hollow (in the ground). ama'cdi'dile' o'mi', a quicksand. qa'naik'a' (=ama'+i'k'a?), this is my land (rather, the land is mine). watukuy' hudi aman'y, a sugar field. ama'te'li', ama'teti, red paint (G.), "red dirt." amot'ni' (=ama'+ot'ni'), "land worked," a field. ama'te'li' ha'vi', "field dwells-in always," a weed found in Louisiana, the Solidago. Amo'iyxyn' (=ama'ot'ni'+ayixyn'), "Field Bayou," Baton Rouge, La. a'nae'p hama' toho' ma'niki ko kta', the ax lying on the ground is his. hama' mastada', a dish made of earthenware or pottery. hama' pxak'i', sand, sandy land. hama' yu'he'di', an earthquake (yuhi, to shake).
(Also 10: 6; 15: 1; 20: 46; 21: 3, 26, 27.) hama'nik, on the ground. hama'nik tahin'i, he ran on the ground.—ma'yö'kädi', to use a hoe, to hoe (i'mañyak'ëdi, maxk'ëdi; ma'yö'kinetu', i'mañyketu', maxnetu').—maxawe'n'i, a spade, maxawe'n'i to'm lupt'i, to dig with a spade (maxawe'n'i a'yö'yunip'e, maxawe'n'i nokon'n'ukupti'). (Also 28: 233, 256, 258.)—ma'c ho'ni', a cache; to bury in a cache or grave (ma'c a'yö'ni, ma'c xök'ni). amaxi, agrave (=kahoye'). amaxi këdi', to dig a grave (amaxi ike'di, amaxi ike'di).—ama'nka ni'n'i, he is walking on the ground (ama'nka yi'n'i, ama'nka umi'n'i; ama'nka ni' ha'maki, they are walking, etc.; ama'nka ya'n'i ha'maki, ama'nka úmi' ha'maki).—ma'nki, manik'i, classifier, the relinear or horizontal object with xaxa, sig. "standing." æ'y'a to'xma'nki a'yëxani'n'i, do you know the relinear man? ti'nop'pa xi'xa'ma'n-ki ko te'ti'x (w. sp.), the two (standing) houses are red. hat'i'ka'maxali'ma'nki ko sav'i xë (w. sp.), the scattered houses are white. a'yö'nop'pa xi'xa manik'i ko te'di, the two standing trees are dead. a'yö'poska manik'i ko te'di, the curving forest is dead. to'ho'xk tolo' ma'niki ko sav'i yë (w. sp.), the relinear horse is white. a'ñep' hama'to ho'lo ma'niki ko kta', the ax lying on the ground is his. spëdli'ma'niki ko kta', the knife is his. æ'y'a' to'x ma'niki ko te'kan'ima'niki, where is the relinear man? inayan kok xale'nik te'hinye ki ima'niki yyo', before the sun moves, I will kill you as (or, where) you recline (2: 24, 25). te'hinye'ma'niki yyo', I will certainly kill him as (or, where) he reclines. yusatek ma'niki, it is (=lies) dusty. aya'm kadi'n'i ma'niki, the wood does not lie burning (=is not burning). aya'm kadi'n'i xa ma'niki, is not the wood still burning? te'niki ma'niki a'duse, that (reclining) dog bites. nk'adiyana e ma'niki', my father he reclines, I have a father. nk'i'niya e ma'niki', my elder-brother (male sp.) he reclines, I have an elder brother. xkanö'e e ma'niki', I have a grandfather. ma'niki in all such sentences refers to males, not to females (see ma'niki'). a'matka ma'niki no'ant'e', a child reclined to-day, i.e., a child was born to-day. a'ma'posk' ev'k'ëxi ma'niki, i'di, he said that he lay (=was) in great dread of a brier patch (1: 16). ima'nki, you recline (?), inayan ko'k'shëni' te'hinye ki ima'niki yyo', before the sun moves, I will surely kill you as (or, where) you recline (2: 24, 25). ama'niki, classifier, du. and pl. of ma'niki: aya'm nop'pa a'ma'niki ko te'di, the two standing trees are dead. to'ho'xk nop'pa xa'xsa a'ma'niki ko sip'i xë (w. sp.), the two standing horses are black. to'ho'xk nop'pa tu'n'i a'ma'niki ko te'ti' xë (w. sp.), the two sitting horses are red. to'ho'xk nop'pa te'di a'ma'niki ko sav'i xë (w. sp.), the two reclining horses are white. to'ho'xk nop'pa n'i'ni a'ma'niki ko to'xka' xë (w. sp.), the two walking horses are gray. to'ho'xk nop'pa tu'n'hina a'ma'niki ko x'kexi' xë (w. sp.), the two running horses are spotted. to'ho'xk xa'xaxa a'ma'niki ko sav'i xë, the standing horses are (all) white. to'ho'xk i'an'ami a'ma'niki ko te'ti' xë, the sitting horses are (all) red. to'ho'xk te'di a'ma'niki ko sip'i xë, the reclining horses are (all) black. to'ho'xk ha'ti'nini a'ma'niki ko to'xka' xë, the walking horses are (all) gray. to'ho'xk ha'tum- hin'i a'ma'niki ko x'kexi' xë, the running horses are (all) spotted. a'ñep' nop'pa ama'niki ko kta', the two (standing) axes are his. a'ñep' nop'pa hama' te'di ama'niki ko i'kreta', the two axes (on the ground) are mine. a'ñep' xa'xaxa ama'niki ko pa'na i'kreta'(±xë), all the standing axes are mine. a'ñep' te'di ama'niki ko pa'na i'kreta', all the reclining axes are mine. a'ñep' xa'xaxa k'ni'naxa'di' ama'niki ko pa'na i'kreta', all the scattered (standing) axes are mine. ha'pi a'ma'niki, some leaves (used because they hang down, M.; but Bk. gave instead ha'pi te'ma'n'). ya'niki'-yo' ama'niki, some pipes are still there. to'ho'xk nop'pa ama'niki a'xaketa' xë, those two horses will (are apt to) kick (fem. sp.). to'ho'xk ama'niki i'kuda'ai, those are my horses. to'ho'xk ama'niki i'kudai'a', those are your horses. æ'y'a nop'pa n'i'ni ama'niki
nk'eho'ni, I know the two walking men. \(\text{aw}^{\prime}\text{ya te'vi' da}^\prime\text{ma}\_\text{na'ki a'vhe'ni},\) do you know (all) the reclining men? \(\text{aw}^{\prime}\text{ya ha'kin'ni' a}^\prime\text{ma}\_\text{na'ki a'vhe'ni},\) do you know (all) the walking men? \(\text{aw}^{\prime}\text{ya ha'la\_\text{tun}} \text{a}^\prime\text{ma}\_\text{na'ki a'vhe'ni},\) do you know (all) the running men? \(\text{amaki'},\) trailing something (28: 41). \(\text{aw}^{\prime}\text{ya x'a'xa'xa' ma'nutki},\) they (all the men) stand (said of many). \(\text{ma'ni'kaw'ya},\) toward the horizontal or reclining object. ayiyawi' ma'ni'kwa'ya, toward the bayou. \(\text{anwa'\_\text{di} ma'ni'kwa'ya},\) toward the reclining man. ma'ni'kde, ma'ni'kde' or ma'ni'kde' (=ma'nik' + de), this reclining or horizontal object. tev'ni'ki ma'ni'kde' ka'dusen', this reclining dog does not bite. pse'de'hi ma'ni'kde' i'kki'nta, he gave you these two (horizontal) axes. teme'ni'kde', this reclining or horizontal object. a'nya pse'hi no'pa' ma'ni'kde' i'kki'nta, I know this reclining man. ma'ni'kde' (=ma'nik' + de) or ama'ni'kde', these two standing, sitting, reclining, walking, or running objects; these (pl.) standing, sitting, reclining, walking, or running animate objects.—\(\text{anwa'\_\text{di}}\) no'pa' ma'ni'kde' ka'dusen', these two men are blind. toho'\_\text{z} no'pa' ama'\_\text{ni'kde' ka'na\_\text{zatun'ni},} these two horses will not (=are not inclined to) kick. toho'\_\text{z} x'\_\text{ni'ntu' ma'\_\text{ni'kde' a'ma'\_\text{ni'kde' a'\_\text{dustria' (\pm x)},}}\) these two mules bite. c'wa'ma'ni'kde' all of them (the reclining ones). (Gatschet gave this as hena'ma'gi.) he'ma'ni'kde no'pa', those two reclining objects. axkido' ni'k\_\text{dama'ni'kwa'x'}n\_\text{dama'ni'kde', ma'\_\text{na'ki}, to put a horizontal or long object, as a knife, in the belt. he'x'aw'x\_\text{a' ma'\_\text{na'ki no'pa',} those two standing objects. ma'\_\text{ni'kwa'ni, that reclining or horizontal object. a'nya te'\_\text{z ma'\_\text{ni'kwa'ni no'pa',} I know that reclining man. pse'de'hi ma'\_\text{ni'kwa'ni i'kki'nta', that (horizontal) knife is not mine. pse'de'hi no'pa' ma'\_\text{ni'kwa'ni i'kki'nta', those two (horizontal) knives are not his. pse'de'hi ma'\_\text{ni'kwa'ni pana'\_\text{ni'kwa'ni, all those (horizontal) knives are mine. anwa'\_\text{di no'pa'} ma'\_\text{ni'kwa'ni ni'k\_\text{dama'ni'kwa'x'}n, I gave, or give, you those two (horizontal) axes. te'\_\text{z ma'\_\text{ni'kwa'ni no'pa'} ma'\_\text{ni'kwa'ni i'kki'nta'}, that I wish to hear how he is (lit., how he reclines). te'\_\text{z ma'\_\text{ni'kwa'ni no'pa'} ma'\_\text{ni'kwa'ni i'kki'nta'}, that I wish to hear how you (sing.) are (4: 12). te'\_\text{z ma'\_\text{ni'kwa'ni no'pa'} ma'\_\text{ni'kwa'ni i'kki'nta'}, that I wish to hear how they are. te'\_\text{z ma'\_\text{ni'kwa'ni no'pa'} ma'\_\text{ni'kwa'ni i'kki'nta'}, that I wish to hear how you (pl.) are. a'nya ma'\_\text{na'ki}, one of the signs of past time, referring to a horizontal object: already. c'ya' ni'k\_\text{de'ni'ya} ka'nya', te'\_\text{z ma'\_\text{na'ki},} when I reached there, he was (lay) already dead. ha'mazi, they lay (14: 8). ma'\_\text{na'\_\text{ami'}sai, she lay (16: 4). a'\_\text{mazi (18: 16). ma'\_\text{ni'kwa'ni, they reclined (24: 12). ma'\_\text{ni'kwa',} reclining (28: 165). maka'ni', he made it lie (28: 240). maka'ni', bathing (lyings?) 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.) //himki', applied to animals (not human beings) and inanimate objects.—no'pa' te'\_\text{z himki',} one (book) is lying on another, two (animals) are reclining together. da'ni te'\_\text{z himki',} 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). a'nya no'pa' x'a'xa' ha'maki nkyeho'ni, I know the two standing men. a'nya no'pa' x'he' ha'maki nkyeho'ni, I know the two sitting men. a'nya no'pa' te'\_\text{z ha'maki nkyeho'ni, I know the two reclining men. a'nya no'pa' ni' ha'maki nkyeho'ni, I know the two walking men. a'nya no'pa' tan'hi nha'maki nkyeho'ni, I know the two running men. a'nya x'a'xa'xa'ha'maki a'vhe'ni, do you know (all) the standing men? a'nya a'zhe' ha'maki a'vhe'ni, do you know (all) the sitting men? toho'\_\text{z} no'pa' tan'hi nha'maki kke'\_\text{z de'ni' (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: utaw' ha'maki, they were already sitting in it. This differs from -tw utaw'ni', they (went and) sat
in it (acts of going and sitting being seen). *ptgaski'ni* du'ti ha'maki, they are eating bread. *ptgaski'ni* 'duti aya'maki, you (pl.) are eating bread. *ptgaski'ni* n'du'ti nka'maki, we are eating bread. In the following case, hamaki was said to refer to a single agent. 'eyo'i *kidikas* kiduni' da* ta*ktcae'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. *ptgaski'ni* 'duti aya'maki, you (pl.) are eating bread. nka'maki, 1st pl. and collective. *ptgaski'ni* n'du'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*‘tk, deer-brisket (26: 50, 56, 88). *ama*‘gtiyan', the chest of a male or female. *ma*‘gtiyan'ya, sternum, breast-bone (G.). *mfl* 'd'dtikh on ty', "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*‘ma*‘gtiyan*‘* o'ya, the front of your garment (dress) is open. *ma*‘gtiyan*‘* pûde, your dress is open (p. 140: 32). *toho*xk ma*‘ntigiya'ta, a saddle girth.


**maxontka**, the palmetto (the larger variety).—*maxontka* yic'ti', the small palmetto. *maxontka* xo'kh o'na'gi, "ancient palmetto fruit," a cocoanut; cocoanuts. *maxontka* xo'kh, "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.—*maxontka*, a fan. *maxontka* ha'kuxontka', a palmetto fan.

**Ma'mo**, an Alibamu.—*Ma'mo a*yadi*, *Ma'mo ha*‘gya' (Bj., M.), or *Ma*m0 hagawdi (Bk.), an Alibamu person, the Alibamu people. *Ma'mo ha*‘xti', 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). *mantka*, aside (11: 19; 18: 9). *mantka*, else-where (21: 28). *axkt' ha*‘ma*‘ntakde*, I hit him and got away from him (p. 140: 21, 22, 23, 24, 25, 26).—ma'nte de'y (ma*nte* + de), to put him aside or out of the way (ma*nte* de*haye', ma*nte* de*hiikte*). *kiciki* ma*nte* de'y, to throw aside the cover (of a bed). *duxton* ma'nte de'y, to move an object by pulling ("duxton* ma*nte* de*haye', n'du*taxon* ma*nte* de*hiikte"). *pa*‘nta ma'nte de'y, to move an object by punching it. *uxutki* ma'nte de'y, to move an object by pushing it. *ma*‘nta ma'nte de'y, to move an object by kicking it.

**ma'sqa, mas (28: 208, 209), ma'si', amasi',** iron, metal.—*ma*‘sa ut*taxon* kde', to hammer very hot iron. *ma*‘sa ut*taxon* seti' o'n'ni, to make iron red hot. *ma*‘sa kwn* utson* akpe', 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. ma'si*, ke'mi*, "iron for-hitting made," a hammer. ma'si*ke yin*ki*, "iron for hitting small (object)," a hammer. ma'si* nuxtan*, I pulled a chain. ama*--*sikte hui', "(always beating iron?)", a blacksmith. *mas kle'ti (=masa+kde+ti), "iron beat house," a blacksmith shop. *mas psw*ti', "sharp-pointed iron," a bayonet. ma's xo'h, a file. ma'sakteyaka', a pitchfork. ma'sakteyaka', n'ax, I thrust a pitchfork into hay or grass. ma'sa*n* akon* akpe', (lit., hot-iron using burn-a-hole-through; a better collocation than ma'si* kon* utson* akpe', which see) (ma'sa*n* kaon* yuke', ma'sa*n* kon* u'ntakpe'). a'iks amasi', "gun iron," gun barrel. amasi* son*ho'mi*, an iron kettle. ha*masqa ptstoi, "sewing metal," a sewing-machine. ama'si sidie', "yellow metal," brass. ama'si* sidie* son*ho'mi', a brass kettle. ha*ma'sqa seti' (=axias seti'), "red metal," copper.

**ma*tuhu**, "leather vine" (6: 14).

**mi.**—mi'hi', to be warm. as weather (ayimi'hi, nka'mihi'). tohane*k mi'hi*, it was warm yesterday. wile'di ko mi'hi* dunde', it will be warm to-morrow. wile'di ko mi'hi* ko,
n'da' dande', if it be warm to-morrow, I shall go (also 12: 3, 6).—a' mihin'xti, to be very warm (ay' a'mihin'xti, n'ka'mihin'xti). a' mihin'xti, hot weather. amihin'xti na, it is very warm weather.—a' k'xini', to warm himself at a fire (iy' a' k'xini'hay'i, i' k'xini'h'k'k'k').—a'mihin'k'k', to warm any object (amihin'hay'i, amihin'k'k').—a' mix k'te'di, mixk'te'di, to "be hit by the heat" (?) to perspire (ay' a'mixe'te'di, mixk'te'di (sic); y'mixe'te'di, o' amii'mixe'te'di).—amihin', a'mix, (1) summer; (2) a year.—amihin' de', this year (M.). am'm' son'sa', amix's son'sa', a whole year; one year; am'm' no'mpa', two years. amihan'a', this year. amix kdi, or amix kdi', "warm weather has returned," spring of the year.—amihin' yihi', to be waiting for summer to come (amihin' a' yih'i, amihin' n'khi').—amihon', or amihon'ni (= a'mihin'+o'mni), a fever; to have a fever (ya'mihon'ni, n'ka'mihon'ni; o' amihon', ya'mihon'tu, n'ka'mihon'tu). ya'mihon'-'daha', you (pl.) were feverish; had a fever. a'mihon'tu ha'n'ma', perhaps they have a fever. amihon' ha'nde', he still has a fever. ki n'ka'mihon' dande', I shall have the fever again. amihon' sdi', the yellow fever. amihon' ti'y', "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.

mikow'ni, a hoc.—mikow'ni loho' kda'ni, the hoe (reclining) is not hers. mikow'ni ko'w hutpe', to dig with a hoe (mikow'ni a'yon' yutpe', mikow'ni a'kow' amk'k'k'k'). (Also 21: 33; p. 120: 11.) mixki', to move in a circle, as the hands of a clock; to go around an object by moving in a circle (i'mixki, n'mixki).—k'yd'i, mixki' k'd'i (implies a contingency), when it turns again in a circle.—Tev'tka'na' kte'c'di, mi'c'di de'di, when he (the Bear) had put down (the young canes) for (before) the Rabbit, he started off to walk around him (2: 19). amixki', they passed [around] (20: 32).

misi', to sneeze (i'misi, anmi'si, mis'i, i'misi, ammi'si).

miska', or mis'ka, (1) fine (not coarse); thin. wiktca'k'i miska', fine thread. (Also p. 140: 12, 13.)—(2) (yinhi), small. a' yipi'cu miska' xye=(a' yipi'cu yinhi' xye), your heads are small. tecw' miska', the small intestines. anina' mis'ka, small ducks (of all species). ya'on' miska', undergrowth. (Also 20: 50.)—Mi'skigu'la, said by Gatesch to have been the Biloxi name for the Pascagoula Indians. Not known to Bj. and M.

momoxka' (Bj., M.), tamom'ma'ya'yi (Bk.), a humming-bird. (Also 26: 25.)

mystse' (Bj., M.), or musudse' (Bk.), a bridle.—mi'stse'y', tooh'ch mistse'y', to put a bridle on a horse (mis'tse'hay'i, mistse'h'k').

musuda, musuda', musud'a, a dish; a bowl.—a' ya' musuda', a wooden dish. kana' musuda', a dish made of pottery. musuda'ntka' dutendi', to wash her own bowl. musud' k'dopka', an earthenware bowl. musud' sditka', an earthenware dish (such as is used for meat); literally, "elliptical dish." musud' yinhi', an earthenware cup. musud' h'on', "dish with a handle," a pitcher. musul' zapka', an earthenware plate.

na-, prefix indicating action by means of the foot.

-na, a sign of habitual action; as, from asni', to steal, comes asne'na', one who steals habitually, a thief; ye'c'mna' (perhaps from ye'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). Tumotcka'na, 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').—ow'ni na', he made or did it of his own accord. n'ka'ni na', I did or made it of my own accord. nede'di na', I went of my own accord. ti ne' ko son'a', that is a white house (m. sp.). doxp'i nask' kikodi na', she mends or mended the coat, the
coast is mended. (See xa, xë, xë[yô], naxo, neyn, hanû.) 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'sih'iti ko', ason' in-'no'n'dahî na,'" 'then' (the Frenchman said), "as you are in great fear of briers, I will throw you into them." (1: 17.) ason' këdi'hînya na', I will send you into the briers (1: 18; 6: 13).

na, used (1) in warnings and prohibitions, after ema', lest; also alone (p. 142.). —ema' 'da na', beware lest you go! (or, do not go!) ema' iyut' 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 ayon xyi pi' na, if you would do it, it would be good. n̓ka'pstu'ki na kde'psi, I sewed till night. na.—nana'yêjê', to shake a tree in order to shake off the fruit (nana'yêhaye', nana'yêhûنكê').—dana'nayêjê' (nana'yêjê'), to shake a person. dûsi' duna'nayêjê', to shake a person when one grasps him (i'dusi duna'nayêhaye', ndu'si duna'nayêhûنكê').—nana'yê, loosened, as teeth.

na.—kidu'nahi', to turn around, to roll over (ya'kidu'nahi', a'xkidu'nahi'). stû'di ko' kidu'nahi', to turn around on his heels. kidu'nahi' dupûda', to uncover by rolling, as when one takes off bed covering. ani' xyn'hi kidu'nahi', an eddy. mas'i 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'nayêjê', 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'nahyaye', kidu'nahûنكê'). mas'i nduxta'w kidu'nahyaye', I turned over (a log) by pulling a chain. ndu'nahom' (she) went (flying) around (28: 67).—kidu'nahami, to turn round and round. kòa'zka kidu'nahami, to turn round and round, as the hands of a clock.—kidu'naham'x tahô', to move and writhe, as when in pain (ya'kidu'naham'x tahô', a'xkidu'naham'x tahô').—umû'nahom'ni, to fly round and round.—kinahi', any thing rolling downward (G.). xad'înati, he was rolling (ixd'înati, ânkxa'nâna'tî, xad'înâni'ttu, etc.). ânkxa'nâna'tî ma'âkî, I am rolling while reclining. upa'nina'hi', to make a heavy log roll in one direction by pushing it (ya'kypa'nina'hi', a'xkypa'nina'hi'). inahî'ntixo, (it) is too apt to rock (26: 32). inahî', 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'diyâ', naha'd, naha't, naha'ti (28: 80), a canoe, a boat.—we'di ko' nînkohî'nî donde' naha'diyâ'm, I will paddle (or row) the boat to-morrow. naha'd aken, the boat went against it and stopped. naha't peti', "fire boat," a steamboat. naha'pet aken, "fire boat goes against and stops," a steamboat landing. (Also 10: 1, 2; 26: 1, 15, 19.)


nahi.—upana'hi', to knock down a hanging object, or a stick set up with one end in the ground (kîpa'nahî', ânkpa'nahî').

naxa'xa, naxa'x, now, just now, just (29: 16), not yet (28: 225, 288).—hîkoks'm'kaka', naxa'xa ny'kâlîki', O younger brother, now have I told you (5: 7, 8. Also 21: 27; 29: 21.)

naxê', to hear (i'naxê, o'na'da'xê, 4: 4) (see hûna). tê'dîki mânikeyam' wîna'dèx te', I wish to hear how he is. tê'dîki hî'mânikeyam' o'na'dèx te', I wish to hear how you (sing.) are (4: 1, 2). ny'nakxê na'dînkîki', I wish that I could hear from or about you! na'dèx haks'hî', to tell what he hears, i. e., to tell news (i'naxê hâya'kâhî, ôn'da'xê ha nîka'wâhî).—ka'naxêni', not to hear: to be deaf (kaya'naxêni',
n’a’naxi’ni; ka’naxtuni, kay’a’naxtuni’, n’a’naxtuni’). a’ya’ ka’naxæni’, a deaf
man. sin’j o’no’p’ yu’ke’ ka’naxæni’, 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.)

nax’i’ya, ought to have (p. 152: 2, 3, 4).—
i’kandq na’kxi’ya’, I am not that one
(26: 50; p. 158: 24, 25, 26, 27, 28; 28:
105, 114, 190, 245).

na’xo’, a sign of past time: refers to an
act which is not done any longer.—
ni’hinde’ na’xov’, he was walking (but
he is no longer doing so). he’kewi’ na’xov’, he did think so (then, but he
does not now). ov’he y’hi’ na’xov’, you
did think (then, not now) that he
cried. k’na’kyehominunu na’xov k’na’-
yaxa’xtu hi, when we were (=lived as
Indians in the past, we knew nothing
(5: 8). (Also 6: 20; 21: 39.)—teche’don
he’tu’ na’xov’, how far or how long did
they say that it was? (said to a man or
to men; without the na’xo’, it might
be said to a woman or to women).

nani, na’ni, can (28: 96), might (28:
165; p. 145: 35), must (27: 19).—nani
xyo, must have (16: 7). (Also 28:
114, 190, 245; p. 152: 16, 17, 18, 19.)

na’nte.—to’a’k na’nte nedi’, the middle
finger. ie’ na’nte nedi’, the middle or
third toe.

na’nteke, nearly.—ax’ox’ y’a’nika’co
na’nteke, my money has nearly given
out (p. 167: 7). ni’x’ta co na’nteke his
breath has nearly gone (p. 167: 9).
i’om’x’ta y’a’nika’co 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’o’n.—na’o’d’e’ye, to set the grass afire
(28: 82, 81).

na’pi, nap, na’pi (28: 128), na’pi
(28: 100, 108), nowe, na’wi, day,
daytime.—na’pi yau’za, almost day.
one day. na’p’ kikpi’ni, a bad day, un-
pleasant weather. k’na’o’w’es’ni’i, I do
not (sleep) till day (7: 5, 6). na’p’
o’w’es’a, one day; na’p’ o’w’es’, two days.
na’we na’w’ni h’wa’u’nidi’wa’ dan’de’, I will
think of you each day (4: 6). na’pi
hudi’, “day is coming,” dawn. nap’i
xt’, clear, as the weather; “a pretty
day.” nap’kaw’ y’hi’, to be waiting for
day to come (nap’kaw’ a’y’hi’, nap’kaw’
kihi’). k’d’na’pi, till day, till morn-
ing. ni’ h’i’ k’d’na’pi’, he walked
(waiting) till day. k’a’n’me’, not
day (24: 13). na’n’te’, naude’, no’wi’de
(p. 126: 7), no’p’d: (5: 1), na’w’nde,
na’w’ndeni’, na’w’ndan (28: 233), to-day.
na’o’, daylight (28: 24). na’o’, weather
(151: 5). na’w’nde, no’x’te kallon’di’
no’w’stu, we have seen the mute
woman to-day. a’ntaka’ ma’ni’ na’n’te’,
a child was born to-day. na’w’akta’
(=nawi + ateka), “day near, just
before day.” na’w’o’ xi’di, na’w’ixa,
na’xw’di, na’x’i, no’x’i’, “chief
day,” Sunday, a week. na’d’atami’
na’w’o’ xi’di so’wa’, I worked one
week. Towe nauxiya, “Frenchman’s
Sunday,” New Year’s day. no’xw’i’o
so’wa’, “one Sunday.” no’x’i te’ya, “Sunday gone;” Monday. no’xw’i
so’w’ta, “Sunday’s younger brother,”
Saturday. no’m’ix’ ni’wani’, “big Sun-
day,” 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.)

nap’i or nam, to bother.—kud’unam’o’i
or kud’unam’ni, he did not bother him
(p. 150: 10). kuyud’unam’o’i or kuyud’unam’ni, did you not bother him? (p. 150:
11). nd’unam’o’i or nd’unam’ni, I did
not bother him (p. 150: 12). i’d’unam’o’
dande’, I will not bother you (p. 150:
13). yand’unam’o’i dande’, he will not
bother you (p. 150: 14).

naské’, long; tall, as a tree.—a’naxa’
naské’, their hair is long. do’xé
naské’, “long cloth,” a coat. o’w’a,
naské’ti, the tree is very tall. édi’,
a’w’ya’di si’ naské’ti kito’n’ni de’ o’w’ka’
e’tu’a’, behold, a man with very long
feet had passed along ahead of him
(3: 2, 3). naské’ti, very long
(28: 97). naské’ya’ (=:naské’ + yo’,
locative); Ay’i naské’ya’, “Long
Bayou,” Bayou Rapides, La. e’naska,
enaské’ (28: 190), that large, i. e., the
size of the aforesaid. k’i’ka’ nedi’ ko
ta’/naska ut’i’kí’ge ko’ sk’u’ e’naska
na’, this hog is half as large as that
one. ¼o’w’i’kyi’i’ na’tana’ko’ ko e’naska
Ba’ú’sya’w, Lecompte is as large as
nayé', to swallow (ina'yé,  unwind'yé; na-yétu; 'na'yétu,  unwi'na'yétu'). — kúa'deni nayé', to bolt down food (which has not been chewed) (ka'nyuda'deni ina'yé, na'deni unwi'na'yé). ina'yé'ya',
meaning uncertain: it may be, "You can swallow this" (said to the Rabbit) (2: 20). ek'ina'yé, to eat with that (ek'ayina'ye, ek'ina'yétu, ek'ina'yé'ya', ek'ina'yetu). (Also 28: 218, 219.) inyé', food (28: 17, 19, 211, 216, 217).

na'niki, (1) the sitting or curving object; the part of a whole; the object hung up, as a garment (ina'niki, na'niki). — ay'na x'e'le na'niki a'nye'ham'mi, do you know the sitting man? as'æ'p iñidi na'niki ko ita', the ax-head is yours. do'nik'na'kse'na'niki ko sa'de', the coat (hanging up) is torn. ay'na x'e'le na'niki ko to'ak'na'niki, where is the sitting man? ay'li'ni na'niki, the curving lake. ek'noh'mi ko pot'eka na'niki, and then he (the Rabbit) sat (i.e., was drawn together) like a ball (1: 14). as'æ' pot'eka x'e na'niki Tëck'kanadi, 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'kada'ti na'niki yan kow' in'hi'ni ha'nde, while I was (sat) eating, he was drinking.  i' hande' na'niki yan kow', n'kada'ti na'niki na', while he was drinking [note use of ha'nde as well as of na'niki], I was eating. akut'yi' te release na'niki patché' (=akut'yi' patché' disi'), to take a book (almanac) from the nail where it is hanging. wa'x usel' na'niki jan', he is putting on his shoes (said if the act is seen by the speaker). n'zi' na'niki, he was sitting in it. yu'že ina'niki, you were sitting in it. n'kuz' na'niki, I was sitting in it. sin'yo in'kisio' dwi'ni na'niki, the boy sat (or, was) eating the meat. ke'ñ yan' niyiga' tarx'ya' na'niki Tëck'kanadi, 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'kow'ni e' na'niki, my mother she sits, i.e., I have a mother. x'kön'kowane e' na'niki, my-grandmother she sits: I have a grandmother. te'niki
ińka't'k nańki', dog my sits: I have a dog. akwe' ińka't'k nańki, hat my sits (hangs up). I have a hat (see na). akwe' nańki ka'ta, whose hat (hanging up) is that?—(4) a'ya wo'ho nańki ń̃nańxe', I heard the tree fall.— nańkide', this sitting or curving object. ańya' x'e'he nańkide' nỳ̃hsÌ̃ni, I know this sitting man. akwe' nańkide' ińka't', hat this-sitting (or hanging) object my, i. e., this is my hat. nańkiya'n, that sitting or curving object. ańya' x'e'he nańkiya'n nỳ̃hsÌ̃ni, I know that sitting man. akwe' nańkiya'n kta', hat that sitting (or hanging) object his, i. e., that is his hat. nańkiwa'y, toward the sitting object; toward the place; toward the curving object. ańxw nańkiwa'y, toward the stone (=ańxu+nańki+wade). Tańyi'ńkwa nańkiwa'y, toward Lecompte. ańya'di nańkiwa'y, toward the sitting man. ñe'ńki no'po', those two sitting objects. nań, nańx (28: 130) (used in composition), sitting. nań x'aw', when sitting. Tęčkana' sə'wə' ańk'k' insultsi'ńki nań xaw', Oni' ya'ndi' s'pe', when the Rabbit was sitting mincing a single piece the Bear swallowed all the canes which had been given him)(2: 8, 9). ka'we ñi'k̃i nań xaw', čł̃ike ya'nde na', he (the Rabbit) was there at length, but he (the Bear) sat without anything for him (2: 16). kańki' nań'kathna na, I have nothing at all as I sit (6: 4). xe nańx sohí'xwe', he was sitting so long. x'e'he nańk kde'psi, he was sitting till night. yańx'he nańk kde'psi, you were sitting till night. akwe'he (or kxew) nańki 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; 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.)

naw'ni, throughout; each ('), every.— na'we naw'ni hin'ya'ndi'w dande', I will think of you each day (or, throughout the day) (4: 6). (Also 10: 1; 25: 2.)

na'w'ni, a sign of past action(?).—tőh'z'k ińku na'w'ni nìkaw, ń̃w̃énx'i da'nde, as I have already given you a horse, will you be a friend to me? ayi'ńi do' ińya'ńkwa'y an'kiya'nitep' ya'he'nu kəō'he nań'ni nikan' tictionary xye'po', when you entreated 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'ño', this way (26: 46, 49), hitter (28: 231) —nda'k', back hitter (23: 7) ndao'k', this way, in this direction (p. 164: 30). nто'we, this way (20: 40).

ndé'si, or inđesi', a serpent, a snake.— ndé's k̃e'xi, "spotted snake," the garter snake. ndé's xid'i, "a governor snake," a rattlesnake (28: 23). ndis sînt sâhe', the rattle of a rattlesnake. o' inđesi', an eel; "a fish snake." ne, nę'bi, nę'di, nadi, to ache, pain; to have a cramp.—in'su neon'ni, toothache. pa ne on'ni, headache. w̃ů'̃ñatâčč̃e' oṽspe'nà ne'di, my right eye pains. w̃ů'̃ñixw'i x̃i'ṽpe'ne ñe'di, my right ear pains. w̃ů'̃ñixw'i x̃i'k̃a'ñka'ñṽe ñe'di, does your left ear pain? nyukpe'ya'nę' x̃i'w̃̃i, my leg pains (exceedingly)? ñi'k̃p̃a ñe'di (G.), my leg is hurt. w̃û'k̃apa nę'di x̃i (w. sp.), my head pains or aches. ayipá'ko nę'di', does your head ache? (Also p. 149: 21, 22.)

nē, tostand (of nańki and nı).—(1) kūd'p̃e' ndosów'w̃in sińto' ni nę' ndoshi', I see (or, saw) the boy walking on this side of the taw. toś̃'w̃i' w̃̃a du'ni nę', the cow is (standing) eating corn. w̃̃ahù' xō'bi' x̃i'de' nę', "the ancient rain stands falling," it is hailing now. w̃̃hu'm'yańk̃a'ñ do'ńh̃o ñe', He had already finished it (as I stood) when he came. w̃̃hu'm'yańk̃a' ñe' ayip̃o' he'dan' nę', you had already finished it (as you stood) when he came.— (2) a classifier: the standing object. an'ya siw'hin'ni do' a'ń̃h̃o'w̃́ni, do you know the standing man? ti nę' ko saw' x̃e (w. sp.), the (or, that) house is white. ayip̃o' siw'hin'ni ko te'di, the (standing) tree is dead. tőh'z'k siw'hin'ni ko sîp̃i' x̃e (w. sp.), the standing horse is black. tőh'z'k x̃e'he nę' ko te'li x̃e (w. sp.), the
standing house is red. *ani̇ki swi̇ni ne ko ṭinka*, the standing ax is mine. *ayana* dëk'ek'əka ayana da ḃaha ọdosa'ni̇ *ni ne nkeyidi,* I came from the house on this side of the bridge.—(3) a sign of continuous action: toho'xka ayerkidu̇ ti ne, the horse stands (= is) eating the corn (given him).—(4) *ne* is rendered *"that"* or *"this!"* on some occasions by Bj. and M.: wazir ne apo'stak *omni,* that shoe is patched. ti ne' ko ti ne'di uki'kiinge, that house is half as high as this one. ti ne' ko ko'hi ti ne'di ko'hi kete̱k'ni, that house is not as high as this one. ne pi'hi̱nke ha'man, I think that (or, perhaps) I am making this correctly. *ani̇ki pi ne yaxku,* give me that (standing or leaning) ax! waka' ne ka'la, whose cow is this? toho'xk ne ka'la, whose horse is this? *ani̇ki pi ne ka'la,* whose ax is this? ne'deñe, this standing object. *ani̇ki swi̇ni ne'den nek'ho'ni,* I know this standing man. ti'na na, here he stands (31: 25). *ne,* sitting (?) (11: 19).—ne'di (= ne+di); toho'xši̱pi* swi̇ni ne'di,* the black horse is standing. ti'na'ni ned'i ko uki'kiinge (=uki'kiinge yu̱k'di), (there are) half as many (animate objects). tcâ'aska ned'i ko uki'kiinge, (it is) half as large. teče̱da'ne'di ko uki'kiinge, (he or it) is half as high or tall. ti ne' ko ti ne'di uki'kiinge, that house is half as high as this one. ti ne' ko ko'hi ti ne'di ko'hi kete̱k'ni, that house is not as high as this one. skū'ti ned'i ko uki'kiinge, it is half as deep. kākwi ne'di, is there any coffee? watšiki ye ne'di, is there any sugar? ańkapi'iñ sa'ta' ne'di, gun my stands (or leans) against a post, etc.=I have a gun. nki'ksi̱k'xi̱ ni̱d'i, I am (standing) laughing. *ani̇ki ni ni ne'de nek'ho'ni,* I know this walking man.—*ki ne* or *kini̱di,* to arise from bed or from a reclining attitude, to get up (*ya'kine'di,* a'zkin'edi; pl., *kineta,* *ya'kineta,* a'zkin'etutu). yakine' pi'he'di di, or *h'kine-hiko,* you ought to arise. yakine' pi'he'di, you can arise. Imperatives: to a child, *ki,'* man to man, *kini̱ta'k'a,* man to woman, *kine'tki.* e'wiižeti ki'ne de etsa T'ë'kanadi, very early the next morning the Rabbit arose and departed (3: 5). *ki,' he arose (7: 8, 14). kine'tu, they get up (7: 4). *keni'di,* to leave an object there (7). *simi-tom'ni koonha* ayana o'ni uste' ka ne'di, anî ky'ho'n ne' pickera, he stood up a ter baby close to the well, and left it there (1: 8). *iš' de' kenedi,* a footprint, footprints.—*ne'yan,* that standing or walking object. ti ne'yan kowō'ki tečè'da', how high is that house? yaduxtan* tani̱h'ni nato'khi* ndosa'shiya, *ni ne'yan tečè'da,' how high is the house on this side of the railroad? yaduxtan* taniha'ni nato'khi* èwisa'shiya, *ti ne'yan tečè'da,' how high is the house on that side of the railroad? *ani̇ki swi̇ni ne'yakan nek'ho'ni,* I know that standing man. *ani̇ki ni'ni ne'yan nek'ho'ni,* I know that walking man.—*nëyo,'* probably compounded of the classifier *në* and -yan (referring to some remote object). a'li'ay sa'ni'yan, the house (not seen by you) is white.—*na'ni* ne'yan, some of these days (18: 4, 6). *ne'yan,* that distant one (house) (31: 5, 8, 9; p. 118: 4).—nëxu'yan (=ne+wayana), toward the running, standing, or walking object. *ani̇ki di ne'yan,* toward the standing man. *ayana ne'yan* (=ayana wade), toward the tree. *ani̇ki tani̱h'ni ne'yan,* toward the running man. *ani̇ki di ni' ne'yan,* toward the walking man.—nëtkohi', nato'khi, nëtkohi, nëtkohi, nëtkohi, a path, a road, a street. *kôko'ni'ni v'kon'ha'nı nato'khi* xëheń'ki 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 tanih'ni nato'khi, "wagon running road," a railroad. nato'khi yëni'ki, "small road," a pathway. nëtkohi' nûta'ni, "big road," a street.—*ne'he'da,* that tall or high. (*Aso,* 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, 15; 23: 8, 9; 24: 2, 5, 6, 7; 25: 1, 3, 6; 26: 3, 6, 7, 11, 70, 73, 74, 75, 80, 81, 82; 27: 8; 28: 9, 48, 124, 130, 147, 159, 151, 154, 159, 164, 167, 171, 172, 175, 185, 189, 198, 201, 203, 208, 232, 235, 237; 29: 1, 2, 3, 6, 8, 15, 18, 21, 23, 25, 36; 31: 13, 14; p. 117: 1, 17, etc.)

nedi' (cf. *ne* and *ti*).—toak na'nte nedi', the middle fingers. *iš' na'nte nedidi,' the
middle or third toes. nindozpe onwi
nedi', he has on pantaloons alone (see
dozpe tuxuxka (Bj, M.)) teonhonde
onwi, oxox onwed, he had on the breech-
cloth, that was all he had on (Bk.).
neheya'x-x—neheya'x KIdi n*we de'di',
though almost sure not to reach there
he goes (p. 163: 12).
ne'tka, right here (28: 99, 108, 117,
126).

ni.—duni', to twist (idu'ni, nud'ni).
duni' tax'ihx', to roll up very tightly, as
a bundle (iduni' tax'ihx'ti, nud'ni
tax'ihx'ti). axo'g duni', young canes (2:
16, 17). dunahi', or dunahin', to turn.
ni'xanhe' ndunahin', I turn (ed).—
duni', to roll or fold up an object, as
a blanket, etc., several times (iduni',
nadunini). dunini' xwu'di'di, to roll
up loosely, as a bundle. tepu'zi dumin-
i', to fold or roll up a blanket several
times.—xa'ninat'Ve, to make a heavy
object roll over and over in one direc-
tion (xa'ninat'ihak'Ve, xa'ninat'ihak'Ve').
xa'nina'x'mk'e'm hina'k', I stand (there
for some time) and make it roll over
and in one direction. xati'ki
xa'nina'x'M', he pushes it and makes
it roll over and roll over in one direc-
tion.—xa'nina'ti dedi', it rolls over and
over in one direction (when one pushes):
said of a heavy log, hogshead, etc.—
xa'nina'ti ha'nde, he was rolling along
(8: 2). (Also 8: 4.)
ni, niy (28: 100, 102), niy (28: 124, 129)
(cf. n'zi'), to walk (yi'n', wni'); (H.,
ide (idide'); D., mani; C., Os., man'f; K.,
am'f; Kw., man'sa'; Tc., manyi). ni'
hino'di, he is walking(yi'n' hine'di, o'mi
hine'di'). ni' ha'maki, they (a few) are
walking (yi'n' ha'maki, o'mi' ha'maki).
ni' kuna'di, they (many) are walking
(yi'n' kuna'di), o'mi' kuna'di).—ni'
hine'di naxo', he was walking, but
not now. Imperatives: ni (to a
child); ni'tiki (man to woman); ni'tiku
(woman to woman); ni'tak'ku (man to
man); ni'tate' (woman to man). ka-
dupi' ndosahin sinto' ni n'ni
ndahin', I see (or, saw) the boy walking
on this side of the ditch. an'ya
ni' hine' a'ye-
hon', do you know the walking man?
ni' nde'di', I am going to walk about.
an'ya noma' ni' ha'maki nkyehon', or
an'ya noma' ni' ama'kki nkyehon', I
know the two walking men. tolo'z
ni' hine' ko' toxka' x'e (w. sp.),
the walking horse is gray. ama'kka
nini', he is walking on the ground. yin'i
he'de'tu, you (pl.) have finished walking.
an'ya'di ni' nwa'ya'n, toward the walk-
ing man. ni' hine' ke'de'kutuxaxe',
he walked till noon. wi'ni', I walk
(28: 21). ne, moved (28: 128) (?). ki-
nyeni', he did not move (29: 34). wi'ni'
ke'de'psi, I walked till night. wi'ni'
ke'de'napi, I walked till day.—ni'ni,
a dual and frequentative of ni; the two
walking objects. an'ya noma' ni'
ama'kki nkyehon', or an'ya noma'
i' ha'maki nkyehon', I know the two
walking men. tolo'z noma' ni' ama-
kki' ko' toxka' x'e (w. sp.), the two
walking horses are gray. an'ya
ni'ni' ndy'de nkyehon', I know this walking
man. an'ya ni'ni' ne'ya'n nkyehon', I
know that walking man.—hine', the
walking object. an'ya ni' hine' a'ye-
hon', do you know the walking man?
tolo'z ni' hine' ko' toxka' x'e (w.
sp.), the walking horse is gray. ema,
an'ya'di ha' hine', look out! some one is
coming. nde' ne' yo'kaw', ya'kut' hine',
while I was going, you were coming
back.—a'kini', to walk on something
(aya'kini', n'ka'kini'). i'to ho' a'
ki', he walked on a log.—ha'kini',
a plural of ni; they (all) walk. an'ya
ha'kini' at'ama'kki ko' nkyehon', I know
(all) the walking men. tolo'z ha'kini-
ni' ama'kki' ko' toxka' x'e (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, 55, 61, 93, 109, 241,
242, p. 117: 4, 9, 10; p. 119: 3, 9, 14.)
ni, feminine oral period, corresponding
to the masculine na.—ti ni' ko' saw ni',
the house is white.

ni' (=di—yig), a causative ending(-hayi,
-han'ki). Dropped followed when
another verb (?): an'ksa'ho'n na'z',
I heard a gun fired.

ni'ki, ni'ki (8: 1), ni, to be without;
to have none; there is none; no.—hadhi te
ni'ki, he does not wish to beg. haya'dhi
teni'ki, you do not wish to beg. n'ka'd—
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a bear and (men) have shot him (2:30, 31). *ov'tuka noxti", "chasing the crow," the kingbird. (Also, 11: 5; 17: 19, 23; 28: 23, 49, 77, 183, 218.)

no'xpê, to get mired (i'nxpê, úmno'xpê) (26: 55).—űn-xpêxti', to get mired, as cattle do.

noxti', the eldest (28: 213). (cf. *aka).—

t'ni, or *niyä'n noxti', his eldest brother. 

ta'ndo noxti', her elder brother. ino'n'i noxti', her eldest sister.

no^n, to have the care.—kinon'tu, they had the care of another's children (18: 1).

no'dë', núđë, to throw away, to lay on (28: 172, 186).—no'n' dedi', to throw any object away, to lay on (i'n'dë'dë, úmno'n'dë'dë; no'n' detu', i'n' detu', ún' no'n' detu'). ekâ'n'. "Asin' ayin'shë'dë' tko', ason' i'n' no'n'dë'hî nà", then (the Frenchman said), "as you are in great dread of briers, I will throw you into them" (1:17). unon'dë', they laid him in it (28: 140). yunon'dë', to throw you into it (28: 172). unon'dadi, you put it in (28: 230). (Also 16: 9; 28: 33.) yâ'xumono'da, put it in for me! (28: 57). a'nu'dë, he laid it on (8: 10). (a'xë) ano'dë(di), to lay on (shoulder) (ya'nu'dë di, nka'nu'dë di, a'nu'dë tu, ya'nu'dë tu, nka'nu'dë tu).

no^n'pa', two.—(1) no'n'pa tê' hîmkë', one (book) is lying on another, or, two (animals) are reclining together. iho'xk no'n'pa' ko xku'k un'da'hà', I give two horses to each (man). ye'no'n'patud, ye or you two. (2) twice; nkon' no'n'pa', I did it twice.—(3) in two places; piçatu' nton' no'n'pa', I put the cotton in two places.—kinon'pa, to be two together: to be with him or her. a'yu'n'pa, you (sing.) are with him. nki'no'n'pa', I am with him. nyo'n'no'n'pa', I am with you (thee). ewandë' ya'ñkinon'pa', he is with me. aýinidë' ya'ñkinon'pa', you (thou) are with me. yinon'pa, he is with you (thee). nyo'n'no'n'pa' na'da' dan'đé', I will go with you. nyo'n'no'n'pa' ndë'nî dan'dë', I will not go with you. ya'ñkinon'pa' kudé'nî dan'dë', he will not go with me. Toc'tkana' kuñkëw' kinos'pa' ti' yuyap' ku'ñ'handol' étuxa', it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1).—nno'pahudi' (=no'n'pa' + akudi'), "two bones" (on the second hand?): seven. —nno'pa', both. u'n'katëdecâ'n' čnno'pa' pahi', both my eyes are sore. (Also 10: 3; 28: 1; 31: 21; p. 117: 6, 7, 8, 9, 10, 11.)

sâ'kî', nasâ'kî(14: 3, 4; 20: 13; 28: 3), nasâ'kî (14: 5), generic: a squirrel.—sâ'kî niye'dë di, the squirrel flew. nño'so'n, a gray squirrel. nño' stû'pâ', "squirrel somewhat black," a black squirrel.—nño' ma'i yokô, "squirrel stays under the ground," a salamander.

ntâ'wây'î' — auf'tka' nüâ'wây'î', the mistletoe.

nto.—nto yan'xì, the odor from a negro. nu! help! (excl.) (8: 16).

nûxan. — akunûxan', to go over again to gather the scattered (ears of corn) (26: 3).

nûpxi', any fine or pulverized substance, as dust, powder, meal.—yan'yëd nûpxi', acorn meal. atû'i nûpxi', the meal made of a large root (white inside) of a thorny vine. ye nûpxi', corn meal. nûpxi'ti', pulverized, made very fine.

Nûpondi'.—Nûpondi' ayi'xta ya'n, "Nûpondi's Creek," Bayou de Lac, Rapides Parish, La. Named after a Frenchman who had lived there. The Biloxi called him "Nûpondi," which was probably an attempt to pronounce his name.

nûpû'ni, (he) wore around his neck (21: 2).

nyu'huvey'wa'dë', "toward changing weather," the south. So called because rain is brought by the south wind (to Lecompte).

nk, I, me. nki'n'di or nki'n'dini (=nk + handë'), I (independent personal pronoun).—iškôtà, myself (p. 140: 15).—

nkintxà or nkintyà (=nk + intxa), I alone. nkintxà'tu, we alone.—nkindi-he, nkinthë' (5: 2), nkinhe', nkinhe', nkinëhë (7: 6, 13), nkinthë'dë', I too. nokindë' nhu'nahin', I too turn. nokindë' e'diñkëonxti, I (too) do just as he did (or does). nkinhe' čnakon', I too am going to do that way.—nk-, ng-, my, mine (G.). nkti, my house (G.).
nig'xia, my belly (G.). niki'ndita'ya, my own. in'kt'a, my, it is mine; I have (see ta). o'ng'p sin'hina'k ko in'kt'a, the standing ax is mine. akulzy' in'kt'a idu'isi ko, akulzy' o' in'kta'yu, when you receive my letter, send one hither to me. pade'hi ma'nik'ya panav in'kt'a, all those (horizontal) knives are mine. aku' na'nik'di in'kt'a, this (object hanging up) is my hat. waka'ne in'kt'a, this is my cow. o'ng'p in'kt'a, this is my ax. kek'xa ohi in'kt'a, I have ten hogs (5:6). in'kta'ha', my (pl. obj.). toho'xk ama'nik'ya in'kta'ha', those are my horses. in'ktada'or, my animate objects. injo' in'ktada'or, my boys. toho'xk in'kta'ha', my horses. in'kt'a', my; used in forming sentences denoting possession. tey'ki in'ktak' a'nde, dog my moves, i.e., I have a dog. tey'ki in'ktak' na'ki, dog my sits, i.e., I have a dog. tey'ki in'ktak' yuye'ki, dog my they-move, i.e., I have dogs. ain'kapi in'ktak' ne'di, I have a gun (said if gun stands or leans against a post, etc.). aku' in'ktak' na'nikhi, hat my sits (hangs up), I have a hat. in'ktak'ni, not mine; it is not mine. pade'hi ma'nik'ya in'ktak'ni, that (horizontal) knife is not mine.—nik'tu', nik'ixtu (23:6; 31:27), we. nik'ixtu ko nyax'wani, we hate him. nik'ixtu ko nyaw튼duhani, we hate them. ya'x'kta'dahu xye'nin, nik'ixtu ko in'kta'tu', you have forgotten us, but we (on the other hand?) have not forgotten you (4:2,3).—nik'ixtu'yu, we alone.—nik'ixtu'ke, or nik'ixtu'hel (=nik'ixtu+hale), we too.—nyuke' (=ny+yukeye') (1st pl.), we still; continuous action with reference to us. nik'ihina nyuke' on, we lived long ago. nika'k'kana'xi nyax'eu'xe Ya'xwa, we had been friends for some time. in'kta'ni nyuke', we are still alive.—in'kita' or in'kita' (?), our, ours. yadwuta in'kita'yu (sic), the wagon is ours (judging from analogy, this should be in'kita'yu). in'kita'yu, our, ours. toho'xk in'kita'yu yow'x'kina'tu'du'ga', they stole our horses from us. ngitut'ya, our house (G.).—nik'ixtuka niki'xina'zten'yu, we kicked one another (sic). (Also 10:12; 14:18,20; 20:12,19,44; 21:38; 26:7; 28:45, 65, 93, 103, 111, 119, 121.)

o-, o-, a prefix indicating that the action is performed inside of a given area, etc. 

o, o, a fish; fish.—o' u'de, to boil fish. o' nyuke'di, I boiled (the) fish. o' i'ya'a' da'nde, will you boil the fish? o' ku'e', not to boil fish. o' kük de'di, to go fishing (6:4). o' ahi', fish scales. o' a'ti', "fish house," a fish net. o' iman', fins. o' si'ndiya', the tail fins of a fish; a fish's tail. o' inte'mon', fish gall. o' i'vi', fish roe. o' pi'ya', a fish liver. o' in'pau'nahoci (or o'pau nahoci), a fish spear. o' ti', the pipe-bill garfish. o' indesi', "snake fish," an eel. onmadu' (=o+ma+aduit), "fish which eats earth," the buffalo fish. o' mi'ksa xa' uce'di, "fish small box they-are-put-in," sardines. o' pahadi', the, "corner fish" or gaspigou (see psohe'). o' pcedi', the, "jumping fish," the sturgeon. o' te'pa hayi', a sucker (fish). Opano'skelon'na, Very-longheaded-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 (haojodi (=ayo'ji, yo'ji), nko' di; otu', ayotu' (ha-yotu'), nko'tu'). ihyodi, I shoot you. ihyo, he shoots you. anksa'pi kaon' o'di hutpe', to shoot a hole through an object with a gun (anksa'pi kaya'ha-yod' yutpe', anksa'pi nokno' nko'di un-kultp'). emande' yango'di, he shoots me. ayingi' yango'di, you shoot me. ema'ni, iyotu' ha'nac, beware! they might shoot you! (pl.?). kudopi' sanhi'ya' kudeska' o'di, shoot the bird on the other side of the ditch! ko' nko'di, I shoot now. on'ti'kha'ne' oto'xa, they have found a bear and (men) have shot him (2:31) (see kte).—o' kta'ho, to make fall by shooting. hoheti' o' kta'ho, to make fall from a height by shooting. xwarki'zti o' kta'ho, to make topple and fall by shooting (yo' kta'ho, nko' kta'ho). kiyo', to shoot for one (20:14,19). yan'z'kikyo'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.)

*odiyo'h*—*kod'yo'ho'mni,* not to move an object (*koyed'i'yo'ho'mni, 'nd'yo'ho'mni*; *kod'yo'ho'mni, koyed'i'yo'ho'mni, 'nd'-*yohu'mni*).

**ohi,** all ten.—*ohiya,* all of it; idea of having reached the end of a series (?).—*ohi,* ten, i.e., all through (the fingers), throughout the series. *ko'xk a* *ohi* *'intq,* I have ten hogs (5: 6). *ohi* *so'so'a'xehe* (= *so'so'a'+*axhe), "one sitting on ten," eleven. *ohi* *no'mpa'xehe* (= *no'mpa'+*axhe), "two sitting on ten"; twelve. *ohi* *dana'xehe* (= *dani+*axhe), "three sitting on ten," thirteen. *ohi* *topa'xehe* (= *topa+*axhe), "four sitting on ten," fourteen. *ohi* *ksana'-*xehe* (= *ksana+*axhe), "five sitting on ten," fifteen. *ohi* *ka'xehe* (= *ohi* *ksan'axhe,* fifteen. *ohi* *akuxpa'xehe* (= *akuxpa+*axhe), "six sitting on ten," sixteen. *ohi* *na'pahu* *a'xehe,* "seven sitting on ten," seventeen. *ohi* *da'nu* *a'xehe,* "eight sitting on ten," eighteen. *ohi* *teka'ne'xehe* (= *teka'ne'+*axhe), "nine sitting on ten," nineteen. *ohi* *no'mpa,* "two tens," twenty. *ohi* *no'mpa* *so'so'a'xehe,* "one sitting on two tens," twenty-one. *ohi* *no'mpa* *no'mpa'xehe,* twenty-two. *ohi* *no'mpa* *dana'xehe,* twenty-three. *ohi* *da'nu,* "three tens," thirty. *ohi* *da'nu* *so'so'a'xehe,* "one sitting on three tens," thirty-one. *ohi* *da'nu* *no'mpa'xehe,* thirty-two. *ohi* *da'nu* *dana'xehe,* thirty-three. *ohi* *da'nu* *topa'xehe,* thirty-four. *ohi* *topa,* "four tens," forty. *ohi* *topa* *so'so'a'xehe,* "one sitting on four tens," forty-one. *ohi* *ksan,* "fivetens," fifty. *ohi* *ksan* *so'so'a'xehe,* "one sitting on five tens," fifty-one. *ohi* *akuxpa,* "six tens," sixty. *ohi* *akuxpa* *so'so'a'xehe,* "one sitting on six tens," sixty-one. *ohi* *na'mpa'hu'di,* "seven tens," seventy. *ohi* *da'nu'hu'di,* "eight tens," eighty. *ohi* *teka'ne,* "nine tens," ninety. *ohi* *teka'ne* *so'so'a'xehe,* "one sitting on nine tens," ninety-one.

**okxahe**—*ko'kxsah'e'ni,* not to move. *ina'-* *ko'kxahe'ni,* *te'hi'ye* *kt* *ina'ni'ki* *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* *yuk'edi,* they were unwilling (8: 7). *kikyo'ha'mni,* (she) did not wish (for) him (to go) (29: 2). *de* *kikyo'ha'mni,* she did not wish (for) him to go (p. 165: 8). *de* *kuyakiyo'ha'mni,* you did not wish (for) him to go (p. 165: 9). *de* *kikyo'ha'mni,* I did not wish (for) him to go (p. 165: 10). *de* *kikyo'ha'mni,* 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' yu'wakikyo'ha'mni,* she did not wish (for) me to go (p. 165: 14). *ide' kikyo'ha'mni,* I do not wish (for) you to go (p. 165: 15). *ko'ha'mni,* he refused (31: 28). *kikyo'ha'mni,* not to desire it, he did not desire it (1: 5). *ko'xni,* unwilling (*ka'xni, *nk'o'xni,* *ko'xni,* *koyei'xumi,* *nk'o'xumi,* (Also 10: 29, 32; 26: 79).

*oxka,'* generic: a crane (Bk.). *oxka* *sav* or *oxka* *sav* (Bk.), a white crane. *oxka* *ta'na,'* a crane of the other species found in Louisiana (not the white one). *ox* 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' pza'di,* *oxpa,'* *a'likne,* they rooted up the ground, devoured (the roots), and have gone. *Tcetkan'a* afo' paw'hin da'ni *oxpa,'* the Rabbit devoured all the potato vines when he ate (1: 2). *ku'mu'vi' *ku* *kav* di' *oxpa,'* when he gave him the young canes, he devoured them at once (2: 8). *O'mi* ya'ndi *oxpa,* the Bear devoured all (2: 9) *ya'oxpa,* *axa'oxpa,* *ina'oxpa,* *ya'wakoxpa.* *kiyoxpa,* he ate it up for him (6: 11). *kuyoxpa-kiyoxpan,* he did not eat up mine (for me). *duxu-te, eat ye! (14: 9). yu'wakikyo'oxpa,* they drink up for me (24: 4, 5). (Also 6: 18; 7: 10, 12; 8: 27; 9: 4, 5; 31: 18; p. 158: 7, 8, 9, 10.)

*omayl,* the yellow-hammer.—*Oma'yina,* Ancient of Yellow Hammers (15: 8).

*O'ya,*—Haima'ngiyam *O'ya,* the front of your garment is open.

*Oa,* (= *omni,* in composition), to do, make, use (*aya*, *nk'o*).—*nindoexp* *ow* *nedi,* he has on pantaloons alone.
axö'k dutea'^tii natco'n n'kow n'ko'n nde'ak n'kow', I make baskets and mats out of split cane (Bj., M.). akütxy'ë inka' iduu'si ko', akütxy'ë oni hu'ya^kiiya', when you receive my letter, send one hither to me. ünkiy'/ na'du'it na'ik n'kow', I was eating meat very long ago (years ago). n'k'si'kxii' oni, I was laughing (long ago). mèk tidi^nikh on tyi, tetti on, medicine for darting pains in the chest. sanh'i' kiya' n'kow' i^ndë xo, I will do it again and kick you on the other side (1:11). sanh'ya'kiya' n'kow' i^ndaxa' xo, I will do it again and kick you on the other side (1:12). akütxy'ë ayow'növ'd ndëh'ko', I saw to-day the letter that you made (wrote) (5: 1). ayow' oni, you make or do it. ayow' oni xiy' pi' na, if you would do it, it would be good. a^ya' dükow'yan', man doll (28: 184, 185). ayö'hi', you were doing so (p. 161: 24). sümni'tonik onka ay'on oni, "tar of man made," tar baby. koko'denika aïnuka'daka yon, the spider makes little cords. ku'wak ún' nedif (=kawake + oni), what is he (or she) doing (while standing)? on' k'si uyog'na^k', I make an arrow (G.). ho'na, maker (G.). ko'n, to perform an action by means of (preceded by noun of instrument) (ayow', or hayow', n'kow'). ünksa'pi ko'n o'di hutpe', he shot a hole through it with a gun. ünksa'pi hayow' huy' di yu^pe', you shot, etc. ünksa'pi n'ko'n ko'di ün'stupë', I shot, etc. ma'süta'on on' ün'stepë', he burned a hole through it with a hot iron. ma'süta'on hayow' yu^kpe', you burned, etc. ma'süta'on n'ko'n ün'stupë', I burn, etc. mi'kow'növ' oni hutpe', to dig with a hoe (mi'kow'növ' yu^pe', mi'kow'növ' n'kow' ün'stupë'). e^dekow'yi, to do just as he did (e'dakow'xti, e'dükow'xti; preceded by the pronouns, i^ndë, ay'vndë, n'kidhë). e'kow' or e'tukow'ni, to do that; to do that to another, to treat one in that manner. e'tukow'on (or e'tukow'yon'ni), you do that to him. e'tukow' (or e'tukow'ni), I do that to him. e'ti'kow'yon'ni, he treated you thus. e'tukow', used as an imperative, do so, do that, treat him thus. te'dërik* e'ti'kayon', why have you done thus? (3: 20).
(2: 11).—Used in forming a participle: kida' o'mni, he was returning thither —kikovni', akutxyl kikovni', to write a letter to another; to write a letter for another (ya'kikovni', o'xkikovni'). — adut' te hov', he is hungry. ayadut' te hov', you are hungry. nka'dut' te hov', 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, 258, 259; 29: 25; 31: 18, 20, 27; p. 121: 3; p. 159, passim.)

o'n, past time.—o'n long ago (7: 2, 3; 9: 7, 14; 10: 8). o'ndi, so long (7: 12, 13; 10: 27). o'n'de, in the past (8: 1), after (14: 6, 15). o'nda, after (9). o'ni, 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 nda'dhi and' txe, he was hunting (in the past) for a large bent tree (2: 12). teiwaxit' ndonxt o'n', we have seen great trouble in the past (5: 9). The past of adut'i te', to be hungry, is adut'i te'xiti o'n'. o'n'xa, a sign of a remote past action, referring to a time more remote than that implied by o'n' knkh. Tcetkana' kawkwon unoxe' ha'nde o'n'xa, the Rabbit was dwelling (continuous or incomplete act) with his grandmother. nkawxono' nka'dnde o'n'xa, I used to live (lit., I used to be living) with her (long ago). teu'na kankwonym unoxxit' and'nde o'n'xa', long ago he was living with his grandmother. nkabite'ma'xi nu'kso o'n'xa, we had been friends for some time. edit' ina' ko dusit' o'n'xa etuxa', behold, the Sun had been taken, they say. ekaw Tcetkana' de' o'n'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). on'nidi1 (probably from e, o'mni and -di), for that reason (2: 30), therefore.

o'na, with, by means of, having (26: 4; 31: 39).—o'na'pa, with (?) (20: 16).—o'n'ha (=o'n+ha ?), with, by means of (?). tcaw'kik o'n'ha kte'di, he hit him with his hand or fore paw (1: 11). (Also 9: 2.) — yon', by means of, with, in. thenk's ha'nyadit' ade' yon' hiya' nku'de' kaw' pad'hi ma'ndke' panav ayindi'a dande', if you talk to me in the Biloxi language, all these (horizontal) knives shall be yours.

o'ni, to use, to wear.—on'ho'nde o'mni', he had on the breechcloth. e'xa on'nde', that is all which he had on (Bk.). nindoxp' o'v' nedi', he had on pantaloons alone. axo'g misk omyavn, a place where switches (of the Arundinaria macrostema) grow. axo'g omvavn, a place where canes (of the Arundinaria macrostema) grow. on'sudi' omyavn', a pine forest. on'tka sind omvavn, "where the stars have tails," the Aurora Borealis. axkomni', to line a garment (aye'xkomni, nka'xkomni). do'xpe naski' nka'xkomni', I line (or lined) a coat. editon axkomni, a table cover.

o'ntiti (Bj., M.), o'ndi (Bk.), a bear. (Dorsey says "a grizzly bear," but he must be in error.) — o'nti ha'nyadi', he is a bear person. o'nti yam'ya'di', are you a bear person? o'nti nka'nyadi', I am a bear person. o'nti ha'nyavtu, they are bear people. o'nti yam'ya'tu, are you bear people? o'nti nka'nyavtu, we are bear people. o'nti ya'ndi o'xa', the bear swallowed all (2: 9). o'ndi, a "yellowbear," a cinnamon bear. o'ndi, a black bear. ontati' (=o'nti-ali), the skin of a bear. ontati' xiuxp', a bear-skin robe. Omtixyan or Omtiyizyan, "Bear Bayou," Calcasieu River, Louisiana.— ompidii, the bear, subject of an action. ompidii Tcetkana'k, "heya'hma'ta'," kiyehaw kida'di, the Bear said to the Rabbit, "go there," and went home.— ontik, the bear, object of an action. Tcetkana' Omfik, "heya'hma'ta'," kiyehaw kida'di, the Rabbit said to the Bear, "go there," and he went home (2: 1, 2). ontik ha'nde 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.
...
kipa'nahi kudi', to give it back to him. kipa'nahi yikud', you give it back to him. kipa'nahi xku'idi, I give it back to him. kipa'nahi yu'ku huwa', give it back to me, passing it hither! (C., i^ni iyagla). k'ya' kipana'hi dë ha'at iské', when he had turned and gone back again, he vomited (2: 20). i^kipa'na', or i^kipa'na', to take himself back (yi^kipa'na', nki^kipa'na'). yi^kipa'na' ide', you take yourself back and go. nki^kipa'na' nad', I take myself back and go. i^kipa'nahiiyi', to take herself back. i^kipanahic kda, take yourself back and go home! (Also 8: 26; 18: 12; 26: 44.) pana', all (see ohi). — pana Tan'ksa huyatu, all the Biloxi people. anya' pana', all the men. tevi'ki pana', all the dogs. aya' pana', all the trees (20: 37; p. 120: 6, 9). — pana, entire, the whole. daswa' apana', the entire back. — pana xiti' (= pana + xiti), all . . . together. ki'ata'ki pana xiti', all the birds together. pana xiti' pixti' hinké', I did them all very well (5: 5). pana xiti', she got all from it (28: 8). (See ta). — nampa'x kisu'ni, he can not hold it all. (Also 20: 37; p. 120: 6, 7, 8, 9.) pa'ni, to inhale an odor, to smell it (kipa'ni, mpapa'he). — apapa'nd nau'xkan, let me see and smell it! (p. 154: 10.) paspaho', to cook what is flat, to fry, as eggs (paspa' huyaw', paspa' nkwov'). — maxiv'iyaw' paspahod' ha'nde, she is frying eggs. patcidu', to brush, as the hair; to wipe the hands, face, feet, plates, etc. (i'pa'tcidu, ñ'kapatcidu'). — patcidu' yu'koyé', to wipe the feet clean (i'patcidu' yuko' hajé', ñ'kapatcidu' yuko' hajékné'). i'n patcidu', I brushed your hair. i'kipatcidu', to wipe or rub himself (dry), as after bathing (i^kipatcidu', nki^kipa'c tidu'). kipa'c tidu, to wipe it for him (ya'kipa'c tidu', akipa'c tidu'). — patcidomni', to wipe or swamp out, as a gun barrel with a ramrod (i'patcidomni', ñ'kapatcidomni'). a^kipa'c patcidomni' (= a^kipa'c patcidomni'), "used for washing or wiping out a gun," a ramrod.

pawehi, conjuring to him (28: 181). — ya' pa'wehi yomi, heconjures a deer to another person (p. 164: 11). ya'nu'wa pa'wehi yomi, he conjures buffalo to another person (p. 164: 12.).
apya.—panyadi', to plow (i'panyadi, ünkpa'papadi') (26: 23). payanmi' (=panyadi + ommi'), a plow.
apahin', a beard or mustache; usually a beard (i'panhin, ünkpanhin; panhinu', i'panhinu', ünkpanhinu'). — panhin yi^n'xti, he has a full beard. panhin naskéxti, a very long beard. panhin ta'wiyan, "beard above," a mustache. panhin táko'hi, to shave himself. panhin ku'ák koxi', to shave another. — panhin ommi', a beard or mustache (i'panhin ommi', ünkpanhin ommi'). — panhin táko'hamni', a razor.
apahin', a vine of any sort (1: 2). — axiyé san panhin, "the vine with white blossoms," the Cherokee rosebush. mak-tehu panhin, a grapevine. panhin a'xiyehi nüpi'hi, "the vine with fragrant blossoms," the honeysuckle.
pedékupi', leggings. pêhe', apêhe (26: 77), to pound, as corn in a mortar (i'pêhe, nka'pêhe'). aye'ki pêhe', to pound corn. pa'wehi, he knocked them (28: 47). ñ'kapan'M, I knock him (28: 118).

pe'xinyi.—pe'xinyi xyu'hu, a close odor, as from a cellar, cache, or room which has been closed for some time. (See xyu'hu toyi; C., uxe hax.) p'xini xyu'hu, rancid. Probably identical with above.
pesdoti', a flute. — pesda'ohoh'yej, to play on a flute (pesda' ohoh'ühéy, pesda' ohoh'ühéykné). — pesda'ohoh'yej, to play on a flute (pesda' ohoh'uhéy, pesda' ohoh'uhéykné).

peska' or apëska, a small frog, not over an inch long, living in streams. It has a sharp nose, black skin, and cries, "Pes-pës-pës!" (17: 20, 21). (See kíon, k'íonínhi'.) Peskana, Ancient of Tiny Frogs (17: 1, 5, 9, 13, 18, 23).

pe'ti, pe'ti', pé'ti (28: 166), fire.—pe'ti pe'ku'ov, to blow at a fire. pe'ti uzel', to make a fire. pe'ti kusi'v, the fire smokes. pe'tu'dati' (= pe'ti + udati'), fire-light. pe'ti hotel', a poker. pedomni'
(=peti+ōmni), a fire-drill (G.). petiōn', "makes fire," a match, lucifer matches. petiōn', to warm himself at a fire, as when one has come in from the cold (petiōixton, petiōkī'xton). petuxtē (=peti+ω'ttis), to make a fire, to camp. petuxtē a'matc'hō, a fireplace. petētā', a chimney (cf. ski tikom kumātc'h under sī). sūp'xita na petētā', the chimney is very black (or thick with soot). petētā spūt"a, "chimney black," soot. petē udāyani, a lightening bug, a firefly. petēxoma'mi tōt', live or red coals. petēxomā spūt', a black or dead coals. petu'xu a'c'hay, "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 aνεπι and aνεωνι; napi and navi. pi', good (hīpī', ḍāk̕pi', ṭu, hipu', ḍāk̕k̕pū').—aνευα pi' xē, he is a good man. hīpī' xē, thou art good. ḍāk̕pī' xē, I am good. aνευα ṭu xē, they are good men. ḍāk̕pū' xē, you (pl.) are good. ḍāk̕pū'xē, we are good. de dzi xē pi' na, if he would go, it would be good. aνευα'pi' xē, na, if you would do it, it would be good. pīxtē (=pi+ xti), very good, best. nktl'yαν nkhə'ni pīxtē'xē, I made a very good house for myself, but it was burnt (5: 6). pīyē, to make properly or correctly (pīhay, pīhiṅkē or pi'hiṅkē). nē pīhiṅkē ha na, perhaps I am making it correctly. nē pīhiṅkē kina'ni, perhaps I could make it correctly (if I tried). atohō piyē, "to cause to lie good," to spread a comforter on a bed. pīxtē'yē (=pīyē+ xti), to make or do very well (pīhayē, pīxītē'hiṅkē or pīxītē'hiṅkē) (5: 3). pi' tokha, better. —kāpīni' not good, bad; to be bad. hīkpi'nī' xē, thou art bad. nka kpi'nī' xē, I am bad. kpi'nī'tū xē, they are bad. hīkpi'nī'tu xē, you (pl.) are bad. nka kpi'nī'tu xē, we are bad. ti pīhāpi' kwā, to give bad medicine, i.e., for the purpose of killing him. dixt kpi'nī', bad to eat. nap kāpīni', a bad day, as in rainy weather. kapīni', not good. kāpīni'xītē'yē (=kāpīni'+ xti+ ye), to cause to be very bad, to do very wrong (kāpīni'xṭihaye' (3: 20), kāpīni'xṭihānke'.) kapini'yē, to cause to be bad, to do wrong (kapini'haye', kapini'haṅkē').—kapire' (said by a male); how pretty! (meaning, how ugly!)) M+kapire' (said by a female), oh! how pretty (meaning, oh! how ugly!).—nāp'hi', to emit a good odor, to smell good. pa'vhi' a'siyehi', nāp'hi', the honey-suckle. ano' nāp'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.)—nēpī'yē, correctly (p. 142: 3). nēpī'haye', you are correct (p. 142: 4). nēpī'haṅkē, I am correct (p. 142: 5). kine'pi or kinepī', to be glad (pī'kinepī', ya'zīkin'pi; kine-pū', yā'kinēptu') (26: 63). kā'kinē'pīni', I am not glad (not satisfied). kā'kinē'pīni', you are not glad. kī'kine'pīni', he is not glad. kī'kine'tuni, they are not glad. ṣak'kinē'pīni', I am glad. ṣak'kinē'pī, to like a person (ayī'āk'kinepī, nktlah'kinepī; pl., hī'āk'kinepū, ayī'āk'kineptu', nktlah'kineptu'). kīkine'pī, to like another's property. toho'ak kī'kine'pī, to like another's horse. toho'ak kī'kine'pī, I like your horse. yatu'ni'tū kīkine'pītī nktlah'či'xākōn, I (sic) like your working (for yourselves), so I am working too (5: 2); inkt'kine'pītī is suggested instead of kīkinēpītī. yā'kinē'pītī to like it exceedingly (ayī'āk'kine'pītī, nktlah'kine'pītī).—pihe', ought (p. 151, passim). pi'he'di or pihe'di, ought, can. etkiyōn' pihe'di, he ought to do it (Bk.); rather, etkayōn' pihe'di, you ought to do that (Bj., M.). hayē'tīk pihe'di, you ought to do it (Bk.). pihe'di, can. yakine pihe'di, you can arise. yakine'yē pihe'di, he can saw it. ta'ax pihe'di, you (pl.) ought to run. ya'to'hō pihe'di, you ought to lie on it. a'xapāta'kaxi pihe'di, he ought to be smart. ya'kinyehōn pihe'di, he ought to know me. ya'kine'yē pihe'di, he ought to saw it. toho'ak ahiwate pihe'di, he ought to sell a (or, the) horse. dorpē' naksē kiko pihe'di, 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.), piya (Bk.), the liver; his or her liver. A liver cut out
of a body would be called pi, not piyew (M.) (31: 15, 17).

pihii'.—aya' pihii', a chip of wood. ayan' pihii', chips.

pixyi', to float (iyi'pixyi, ù̄'nkapsiyi').—odi yih'etii pixyi' yu'ke', many fish "still float," i. e., are swimming around.

pits.—pi'tspitshed', to wink (often). tâ'tcîn' pi'tspitshed', his (or her) eye winks, he winks his eye (or eyes). (See wide.)

pi.—pi'hudi', a hickory tree, the Carya alba. pi'nhu ayew', hickorywood. pi'nhu pixa, 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). pi'ntso'goni', pecan nuts. pi'ntso'gon wi'di, the pecan tree or Carya oliviformis.

pxa', to swim (iyi'pxa, ân'pexe; pixa, iyipexa). The a in this word has a shorter sound than aw in law, though approximating it.

pxaki', sand (=hana pxaki). (H., pu'xaki'.)

pxi.—pi'xi'di, to cheat, deceive, or fool him (i'pi'xi'di, ânpexid'; pixit', ipixit', ânpixit'). i'pi'xi'haw apid'it', he deceived him and (thus) repaid him (for the injury). i'pi'xi'haw apid'ihay', you deceived him and (thus) repaid him, etc. ânpixit'haw apidedântke, I deceived him and (thus) repaid him, etc.—upxi'di, to deceive or fool one; to cheat (ypxi'xi'di, nkupsixid' or ùn'kupsixidi; ixpixit', uy'pixit', nku'pixit'). nyu'pxid', I deceived you. nyu'pxi'ni', I did not deceive you. ya'nxpxid', you deceived (or cheated) me. nyu'pxi'ne'ni', I do not wish to cheat or deceive you. upxi' i'spixit', he knows full well how to cheat or deceive.—kâpxi'ni', not to deceive or cheat one (ku'ypxi'nii, ânkpxuni'). nyukâpxi'ni', I did not cheat you.

pxu, pxwê, pxo, paxa.—pxwed', to punch, stab, thrust at, to gore (28: 186), stick into (23: 7) (pxxed', pxwêkâid; pxwed', pxwe'uti', pxânkê'tu). i'pxwed', he stabs thee. i'pxwe'uti', they . . . . thee. pxu'yan'ke'di, he . . . . me. pxu'yan'ke'uti', they . . . . me. pxu'ya da'nde, will you stab him?

a'pxwe'di and ka'pxwe'ni point to a pxwe'di (3d sing.) instead of to pxwe'di. (Also p. 141: 24, 26.) paxa', stuck in (23: 7). ânkpxaxa', I stick it in (23: 3). afo' in'paxa or'ni, he set out the potatoes (p. 154: 1). afo' in'paxa or, he finished setting out the potatoes (p. 154: 2). afo' in'paxa ayow hedan, did you finish setting out the potatoes? (p. 154: 3). afo' in'paxa Îkôw hedan, I finished setting out the potatoes (p. 154: 4). pxwe' koko'hedi, supposed to mean, to make a door, plank, or stilt hide sound by punching it. ka'pxwe'ni, not to horn or gore. aduhî' tisaw'ho' waka' ne'ya' ka'pxwe'ni, that standing cow on that side of the fence does not gore.—pxwe' kóaha', to make fall by punching. koh'xi' pxwe' kóaha', to make an object fall from a height by punching. xwih'eti pxwe' kóaha', to make an object topple and fall by punching (pxwe' kóaha', pxântke kóaha').—pxwe' tpe', to punch a hole through (ipwe' tpe', ânkocupxe' ânkâtpx). pxwe'kînêti ma'ne'kê, I came near sticking myself with it (p. 141: 23).—pxwe' ma'ne'deye', to move an object by punching it (pxwe' ma'ne'dehay', pxântke ma'ne'dehi'ntke'). —a'pxwe'di, to be in the habit of goring, thrusting, etc. (a'pxwe'yetu', 3d pl.). aduhî' nôsaw'ho' waka' ne'a'pxwe'di, this cow on this side of the fence is apt to gore.—kî'kî'pxa', to stab himself (iyi'kî'pxa', nkî'kî'pxa').—dupxomi' or doupxonmi', to thrust a tined instrument into an object (iydupxonmi', nuddupxonmi'). aduti doupxonmi, or adudipxonmi, "sticks in the food," a table fork.—yonypomi', or a'yonypomi', an auger. yonyponi' yi'ni', a "little auger" or gimlet. ayonyponi' yi'ni', "small auger," a gimlet.

pxû.—pxûdi', to rub (iyi'pxûdi, ânkpxûdi'; pxûti', i'pxûti', ânkpxûti').—pxûdi' iyâyexi', to stop rubbing. atem'ni pxûdi', to rub grease on an object, to grease it. ama' pxûdi', to root up the ground. ama' pxû'di oxpa', ol'di'kê, they rooted up the ground, devoured (the roots), and have gone.

po, to swell (cf. ùkôp'o', to burst).—po'poxyi' (poperâ' + tyi), "swelling medicine": a plant growing in Louisiana, the root
of which the Biloxi used as a remedy for dropsy. This is the balloon vine or Cardiospermum.

**po, pā.**—popode', to wrap up a bundle (yparo'podē, unlinkpode'; popo'dētu, yabaro'podē', unlinkpore'podē'). *vindita'yan popode', to wrap up his own (in a) bundle. Imperatives: popode' (to a child); popode'ekaŋko' (man to man); popo'detki' (man or woman to woman).—pō'de, to make up a bundle (ipā'de, npō'de) (cf. aipēni). a'pād o, (he) wrapped it up (26: 47). hapode', to wrap up an object (hayapode, ekapode). akūtxi' hapode', wrapping paper.—kipo'dode', to wrap up an object in a bundle for another (ya'kipo'dode', a'zkipo'dode'). *v'tikipo'dode', I . . . . for you. ya'zkipode', he for me. nyi'xkipo'dode, thou (you) . . . . for me.—k'zkipo'dode, to wrap himself up in a cover (yikipo'dode, nk'i'zkipo'dode; k'i'zkipopodētu, yikzkipopodētu, nk'i'zkipopodētu).

**poda'de, owl** (20: 16).—po'dadi, podi (28: 110), pā'di, the swamp owl.—pād' a'w'uditu' (or podi a'w'sedita'), the “owl pine,” the short-leaved pine, *Pinus mitis.*

**poxayi',** a night hawk or bull bat.

**poxka',** a sled hammer (28: 193).

**poxono',** a small.

**poxwe,** a splashing sound (20: 38).

**poni',** (cf. po, pini').—sponi' (asi + poni'), his or her ankles. tcak-poni', his or her wrists.

**poska', potcka',** rounded, globular, curvilinear.—ayan' poska', a curvilinear forest. xāxwē poska', a whirlwind. xāxwē poska' yī'kī, a small whirlwind. asow poska', a brier patch (1: 16). inuk poska, “stars in a circle,” the Pleiades. poski'kī ( = poska + yī'kī), occurring in the following: asow poski'kī xe ma'nakī Tīx'tikanadi', the Rabbit was sitting (was dwelling, or, was) in a very small brier patch (2: 4). In this case poski'kī was pronounced “pos'kii' + ki,” the prolongation having the force of “very.” ekxan'w' ko potcka' na'kī, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1: 14). *q' potcka', Irish potatoes.

aw'ask poteka', cabbage. tcak poteka, a fist. (Also 8: 17; 10: 17; 17: 6; p. 118: 14.)

**po', smelling** (28: 142).

**psde.**—psdehi', psd'ehi', or spdehi', a knife. psdehi' a'dukta'ni uksa'ki', to cut a rope with a knife. psdehi' daw ni'kuyon' kiya' de' tiwax', he seized the knife and departed again (3: 19). psdehi' kānki', the edge of the knife blade is turned. psdehi' ḵi'nakki', to turn the edge of a knife blade. psdehi' ma'nakde'e inkta', this (horizontal) knife is mine. psde' =ma'nkiyavi' inkta'ni, that (horizontal) knife is not mine. psdehi' no'p'se ma'nak'kiyavi' in'inkta'ni, those two (horizontal) knives are not his. psdehi' ne ka'ta, whose knife is that? psdehi' ne in'kta', that is my knife. psdehi' tat' kām'k'ta'ni, did you lose your knife? psdehi' nask'ii, “long knife,” a butcher knife (=psdehi n'kta), psdehi' n'kta', “large knife,” a pocketknife. psdehi' pūt kān'k'kaz', “knife with a curved end,” a table knife. psdeha'cap' ( = psdehi' + acaapi'), a sword. psdehudi' or psdehudi' ( = psdehi + udi or ahudi), a knife handle. psde' de psonti', a knife point. psde' de pūtsi' ( = psdehi' + pūtsa), “sharp part of a knife,” a knife blade. psdehi' ma'ni ki ko kta', the knife is his. psdehi' yon x'ān' ko tca'kamak'ki', where is the (reclining) knife? yo'dakaka' di na spdehi', the knife cut me. spdehi' nux' na'dakasi', I cut with a knife. spdehi' d'w'isi 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, pfs, to suck** (i'psi, nki'psi, psiu', i'psiu', nki'psiu', p'situ'). (See uktcepsi'.)—psi tɛxti (he) desires strongly to suck (26: 58). (Also 26: 59, 64, 66.)

**psi, pūs** (28: 243; 30: 1), pūsi, pūs' (30: 4), night; nighttime.—pa' ya'x', almost night. pa'yi' (=psi + de), or psde' (29: 30), “this night,” tonight. psde' xo'hi ko'nde'ni dande', it rains to-night, I shall not go. psde' wahu' ko nde'ni dande', if it snows to-night, I shall not go. psik'inkinge (Bk.) or psik'inkinge (Bj., M.) (=psi uktcepsi'),

**psidikya**, the milk or spleen of a cow, etc.

**psoh',** having corners or angles.—*psoh' púpsdè',* having the corners rounded off (14: 18). O *psahed?,* the "corner fish," or gaspigou.

**psat'ki, or past'uki** (26: 22), to sew.— *ha'masa pst'kì*, "sewing metal," a sewing machine.— *apst'ki or apstä'ki* (=a + pst'kì), to sew habitually (aya'pst'kì, nka'pst'kì'). *apxp' yake'dé apst'ki yipspl'ristit',* (all) these women sew well (are accustomed to do so). nka'pst'kì na kde'psi, I sewed till night, I sewed all day.— *kipst'tkì',* to sew together (kipst'tkha'yi', kipst'tkì'?), *kipst'tkì',* sewed together; a seam.— *kia'pst'tkì',* to sew for another; perhaps, to sew regularly for another (?) (yaki'passt'kì', xkie'pst'st'kì'). nkapst'kidd'psit', I sewed till night.— *an'patogon'ni',* a stick used as a spit for roasting meat. *an'pst'gòmon'ni prin' kú'dákuxpey',* to thrust a stick through meat in order to barbecue or roast it.— *pst'gòmon'ni',* a stopper of any sort. *konicka pst'gòmon'ni, bottle stopper.* 

koxx'apst'gòmon'ni, a metal awl, "that with which shoes are sewed." *pst'gòmong'yi',* to put a cork or stopper in a bottle, etc. (pst'gòmon'hay', pst'gòmon'hán'ke'). **Imperatives:** konicka *pst'gòmon'ya' (m. sp.), or konicka *pst'gòmon'ka' (w. sp.), put the cork in the bottle! (Also 26: 12, 24; p. 142: 3-6.)

**psúdah',** a comb.

**psúk, to head off** (cf. *psúki*). *yanka'pst'shìki, * he headed off (Bk., M.). *hà'psúkì, * they surrounded (16: 7; p. 150, 29, 30). tik *nik'psáktu',* we surrounded the house (p. 150: 30). *akl'-pápsúki',* to head him off, intercept him (aya'kípa'psú'kì, nka'kípa'psú'kì). *yânkà'kípa'psúskì',* he headed me off. *aya' xótka akl'pápsú'kì*, he (the Bear) headed off (the Rabbit, thus preventing his escape from) the hollow tree (2: 26).

**psúkì, it broke (cf. *psúki*).—*ñkaxchè'pst'shìki, I sat on it (and it broke). ko psúkì',* (a) gourd cut in two (16: 3, 10, 11; 17: 10).

**psúkì', or psúki,** to belch, hiccough (yupsúkì or y'súkì, u'nképsúkì, u'nkùpsúkì). (Hidatsa, psuki (psukì).)

**psatì, or pso'tì, sharp-pointed.—*ínu' psot'shìni, "sharp-pointed teeth," canine teeth (=ínu' + ísúdè). in'son'íp psant'shìni, "sharp-pointed at one end or side," wider at one end than at the other. kúdēska si? psont'shìni, "sharp-tailed bird," the swallow. mas psont'shìni, "sharp-pointed iron," a bayonet. psát'tpăd'ya',* the point of an arrowhead.— *apst'shìni, the smallpox; described as "kédëx' sipśipśi', spotted and pitted." —*apso'ná aynudì,* the holly tree, so called because it has thorns.


**pctùa, putcu',** putca (6: 16; 9: 10; 23), putca (17: 17; 23: 7), a nose; his or her nose; for this, *pctùan' an* can be used (hiptù'án' or hi'pctù'án'). *ánkà'pcùa* (or *ánkà'pctù'án*); *pctù'án'hi', pctù'án'hi'pctù'án*, *únkka'pcùa*).—*pctù'ná haidì' na,* his nose bleeds. *únkapcùa,* my nose (23: 3). pctù'a'nhudì' p'ta'hi', the "soft bone of the nose," the septum of the nose. pctù'a'nhudì' p'ta'hi'ok'pè', the perforation of the septum of the nose. pctù'a'nhudì' p'ta'hi', the ridge ("hill") of the nose. pctù'náp'è, "natural holes in the nose," the nostrils (i'pctù'náp'è, *únkka'pctù'náp'è; pctù'náp'è, i'pctù'náp'è, *únkka'kaptcù'pctù'náp'è*). pctù'náp'è *sahikix'aa, "nostril on one side," one nostril (of a pair). pctù'ná *haunix,' "it dangles from the nose," a nose ring.
ptä.—daptä 'wey', to clap the palms of the hands together (daptä 'wehay', daptä 'wehalhâ'). a'kip'tä 'ye, she caught both in one hand (8:15).

ptça.—ptçaxä', ptçari, ptçax (28:258). ptçasi, wide, broad, flat (ś., ṣāhā). teka' ptçaxä', the 'wide part of the hand,' the entire palm of the hand (also 9:16). ptçaxi, they are flat (28:259). ptçaxi sīn'hīn ne'di, to be standing with the feet apart; to stride. śewu' ptçaxa', 'flat teeth,' the incisors (K., blāk'a (?)). tarpa ptçasi, the wood duck or summer duck. ptçisi'yī, to cause an object to be flattened out again (ptçasi'yë, ptçisi'ho'nī'). ptçaskěni', bread of any sort. yē'ni ptçaskěni', corn bread. sōpxi' ptçaskěni', wheat bread. teak tā's ptçaskěni', cheese. ptçaskěni' du'ti na'ni'kī, he 'sits eating' bread, he is eating bread (ptçaskěni' i'du'ti na'ni'kī, ptçaskěni' nu'du' na'ni'kī, ptçaskěni' du'ti ha'maki, ptçaskěni' i'du'ti ayā'maki, ptçaskěni' nu'du' nē'ka'maki). ptçaskěnā, bread of any sort. aće'nī ptçaskěnā, batter cakes.—akipta, fold. akı'ptadī, double. hakiptadī, in layers. akıptadī 'tadī', 'lying one on another,' double or manifold, as, akı'tuxī akıptadī 'tadī', a book. akıptatayē, multiple, manifold (i.e., more than double or twofold). akıptə 'nɔmpá', twofold, double. akıptə 'dani', threefold. akıptə 'tope', fourfold. akıptə 'kani', fivefold. akıptə akıpxēp, sixfold. akıptə 'nɔmpa'hudi', sevenfold. akıptə 'dani' 'hudi', eightfold. akıptə 'tekani', ninefold. akıptə 'ohi', tenfold. akıptə 'ohi' sō- 'sā'xe'hē, elevenfold. akıptə 'ohi' nɔmpa'sā'xe'hē, twelvefold. akıptə 'ohi' danasā'xe'hē, thirteenfold. akıptə 'ohi' topesā'xe'hē, fourteenfold. akıptə 'ohi' kwa'sā'xe'hē, fifteenfold. akıptə 'ohi' a'kā'xpa'sā'xe'hē, sixienfold. akıptə 'ohi' nɔmpa'pa'hudi 'sā'xe'hē, seventeenth. akıptə 'ohi' du'nəhu'o'sā'xe'hē, eighteenth. akıptə 'ohi' tekana'sā'xe'hē, nineteenth. akıptə 'ohi' nɔmpa', twentieth. akıptə 'ohi' da'ni', thirtyfold. akıptə 'ohi' tope', fortyfold. akıptə 'ohi' ksa'm, fiftyfold. akıptə 'tē'pa', a hundredfold. akıptə 'tepa'tcya, a thousandfold.

ptçato', cotton.—ptçato 'nɛcu' nɔmpa', I put the cotton in two places. ptçato 'nɛcu' dani', I put the cotton in three places. ptçato 'uni', the cotton comes up. ptçato u'di', the cotton plant, cotton plants. ptçato da'di, to pick cotton. ptçato sa'ni, 'white cotton,' a tunic or man's shirt. ptçato akidi', the 'cotton insect,' a caterpillar.—pūl'tu kau'di, the cottonwood tree.

pūdē, open (p. 140: 32, 33., dupādē', dupādē' (28:147, 149, 150, 153), to uncover by pulling, to open. kidu'nahi dupādē', to uncover by rolling. naxte' dupādē', to kick off the covering, as an infant does (t'dupādē', ndu'pūdē'). dušta'n dupādē', to pull open a box, cache, etc. (t'duṣta'n d'pudē', ndu'ra'ni ndu'pūdē').

pūdēd, brant.—Pūdēdna', Ancient of Brants (6:11, 12, and notes).

pūdī.—apādī', he stepped over it (28:115).

pūdī'so'n, or pūdī'so'n'.—pa' pūdī'son or pa' pūdī'so'n', to have an attack of vertigo (t'pā pādī'son, tuku'padī'son').

puhe, to blow.—puhe'ye', to blow a horn (puhe'heya'yē, puhe'he'kā'kī). puhe'heya'ye', puhe'he'kā'kī).—puhe'hekiye', to blow a horn for or instead of another. puhe'he'nikīye, I blow a horn instead of you.—puhe'heki'kan, to blow a horn for some one to come (puhe'heya'kā'kān, puhe'he'xixi'kān). puhe'he'nikikān, I blew the horn for you to come. puhe'he'xixikī'kan, he or you blow the horn for me. puhe'he'kikī'kan tey'ni', she blew the horn for the dog. puhe'he'kā'da'ha, to blow a horn for them to come (puhe'he'kā'kā'ha', puhe'he'xixi'kā'ha'). puhe'he'xixikā'ha' tey'ni', I blow the horn for the dogs (to come).—ap'ūx ho'mi', a blowgun: to use a blowgun (ap'ūx ho'mi', ap'ūx na'ko'mi'). The Biloxi learned the use of the blowgun from the Choctaw.—pxuxunā, pē'ti pxuxunī, to blow at a fire (pē'ti i pxuxunī, pē'ti ūnūpxuxunī). pē'ti pxuxunī, pē'ti ūnūpxuxunī).

pūkā'yi, large red-headed woodpecker (15:9) (see Kúdeška', omajā, yakūda'i'mān'kayi'). It stays in swamps; its note is "kt' ti't't't't't't'."—pūk'pūk'pāyi, the large black woodpecker (perhaps pūk-
pāk hayi

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pāke—pāke', 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 (pāke'hayē, pāke'hāńke').

pākūiyā (Eng., picayune), five cents, a nickel. —pākūiyā kxuky' ondągha' dandē', I will give a nickel to each.

pūkxi', loop (28: 88, 90, 221).

puxi.—apuxi', ap'u'x (30: 1), to touch, feel (a'ya'puxi', tōka'puxi'), i'ya'puxi', I touch you. hiya'ŋkarp'i'xi, you touch me. yaŋka'puxi', he touches me. an-
sapi' ema'n'a'ya'puxi' na, beware lest you touch the gun! (or, do not touch the gun!). (Also 20: 4, 5, 6; 26: 21.)

pūni', to hang, dangle, be suspended (11: 2) (see apini').—dodaŋyā pūni, "gullet hangs (on),," a necktie. nāpūni', to swing or dangle, as beads (afoki).

pūpe', cut through often (28: 22, 24, 38).—psohē' pūpēdi', having the corners rounded off.

pupu'xi.—ani' pupu'xi', foam (of water).

pūski'.—nyukpē pūski', my leg was cut off (p. 154: 6).

pūt, the end of any object.—psdehē pūt kūnākxa, "knife with a curved end," a table knife. pūdiyār', the tip or end of a tree, stick, nose, etc. pūdiyār' kūnākki', to bend the point of a knife, etc.—kipūde', a joint, joints; to join (p. 140: 15). pa' aho' kipūde', a suture, sutures. kipā', the knuckles (evidently identical with the preceding).

pū'tsa, pūtsa, pūtsā, pūtsi’, sharp, sharp-edged.—pūtsa' ya we'ya', "sharp side," the edge of a knife blade. pōtāw' pūtsi', the ridge of the nose. yuŋke' pūtsi', the os tibia (the ridge of this bone is prominent). pū'tsa tex'ě, to wear off the edge of an ax, a knife, etc. (pū'tsa te'n'kā'he', pūtsa te'n'hāńke'). nām-
sw' pūtsa' de' ḡe, the sharpness of my teeth is all gone. pūtsi' toadē', the sharp edge is all gone, is worn down or off. pā'tsani, not sharp, dull.—pūtsayē', to sharpen a tool (pūtsahe', pūtsa-hāńke' or pūtsahāńke'). taws'ntamay' ko pūtsayē', to sharpen a scythe. o'we' wi pūtsayē', to sharpen an ax.—pūtsi', a round-topped hill; an extended hill or mountain, a ridge. pūts ni'ta'ni, a large round-topped hill. pūts'atsahi'ye (pūts' + hāńyē), many round-topped hills or ridges. pūts taw'yi'a, the top of a round-topped hill or ridge.

pūtwi', crumbled off.—inkōwa' pūtwi' hide', it crumbled off and fell of its own accord, as plaster or a decayed stump.—dipūtwi', to make an object crumble by rubbing or pressing between the hands (t'ipūtwi', ndi'pūtwi').—da'pūtwi', to make an object crumble to pieces by punching ati'ti (d'ipūtwi', nddi'pūtwi').—napūtwi', to make an object crumble by kicking it or by treading on it (i'nā-
pūtwi', ndi'nā'pūtwi').—da'kipūtwi', to make an object crumble to pieces by hitting it (i'daki'pūtwi', ndi'kipūtwi'). maxi' ahi' dinka'putuxi', to break an egg to pieces by handling, hitting, etc.

Rapī'dya', the present Biloxi name for the town of Rapides, Rapides Parish, La. Formerly called Atix redoma.

sa, to tear.—sa'de, sadē', to tear straight; torn, to be torn. do'xpē naskē sadē', the coat is torn (attitude not specified). do'xpē naskē na'inki ko sadē', the coat (hanging up) is torn.—dusa'di, to tear anything. kida'giyā' dusā' di, to tear a piece from the edge of an object (kida'giyā' t'usa'di, kida'giyā' ndusā' di; kī-
da'giyā' dusatu', kida'giyā' t'usuatu', kida'giyā' ndusuatu'). Akitmwi' dusā' di, to tear paper.—dusa'sa'di, to scratch and tear the flesh, to tear often or in many places (t'usuasadī, ndusuasadī). dusā' do'nhi, tear here and there and look at it! ku' yandw'usa'sa'di, the cat scratched me and tore my flesh (in many places).—dusq' hutpe', to tear a hole through (t'usa yutpi', dusq' ndutpi' sic: rather, ndusq' unkutpe').—kida'sasi, to tear it for him (ya'kida'usu'di, a'kida'usu'di; ki-
dusa'usu', ya'kida'usuatu', a'kida'usuatu'). kida'sa', tear it for him! (Also 17: 4; 28: 10, 13; p. 120: 14, 15.)

sāde.—sāde'di', sāde'di', to whistle (once) as a boy or man does (sā'dhayedi (or sā'diye' di), sa'dhānkedi (or sāđānke'di); sadētu' (or sāđētu'), sā'dhayetu' (or sā'diye' tu'), sā'dhānketu' (or sā'diñke'tu')). (28: 41). (cf. sāside, sahe').—sāside'di',
to whistle often, whistle a tune, as a man does (sâdi'áhayetí, sâdi'dhárikédí; sâsét'déui, sâsét'dhájetú, sâsét'dhañketu'). —sâsét'isóti (12: 1), a katydid (onomatopea). sâsét', a green, long-legged cricket (sic) (Bj. M.).

sâhe', a rattle ( ?).—nâsè sint sâhe', the rattle of a rat-tlesnake.—sâsheyé', to ratt-le a gourd rattle, etc. (sâhe'hayé', sâhe'hâñké').—sâhéèi', it rattles; to make the rattling sound heard when corn ears are moved (sâ'yahéèi', sâ'hañkèèi'). yo sâhe'di, "body makes a rattling sound", a locust.

dsâhi, raw, uncooked; wild, uncivilized.—tâdâ'nanor sâhi, a raw apple. tâsâhi, "raw melon," muskmelon. ngânyásaxtu, were Indians (5: 8). anâya sâhi, an Indian (9: 1). Tâkapa sâhi, an Atakapa Indian. (Also 5: 8; 9: 1, 9, 12; 19: 1, 17; 22: 7; 27: 27.)

dâsâhi, a long time.—sâhí'xti, a very long time (18: 14). sâhí'ye, a while (p. 151: 10).

dâtu'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.

Sâ'wâ, Shawnee (?).—Sa'wânah'ya', the Shawnee people.

dâsâ, white.—ti nè' ko sân' xé (w. sp.), the house is white, or ti nè' ko sân' ni' (w. sp.); a man says, ti nè' ko sân' na', etc. ati' sân ngâsâ, the house is white (when not seen by the one addressed). tohô'xk toho' ma'nîki ko sân' xé' (w. sp.), the reclining horse is white. tohô'xk sâmp'at' cî'dì a'mâni'kî ko sân' xé' (w. sp.), the two reclining horses are white. toho'xk za't'caxxâ a'mâni'kî ko sân' xé (w. sp.), the standing horses are (all) white. yek sâwi', dry white corn. sâyî'xti, very white, white near by. sâwâ'sâwâ'sâwi', white here and there; gray, as the human hair; iron gray. a'ýinâhîn' sow'sâsâwâ'sâwâ, your hair is (iron) gray. a'sowâ, white, as the hair of the head. a'ñâhîn a'sowâ'xé (m. sp.), his or her hair is white. kawâ te asowâ, "white faced bee," bumblebee. a'sowâ'ti, somewhat white, whitish, distant white. a'sowâ'nâ pa'hîw ah'wam, a pillow. (Also 9: 13, 14; 10: 21; 26: 92; 28: 28, 34, 37, 49, 54; p. 117: 17, 18; p. 118: 1–3.)

sa'sha'nâ', strong; to be or strong or hard (i'sâshân, u'ñkâshânâ'; sa'shanâ', i'sâshânâ'; uñkâshânâ').—a'sâshân udî, "strong wood tree," a sycamore. ti sâsâshânâ, "strong house," jail. sa'shanâ' or sâshânâ', stout, strong (i'sâshânâ' or i'sâshânâ', uñkâshânâ' or uñkâshânâ'), xixelâ sa'shanâ', astron- wind, the wind blows strong. a'ñâ' di sa'shanâ', a strong man. sâshîn' sa'shanâ', to stand firm, to stand his ground ade' sa'shanâ', to raise his voice (a'ñâ'de' sa'shanâ', nka'de' sa'shanâ'). a'ñâ' di nè' sa'shanâ', this man is strong. a'ñâ' di e'wàne' sa'shanâ', that man is strong. a'ñâ' di hân'de' sa'shanâ', xiyâ, that man is very strong. sa'shanâ'ti, very strong, stiff, inflexible. kîntè sa'shanâ'xî kîle'dî, to throw very far.—kisâ'hân'nîn', not to be strong, to be weak (ku'isâ'hân'nîn', uñkâshân'nîn').—sa'shanâ'xî, to make an effort, exert force (sa'shanâ'hayî, sa'shanâ'xî'), uxtû'k sa'shanâ', to push hard against.—sa'shanâ'xîyê, to make a great effort, exert much force, press very hard on, etc. (sa'shanâ'ti'hayî, sa'shanâ'ti'hân'ké'), ishêsâ'sîsî o'sîtîkî ko sa'shanâ'xîyê', as the meat was tough, he bore down very hard on it (in cutting). dîkâkîkè' sa'shanâ'xîyê, to tie an object tightly (i'dîkkîkè' sa'shanâ'hayî, dîkkîkè' sa'shanâ'ti'hân'ké').—a'sowâ'nhîn', his or her arms (a'yâ'sowâ'nhîn', nka'sowâ'nhîn'; a'sowâ'nxît', a'yâ'sowâ'nxî, nka'sowâ'nxît'). a'sowâ'nîn' sô'wâ'nhîn'xa, his arm (on one side). a'sowâ'nîn' kâsànîn', his left arm. a'sowâ'nîn' spe'wàyàwà (in full, a'sowâ'nîn' spe'wàyàwà'), his right arm. a'sowâ'nîn' tûdîyàwà kâsànîn', his left arm above the elbow. a'sowâ'nîn' tûdîyàwà spe'wàyàwà, his right arm above the elbow. nka'a'sowâ'nîn' kâsànîn', my left arm. a'sowâ'nîn' ne'dî o'nîn', pain in the arms. A'sowâ'nsâ'kâ' kîtîsîtî i'í ôwàyâ, "the Place of the Store of the One-armed (man, i. e., James Calhoun)," Babb's Bridge, Rapides Parish, La. (Also 17: 12, 18: 17; 26: 38, 40.)

sa'shîn'wà, on the other side (D., akasam'pa, akasam; ã, masamani).—sa'shîn'wà'kiyâ' nîkow în'kîtè xo, I will do it again and hit you on the other side (1: 11).—sa'shîn'wà'xa, on one side; used in speaking of one of a pair. îlêcîcîw'nhîn sô'wâ'nhîn'xa, one of
your eyes. mi'xurwii' sanhin'xa, one of his
ears. tayo' sanhin'xa, one of his
cheeks. iel' sanhin'xa, one of her feet.
péwnta' sanhin'xa, one of his nostrils.
asahin' sanhin'xa, one of his arms.—
sahin'yan or sahin'yan, on the other side of.
kindapi' sanhin'yan k'edisco' odi',
shoot (at) the bird on the other side of
the ditch! yaduxtan' tanhin' naktoki' sanhin'yan a'ya' suthin' ne' kiyohi',
call to the man standing on the other side
of the railway. aduhii' sanhin'yan sinpo'
ysa'ni ne' inaxe', do you hear that
boy who is (stands) singing on the other
side of the fence? sanhin'yan' kiy' a'ya
im'n'axa'ta' xo, I will kick you again (and)
on the other side (1: 13). ay'x sanhin'yan',
on the other side of the bayou.—
sawhin', at one side or end. isawhin'
peunii', sharp at one end, i.e., wider
at one end than at the other, as leggins.—
nosawhin' or nosawhin'yan, on this
side of. aw'xu nosawhin', on this
side of the stone. yaduxtan' tanhin'
naktoki' nosawhin'yan ti ne'yan teche'dan,
how high is the house on this side of
the railroad?—end' sanhin', on this
side of the aforesaid place (preceded by
the name of the place or object). Its oppo-
site is eusawhin'.—e'usawhin', eusawhin'
yan, e'wusawhin'yan, on that side of
(preceded by the name of the object).
aduhii' e'sawhin' wah'a ne'yan ku'pxu'yi'ni', that standing cow on that side
of the fence does not gore. aw'xu eusawhin'
yan, on the other side of the stone.
yaduxtan' tanhin' naktoki' e'wusawhin'yan
ti ne'yan teche'dan, how high is that
house on the other side of the railroad?
(Also 10: 17; 28: 38, 81, 176, 221; 31:
12.)

san'ki', a girl.—sa'ni'xta', there are (or
were) none there but girls. sin' sin' san'ki'yan he',
a boy and a girl. san'ki'
sin'po'yan he', a girl and a boy. sin'po'
yih' san'ki'yan yih' he', boys and girls.
san'ki' te'di, the corpse of a girl. san'ki'
ko'yxaxi'ndoxi', I have not seen the
defa girl. san'ki' yuks' akuteyi' nuko'de
yinsi'di'titu, (all) those girls sew very
well. tanek's san'ya' san'ki', she is a
Biloxi girl. Tanek's san'ya' ise'ni', are
you a Biloxi girl? Tanek's san'ya'
'nakosa'ni', I am a Biloxi girl. san'ki'
'tada'ox', his or her girls. san'ki'
'tada'ox, thy or your girls. san'ki'
'nakata'ox', my girls.

san'ya' (sic), young (p. 129: 4). Given
by Bj. and M. in the following exa-
mples: Tanek's san'ya' sin' (instead
of Tanek's sin'po'), he is a Biloxi boy. 
Tanek's san'ya' isa'si', are you a Biloxi
boy? Tanek's san'ya' ytakim'ox', I am a
Biloxi boy. Tanek's san'ya' san'ki', she
is a Biloxi girl. Tanek's san'ya' ise'ni',
are you a Biloxi girl? an', Tanek's
san'ya' yuksan'ki', yes, I am a Biloxi
girl. Tanek's san'ya' tanya', a Biloxi
village.
(±xa), those mules bite, are in the habit of biting. —ka' dusen' , not to be accustomed to biting. toho'z xikiw nast' ama'ki 1a'kus', those mules are not given to biting. te'ul' 1a'ma'ki 1a'kus', this reeling dog does not bite.

se'hiye! se'hiye! O pshaw! (28: 92, 102, 110).

sép.—anse'p, ansepi, ansewi, an ax. anse'p sin'hi nu' ko inkta', the standing ax is mine. anse'p hama' toho' ma'ni'ko kta', the ax lying on the ground is his. anse'p no'pa' a'ma'ni'ko ko kta', the two (standing) axes are his. anse'p no'pa' hama' todi a'ma'ni'ko ko inkta', the two axes lying on the ground are mine. anse'p xal'axa a'ma'ni'ko pa'na inkta' (x' is added by a female), all the standing axes are mine. anse'p todi a'ma'ni'ko pa'na inkta', all the axes lying down are mine. anse'p xal'axa k'tanazdi' a'ma'ni'ko pa'na inkta', all the scattered standing axes are mine. anse'pi ne' yaxku', give me that ax (leaning against something). anse'pi ma'ni'ya'n yaxku', give me that ax (lying down). anse'pi ne k'ta', whose ax is that? anse'pi ne inkta', that is my ax. anse'pi ku'pa'ni' yé', he lost his ax. anse'p su'di, an ax head. anse'p su'di ma'ni'ko ko ita', the ax head is yours. anse'p pawka', sledge hammer. anse'wi yin'ki', "small ax," hatchet. anse'wi yan' ita', "knife") anse'wi yan' in'ni' hedu', he has finished using the ax. anse'wi pátan'yé', to sharpen an ax (see anxiyáni dánthone'i under na'w). anse'wi ma'ni'ka' nyi'ku dan'de, 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 1'usi, ndusi; dusstu', i'tstu, ndus'tu). axt i'tsi wo, have you taken a woman? dusi' tsiyé (used when one grasps another, but dusi' na'tsiyé must be used if he already holds him), to grasp another and pull him backward (i'dusi' tsi'hay' ndusi' tsi'hi'k), i'n dusi' tsi'shi'ya dan'de, I will grasp you and pull you backward. sni' dusi', to catch a cold. sni' ndusi', I caught a cold. sni' ya'ndusi', "the cold caught me" (Gatschet). Tëetak' dusi'ë, he seized the Rabbit (1: 20). akütwy' idusiko', ayin'dho' akütwy' kuwa'i'kiku'a', when you receive the letter, do you (in turn) send a letter hither to me. ka'wayaw' ndusi' xeyen' 11'ské'yan'k, I wished to take something or other (from my trap), but it scared me (3: 16, 17). idi' Ina'ko dusi' ox'xa étuxa', behold the Sun had been taken, they say (3: 15). dusi' duna'nyayé', he seized him and shook him. Tëetak' aox'kan' yëskawa' dusi' ucrime', the Rabbit took a piece of cane and a tin bucket and was approaching the well (1: 9). dusi' de'ë, he took it and has gone. i'dusi' ide'ë, you took it and went. ndusi'nde'ë', I took it and went. ats' dusi', to take a woman (i. e., cohabit with her without marrying her regularly). akhay', ndusi', yes, I have taken her. ndusi ne', I have taken her. aymato' dusi', to take up with a man informally, cohabit with him without being married. spedhi' dusi' hankay'ki' ya'ko de étuxa', he seized the knife and departed again (3: 19). spedhi' i'wisi ha'nde, he is holding a knife. spedhi' i'dusi' ayandë', you are holding, etc. spedhi' ndusi' ne'nde', I am holding, etc. spedhi' i'dusi', do you hold a knife? akütwy' pate'k' dusi', or akütwy' teke' di na'ni'k' pate', to take a book (almanac) from the nail on which it is hanging. akütwy' dusi' deha' teka'ëdë', take the book and go to hang it up on the nail. dusi' deha' kyukik'w teka'ëdë', take it off (the nail), and then take it back and hang it up. aketühi, they continued packing things in the boat (28: 214). teaka'kuki, to shake hands (tekam'kuki, teak a'kik' dusi). teak i'nikivë', I shake hands with you. teak i'nikivë' te' niki'. I do not wish to shake hands with you. teak ya'm'kuki le'dë, will you shake hands with me?—kiddy, not to grasp or hold; not to take from another
(yidu'sni, nau'sni; kidu'stun'i, yidu'stu
ni', nau'stun'i). ná'pána'x kidu'sni', he can not hold it at all. nito'w'k^i
kan' kidu'sni', or nito'ni'kízidu'sni', it is too large for him to hold. nito'w'kí'
kán' (or nito'ni'kí) nau'sni, it is too large for me to hold.—kidu'si (or kidu'si de'dí), to take something from another (ya'ki
du'si or ya'kidu'side'dí, a'xkidu'si or a'x'kidu'side'n'dí). w'kidu'sí', he took it from you. ya'w'x'kidu'sí', he took it from
me. hiyo'n'x'kidu'sí', 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, 165, 218, 219, 223, 227, 235, 248; 31: 10, 16, 18: p. 155: 14, 15, 16, 17, 18, 19, 20, 21.)
si', yellow (si and ká'si may be two inde
pendent roots, but if so they have been
classified by Dorsey as well as myself—
J. R. S.).—si'dí' (pl. si'tu') yellow (21: 33). 
ths'ok si'dí', a yellow horse. 
ths'ok si'tu', yellow horses. 
ye'hi si'dí', yellow 
blossom of the 
nindayi'. sidaki', a sort of yellow. 
tut si'dí, "red yellow," 
light red. si'dú'kí', yellowish, brown 
(G.).—si'hiyé', to make an object yellow, 
to smoke an object (si'hí'hayé, si'hí-
'hánké'). 
ths'hak sii'hiyé', smoke the 
hide!—a'k'shiyé': u'ksiyo' a'k'shiyé', to 
smoke meat (u'ksiyo' a'k'shi'hí'yé', u'ksi-
yo' a'k'shi'hánké').—sika'hí, buckskin. 
si'kín'poxónmi' (= si'kí'hí + v's + poxon), an 
instrument used by the Biloxi 
women in dressing a hide. It was 
pushed from the woman for the pur-
pose of scraping off the hair.—kiđidí', 
smoke; to smoke. pë'ti ká'sidí', the fire 
smokes. uksí'dí', smoke (G.). 
ukesi
nedí, (to) smoke (G.). petë'ti uksi'dí', 
smoke-hole, chimney (G.). ká'sidé'se-
towe, to be full of smoke. at'i ká'si-
dé'towé, the house is full of smoke. 
ánkateúctó'n' ká'sidé'sé'towe, my eyes are 
full of smoke. yanksi'yo'n, tobacco 
pipe. ksí te'm ká'mné'it', a chimney. 
uth'sí, smoky (20: 48).—at'i ká'xo'n ni', 
shade; a shadow (?); an umbrella; 
parasol.
to hoppie a horse (by the forelegs).

dir., a'n'udi si' nastkat'ti' kita'n'ni de' on'n'ke t'ux'a, behold, a man with very long feet had passed along ahead of him (3: 2, 3, 6, 13).—sin'hu', to stand (D., C., K., Kw., noj'in: Os., naxin), isin'hi? (unis'ki'hi?) (cf. n'e, n'i); sin'hin ne'di, he is standing; unis'ki'hi? ne'di, I am standing; xa'axa ha'maki, they are standing; yif'axa ha'maki, ye are standing; niki'xaxa ha'maki, we are standing. a'n'ya xa'axa ma'ink'tu, they (all the men) are standing (said of many). Imperatives: sin'hin' (to child); sin'tki' (man or woman to woman); sin-xakan' (man to man); sin'dake' (woman to man). a'n'ya sin'hin ne' a'yihin'ni, do you know the standing man? aya'n sin'hin ne' ko te'di, the (standing) tree is dead. toho'xh sipi' sin'hin ne'di, the black horse is standing; but toho'xh sin'hin ne'ko sipi' x? (w. sp.), the standing horse is black. a'nek'p sin'hin ne' ko ink'ta, the standing ax is mine. sin'hin soha'mini', to stand firm, to stand his ground (i'shin'min soha'mini', a'nek'hi' soha'mini'). a'ya'n sin'hin ne'yak' nkyho'ni, I know that standing man. aya'n sin'hin ne'dene nkyho'ni, I know this standing man. sin'hin, to stand up a perpendicular object (sin'hayi', sin'hinke', sin'hayi'tu', sin'hayeti', sin'hinketi'), kitat'a sin'hayi', to set it up straight (kitat'a sin'hayi'hey, kitat'a sin'hin'hashi'ke'). sin'hix, before ka'm, to stand, i. e., to stop and stand (as when listening, etc.). yahe'yaxa de' sin'hix-k'ax, he went to a distance, and when he stopped and stood (listening), etc. (2: 6). sin'h, stood (28: 176). x, stood (18: 11). sin'hin neki'de', he was standing so long. a'yax sin'hin', a standing tree. xin'nedi', to stand (G.). nksi'me'di', I am standing (G.). a'shin' (=a+sin'hin),) to stand upon (yasin'hin, nkasin'hin; pl., a'xaxa (hamaki), ayaxaxa, nka'xaxa D., C., K., naaj'axa; Os., anaaxa).—

him (=!sin'hin!), to stand, be standing; used in composition. xam'ina'tinke'hi sin'kane'le', I (still) stand (here?) and make it (a heavy object) roll over and over in one direction. in'hi' (=sin'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, 10, 20; p. 121: 4.)

si.—a'yin'sin', to be a coward (aya'yin
er-hin', nka'yi'sin', a'yin'sit'tu', ayaxin'sit'tu', nka'yi'sit'tu'). a'yin'si'hi'mat', he is a great coward. hin'simihye', they made them cowards (23: 22).—ka'yin'sin', not to be a coward (kaya'yin'sin', nka'yi'sin').

si.—siy'e, to tell a lie (si'hay'e, si'lah'ke) (cf. yu'te'). t! si'y'e xye, oh! what a lie! t! si'yewa'y?e, oh, how untrue!

sidipi', bearing marks or indentations from being tied tightly (cf. sipi').—

si'dipi'y', to cause to be marked from a cord, etc., tightly drawn around the object (si'dipi'hay'e, si'dipi'hul'ke').

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'asikte'di, nka'tsi'kite'di).

si'ndi, sindiya'n, sin, sit, the tail of a bird or that of a quadruped (cf. nindi').—is'in'ti, for a tail (28: 240). in'sindi', resembling a tail (28: 257). isindow'ni, make out of it a tail (28: 259). in'tka sin'd omyan, "where the stars have tails," the Aurora Borealis. sindihin', the tail feathers of a bird. o si'ndiya', a fish's tail. ndi'si sin'te, "rattle tail snake," rattlesnake. pan'exx sin'te ti', red-tailed chicken hawk. pan'axx sin'konatoktka, forked - tailed chicken hawk. ku'deks'a sin'poxi, "sharptailed bird" (sindi), the swallow. si'nd u'doxe', "tail dress," a crupper. (Also 15: 7, 9, 10, 11; 17: 9; 21: 39, 40; 26: 4; 28: 258.)

sine.—ase'e, hasne', a thief (p. 158: 33, 34), to steal (haya'sne, nka'sne, ha'metu', haya'situ', nka'situ), toho'xh hasne', a horse thief. toho'xh, nka'sne, I stole a horse. a'vik' nka'sne, I stole a woman. nka'sne nyiku'di, I stole (it and) gave it to you. panan x'et hasne', all steal, all are thieves. ase'n' (=asne'-na), "one who steals habitually," a thief. ha'en'khi', to cause one to steal (ha'xen'hay'e, ha'en'khi'k'e).—ha'ka'sne', to steal something for (the benefit of) another (yak'hasne, a'xha'asne; ekha'sne', yak'a'sne', a'xha'asne). hin'khi'sne', I steal it
for you. ya^nkiha'sne, he or you steal it for me.—kisi^ne, to steal from another (yakisi^ne, aksi^ne; kisi^ne, yakisi^ne, aksi^ne). sino^to toho^xk to kisi^ne, he stole "Boy's" (Bankston's) horse from him. toho^xk ayita' v'kiisne, he stole your horse from you. toho^xk impl y'kiisne', he stole my horse from me. toho^xk ayitu'da'don vi^kiisnie-tu, they steal your (th)y horses from you (theg).—kya'sne', to steal from him or her (yakya'sne, xkya'sne; kya'sne, yakya'sne, xkya'sne). i^ka'ya'sne, I steal it from you.—kisi^ne'daha', to steal from them (yakisi^ne'daha', aksi^ne'daha); kisi'sne'daha, yakisi^ne'daha, aksi^ne'daha). toho^xk ya'zkiisne'daha', he (or you) stole horses from us. toho^xk y'kiisne'daha', all of you stole horses from us.—kya'sne'daha', to steal from them (yakya'sne'daha', xkya'sne'daha', kya'sne'daha, yakya'sne'daha, xkya'sne'daha). i^nka'yasne'daha, I steal from you (all). i^nka'yasne'daha', we steal from you (all).—kaha'sne'yeni', not to cause one to steal (kisa'haha'sne'yeni', kaha'sne'hunye'ni'). (Also p. 158: 33, 34.)

si^n'ne', melted, thawed.—wala' si^n'ne', the snow melts.—sin'e, to cause it to melt or thaw; to melt something (sin'e'haye', sin'e'hanek'e').

si'n'lo' (26: 46, 49), sinhwa'n'i, sowi'n'ho'mi (11: 9); sinhwa'ni, mush (G.).

sintomi'n'i, gum or resin of any kind. ajuwu' sintomi'n'i, the gum from the sweet gum tree. a'nsu sintomi'n'i, pine resin.

siopi', pith.—nizuwii siopi', "ear pith," ear wax.

sipi', a pit or pustule, as in smallpox (cf. sidi'pi', pulti).—sipisip', covered with pustules or pits, as in smallpox.

spi'swe'di', onomatopoe, from "sp! sp!" the noise made by the "Bessei-bug" (akidi sipine'wedi) of Louisiana, when caught.

si'si' ( =likuhi, see kuhi), to be wrinkled (v'si', v'nikte').

si'side.—si'si'ded', to whistle as a woman does (si'si'dhayed', si'si'dha^nked'). (cf. sade).

si'kuki', a robin.

sipto', sint (29: 31), a boy.—spto' taz', there are (or were) none there but boys, all there are boys (not one is a girl). spto' sanji'yam he, a boy and a girl. sanji' sipto' yan he', a girl and a boy. sipto' yih yon sanji' yan yih he', boys and girls. sipto' te'di, the corpse of a boy. sipto' tada'w, his or her boys. sipto' utada'w, thy or your boys. sipto' iuktada'don, my boys. sipto' tade' dan', the boy will be tall. sipto' kiyow'a, another boy.—Sipto', Boy, one of the household names of Bankston Johnson (now [1894] more than 30 years of age). Sipto' ko teehedon, how tall is Boy? Sipto' toho^xk kta kisi', 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).—ko'kiwik'skane', that hog, ko'kiwik' ni'de ko toa' naska uk'kine ko' skane' e'm' naska na', this hog is half as large as that one.

skiti'ki', or yaskiti'ki.—siya skiti'ki, the top of the foot.

Sko'ki ha'ya', the Muskogee people.

skuti', how deep?—ani' ko skuti', how deep is the water? skuti' tecdn an'ke'holm'i, I do not know how deep it is. skuti' yahedi', it is this deep. skuti' ni'de ko uk'kine, it is half as deep. skuti'kite', very deep. wahul' skuti'kite', the snow is very deep. skuti'kite' ti', somewhat deep. skuti'kite'tik', skuti'kite'tik' ko' t'kite', it is as deep as that (water).

snachi', slim, slender. (Its opposite is ni'kaxi or maraxi; see tar.)

snih, cold.—snihiti', to be cold (as weather). tolqua'k s NIHIT', it was cold yesterday. wite'di ko snihiti' dan', it will be cold to-morrow. wite'di ko' snihiti' ko' nde'ni dan', if it be cold to-morrow I shall not go (12: 1, 4). snihitxe', or snih yez, it is cold now.—snixte'di, to be or feel cold (said of persons and animals) (snihiyite'di, snihiyate'di; snihiyite'tu, snihiyite'tu, snihiyite'tu; we should expect, judging from analogy, that the second and first plurals were snihiyitetu or snihiyitetu, and snihiyate'tu, respectively; but the changes are probably owing to metathesis).—sni' dusi', to catch a cold (sni' i'dusi, sni' ndusi'). sni' ya'n-
dus'i, "the cold caught me" (G.).—snins'ni, "when the leaves begin to fall," autumn.—snicks'kite am'ihonni, to have ague and fever. snicks'kite xitu, they were very cold (28: 134). snicks'kite iyad'mihonni, you have fever and ague (p. 141: 15). snicks'kite nkat'mihonni, I have fever and ague (p. 141: 16).

snokxne', rectilinear and rectangular (not necessarily square).

sokono', a cypress tree.—sok udi' nilani', "cypress tree large," a large species of cypress found in Louisiana; distinct from the sokono.

son.—sonon'ni, all sharp at the ends (15: 8, 9, 10, 11).—asoni', a brier (cf. asi'). asoni ayin'shik'xiti ko', asoni in'mono da'hi na, as you are in such great dread of briers, I will throw you into briers (1: 17). asoni poska', a brier patch (1: 16; 2: 23). "asoni tanitxiti ak'ti no'," tawni kide'di, he said, "I dwell in a very large brier patch," and went home (2: 2). Onyinon' e'yan hi' asoni tanitxiti inda'hi handei'xwa, the Bear reached there, and was seeking a large brier patch (2: 3, 4). asoni posk'nik'i xe na'niki To'xikanadi, the Rabbit was sitting (dwelling) in a very small brier patch (2: 4). asoniwani'mkanate', I (will) throw you into the briers (1: 20). asu on'txiti, large brier patch (26: 52). asu tohomo'ni, bamboo brier (vine) (26: 53). asu to'hi, bamboo brier (28: 33).—a'mud'i, a brier (generic); Rubus species (?) if this be as udi, it is from ason.—asu to'hi, the green brier, the Smilax auriculata Walt. The large leaves of this brier were warmed and laid on sorens to draw out the inflammation.—a'ut pawxa', or a'spawxa' (=as pawxa), "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 as pawxa should be changed to a's tupa'xka (as G. recorded it).

son.—son, kettle (28: 202). sononi' (28: 193), somhoni', a kettle or pot, any vessel used for cooking. si sonni', hose, stockings. amasi somhoni', an iron kettle. amasi sidi somhoni', a brass kettle. konixka somhoni', a jug.

so'pxi, wheat flour, dough.—sow'pxi dutileki', to knead dough. sow'pxi pto'skoxo', "flour bread," wheat bread.—soonpxon'ni (=sow'pxi + o'mni), wheat (5: 3).

sonsa', one, once.—dūkutea' son'sa dutile, to split at one blow. Tsetkana' ko' sony'sa dutile', the Rabbit ate one (2: 8). wak son'sa iltka, I have a cow (5: 6, 7). ma sow'sa iiltka, I have a turkey (5: 7). soonwa, 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.)

so'tka'ka or sūttka'ka, your younger brother (real or potential), including his father's brother's son younger than himself (isostka'ka or sūttka'ka, hi'nik sonka'ka, or u'niksikatka; so'tka'ka'tu, sūttka'katu; voc., hi'niksonkak'ka (5: 1).—so'tka' hadopiya (sic), his youngest brother (Bk., fide G.).

son'toyá', the hen hawk.

son'yatí', rice.

Spani', a Spaniard (9: 13).

spē, cp1, to know how to.—yapō spē', he knows how to sing. wawēi epikx', to be very skillful in hunting game. upē' ispēx', he knows full well how to cheat or deceive. a'mati' yuka'de apatki yna'ispēxtitu, (all) these women sew very well. sa'ik ti' yuka'akátaxi' uka'de yinap'ispēxtitu, (all) those girls read very well. (Also 9: 10; 28: 245.)

spewa.—spewawayan', on the right (as distinguished from kuskan, the left). ason-kam'spewawayan', the right arm. isi spewawayan', the right foot.—inspewa, on the right side (uninflected). u'nikcat-o'dčon' inspewa ne'di, my right eye ("my eye on the right side") pains. im'nikuyi'xi inspewa ne'di, my right ear pains.—inspewaya', his or her right side (ayin'spewaya', nkin'spewaya').

stcůk', tough.—ilisxuyi stcůk kox somhoni'txo', as the meat was tough, he bore down very hard on it (in cutting).

sta'k,—apa'stak'oni, to put on a patch (apa'sta'k ayon'ni, apa'sta'k nkon'ni; apa'
sta'k on'tu', apa'sta'k ay'on'tu', apa'sta'k n'ko'n'tu'). waxi' apa'sta'k on'he'da', the shoe has been patched. waxi' apa'sta'k on'pi'he'di'm', he ought to patch the shoe. waxi' apa'sta'k n'ko'n' ke'hed'etu', we have finished patching the shoes. waxi' ne' apa'sta'k om'n', that shoe is patched (sic). waxi' ne' apa'sta'k'oni'xi y'na, the shoes must be patched—
apa'sta'k om'n'; waxi' apa'sta'k om'n', to patch his own shoes (waxi' ya'apa'sta'k om'n', waxi' n'ka'apa'sta'k om'n'; waxi' apa'sta'k om'tu', waxi' ya'apa'sta'k om'tu', waxi' n'ka'apa'sta'k om'tu').—kiya'apa'sta'k om'n', to patch shoes, etc., for another (ya'kiya'apa'sta'k ay'om'n, a'zikiya'apa'sta'k n'om'n). (Also p. 120: 15, 16, 19, 20.)

sta'hi'—däkstan'hi'n, to cut with scissors (i'däkstan'hi', nän'ä'stan'hi'n; däkstan'-xtu, i'däkstan'-xtu, nän'ä'stan'xtu) (cf. a'déhi).—dä'stan'stan'hin, (he) picked feathers often and fast (?) (14: 7).—a'ndäkstan'hi'nom'n' (= i'ñ + däkstan'hi'n + om'n'), or a'ndäkstan'hi'n scissors.

sta'hi'n.—kustan'hin, (he) could not reach to it (28: 90). adul' ustan'hin inhnya' xand', I will make the food reach (be enough for) you (too) (p. 149: 10).

sti.—in'sti, to get angry with another (31: 11) (ayin'sti, n'kinv'sti; in'sstuu, ayin'-stuu, n'kivn'sti), in'ysti, I am angry with you. in'yin'sstixti n'a, I am very angry with you. ya'n'kin'ssti, you are angry with me. yau'kin'ssti, he is angry with me. ya'n'kin'ssti, he is very angry with me. ya'n'kin'ssti, he is very angry with him. a'yin'sstixti, you are angry. n'kin'sstixti, I am angry.

sti, very (see xti).—ti' yin'ki' xti, the house is very small (lit., house small very). (Also 17: 18; 28: 9; 29: 25; 31: 10.)

sti' in'ki' (contr. to stüki), a plum, plums.

stüki.—dustü'ki', to scratch without tearing the flesh; to pinch (i'dustü'ki', nü'ustü'ki') (15: 7, 10). ktu' ya'ndustü'ki' (± na), the cat scratched me. yandustü'ki, I was pinched (he or she pinched me).—dustü'gda'ha', to scratch or pinch them (animate objects) (i'dustü'gda'ha', nü'ustü'gda'ha'). ya'ndustü'gda'ha', he pinched us. —kiikisu stü'ki', to pinch one another. a'ñikiku'stü'ki', we pinched each other (or, one another).

su, seed.—i'de'w' su' süpir', "the black seed of the eye," the pupil. su'ya, seed (G). tan'so'ya, tan's süpir', grass seed. ka'waw'su'ya, what kind of seed? (G.) (Also 26: 3, 19.)

su, blown out, extinguished, as a flame.—su'ë, to blow out or extinguish, as the flame of a lamp or candle (suhay'ë, suhán'ë).—ku'su'ëni, to fail in blowing out the flame of a lamp or candle; literally, 'not to blow it out' (ku'shay'ëni, kušän'ëni; ku'su'ël'üni, kušay'ël'üni, kušän'ël'üni).—ku'sihi', an'i' kušihi', to spurt or blow water from the mouth (an'i yaksha'hi', an'i takw'hu'ank'dë). an'i kuši'ë is also used; but the difference between it and an'i kušihi' was not learned. kušu'ë ( = kušu'ëhi?); an'i kušu'ë, to blow or spurt (?) water from the mouth (?) (an'i kušu'hñhe'ë, an'i kušu'hñhe'ë; an'i kušu'hñë'ë, an'i kušu'hñë'ë, an'i kušu'hñë'ë, an'i kušu'hñë'ë). an'i kušuhi'gda'ha' xand', I will spurt water from my mouth on you (all).

sudi', (cf. udi').—i'ñko'suni, a fish hook. (Also p. 120: 3.)

südu.—a'dusü'du' ye ha'nde', she was singing off the hair (14: 5).


supi', to be lean, thin (i'supi, i'ñutsu'pi) (cf. hadë'hi).

supi', (30: 3), süpi' (30: 1; 31: 6), süp (28: 33, 168).—süpi' xe (w. sp.), it is black. toho'xk nömpa' xe'xa a'ma'ñë' ko süpi' xe' (w. sp.), the two standing horses are black. toho'xk tó'di a'ma'ñkü' ko süpi' xe' (w. sp.), the reclining horses are (all) black. toho'xk süpi', a black horse. toho'xk süpi', black horses.—se'pi, a distant black; dark (in color).—süpka' or süpka, "a sort of black"; dark; brown. nañk süpka, a black (sic) squirrel. to'hu sü'pka, black rattan vine
(28: 22). ti'uton' sūpka', the dark part of the iris. teči' sūpka', dark red; blood red; roam. hap sūpka', a brown leaf. hap sūpka' aya'xti, many brown leaves.—sīp teči' kitki', "between red and black" (Bj. M.); given to G. as meaning dark red (see teči' sūpka under teči'). (Also 8: 17; 9: 17; 14: 26.)

susuki', stiff.

sūnit'omn'i, tar.—sūn'litomn'i konha' an-
yα' omi, "man made from tar," the Tar Baby of the myths (1: 8).

Cepc'ti', 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.—ência' hedē', generic: catfish. Divi
ded into the cicka'he sāw, white catfish;
cicka'he sīdē', yellow catfish; and
cicka'he tōhi', blue catfish.

cuh'i', a strong odor from meat (see hi).
cu'xka', a strong odor from meat. It
may differ from cuhi, but is probably identical.

ja.—wa'x ustē na'nīki jan', he is putting on his shoes (said if the act is seen by the speaker).

tc.—du'iteči', to pull up, as corn by the
roots. aye'kiy'at tudiy'at kē du'iteči'
tc'a'ye, he dug around the corn and
pulled it all up by the roots (1: 3, 4).—
du'iteči'di', to pull out several arrows
from a quiver: in full, duxtau' du'iteči'
di', (dudchi'cedu'),—
duteči', to pull out an object, as a
splinter, cork, or arrow (i'dutečē, ndutečē); to remove an arrow from
the quiver: duxtau' dutečē is the full
form (i'duxta' dutečē, nduxtau' ndu-
tecē'). ndutečē', I pull out (the
arrow) (20: 23).—natečē', to kick off a
shoe (i'ntečē, ūvna'ntečē').—patečē', to
pull off a garment; do'xē' naskē patečē',
to pull off a coat; wata'beo'yē
patečē, to pull off overshoes; ya'tion
patečē, to pull off a vest (i'patečē,
ūni'kipatečē'; patečē'tu', 'ipatečē'tu',
ūni'kipatečē'tu'). akūty'iy' tečē'di
na'nīki patečē', to take a book from the
place where it hangs (= akūty'iy' patečē
dusi'). Imperative: pateča' (to a
child).—pa'teči'du'; waxy' pateči'di,
to pull off shoes (i'pateči'di, ū'nč'kā
pateči'di; pa'teči'tu', 'ipateči'tu',
ū'nč'kā'pateči'tu'). Females say, in
stead, pa'teči'xu', 'ipateči'xu', ū'nč'
í'pateči'xu'; patečēu.—ana'kī
dii'k-
teča', to take the scalp of a foe
(anakī' u'dii'kuteča', anakī' ndii'
teča'). in'tatec', he pulled up by the
roots (17: 13).

tc.—tca'na, again (6: 17).—tečma'na, te-
wmana, again, long ago (cf. tecmā).
xkiton'ni te nka'āde kikē', tecmā'na yass'kton'ni om'kē, edē' etu'xa' Tōč-
kanady, 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).

tekma'na kihnka' yonxwar' a'nde
om'xα', it used to be, long ago, that
he was living with his grandmother.
(Also p. 149:15.)—ki'itlemūna', the sec-
time.—ke'ta'na, ḥē'eca'na, again
(17: 10; 27: 15, 16, 17).—kē'cē'ma'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.—teči'di', to be expended (cf. te).
pātii' teči'di', the sharp edges have all
gone, have been worn down or off. ha-
ṣ' rhetorical. na'nīk teči'di na'nīk', it sits cleared of the
bushes (rendered "clearing" by G.).
a'ntka' xoxtetu'ya' teči'di, a child both
of whose parents are "expended" or
are no more (i.e., dead).—tca'yē', to use
up, expend (tca'hayē, tca'hā'kē). pi'ta'a
teči'yē', to wear off the edge of an ax,
knife, etc. aho'ye ke'kē'yi teči'yē', to
wipe out, mark off, or cancel a debt
(ahoe ke'kē'yi teca'hayē, aho'ye ke'kē'yi
tca'hā'kē). aye'kiy'at tu'diya' kē
du'ti' teči'yē, he dug around the
corn and pulled it all up by the roots
(1: 3, 4).—tečma'na tocv<y>, "for removing
grass," a scythe.—dateči', to gnaw on
(8: 28). atca', they gave out (31: 31).—
tca, to kill many (cf. te and kte). o
atca'xe, many fish were killed (6: 5).
o atca'xi'ti', I killed many fish. o atca'xi'
hayē, you killed many fish. o atca'yē',
to kill all another's fish. ma'zī atca'yā
kē, he killed all my chickens. atca'-
The text is a collection of words and phrases that appear to be random and disconnected. It is difficult to determine the context or the meaning of the text without proper linguistic analysis. The text contains words like "teak," "tca," "tcak," "teak'ktxa," and "tcak'ktxa," which are also found in the raw text. The text does not form a coherent sentence or paragraph.
tcak, tcak'aj, where.—tcak'w'andehaw' (=tcak'aj+andeh+?), where is it?—tcak'aw'mankii', where is the horizontal inanimate object? ha'tioho' ko tcak'aw'mankii', where is the log? ain'wit'yan xan ko tcak'aw'mankii', where is the ax? spule' yan xan ko tcak'aw'mankii', where is the knife? mifom'ni yan xan ko tcak'aw'mankii', where is the reclining animate object? aya'l tox na'n'ki ko tcak'awmankihan', where is the reclining man?—tcak'aw'mankii', where is the curvilinear object? aya't'x'he na'n'ki ko tcak'aw'mankihan', where is the sitting man?—tcak'w'mankihan', where is the standing animate object? aylo'shi'wi n'ko tcak'aw'mankihan', where is the standing person?—tcak'an'nedi' (=tcak'aj+ne+di), where is the standing object? ti'ko ko tcak'an'nedi', where is the house? aya'ko ko tcak'an'nedi', where is the (standing) tree? yaduxto'ko tcak'an'nedi', where is the wagon? tohojoka'yan xan'ko tcak'an'nedi', where is the horse?—tcak'w'nine'dan', where is the walking animate object? aya' teca'kaw'nine'dan', where is the walking man?—teca'kaw'nine'dan' (=teca'kaw+taw'hi'n +hande+?), where is the running animate object? aya'te'cakaw'nine'dan', what kind of man are you? (sic.) tcane', where is it? (28: 196) (for teca'kaw'). ti'nompa'ko teak ha'maki, where are the two (standing) houses? aya'nompko teak ha'maki, where are the two (standing) trees? ha'tioho'nompko teak ha'maki, where are the two logs? (also 10: 12; 26: 22, 67; 27: 20, 23; 29: 15.)

tcak.—teca'k'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 (teca'hayedi, teca'kankedi; teak'etu, teca'hayetu, teca'khanketu). akue teakedi', to hang up a hat. akutziyi'tecak'dii na'nki patakii', to take a book from the place where it hangs (=akutziyi'te'patek' dusii). akutziyidusii'dehaw'teakedi', to take a book and go to hang it up (on a nail). dusii'dehaw'kyukih'w(teakedi', take it off (the nail), and then take it back and hang it up! do'zpe (naske') teakedi', to hang up a coat on a nail (=zheye').—teca'ko'di, to hang up several objects (tektaw'k-heye'di, tektaw'k-ha'k'ede'di). tektaw'ke, (he) hung them up (31: 29). eyan k'dihnom'kiduni da teka'taw'ke ha'maki, when he gathered 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.

tcako, notched (once), i.e., having a single notch.—teka'tole'k'a, notched in many places.—kuteo'k'a [J. O. D. suspects that it should be duteo'ka, the k being the objective sign]: aya'kute- to'de'k'a, to cut a notch in wood with a knife (aya'v'dutode'ka, aya'n'duteo'ka; aya'v'duteokt'ay, aya'vduteokt'ay, aya'v'nduteokt'ay). Imperatives: aya'v'kute- o'k'a (to a child); aya'vduteokt'ay (man to woman); aya'v'kuteokakanko'ko (man to man).—kuteok'tolek'a'; aya'v'kuteokt'olek'a', to cut notches in wood with a knife (aya'v'v'duteokt'olek'a; aya'vn'duteokt'olek'a; aya'v'duteokt'olek'a, aya'vn'duteokt'olek'a).
teakhi', thick.—hin' teaki', thick hair.

teakwu', oak. —teakwu'miska', 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 Gateschetas the jack oak.) ta'kudi', the post oak, the Quercus catesbii (or turkey oak of America); the water white oak or swamp post oak. teakwu'tudazko', the "very rough oak," the black-jack oak (=teca'kaxkudi)? If it be the black-jack, it is the Quercus nigra. teateok'tolek'a', the jack oak, probably the black-jack or Quercus nigra. teakwu'te-te', or teateo'ku'te', the red oak. teateokwu'wanan', the
white oak (of central Louisiana); probably the Quercus bicolor or swamp white oak.—tenoxka', (see tena), a post; iteoxka' sin'hin', a standing post. iteoxka' kox teox'xkoma', the post is forked (at the top). a'yan tenoxka', a post.

Teaxta', a Choctaw.—Teaxta aaydi or Teaxta ha'mya', a Choctaw person; the Choctaw people. Teaxta ha'mya' ade' anko'de'te', I wish to speak to the Choctaw language. Teata' ha'me', a Choctaw woman. Teata'a ayi'xji, "Choctaw Creek," Lamorie Bridge, Rapides Parish, La. Teaxta' yixyan' (= Teaxta+ aiyiyan'), Bayou Choctaw, Rapides Parish, La.

Teale', Charlie.—Teael'ta', Charlie's, belonging to Charlie Prater, a Biloxi man, living near Lecompte, La.—teya'nki ne Teael'ta', that is Charlie's dog. (See Iyim, Lade'.)

tca'nt'e', a breechcloth (Bj., M.). This is the ancient Biloxi word, the modern one, given by Bk., being the following: teneho'n'de or te'ahant' (cf. teonditi'), a breechcloth. tenohon'de o'mi', itca o'm nedid, he had on the breechcloth; that is all he had on (Bk.).

tca'ti', splintered, split.—aya'av tca'ti', a splinter. utca'ti (he) split him open (31: 37). nuteucteaci'ti, I split it (23: 7). hayin'k teayi, to clear land of bushes (hayin'k techayi, hayin'k techahinke'). dutcati', to split an object by pulling apart with the hands; to make a splinter by cutting (v'dutcati, na'dutcati). duku'sa dutcati', to make a splinter by cutting with a knife. ax'd dutcati', split cane. duku'teca' som'sa dutcati', given as meaning to cut in two at one blow, but it should be rendered to split at one blow (v'duku'teca' som'sa dutceti, ndi'kutea som'sa nudu'teceti).—dutce'ntceti, to make many splinters by cutting (v'dutce'ntceti, ndu'tce'ntceti). duku'sa'sa dutce'teceti', to cut often with a knife, making many splinters.—utlute'nti', to split, as wood, with an ax; to split by cutting with a knife (yu'tece'nti, unku'tece'nti).—yu'tece'nti', 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'tece'nti, unku'tece'nti). dase' utce-
The final k in tcetkak marks the rabbit object. tcetkah' (=$tcetka+ahi), a rabbit-skin. tcetkah' ufu)xpe', a rabbit-skin robe. tcetka sa", a white rabbit. Tcetkana, the Rabbit, a mythical hero of the Biloxi; subject of action, Tcetka-nad'i (1: 3, 18; 2: 4, 5, 6, 30); Tcetkana'dii (2: 21, 26); object of action, Tcetkana'kan (2: 24, 26, 27). Tcetkana' kankan' uno'e' ha'n'de o'm'a; it was used to be that the Rabbit lived with his grandmother. Tcetkana' kankan' k noppa' ti' yxapka' k'ti'handay' etutu', 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).—tcetkohi' (=tcet-ka+hoi?), "the old or big rabbit," the sheep. tcetkoh' (tcetkoh+i+ahii), a sheepskin. tcetkox'ahi' (obtained by Gatschet) is the better form, according to analogy, as words ending in hi usually change that ending to x in contractions. tcetko'xh'ih', wool. tcetkoh'x doxpe', woolen cloth. (Also 16: 2, 5, 13; 20: 46; 28: 19.)

tcet'tka, a dead tree (21: 22).—ayna\* tcet- kasa\*, tree with the bark peeled off (21: 19, 25).

tci, or tci'di, du. and pl. of toho; the two reclining objects.—tci'ti', they lie down. a'nya nooppa' tci' ha'maki nkyehom'nii, I know the two reclining men. tci' himb'ki', said of two or more animals (not human beings) or inanimate objects in a horizontal attitude. nooppa' tci' himb'ki', two (books) lie in a pile, or two (animals) are reclining. du'ni tci' himb'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' na'kii', ti tci' na'kii, they sit (?) in the house (19: 21). teix kid'e, lay them all along! (26: 28, 30). tci kid'e lay them all along! (26: 33). teiceti, kid'e, they lay down all along (28: 241). tcetci'tu, they lay down all along (28: 242): kateko, to lie in wait for him (7: 3). (Also p. 117: 8, 14; p. 119: 8, 13; p. 120: 5, 7, 9. amo'te'i hayii, "field-dwells-in-always," the solidago weed. a\*y'a tci' di anna'ki' a'he\*kii' nooppa' tci' di' a'man'ki' ko toxka' x\* (w. sp.), the two walking horses are gray. toho'xk tci'di a'ma'nik' ko stepii' x\* (w. sp.), the walking horses are (all) black. a'ma'nik nooppa' mana' tci'di a'ma'nik' ko i\*k'ta', the two axes lying on the ground are mine. a'ma'nik tci'di a'ma'nik' ko pa'na' i\*k'ta', all the axes lying (on the ground, etc.) are mine. a'ma'nik tci'di ki'na'xadi' pa'na' i\*k'ta', all the scattered axes lying down are mine.

tci, to give up, surrender.—kite'i (they) did not wish to give it up (27: 4). kitei (he) did not wish to give her up (26: 35). niyada'niyada xkite'i, I am unwilling to give up my daughter (p. 159: 5). (Also p. 159: 6, 7, 8, 9, 10, 11, 12, 13.)

tcida', a scar.—teicida to be scarred (teicet'sda, tcet'suca).

tcida'gayii', the kingfisher.

tci'dik'i, tec'dike, teic'dik'a, teic'dika, what? why? wherefore? how? which? (probably same stem as te in te(a), te(na), etc.).—toho'xk tec'dik'i a'n'de ita' (horse which moves your), or toho'xk tec'diki a'n'de ko' a'vindit'a, which is your horse? ayek'i tec'dik'e, what kin are you two? kiha'k'i tec'dik'e yu'k'e, what kin are they two? tec'dik'e andede', which of the two (7: 4). tec'dik'e yanukudadi'ni, why did you not tell me? tec'dik'e kadeni', why does it not burn? tec'dik'e e'tikayon', why do you act thus? (3: 10). tec'dik'e manikyan' anna'x'e te', I wish to hear how he is. tec'dik'e hi'manikyan' anna'x'e te', I wish to hear how he is. tec'dik'e maniktu' anna'x'e te', I wish to hear how you (sing.) are (4: 1, 2). tec'dik'e maniktu' anna'x'e te', I wish to hear how they are. tec'dik'e h'i'maniktu' anna'x'e te', I wish to hear how you (pl.) are. tec'dika e'vasho' di, why did you cry out? Ans. nkwik'e nixhi', because I was scared.—teid'i kikan', teid'i kakan', why? wherefore? teid'i kikan' e'takayon'-ni, why have you done thus? (3: 20). teid'i kakan' ko'padiyan' nheni', why have you not paid me?—teid'i kikh'idi, why? (Also 9: 3; 10: 9, 10; 11: 3; 14: 17, 21; 15: 3; 16: 1; 18: 9; 20: 18, 19, 22, 27; 21: 17; 23: 2; 27: 21; 28: 4, 5, 68; p. 150: 3, 4.)

tci'dik'ina', said to be the name of the smallest bird in Louisiana, smaller than
the humming bird; also used as a personal name, signifying "old but small"

tcina.—ñíx tceíno"ma", Rapides, La.
(the town so called).
tcíndóma' or tceítótnk'a, glittering, shining. By metathesis
this word is tcíndóma', which also means "silk cloth"
(though the same word).—haui tcíndóma', "they dangle and shine," silver
earrings.—tcíndó'tyayef, to make glitter
by rubbing, as a gun barrel (aинsa' tcíndó'tyayef aинsa' tcíndó'tkayef, aинsa' tcíndó'tkayef). tcíntk'a, a flying squirrel.
tcein.—tcína'ñi'k'i, the knees (8: 28). tcína'ñi'kya'na', the knees of one person, etc.
tcínta' waxxt'ë, the patella or kneepan. tcínta' or tcínti'ya', the hips.
txínti or tcínti'ya', your hips. tcínta'ñi'k'o' ya, the hip bones (Bk.). dothí tcínta'ñi'k'o' ya, look at his hip bones (Bk.).
tcina.—tcína'híya'p', to swing another (tcína'-híya'h', tcína'-híya'ñkë') (cf. xo xo).
tcîn'a, that many (cf. tc, and tcitékë).—
tcîn'a y'ìñkë, a very few (2: 18). tcína'-ñi'k'a, go fast (male to male) (17: 22; 28: 215). tcína' yuke'ë di ko bithi'kë, (there are) as many as (said of living things)—
tcína'nt, tcína'mi, (1) how many? how many?
ayya' tcína'i'k'a yuke'di, how many
men are there? tohmák'a ko tcína'i'k'a yuke'di, how many horses are there?
atl' tcína'i'k'a, how many houses are there?
ayay' tcína'i'k'a, how many trees are there?
kvíxka ko tcína'i'k'a yuke'di, how
many hogs are there? tcína'ñi'k'o' yuke'ñkë'ñkë', I do not know how
tcínda'n, tcínda'ñi'k'o' yuke'ñkë'ñkë', I do not know how many
trees there are. tohoxk tcína'i'k'a yuke'ñkë'ñkë', I do not know how many horses
there are. ayay' tcína'i'k'a yuke'ñkë'ñkë', I do not know how many
trees there are. tcínda'ni ko ñtë'kë, as many as
(used after names of inanimate
objects). Tavoxa' hañy'a' tcína'i'k'a ko Tavoxa'ñkë'hañy'a' e kuñu'ñu'mi', there are
tcínó no people in Lecompte as there are in Alexandria. tcína'i'k'at' dé'ni ko ukí'ki'ñgë (=ukí'ki'ñgë yuke'di), (there are)
half as many (animate objects).—(2)
some. ayay' tcína'i'k'a, some men. tcvñkë
tcína'i'k'a, some dogs. ayay' tcína'i'k'a, some
trees. ha'pi tcína'i'k'a, some leaves.—

Tcínaha'ñina, Ancient of Wrenas (31: 35). tcíno'ñedí', "it makes much noise," the
wren. (Also 14: 18; 19: 15; 20: 34; 24: 7; p. 122: 3, 4, 5, 6, 7.)
tcínase.—tcína'ñedí', to make the rattling
sound heard when a chain is dragged
tcínta'sháyedí', tcína'sñahíñkë', (8: 25)
(cf. sahe').—tcína'seyë', to make a chain
rattle by dragging it, etc. (tcína'sñayë',
tcína'sñahíñkë').
tc'fàna'ñono', tcìpanoxa', or tcì'-
pana'ñono', a whippoorwill.
tcei'se, the sound heard in warm weather
when one hits a tree (cf. sahe').—tcísedí',
to make the sound "tcísë, which is
heard when one strikes a tree during
warm weather, when the sap is flow-
ning (tcí'syayë', tcí'sháyedí').—tcísedí',
said of the hissing sound of escaping
steam or the sizzling sound of wet wood
or of meat that is frying before a fire.
tcícakë' or tctcëki', hard (cf. tcecke').—
ctcëkë', gravel.
tcícaki', a terrapin, turtle (cf. tctcëki').—
tcícaki'ñi'kë, the "big turtle,"
the loggerhead or snapping turtle of
Louisiana, the alligator turtle. tctcëki' xuki', "stinking turtle," a species of turtle.
tcícaki'waxka', the soft-shelled
turtle.
tcícaki.—dtuciti'ki', to wring out, as wet
clothing; to squeeze (28: 67) (W.
tucák'k, Téi. tucák'k). som'p'xi dtuciti'ki',
to knead dough (jdtuciti'ki', ndu'-
tuciti'ki').
tcícuki'ñka or tctcëkëk'a.—anahi'm tctcëkëk'a, to have the hair bristle up.
nk'añhími tctcëkëk'a', my hair bristles
up, stands on end. tóake tctcëkëk'a, to
spread the fingers. xúxu'ke tctcëkëk'a,
I spread my fingers (as in playing a
piano).
tcei'wa, difficult, difficulty; trouble; trou-
blesome.—tcí'waxxi'ñnu'd'nu'tw xon', we
have seen great trouble (in the past) (5: 9).
tcixaxedí'ñu'ta', do your best (male to male)
(17: 21). tceixaxedí'ñu'ta', do your very
best (male to male) (17: 22).
tcìwi' or tci'wi'ya', the intestines.—
tcìwi' mësk'a', the small intestines; tcei'wi ni-
ta'k'i, the large intestines.
tcìya.—tcì'ya xì'hó, rancid (cf. xìhu).
tcin.—ate'ni', grease. ate'ni' pxád',
to rub grease on an object, to grease it.
(ate'ni i'Pxu'di, ate'ni u'Nkpxu'di; ate'ni i'Pxu'te, ate'ni i'Pxu'tu, ate'ni u'Nkpxu'tu). wax tas ate'ni, "milk grease," butter. kax ate'ni, "bee grease," honey. te'i'cti, very fat (26: 50, 86). te'ni'mu, they are fat (28: 249). ate'ni pi'hi ayu'di, "grease smells-good tree," a slippery elm tree. ate'ni pi'phaski'n, "grease bread," batter cakes. ate'ni'txa (=ate'ni+txa), "only grease," to be greasy (aya'tcimta', nka'tcimta'; ate'ni'zatu, aya'tcimzatu, nka'tcimzatu). te'i'cti'cino'ni (Bk.) or te'i'cino'ni (Bj., M.), soap. (Also 23: 2; 28: 251.)

tci'a, cover.—te'i'ni to'hii, blue cover (14: 24).—tci'ho'ni, a cover or coverlet for a bed. tci'hwi' ma'nte deyo', to throw aside the cover (tci'ho'ni ma'nte de'ho'yen, tci'ho'ni ma'nte de'hi'k.').—tci'ho'yen, to put a cover on him (a'tci'ho'ni'ho'yen, a'tci'ho'ni'hi'k'), a'tci'ho'ni'nya dande', I will put the cover on you (sing). a'tci'ho'ni'hiyä'ka, put the cover on me! (Also 14: 24, 25, 29.)

tci'pö'nu or tci'pö'nan, the navel (cf. in-te'po'nu').

tckä'ni', nine.

tcka'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 (yicakani'niyan', û'ntcke'na'niyan'; voc., tcke'na'ni').

tcka'ni'ti, mashed, crushed, as fruit, etc.—dutcka'ni'ti, to mash fruit, etc., in the hands (i'dutcka'ni'ti, ndutcka'ni'ti).—du'k'ücka'ni'ti, to mash fruit, etc., by sitting on it or by hitting (i'duk'ücka'ni'ti, nduk'ücka'ni'ti).—natecka'ni'ti, to mash, as fruit, by kicking or treading on (i'nate'ka'ni'ti, û'ntcka'ni'ti'),

tcke', to tie (?).—dük'ücke', to tie any object (i'dük'ücke', na'dük'ücke') (1: 15; 28: 191). yi'dük'ücke', he tied you. ya'n'dük'ücke', he tied me. hiya'n'dük'ücke', you tied me. dük'ücke' xw'di'di, to tie an object loosely. dük'ücke' sän'ka'x ëyeg, to tie an object tightly (i'dük'ücke' sän'ka'x ëyeg, na'dük'ücke' sän'ka'x ëyeg'). na'dük'ëcke' ne'di, I am (standing) tying it (8: 3; 28: 24). Kid'i'dük'ücke' (=kid'i'dük'ücke'), to tie an object for another (ya'kid'i'dük'ücke', a'xka'dük'ücke'). toho'xk si kid'i'dük'ücke', to hopple a horse. Kid'a'katcke', (she) tied it for her (26: 37). ku'kid'atcêye', he tied them together for her (28: 179).

tcke.—i'dük'ücke'de'ni or üntcke'de'ni, ribbon.—tcke'nko'mi', 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.

tkco.—tko'kii' or tkuki', lane; to be lame, to limp (i'tcko'ki, ü'ńk'ü'tcko'ki'). to'han-a'ku' av'ni'ti tek'ke'i ndo'n'ho'n, I did see a lame woman yesterday.

tkku',—apa'tcko'mi', corn dumplings (perhaps from paska, bread).

tkuyë', sweet.—tkuy'ixti', very sweet (22: 10). ko tkuy'ye, "sweet gourd," watermelon.—wáxtekuy'ye, sugar. wáxtkuy'ye üdi' or watkuy'ye üdi', sugar cane. wáxtekuy'ye wi'i', molasses. watkuy'ye ati', "sugar house," a sugar refinery. watkuy'ye hubü' am'an'ya, a sugar field. a'to watkuy'ye, sweet potatoes.

tceo'na, to mourn.—a'tceo'nna' hande o'mi', she was mourning for him in the past (13: 2). a'tceo'nna', a widower (one who mourns for the dead). a'txi a'tceo'nna', a widow.

tco'na, a prostitute.

tcõh', a cold.

tco'ka', a piece broken out at the top (26: 15).

tco'kana', when? (cf. tcoak).—tan' y'ni'kiya'no tco'kana' e'yan' kuwu' di', when did you come from Cheneyville (or Lecompte)?

tco'o, to take up.—tco'o'mi, you took it up. uńkcce'o'mi, I took it up. uńko'omti, they took it up. tco'o'mi, he took it up (6: 10).

tco'n, —nateo'n, to plait (i'nateo'n, û'nta'ce'o'n; nateo'n, i'nateo'n, û'nta'ce'o'n). ax'ë'k dutcko'li nateo'n nko'n nko'n ndar'sk nko'n, I make baskets and mats out of split cane (Bj., M.).

tco'ño'ti', the membrum virile.—wak tco'ño'tuki, castrated cattle.

tco'ünktoona', a mythic hawk (20: 3, 37, 41).
tep6.—a'tepe', to laugh at him (aya'n'etepe', nka'ntepe'). Inyiti'etepe', I laugh at you (cf. xa).—ki'ntepe', to laugh at it for him (i.e., at his mistake); they laugh at each other (yaki'm'etepe, axki'ntepe'). 

ki'm'etepe', not to laugh at him (kuyin-tep6, nka'ntep6). (Also 17: 10, 14; 19: 13; 29: 12.)

tcip6'uxi, tceuwxii, tcipu'xi, a blanket.—
tcip6'uxi dumi'n', to fold or roll a blanket several times. (14: 24, 29; 22: 12.)
tcei, red.—hap teii' a red leaf; ha'p tetei', red leaves. ti n6' ko teii' xe (w. sp.), the house is red. toho'xek xe'he n6' ko teii' xe (w. sp.), the sitting house is red. toho'xek ta'eni a'ma'ni ki ko teii' xe (w. sp.), the two sitting houses are red. toho'xek ta'ani a'ma'ni ki ko teii' xe (w. sp.), the sitting houses are (all) red. ma'eq u'tsuni' teii' om'n, to make iron red hot. teiti'l, "very red," deep red.
tcidi'y6', to redden (tciidihay6', tciidih6nke'). Waka tciidi'y6' hinci'n?iya ti o'nya, "Place-where-the-man-who reddened-rathrides-used-to-live," Bis-marck, La. tei't ada'ea', pink. tei't si'di', "yellow," light red. tei't sopka' or tcit soppka', "red, somewhat black," dark red, blood red.—tei'tki', reddish. tei'tka' (=tei'ti'ka') or tei't k6tik', "a sort of red," lilac, purple. tei'tka'aw', "between red and white." (sic), pink. k6tik'sa atcikka, a red bird.—
kutei'xuni, (he) was not red (31: 40). (Also 21: 25; 31: 41.)

tceu, or teudi, to put, to plant (tceu, nceu').—pi'pato' nceu' nonpoa', I put the cotton in two places. pi'pato' nceu' dam'i, I put the cotton in three places. aya'n' dami'kku tceu', "wood take and be returning put on the fire," to go to get firewood (sic). a'yan teudi', to put wood on the fire, she puts wood on the fire. da'niyan' teudi', to lay the third (book) on a pile. aye'ki cakteu'di, I planted corn (5: 3). teudi', (he) threw them down (17: 8). teu'di, he filled (6: 16). tceu, filled (6: 16). teu'di, they abandoned (26: 1). atceu (he) threw it on him (31: 29). a'ntatoka'ye, he placed it crosswise (with the end toward him [7]) (8: 8). o miska xaxucidi, "fish-small-box-they-are-put-in," sardines. — aya'n teuka, firewood. — kutei'di, to put it down for another, to put down a number of small objects for another. Teci'kana' kutei'di, he (the Bear) put down (the young canes) for (=before) the Rabbit (2: 19). —teu de'di, to sow or plant, as seed. sop'po'ni' teu de'di, to sow wheat. sop'po'ni' u'nkuteu'di de'di, I sowed wheat (5: 3). —acu'dedi', to put a number of small objects, as grains of rice, ears or grains of corn, seeds, etc., on something (aya'teudi', nka'nteudi'; acu'detu', aya'teudetu', nka'nteudetu'). acente' he'dan', he has finished putting them on it. nka'teudi' he'dan', I have finished putting them on it. acente' da'nde', he will put them on it (aya'teudi' da'nde', nka'nteudi' da'nde'). —teudi' tou'ti teu'di, to scatter, to sow broadcast (teudi' itou'ti teudi', teudi' u'tou'ti teudi'; pl., teudi' tou'ti teu'detu', teudi' i'tou'ti teu'detu', teudi' a'mou'ti teu'detu'). —ha' uteudi', to plant (ha' yuteudi', ha' nku'teudi'; ha' uteudi', ha' ya'teudi', ha' nku'teudi'). ha' uteudi' xyan', he must plant it. ha' uteud' pi'he'di'di, he ought to plant it. afo' uteudi, to plant potatoes. afo' uteud', they planted potatoes (1: 1). kuteu'yu', they planted it again (1: 2). —teu'de'di', to spill a liquid, etc. (teu'de', nceu'de'). uxtak teudi', 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.)

tceu.—ki'teudi', to lend an object to another (ki'teudi' haye', kik'utehunke'; kik'utehaye', kik'utehaye', kik'utehunke'). —ki'teuhinke', I lend it to you. kik'utehunke', he lends it to me. kik'utehhiyank6', you lend it to me. kik'utehya da'nde', he will lend it to him. kik'utehaya da'nde', will you lend it to him? kik'utehunke ya'nde', I will lend it to him. kik'utehhiyana' da'nde', I will lend it to you. kik'utehunke' yena' da'nde', I will not lend it to you. kik'utehunke' yena' da'nde', he will not lend it to
me. kuki'tcuc'hiyan'ken'i da'nde, will you not lend it to me?
tcuk'dexyi', a handkerchief; a cap.—
tcuk'dexyi' nulani', or, tcuk'dexyi' nita'ni', a "big handkerchief," a shawl.
tcūko'ni'.—ya'xtoi tećko'ni, diaphragm.
tcümuki' (Bk.), tećmuk (Bj., M.), tcuc'mux (20:47), generic, a mouse; mice.—
tcēmük' adataki', the mouse makes a gnawing or grating sound by biting wood, etc. tcēmük' ka'titi', the mouse is eating (sic). (See û.)
tc'umök sav', a white mouse (Bk.).
tcūp.—tećaca, or tātac'pyi, slippery.
na'tac'pyi' (her) foot slipped (28:120).
dutac'p, she missed it (28:248).
tat'ca'p'iti ti'cuc'pyi'xiti', very or too slippery.
tat'ca'p'iti ka'w ndutac'p', as it was very slippery, I could not hold it, or, it was too slippery for me to hold. —tātac'pyitxiti', to make very slippery (tātac'pyi'xita'hiy', tutac'pyi'xita'hi'nik').
—dutac'p', to miss with the mouth, lips, teeth, etc. (i'dutac'p, ndutac'p').
dutac'p ka'w taho', it falls because he lets it slip from his mouth. —dutac'p', to miss an object in grasping after it, or, in reaching out to an object; to miss with the mouth, lips, teeth, etc. (=dutac'p') (i'dutac'p, ndutac'p').
dutac'p, dutac'p', to miss, as in trying to catch a ball (i'dutac'p, ndutac'p').
tat'ca'p'iti ka'w ndutac'p', as it is too slippery, I could not hold it. dutac'p ka'w taho', as it slips from his grasp it falls. dutac'p ka'w taho', it fell because it slipped from your grasp. ndutac'p ka'w taho', it fell because it slipped from my grasp.
dutac'p kta'hox, to let meat or bread drop. —natac'p', to let the foot slip (i'natac'p, atnatac'p').
—ata'nc'p', to kick at an object and miss it (aya'natac'p, nk'a'natac'p').
dak'tusep', to miss in pushing or punching; to let a knife or an ax slip by the object without hitting or cutting it. tcu'nik' kte' dak'tusep', to miss a dog in trying to hit him (i'dak'tusep', ndak'tusep').
sp'del'k dak'tusep', the knife slipped. —pütep', given as a synonym of dak'tusep', to fail in pushing or punching. tcu'nik' daš'pütep', the dog missed (his aim) in trying to tear with his teeth. tcu'nik' kte' pütep', to miss the dog in trying to hit him (i'pütep', tink'pütep'). inkowa' pütep' taho', it slipped off of its own accord, as a belt from a wheel, and fell. —
dutac'p', to drop another's property from the hand (ya'k'dutac'p', a'dutac'p').
—dutac'p', he dropped your property from his hand. —
dutac'p' te' nű'ki, I do not wish to drop your property from my hand. ya'n'k'dutac'p', he dropped my property. —
dutac'p', not to drop another's property from the hand (?).—
tcē, to slip off the helve, as an ax sometimes does. (Also 20:38; 26:29; p. 153:33.)
tcūpa'.—dutac'pas' (she) dipped it up with
the hand (26:47).
tcūu.—tcu'uxti, very old (28:185).
tcū.—tcu'uxti, very fast (28:219).
tcuwa', in what place? where is it?—
ta'xon' xax' ko tcuwa', where is the village? (Also 18:11; p. 121:11.)
tcua'waha', a cedar.
tcu'nik' or tcu'nik', a dog.—tcu'nik' daš' pütep', the dog missed (his aim) in trying to tear an object with his teeth.
tcu'nik' kte' pütep', or tcu'nik' kte' dük'tepe', he failed to hit the dog. pu'he'k'iko
tcu'nik', she blew the horn for the dog to come. pu'he'xki' dahu' tcu'nik',
I blow the horn for the dogs to come.
tcu'nik' soxax', one dog, a dog. tcu'nik' noppa' two dogs. tcu'nik' na'teka', a few dogs.
tcu'nik' yixhi', many dogs. tcu'nik' pana', all the dogs. tcu'nik' ixta'na', some dogs.
tcu'nik' ma'nik a'duse', that (reclining) dog bites. tcu'nik' ma'nikde'
ko'dusen', this (reclining) dog does not bite. tcu'nik' ixta', my dog. tcu'nik' ixta'ka' a'nde', "dog my moves," I have a dog. tcu'nik' ixta'ka' na'nik, "dog my sits," I have a dog. tcu'nik' ixta'ka' yu'xid', "dog my they-move," I have dogs.
tcu'nik' ixta'ka' a'nde' or tcu'nik' ixta'ka' na'nik, you have a dog. tcu'nik' ixta'ka' a'nde' or tcu'nik' ixta'ka' na'nik, he or she has a dog. tcu'nik' ne kala', whose dog is this? tcu'nik' ne
ixta'ka', that is Charlie's dog. tcu'nik' ne Djinta', that is Jim's dog. tcu'nik' yegax'kiy', he killed a dog for me (my
Djim, Jim, as in name of James Jackson, a Biloxi near Lecompte, La.—Laté or Djim kwe'kas'kôn na', Charles Prater is not as large as Jim Jackson. Djim, his dog, has killed Jim's dog. (We could not say, "Tev'n'kï Djim'at te'yë," that is Jim's dog.

t! interjection of denial, doubt, annoyance, disappointment; oh!—t! siye! xye! Oh! what a lie! t! si'yewa'yë! oh, how untrue!

ta., a deer. I'ta aw'yadi, the Deer people or clan of the Biloxi tribe. I'ta o'di' t'œxti (lit., Deer shoot). I'ota ha'n'yadi', a Deer person. I'ota'wa'n'yadi', are you a Deer person? I'ota'na'n'wa'yadi', I am a Deer person. I'ota ha'n'yatu', they are Deer people. I'ota'wa'n'yatu', you are Deer people. I'ota'na'n'yatu', we are Deer people. Ta'ah', or tah', a deerskin (4:3) (cf. sika). Tah'i' wixpe', a deerskin robe. Ta'hu waxi', "deerskin shoes," moccasins. Ta'indo'ke (=ita + tondoke), 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, her or him (yita', nkitau'; itatu', yitatu', nkitatu'). Ita'daha', to have them. Yita'daha', thou hast them. Nkitau'daha', I have them. Bj. and M. also gave the following: tohox'k da'ni' yata', he has three horses; tohox'k da'ni' yata', you have three horses. A'nya ak'dis ti'ita ne'yana, "man store has elsewhere," a storekeeper. Tada'ôn, his or her animate objects. Tohox'k tada'ôn, his horses. Sîmîp tada'ôn, her or his boys. Taya', her, his (26:90, 91; 28:118). Inn'tuxatutu'a, it was theirs (27:4). Titatu'yan', their house (28:136). Nkitau', mine (p. 120:1). Nkiti'nakta, it is mine (28:226). Ayita', you have them (?). Tohox'k ayita' it'kìnë', he stole your horse from you.—Ita' (=ayinda, ayita), your, yours; it is yours (p. 120:3). Anse'p su'di na'ntkï ko ita', the ax head is yours. Tohox'k tél'diki a'n'de ita' (horse which moves your), which is your horse? How there are two words, ita', yours, and ita', he has it, was not explained. Tadadon, thy or your animate objects. Tohox'k it'latadon, thy or your horses. Simîp it'latadon, thy or your boys. Yitata' (=itata'm, ayitada'm), thy or your (sing.) living objects. Tohox'k mana'n'kï it'latadha', those are your horses. Ituk, your; used in forming sentences denoting possession. Tev'n'kî it'ak a'n'de, "dog your moves," and, Tev'n'kî it'ak na'ni', "dog your sits," i.e., you have a dog.—ktak, his, hers; it is his or hers (p. 120:2, 4). Anse'p sî'mîn' ne' ko kta', the standing ax is his. Akue' na'dúkïyan kta', that (object hanging up) is his hat. Tohox'k ne' kta', this is his horse. Simîp tohox'k kta ke'n'kë, he stole "Boy's" (Bankston Johnson's) horse. Djim tev'n'kî kta te'yë, he killed Jim's dog. Ktak (probably objective), his, or her; used in forming sentences denoting possession. Tev'n'kî kta'k a'n'de, dog his (or her) moves, and, Tev'n'kî kta'k na'ni', dog his (or her) sits, i.e., he or she has a dog. Kta'ni, it is not his or hers. Mikoma'ni toho' kta'ni', the hoe is not hers. (Also 10:4; 19:1; 28:229; p. 120:5, 6, 7, 8, 9, 10, 11, 12; p. 164:24, 25, 26, 27, 28, 29.)—Yata'; Tohox'k da'ni' yata', he has three horses (given by Bj. and M. instead of tohox'k da'ni' ita'daha').

ta.—duta'di; a'nske'p duta'di, to pull the trigger of a gun (a'nske'p i'duta'di, a'nske'p nu'du'ta'di; a'nske'p duta'tu, a'nske'p nu'tuta')—ya'ntka'dakta nan'mï, it might mash me (p. 159:4)?

taha'ñkona', a yellow-eyed duck (Bj., M.), the summer duck (20:62), the squealer duck (26:92).

taham'niya'n', his real or potential sister's husband; his wife's real or potential brother (ya'taha'm'niya'n or yataha'm'ni (28:170), a'ntkaha'm'niyan (28:158); voc., taham'ni').
taxa.-dúktahí', to shake, as a blanket, in order to remove the dust (i'dúktahí', ndúktahí'; dúktaxtu', i'dúktaxtu', ndúktaxtu').

tahi', many (8: 21) (cf. yi'hi).—ti' tahi', "many houses," a plantation. wax ta'hiš'í', or, wax ta'xí, to have many cattle.—ta'xí (=tahi- + xí), many. wax ta'-xí or wax ta'hiš'í', to have many cattle.

taho or toho, to fall.—dúctay' ka'n taho', it falls because it slips from his grasp. dúctay' p ko'n taho', it falls because he lets it slip from his mouth. yikova' pítepí' taho, it slipped off of its own accord, as a belt from a wheel, and fell. de' ta'ho', he went (flying through the air?) and fell (on his feet?) (1: 21). ayuwo'tka taho, a fallen hollow tree (7: 8). ina ta'ho, "the sun falls," sunset. a'yn to'ho na'iše'dí, the tree fell. a'yang to'ho ná'ñíkí ówa'ñaxí, I heard the tree fall. taho ná'ñíkí, he lay down and slept. a'kta'ho ná'ñíkí, I lay down and slept. akta'ho ná'ñíkí' pse, I lay down till night. i'ta'ho sa'hi'xyé, you lay down so long.—ato'ho, to fall on an object (aya'to'ho, nka'to'ho). nga'to'ho, I fall on you, or, I throw you down. yank'ta'ho', he falls on me, you fall on me.—kta'ho (=k=ka'n (when), taho, to come (fall) to the ground (?)).—xta'ho, 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.

taki or takiy'a, the leg above the knee; his or her thighs (i'taki(y)a', n'taki'- (y)a').

takoho', a prairie.—Takohon' yi'ňīya'n', "Small Prairie," Avoyelles Prairie, Louisiana.

tako'tči, turning somersaults (25: 7) (i'ako'tčí, őnkta'kotčí, taka'cotčí, etc.).—tako'tčy', to cause him to turn somersaults, or to turn over by taking hold of his legs (tako'tčhayę', tako'tčhainę').

tako'tčí'yę', did he cause you to turn somersaults? tako'tčaynę', I cause to turn somersaults.

tax.—dúktaxtu', (he) scared them off (28: 31). ya'n xkid'é'kta'x (he) scares off for me (28: 32).

Tax, tux.—tuxtu'xevidí or tuxtu'xevidí', to make a series of hollow or drumming sounds(taxtu'xevehá'yedí', tuxtu'xevehá'ni-
haya-ndo' (Bk.), a Biloxi man (as distinguished from a woman). Ta'neks a'nye', or Ta'neks a'nyadi' (Bj., M.), or Ta'neks haya-di' (Bk.), the Biloxi people, a Biloxi person. Ta'neks haya-da', or Ta'neks haya-ad', the Biloxi language. Ta'neks haya-ad', he is a Biloxi. Ta'neks a'nya-di', are you a Biloxi? Ta'neks ndk'n-yadi', I am a Biloxi. Ta'neks haya-tu', they are Biloxi. Ta'neks a'nya-tu', are you Biloxi? Ta'neks ndk'nyatu', we are Biloxi (i.e., men). Ta'neks a'ya-ti', a Biloxi woman, she is a Biloxi woman. Taneks a'nyatu, are you a Biloxi woman? a'n, Taneks nk'nyati, yes, I am a Biloxi woman. Taneks a'nya-xitu, are you (pl.) Biloxi women? Ta'neks saw ya nito (sic), he is a Biloxi boy. Tan'eks saw'ya isi'm'to, are you a Biloxi boy? a'han', Tan'eks saw'ya ünk'sin'to, yes, I am a Biloxi boy (Bj., M.). Tan'eks saw'ya sani'k', she is a Biloxi girl. Tan'eks saw'ya isdn'kí', are you a Biloxi girl? a'n, Tan'eks saw'ya ündk'åkí', yes, I am a Biloxi girl. Tan'eks haya-di' yade'di, do you speak the Biloxi language? Ta'neks haya-di' ade' ndaki'ni, I do not speak the Biloxi language. pana' Tan'eksa haya-tu', all the Biloxi people. Ta'neks saw'ya ta'yan', a Biloxi village (Bj., M.).

ta'ni, du. of xelhe, they two sit (p. 119: 7).—toho'x ko no'p'ad' ta'ni a'man'bi ko tct'i xè (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 xelhe, they sit (p. 119: 12; p. 141: 14). Ta'a'ti, they sat (28: 31).—toho'x ko ta'ani a'man'bi ko tct'i xè (w. sp.), the sitting horses are (all) red.

taoa', cry of the squealer duck (26: 91).

tao'mi'—ani' tao'mi', an overflow.

tapr, tāp, tāwī, tāwè (26: 63), to make a slapping, pattering, or popping sound.—tə'ptō-we', making a pattering sound with the feet (16: 15). a'nī tə'wè'di', he made a popping or slapping sound in water (p. 159: 28). a'nī təwè-yè'di', did you make a popping or slapping sound in water? (p. 159: 29). a'nī tə'wè-kke, I make a popping or slapping sound in water (p. 159: 30).—tə'ptōwe'-di', to make a popping, slapping, or pattering with the feet (tə'dptōwe'yè'di, ndt'ptōwe'yè'di; təptouetu, təptouvetu, ndtptōwen'kētu). s'kkan' tə'ptōwe'di Te'tkanadi', and then the Rabbit made a pattering with his feet (2: 5). tap'i'—tə'k tāp'i', the back of the hand.

tapka, flat, as a cap (cf. ayypk', ak'u te'p'ka, a cap ("a flat hat").

tasi', or tasiya', the female breasts (i'tasi(ya'), a'ndaksi(ya')).—wak tasi, cow's milk.—tasi' pidiyan, the nipples (?), "the tip ends of the female breasts."

ta'ti'kō'mi', a knife used by the Biloxi women for fleshing a hide, by pulling toward the one holding it.

ta'wīya', on top of; upon; above; upper (as distinguished from xwulhi, lower).—a'xuw ta'wīya', upon the stone (p. 150: 1). pəw'hiw ta'wīya', a mustache ("hair above").—tu'ta'iti a'hi' ta'wīya', the upper lip. pəts ta'wīya', crown of the head. -hu'ya'p' ta'wīya', the upper lip, pīts təwīya', the top of a round-topped hill or ridge. ti tawīya', upon the house.

ta'yo', the cheek; the cheeks (of one person) (i'ta'yo, a'nd'ka'ta'yо; ta'yo'tu', i'ta'yo'tu', a'nd'ka'ta'yotu') (cf. yo).—ta'yo' dwsiy', to make a clapping sound by slapping the cheek.

ta'n', large.—asəw tan' in'da'hi ha'nde'txya, he (the Bear) was seeking a large brier patch (2: 4). ha'me tan' a'w'ni nk'at'i na', I dwell in a large bent tree (2: 11). A'nxu tana, "Big Rock," Boyce, Rapids Parish, La. tan'xti, very large. (asəw tan'xti nk'at' na',) čh'ì kide'dì, "I dwell in a very large brier patch," said he and went home (2: 2).—nitani' or nita'ni', large. ti' nitani', the house is large. akwe' nita'ni', the hat is large. tōhō' ko nita'ni' xè (w. sp.), the log is large. ayip'̃ na'ni'xye' (m. sp.), your head is large. a'mea' nita'ni', large ducks (of all species). pded'hi' nita'ni', a butcher knife. nita'nɔ'zi = nita'ni' + xit), or nita'nɔ'xi nita'nɔ'xi', very large, too large, stout (the opposite of sn'd'hí). nita'nɔ'zi k'udusn'.
it is too large for him to hold. *nita'n-xti* kan'ndu'sni, it is too large for me to hold. *ti* nita'xti, the house is very large.—*nitata'ni*, each one (is) large, (large in the plural). a'iyipatu' nitata'ni xyö (m. sp.), your heads are large e'we yuken' pa nitata'ni xyöko' (m. sp.), their heads are large. *nuka'patu' nitata'ni* xyö (m. sp.), our heads are large.—*nita'njan'*, large. an'i nita'njan', the ocean. aküds ti nita'njan', a big store. *i'tka nita'njan', "big star," the morning star.—*nita'jiel*, to enlarge (nita'njan', nita'njan'). *pe'nita'jiel*, to enlarge a hole.—*kinita'xti*, to be too large for him. *i'kinita'xti*, too large for you. *ya'nikinita'xti*, too large for me. *aku* kinita'xti, the hat is too large for him. *aku* i'kinita'xti, the hat is too large for you. *aku* ya'nikinita'xti, the hat is too large for me. do'xö naski' kinita'xti, the coat is too large for him. wari kinita'xti, the shoes are too large for him. (Also 10: 3, 15, 33; 18: 4; 19: 11; 26: 69; 28: 81; 29: 36; 118: 8; p. 166: 23, 24.)

*ta'n*, a town, village.—*ta'n* e'di ka'wak ya'tö'é, what is the town's name? (Bk. ) (Also p. 122: 15, 21.)—*ta'yana* or *ta'n*, a town or village (D., oto'she, ta'nya; C., Kw., Os., ta'nya; K., ta'nyan). *ta'ya'n* xon' ko teuwar, where is the village? (Also p. 121: 11.) Tunieka *ta'yana*, "Tunica town," Marksville. *ta'nya*, "Village," Alexandria, Rapides Parish, La. (p. 122: 22). *ta'ya'n* k'ud'i, I have come from Alexandria. *Ta an* nita'njan', "Big town," New Orleans, La. *ta'n yik'iyana* (*ta'yana* + yik'iyana), "Small village," (1) Lecompte, Rapides Parish, La.; (2) Cheneyville, Avoyelles Parish, La. (p. 122: 15, 21, 22).—*Ta'n+yik'iyana* ti' tečana'ni ko' eti'ke na', Ba'yuyan, there are as many houses in Lecompte as there are in Bunkie. *Ta'ya'n hanyana' tečana'ni ko' Ta'nyi'nkiya hanyana' e' kuna'tun', there are not as many people in Lecompte as there are in Alexandria. *Ta'n+yik'iyana kishina' yane'de' Lamo'ri teche'ic'ma*, how far is it from Lecompte to Lamourie? *Ta'n+yik'iyana nku'di*, I have come from Lecompte. *Ta'n+yikiya'na nzu'kiwa'yan*, toward Lecompte.

tan.—*tahim's*, to run (i'tahim, ankatan'ih', t.c'tu, i'c'tu), (3d pl.,)* i'c'tu, ankta'xu) (C., ta'nya). an'ya ta'him allande' a'yëhë'n'i, do you know the running man? ankatan'ih' heđet, we have finished running. Imperatives: to a child, *tahim's*; man to man, *tahim'íxikt'a*; man to woman, *tahim'íkik* woman to man, *tahim'ítek*; woman to woman, *tahim'íkik*. *hama'ak tan', to run on the ground. *te'ax pi'hedi de*, you (pl.) ought to run. *tahim's xa*, he can run (but he will not be at present: w. sp.). *tahim's de' xa*, he can run away (but he will not: w. sp.). *tahim's ya', he is running. *tahim'íxikt'e de*, running very swiftly he went homeward (3: 15, 16). *tahim'íxik* de'di Tëák'kana', the Rabbit ran homeward (3: 24). an'ya noma'ta'him ha'maki nkye'hom'i, I know the two running men. toho'xk tahim'í xo kde'xi, or, kde'xi xë (w. sp.), the running horse is spotted. toho'xk noma'ta'him ha'maki noma'ki ko kde'xi xë, or, toho'xk noma'ta'him ha'maki kde'xi xë (w. sp.), the two running horses are spotted. an'ya'di tahim'n newa'yan, toward the running man. an'ya'ta'him ande'de nkye'hom'i, I know this running man. an'ya'ta'him ande'ya'n nkye'hom'i, I know that running man. te'katan'ih'-handedan, where is the running animate object? *i'tka tahim'n, "a running star," a meteor. tahim'n ndek'e, he was running a long time. tahim'n ndek'e'psi, he was running till night. *yaduxtan ta'n* sin'hiya'n, "where the running wagon stands," a railroad station.—*ta'him'n*, to run on something (aya'tahim'n, nka-tahim'n). *i'foho a'tahim'n*, he ran on a log.—ha'tahim'n (pl.), they run. an'ya ha'tahim'n a'ma'nik' ko nkye'hom'i, I know the running men. toho'xk ha'tahim'n a'ma'nik' ko kde'xi xë (w. sp.), the running horses are (all) spotted. (Also 8: 16: 11: 4: 23: 3, 7; 26: 88, 89; 28: 83, 153, 170; 31: 22, 36; p. 117: 5, 11, 16; p. 119: 4, 5, 10, 15; p. 121: 8.)

tan.—*taw-sahí' (=tan+sahí), "raw tan, raw melon," a muskmelon. *taw'sahí* tohi' (=ta'sahí+tohi), "green muskmelon," a cucumber, cucumbers. *tan' tan*, the "large tan," a pumpkin or
squash. This seems to be better Biloxi than aša'ni, which was also given as the word for pumpkin. aša'ni aho'ni, "has a rind," the crook-necked squash or kershaw.

tan'pi hé.—ton'ki halo't, very tight or tightly. duni' tan'pi hé' ', to roll up very tightly, as a bundle.

tan'pin', the back (cf. das).—akidi tan'pin' tov'xka, "broken back insect," the buffalo bug. tan'myu'hiya, his or her spine. tan'mhudi', the spine; his or her spine. ti tan'mhudi', "the backbone of a house," the ridgepole.

tan'ki (28: 6), tan'k (26: 86), tan'kiya, his real or potential elder sister, including his father's brother's daughter older than himself (yata'niyapa, nta'niyapa) (18: 7). tan'kid, your sister (20: 30). tan'k'x, his full sister (20: 3).—tan'kö, his real or potential elder sister, including his father's brother's daughter older than himself (yata'nil'hiya, nta'nil'hiya; voc., ta'ni'ko).—tan'g, all his sisters. i'tan'g, all thy or your sisters. an'tan'g, all my sisters.—tan'k'ka' (=tan'k' + aki) or ta'na'ka'yan, his younger sister (real or potential), including his father's brother's daughter younger than himself (yita'ni'ka'yan, an'tan'k'ka'yan; voc., ta'na'ka').—ta'n'ke ke', (rare form), his younger sister.—ta'nska or ta'ns'ka'yan, her real or potential younger sister, including her father's brother's daughter, if younger than she (yita'nska'yan, an'tan'ksa'yan; voc., ta'nska'). (Also, 18: 7; 28: 48, 49, 50, 69, 222, 226, 248.)

ta'ni.—ta'n'ya' (going), to be ahead (21: 9).—ta'n'k'iyan', (the) first (one); may be intended for ta'ni'k'ya', the first time. ta'n'k'iyan' eya'ni'ihin', he was the first one to reach there. ta'n'k'iyan' eya'ni'ayin'ihin', you were the first one to reach there. ta'n'k'iyan' eya'ni'ne'ni'ihin te, I wish to be the first one to reach there.—ta'n'k'iyan' (tanc'kya, G.), the first time; probably identical with tan'k'iyan'.—kiito'ni, to be the first to do anything; he is the first. x'kito'ni, I am the first. 'di' an'ya'di si' nas'k'yetx'xito'ni de'knu'etux'a', behold, a man with very long feet had already gone along (3: 2, 3). "x'kito'ni eya'ni'k'ihin'xyo," uy'hi ha'nde, he was thinking continually, "I will get there first." (3: 4). x'kito'ni te' nka'nde kik', though I have been continually wishing to be the first one there, etc. (3: 7). k'í'nde, he first (7: 1, 9). ya'xkito'ni, to get there before me. x'kito'ni nite' nka'nde kik', tó'ma'na ya'xkito'ni on', kik', c'it' 'etux'a' Tó'kanadí, 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). x'kito'ni, I first. (Also 9: 11; 10: 20; 20: 2, 3, 33, 41; 26: 48, 52; 28: 223; 31: 33.)

ta'si', grass.—ta'si' tov'xka dunt'i'ni', the horse is (standing) eating grass. ta'si' va'k du'ti'ni', the cow is (standing) eating grass. ta'si' wuxi', "dry grass," hay. ta'si mën'kson', the short variety of broom grass, the Andropogon macro'rus Michaux. ta'si id' mën'kson' t'á'ti tó'dxí, "the very tall variety of yellow broom grass." ta'si' psó'ti', "sharpened grass," a species of grass which bears yellow berries, found in central Louisiana, the nightshade (Solanum nigrum L., var. villosum Mill.). ta'si' p'sí'nd anáki', the yellow berries of the above. ta'si' wú'cay', a scythe. ta'si' wú'cay' ko pu'tay', to sharpen a scythe.

ta'ta, panther (common term).—tan'ion, panther (archaic). ta'na'ta', panther skin (23: 83). Ta'moná', Ancient of Panthers (17: 3).

ta'tka, peas.—ut'ka yín'ka' or ta'tka yín'ka', "small peas," beans (5: 5) (Bj., M.).

Ta'ños'os'a', an Englishman.—Ta'ños'os' a'wá', an Englishwoman.

te, tê, a sign of desire (uninflected).—hadhí te ní'ki', he does not wish to beg. haya'dhi te ní'ki', you do not wish to beg. nka'dhi te ní'ki', I do not wish to beg. te' káñ'ke' te', I wish to kill him, her, or it. adutí te', or aduti te hon, he is hungry (eyadutí te', or eyaduti te hon, nka'dutí te, or nka'dutí te hon'). a'dutí te'xa, he is still hungry. Before donde, te becomes ta; as, a'dutí ta' dande', he will be hungry.—an' in te', he wished
(or wishes) to drink water. *akütziyi' on* te', he wishes to write *(akütziyi' ayon' te', akütziyi' nkon' te') *te'yę' te', he wished to kill him. *tehi'ya te', did he wish to kill you? *kam̄om̄ne* don'hi te' de'it' e'tu x'a', as he wished to see the trap, they departed, they say *(8: 15).—
ta, to desire: used before the future sign, dande'. *a'duti ta' dande', he will desire to eat, he will be hungry *(ayu'adut'i ta' dande', nka'duti ta' dande').—*e'xu' on', a sign of past desire *(?): *a'duti te'xu' on', he was hungry; *ayu'aduti te'xu' on', you were hungry; *nka'duti te'xu' on', I was hungry.

**[Norr.—As a'duti te' means he is hungry (he wishes to eat), it is probable that *xu' on* rather than *exu' on* is the past sign.—J. O. D.]** *(Also 7: 13; 9: 7; 10: 3, 31, 30; 12: 2; 9: 20; 6: 21; 17, 26; 24: 4; 26: 50, 58, 59, 68; 28: 159, 161, 171, 183, 226, 228, 231, 237, 244, 253; 29: 1; 31: 12, 20, 21; p. 156: 3, 4, 5, 6, 7, 8.)*

**te, de, dë** *(7: 5), this, here, now.—*te'i', or *tei', here *(p. 167: 15). *te'i* a'nde, he moves here, he is (still) here. *te'i* aya'nde', you move here, you are (still) here. *te'i* nka'nde', I move here, I am still here. *te'i* yu'ke'di, they move here, they are (still) here. *te'i* i'yuk'e'di, you (pl.) move here, you are (still) here. *te'i* nyu'ke'di, we move here, we are (still) here. *ta'hana'te* yu'ke'di, they were here yesterday. *wte'di ko* te'i *wte'xu' dande', they will come (be) here to-morrow. *ama* *te'i*, "land here," "this country," Louisiana. *de*, that *(?) (7: 9), then *(8: 8). am'hib* *dei*, this year *(M.). nyi'hu'kudodi* *de* a'ta'cxadixi', now is my grandson burnt severely *(3: 26).—tena'mi, *nea'ne', this many; so many. *te'naska, this large. ka'wat de'tikè, what is this?—deo'da'm, *te'heda'm, this high, as high as this. ti ne' ko* ti* dehe'dav', that house is as high as this one. *ti ne' ko* ti* tehe'dav', that house is as high as this one.—*tenakhtè dë* (=*te+mankdì'), this reclining or horizontal object. In this compound, *te* and *dë* seem to be identical in meaning *(this).—*tewa', this way, in this direction. *tewa' lum* *don'hi', come and look in this direction!—*tek, or tek', here. *te'k* han'ya'di', he is a person who belongs here, an autochthon. *(G., fejkà, K., yegaha; Os., fekàha.) te'k* yan'ya'di', you are an autochthon. *te'k* nka'ya'di', I am an autochthon. *te'k* hem'ya'ya'tu, they are autochthons, they belong here. *te'k* yan'ya'tu, you *(pl.) are autochthons. *te'k* nka'ya'tu, we are autochthons. te'k a'texi', she is an autochthon. *te'k* am'ya'di', are you *(female) autochthon?—dekandë', to have stayed here *(de'kapa'nde, de'ha'nikadë).*
kill him (2: 24). ṭeḥi'ye će, did he wish to kill you? ṭeḥi'ńké će', I wish to kill him, her, or it. ṭe'hi'ye ki ćinama'ńkį ńya', I will kill you as you recline. ṭeḥi'ńké ma'ńkį ńya', he will kill him as he reclines. ṭe'ye ko' (conveys the idea of waiting for him to kill it), when he kills it. ṭe'ya x̂a', he will kill it (a contingency: as, a horse that is trespassing, if not removed); but, teęya' da'nde', he will kill it, he is going to kill it (at the proper time, when he gets ready, as a hog in the pen). Dįmn teę'ńkį ńko' ṭe'ye, he killed Jim's dog. teę'ńkį ńta' ṭe'ye, he killed your dog. teę'ńkį ńktan' teę'ye, he killed my dog. ṭe'yę', a murderer.—tę'kyę, to kill another's property (teę'kįyę, teę'kįyę), he killed my dog. teę'ńkį teyą'n'x- kiyę, he killed your dog.—kute'ni, not dead. kute'ni ha'nde', to be still alive. iten hiya'nde', you are still alive. ankté'ni nka'nde', I am still alive, I still live. kate'ni ńya'kį ki, they are still alive. iten yaye'ki, you (pl.) are still alive. ankté'ni ńkuye', we are still alive. kute'ni handę' was given as meaning, he is not dead yet.—ta'hi, to reach or to have reached death. ta'hi yan'x̂a, he has almost reached death, he is almost dead. ankté'hi yan'x̂a, I am almost dead. ta'hi yan inwí ńka', when his time to die came. ita'hi yan inwí ńko', when your time to die comes. ankté'hi yan inwí ńko', 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, 53, 59, 68, 74, 195, 196, 198, 202, 205, 210, 231, 234, 236, 237, 238; 31: 15; p. 118: 5, 6, 7, 11, 12, 13, 14, 15; p. 155: 30, 31; p. 156: 1, 2, 3, 4, 31, 32.)

te'ink. =te'inkayę', ivory-billed woodpecker (15: 10). (It has a white bill, stays in swamps, and its note is "Te- ink! Te'ink! Te'ink!").

Te-kσi, Texas.

tenaxi', tenaxi' (6: 20), or tenaxiyan', a friend: his, or her friend (1: 1) (te'naxiyan', a'ńkẹte'na'x̂i).—nkte'na'x̂i, he is my friend. ēkite'na'x̂i, is he your friend? evande' tenaxi', he is his friend. tohax'x ńyu'ku nala'ni nika'w yan'wɛni'x̂a da'nde', as I have given you a horse, will you be a friend to me? tohax'x ńuk'wɛni'kɛ ko', yan'wɛni'x̂a da'nde', if I give you a horse, will you be a friend to me? tenax'x, O friend (1: 10). tna'x̂i', O friend (2: 6; 4: 1). tna'xe'kɛ, O friend (2: 15).—

kte'na'x̂i, to be friends (to each other). kte'na'x̂a'tuxa', they had been friends (in the past) (2: 1). nka'kte'na'x̂i nun'ę'k ńo'm'x̂a, we had been friends (long ago).
te'cayi'du', the white bay. The Biloxi used a tea made from the bark and leaves as a sudorific.

ti, a house.—ti ne' ko so'v x̂e (w. sp.), the house is white. ti' no'pa' ńa'x̂a ma'ńkį ko le'x̂e (w. sp.), the two (standing) houses are red. Bj. and M. gave the following, which they said was used when the object was seen by the one addressed: ti ne' ko so'v te'di'hana', the house is white; but Bk. said that this was not plain to him, te'di seeming to mean "it is dead." ti' ko te'a'kɔm nedi', where is the (standing) house? ti ne' yan'kowohi tehde'ko', how high is that house? ti' xia'paka', an Indian lodge or tent of any sort, i. e., the Winnebago style of (low) tent or a Sibley (high) tent (3: 1). ti sına'no'pa' ana's'kį ko ku'wa t appréci ti', whose are those two white houses? ti sına'yi, hi', white houses. nkti' yan'x̂i'keha'taxni', my house was burnt. ti' ko'hi', the house is high. ti' nita'ni' (or, nita'x̂i), the house is large. ti' xika', the house is small. ti' a'txaya' (=ati atxaya'), near the house. ti' kwia'yan' (= ati kwiayan'), under the house. in'sha' ti kwia'yan' x̂e' na'ńkį, the skunk is sitting under the house. nkti'yan' nka'm'ni, pixi' xje'ni, yan'x̂i'ké'kaxn', I made a very good house for myself, but it was burnt (5: 5). nkti' yan'x̂i'kaxn', my house was burnt. ti' tak'ı', "many houses," a plantation (i. e., a sugar or cotton plantation, such as are common in Louisiana, etc.). ti' sına'kaw'yan, "strong house," a jail. ti' ta'wiyan', a house top. ti ta'm'kua'lı, "the backbone of a house," the ridge of a roof. ti' u'x̂e'k̂u', a floor. ti' a'x̂e'he', a doorknob. ti' a'łkixuĝo'mni', a
lock. ti a'ticugonni' ti'ep', a keyhole.
ti' impoxonni', 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). tipsoke, the walls of a house or room.—ati', a house (near by); to dwell in. ayati', your house (near by); or, you dwell in it (?) ; nkatii' or n'katii' my house (near by), or, I dwell in it; atiti' (?) , or, they dwell in it (?) ; ayatitii' (?), your (pl.) house, or, you dwell in it (?) ; nka'titii', or n'ka'titii', our house (near by), or, we dwell in it. "ason' tan'ati nkati' na';
cha'k' ided'i, "I dwell in a large brier patch," said he and went home (2: 2). ati' kihat'axni', his house was burnt. ati' soo'nyan', the house is white (used when the house is not seen by the one addressed). ati' kuside'pow, the house is full of smoke. wateke ye ati', a sugar refinery. ati' e'tite', far from the house. ati' a'tekeyan', near the house. ati' ta'weyan, on top of the house. ati' kwa'syan, under the house. ati' ika'yan, within the house. ati' ndosan'hin, on this side of the house. ati' e'uson'hin'ya'n, on the other side of or beside the house. ati' aduthi', "house fence, the wall or walls of a house or yard (?) [probably refers to a fence or wall around a house or yard]. ati' atite', the roof of a house [perhaps this should be ati' a'titse' (see atitse')]. ati' hioki', a room in a house. ti'hin yof', back room (28: 155), other room (29: 26). tin'hiryo, room at the side (8: 20). ati' tya'ka', or ti' tya'ka, 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. atiyaw', a house in the distance. nkaiyawan', my house in the distance. nka'tiyawan', our house, if far. hatii', a collection of houses (?). hatii' ki'nazaddii ma'nii' ko smo' x'e (w. sp.), the scattered houses are (all) white. udak sugon hationni, "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 o'n, or kti'hand o'n (3: 1), to have dwelt in long ago, to have lived long ago, he lived long ago. iti' ayansa'nde o'n, you lived long ago. nkti'hi' na'ande o'n, I lived long ago (kti' yuke' o'n, iti' ya'yuke' o'n, nk'ti'hi' nyuke' o'n).
ti.—duti', to eat (i'duti, nd'uti'). simo' inksiyoy du'tii ha'nde, the boy continued eating the meat (he was still eating it—no attitude specified). simo' inksiyoy du'tii na'ndki, the boy sat (or, was) eating the meat. toho'xka ayeki du'tii ne', the horse stands (or is) eating the corn (given him). toho'xka ayeki du'tii ha'nde', the horse continues (or, is still) eating the corn. toho'xka ayeki du'tii na', the horse eats (or, ate) the corn (not given him; of his own accord). ptqaski'nii du'tii na'nki, "bread eating he sits;" he is eating bread (ptqaski'nii i'duti na'nki, ptqaski'nii nd'uti na'nki). ptqaski'nii du'tii ha'maki, they are eating bread (ptqaski'nii i'duti ayemaki, ptqaski'nii nd'uti na'maki). inksiyoy nd'uti na'nk nkawan', I was eating meat very long ago (years ago). tanvi' wak du'tii ne', the cow is (standing) eating grass or hay. ayek ma'zi ya'ndki du'tii ne', the hen is eating corn. kiduni'yan ku'kan' du'tii o'paa', when he gave him the young canes, he devoured them at once (2: 8). duti' kapi'n' bad to eat. xomiyo a'dutitii zo'h, "old one that eats crawfish," pelican.—aduti', to eat (ayaduti, nka'dutii). nka'dutii na'nki ya'kan inih ha'nde', while I was eating, he was drinking. i' ha'nde na'nki ya'kan nka'dutii na'nki na', while he was drinking, I was eating. nka'dutii na'ndki'h ya'ne'ya'ana'ku'i, I wished to (or, that I could) eat it, but I was sick. aduti' o'k'nek, he had already eaten. aduti' te', "to-eat he-wishes," to be hungry (==adutii te') (ayadutii te'), nka'dutii te' or nka'dutii te' ho'). adutii te'xii o'n, he was hungry (nka'dutii te'xii o'n). adutii te'xa, he is still hungry (nka'dutii te' xa). aduti tu'dande', he will be hungry. nka'duti ta'dandii', I shall be hungry. nka'dutii te' ho', we are hungry. ayadutii te'ho', year or you (pl.) are hungry. adutitii te'ho'.
they are hungry.—food: *aduti* ētūk'ē ko ndu'xni za'na, I have never eaten that sort of food (2: 21).—*a'dutâtę, to be hungry* (*aya'dutâtę, nki'a'dutâtę*). nki'a'dutâtę x̱j, I am very hungry. aduti nūtdon'ni, "little eating," breakfast. *tik'adîit av̱di', I have been eating so long (7: 12, 13).—*aditąn'di',* he was eating a very long time (*aya'ditও̱n'di, nki'a'ditও̱n'di, aduxitও̱n'di, aya'duxitও̱n'di, nki'a'duxitও̱n'di*).—kadux'nì, not to eat it (*kayəd'xun'ni, ndu'xni*). 

*aduti* ētūk'ē ko ndu'xni za'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'idon'mn, aditon' (p. 142: 22), a table. *aditəm' α'kikam'n, a table cover.—adutıl'çon'mn or adutı dımpon'mn, "sticks in the food," a table fork.—kati', tćem'k kati', said of a mouse's eating: see *tšè* [could this have been a misunderstanding: tćem'k nki'a'dutı', 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, 55, 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.—*tiamh'n*, the eyelashes.

ti'dupi, ti'du'pi, ti'du'wi, to alright (10: 11).—*ti'du'p, (it) alighted* (28: 220, 223). ti'du'wi, he algights (10: 12). ti'dū'wiyan'kate', help me down (*w. to m.) (15: 4) ti'duwe'y, he helped her to get down or descend (15: 5). ti'du'wi-yon'kē, he helped me down. (Also 10: 14; 15: 3; 17: 16; 26: 7, 9, 10; 28: 100, 109, 123, 129, 135, 169.)

ti'ke', heavy; a pound.—*tike, sōnda, one pound; tike' sōndp', two pounds; tike' ts'pa, one hundred pounds; tike' te'i-p'm'ceya*, one thousand pounds (19: 16; 28: 152).—*tike'y, to weigh an object (tike'hay', tike'kān'kē'; tike'yē', tike'la-gy', tike'χān'kē'w, tike'hay'yē'), I will weigh you. tike'yān'kē', weigh me! tike'h'yān'kē', did you weigh me?

ti'ke'h'ya'nta'd, will you weigh me? tike'yān'kē' dan'de', he will weigh me.——tike' da'haye', to weigh them (tike'da'haye', tike'da'ha'nē'kē'). (Also 19: 16; 28: 152.) ti'ke'h'dh, 'heavy' (?). aŋn'kapi ti'ke'h'dh, "heavy gun," a musket.

ti'k', ti'k', ti'k, kāṯḵi*, used after adjectives: somewhat:—*xyep'it'xi ti'k', some* what shallow. *skal'xi ti'k', somewhat deep (Bk.). asə'mk'k, somewhat white, whitish. *ay'k'kak'ti, somewhat dust colored, roan. te'i't', reddish. kton'x-ti'k, ktonxt'i, sort of red, reddish (G.). si'di ti'k', sort of yellow or brown (G.). asə'mn'k, sort of white, gray (G.). ya'k' da ti'k, naxi'ya, he ought to have made it better than that (p. 152: 3). te'i'tak'ti* (=te'int'ka, a sort of red.

*tix.—*tix'inye'di, ya'n'm'ya'n' ti'x'inye'di, his heart beat or beats. *ya'nyi'ya'n' ti'x'inye'di, your heart beat. *ya'n'm'ya'n' ti'x'inye'di, my heart beat. he kan' *ya'n'm'ya'n' ti'x'inye'di, nə'ti̱k Tč'kana'di, when he (the Bear) said that, the Rab-bit's heart was palpitating (2: 25, 26).

tikksa'pi'n', a ceiling. (G. obtained for this, ti ko'h'ia.)

ti'n, note of sap sucker (28: 92).—*ti'k'a*, sap sucker. Ti'n'k'a'una, Ancient of Sâp Suckers (?) (28: 92).

tisk'ya', or ti'sk'ya', the back of the (or, of his or her) neck (*it'in'sk'ya (yam'), etc*; ti'sk'ya (yam')). (Also 17: 14.)—*ti'sk'anpa* the jay.

tik'tak* auyu'di', the elm tree (?).

tin'we.—*tin'we'ti, they made a whirring sound (23: 19, 22).

tka'n, tokan'a' (Bk.), peaches. tk'ā'nā *sōsa, a peach (Bj., M.). tk'ā'nā u'di, a peach tree; peach trees. tk'ā'nā xo'hl, tk'ā'nā xo'x, "ancient peaches," apples. tk'ā'nā xo'hi sōsa', an apple. tk'ā'nā xo'hi u'di, an apple tree; apple trees. tk'ā'nā xo'x sa'hl, a raw apple. tk'ā'nā xo'x to'hl, a green apple.

tka'a*tcauy'idi' (=tkam'tc+ayuđi'), the ash tree.

tko.—*ti'ko' k'owho' teche'don', how high is this house?

tko*a', dūko, dūko, a whip; to whip.—*aunik' on, a whip. *unik' on diseye', to use a whip (*unik' on dose'haye', *unik' on dose'hane'kē'). nyînt'k, I whip you (28: 36). dūko, (he) whipped him.
(28: 38, 39). dákó’dì, to whip, use a whip (‘dákó’dì, ndákó’dì). ìndáko’, he whipped him against (17: 5, 14, 17). ayíndáko’, (he) whipped him against the tree (17: 9). ønkòn’, the “cypress trout” or mud fish (?) (see o). txa or txya, alone; only (=dxya). — sa’ñíkì txa’, there are or were none but girls, there were girls alone (no boys). sin’o’ txa’, there are or were none but boys. èixo’ xa txa’, all the brothers and sisters. háxya’ ótveya txa’ txya’, (there were) none but old men, the ancients. háma’ aní’txa, the earth is full of water (p. 140: 4). ayínx aní’txa, the wood is full of water (p. 140: 5). pëliti’ yus—toxt, the fireplace is full of ashes (p. 140: 7). txcxi, alone (30: 4). òtvxya (or -xa), only he, he alone; ayínx txya, only you; nðítxya, only I, etc. (Also 21: 41; p. 157: 18.)
txitú’mi hayì, the horned owl.
 txoki’, a toadstool (28: 114, 119).
 txya, an archaic ending, not used in modern Biloxi (’=dí xya)(cf. xa, txa).—O’txi yàn’ ay’gn hi’ asón’ tan’ in’dá’hi hande’txya’m, 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’mé tan’ or in’dá’hi andé’ txye, he was seeking the large bent tree aforesaid (2: 12, 13).
 tmotcka’, tûmô’tcka, tûmô’tck, a wildcat. tmotka’hì’ (=tmotka-ahí), a wildcat skin. tmotka’hì’ úxfep’, a robe of wildcat skins. tìnd’ kìkì’, “the spotted wildcat,” the panther or mountain lion. Tûmô’tckana, the Ancient of Wildcats (8: 1, 4, 5, 9, 16, 23).
to. —kìto’ñedì, to hide from him (ya’-kítohë’di, a’zìkítohë’di). nyìkitohë’di, I hide from you. ewànde’ yàn’zìkítohë’di, he hides from me. ayínìdì yàn’zìkítohë’di, you hide from me. tohe’-hayë’, you hide (23: 14). Kìto’ñ, hiding (28: 155). (Also 21: 9; 23: 11; 28: 257.)
tohanà’, tohanak, or tohanaka, yesterday.—tohanà’ nde’dì, I went yesterday. (Also p.118: 16.) tohanà’k kide’dì ke’dì, they say that he went home yesterday. tohanà’k xo’hi, it rained yester-

day. tohana’k wahù’, it snowed yesterday. tohana’k wahù’ tohí’ i’de’, hail fell yesterday. tohana’k snìkì’i’ti, it was cold yesterday. tohana’k mihi’n’, it was warm yesterday. tohana’k’as a’ya’ háva’ nda’ho’ni, I saw a sick man yesterday. tohana’k’as’ta’kí’ nda’ho’n, I saw (in the past) a lame woman yesterday. tohana’k’as’weya’n, or to’hanewa’ya’n, day before yesterday.

tohi.—dákó’hi, to drive horses, hogs, poultry, etc., along (’dákó’hi, ndák-

tohi’ (9: 15), to’hi’ (14: 24), blue; green; hence, green, unripe, as fruit, etc.— naci’ tohi’, “blue cloud,” clear sky.— adü’li’, ripe, as fruit, etc.— txoka’, (1) gray (“a kind of blue”). toho’xk ni’ kine’ ko’ txoka’ xe (w. sp.), the walking horse is gray. toho’xk nom’pa’ ni’ ni’ a’máñki’ ko toxka’ xe (w. sp.), the two walking horses are gray. toho’xk ha’kınì’i’ a’máñki’ ko toxka’ xe (w. sp.), the walking horses are (all) gray. (2) generic, a fox. (3) a gray fox (25: 1, 5; 31: 15). txox, a fox (31: 17). txoka’ sìdå, a yellow fox. txoka’ sàv, a “white” or silver fox.

toho’, toho’ (25: 51), taho (18: 12), òx, to lie down, recline (single or completed act) (H., xà’pi). (’toho, asù’ho’: teitu’ (?,) teitu’(?), ànkteinu’(?).) Imperatives: to child, òho’, man to man, toho’ attacker, man to woman, toho’tki; woman to man, toho’tale; woman to woman, toho’ti’.—a’ya nom’pa’ tei’ ha’máñi nkyèñòh’ni, I know the two reclaiming men. a’ya te’di’i amáñki a’ñèñòh’ni, do you know (all) the reclaiming men? toho’xk toho’ ma’nñì ko so’ xe (w. sp.), the reclaiming horse is white. a’ñè’ nòma’ toho’ toho’ ma’nñì ko kta’, the ax lying on the ground is his. nkyè*’i toho’ kta’ni, the (reclaiming) hoe is not hers. akva’-ya’ toho’, to lie down out of doors. utoho’, he lay in it (8: 2). ayà’ toho’, log (28: 36). uto, (he must) lie in it (31: 33). utoho’ye, following the trail (18: 11; 22: 5; 28: 49; p. 157: 22, 23, 24, 25). utoho’, to lie in (yutoho’, ndutoho’). a’ya’ toñ ma’nñì nkyèñòh’ni, I know this reclaiming man. a’ya’ toñ ma’nñìyan’ nkyèñòh’ni, I know that re-

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clining man.—to'xmañki’, to be reclining (Bk. 3: 12) (ya'tohimañki, úñkto’xmañki; teitu; hitçihi’mañki; úñkto’tu). ma’am tox mañki, he is lying on the ground. itarxhin to’xmañni, he is lying on the floor. atọ’ta’toho’ to’xmañni, he is lying on the bed. a’ya to’xmañki’ a’ye’koñwini, do you know the reclining man?—a’toho, (1) to recline or lie down on something (ya’toho (or ayatoho), nka’toho (or a’ñb’ñatoho)); (2) to a mattress, a bed (cf. yahi). ya’toho pi’he’dı’diw, you ought to lie on it. nka’toho he’detun, we have finished lying on it. nahinçi a’toho’ (=nahinçi a’toy), the new moon. atọ’ta’toho’, a bed. a’to’ôte’toho’ to’xmañni, he is lying on the bed.—a’toho’ piyé’, to spread a comforter on a bed (a’toho’ pi’hayé’, a’toho’ pi’nin’ex).—’toho, a log. i’toho a’ki’nini, he walked on a log. i’toho a’tanhin, he ran on a log. i’toho’ ko ni’tani’ xé (w. sp.), the log is large. ha’i’toho’, log (p. 118: 8; p. 121: 13, 17). yedo’ aya’indé, a foot log, i. e., a single log across a stream, instead of a bridge. ha’i’toho’, a log. ha’i’toho’ ko tayta’mañki’, where is the log? ha’i’toho’ no’pa’ ko tayta’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, 93, 107, 116, 118, 125, 173, 177; 29: 27, 33, 34, 35, 36; p. 117: 3.)

to’ho’xk or toho’xka, a horse.—to’ho’xk sipi’ sín’hin ne’di, the black horse is standing. to’ho’xk sín’hin ni’ko sipi’ xé (w. sp.), the standing horse is black. to’ho’xk xé’he ni’ko teto’ xé (w. sp.), the sitting horse is red. to’ho’xk to’ho’ ma’ñki ko så’ni’ xé (w. sp.), the reclining horse is white. to’ho’xk nni’hine’ ko toxka’ xé (w. sp.), the walking horse is gray. to’ho’xk sín’hin ko kde’xi, or kde’xi’ xé (w. sp.), the running horse is spotted. to’ho’xk no’pa’ xaxa’ a’mañki’ ko sipi’ xé (w. sp.), the two standing horses are black. to’ho’xk no’pa’ ta’ni’a’mañki’ ko teto’ xé (w. sp.), the two sitting horses are red. to’ho’xk no’pa’ teto’ ko a’mañki’ ko så’ni’ xé (w. sp.), the two reclining horses are white. to’ho’xk no’pa’ nni’ni’a’mañki’ ko toxka’ xé (w. sp.), the two walking horses are gray. to’ho’xk no’pa’ sín’hin a’mañki’ ko (or, sín’hin ha’maki) kde’xi’ xé (w. sp.), the two running horses are spotted. to’ho’xk xaża’ xaxa’ a’mañki’ ko så’ni’ xé (w. sp.), the standing horses (all) are white. to’ho’xk ta’ni’a’mañki’ ko teti’ xé (w. sp.), the sitting horses are (all) red. to’ho’xk teto’ ko a’mañki’ ko súpi’ xé (w. sp.), the reclining horses are (all) black. to’ho’xk ha’kinini’ a’mañki’ ko toxka’ xé (w. sp.), the walking horses are (all) gray. to’ho’xk ha’tawh”a’mañki’ ko kde’xi’ xé (w. sp.), the running horses are (all) spotted. to’ho’xk nde’, horse manure. to’ho’xk xoho’yé’, to saddle a horse. to’ho’xk si’tidá’kúte’ki, to hopple a horse. to’ho’xk místúyé’, to put the bridle on a horse. to’ho’xk ma’niki’ yatu’, a saddle girth. to’ho’xk no’pa’ da’ni ha ndow’da’ha’, I saw two or three horses. to’ho’xk ne kata, whose horse is this? to’ho’xk ne tka’, this is his horse. to’ho’xk ama’ñki’ i’ntadáha’, those are my horses. to’ho’xk ama’ñki’ i’tada’ha’, those are his horses. to’ho’xk te’ido ko’ nde’ ka’i’ndi’ta, which is your horse? to’ho’xk te’ido ko’ nde’ ko’ a’yindi’ta, which is your horse? to’ho’xk i’ntu’ yon’exiñe’, he stole my horse. Sinlo’ to’ho’xk kita ki’siné, he stole “Boy’s” (Banks-ton Johnson’s) horse. to’ho’xk ayita’ i’kiñe’, he stole your horse. to’ho’xk i’ntu’ tu’exiñe’ tuda’ha’, they stole our horses. to’ho’xk ayita’o’on i’kiñe’ntu’, they stole your (thy) horses. to’ho’xk lada’o’on, his or her horses. to’ho’xk i’tada’o’on, thy horses. to’ho’xk i’ntada’o’on, my horses. toho’xka ko tein’a’nye’di, how many horses are there? toho’xka’ aw’c’wku’, fetch the horse! toho’xka’ toh’n’i’v’dusi, did you get the horse yesterday? aduí’ ndow’hin toho’xka’ sín’hin ne’di ndow’hi, I see (or, saw) the horse standing on this side of the fence. to’orv’ to’ho’xka’ dwiti ne’, the horse is (standing) eating corn. toho’xka’ axé’he’, to ride a horse. to’ho’xk siyan’ah’iyon’, “horse foot hide,” the hoofs of a horse (Bk.). to’ho’xk ti, or toho’xk ati, “horse house,” a stable. to’ho’xk waxi’, a horseshoe. to’ho’xk waxi’ o’ni, to make, or, he makes a horseshoe (to’ho’xk waxi’ ayon’ni, to-
ho'xk wazix nko'nni'. toho'xk wazix' on'di zyav, the horseshoe must be made. toho'xk wazix' on' hedan', the horseshoe has been made, or, it is finished. toho'xk nizzu'x naskel', "long- eared horse," a mule. (Also p. 118: 19, 20; p. 119: 1, 2.)

tohow'x (cry of the yellow-eyed duck) (20: 39).

tohon'ni'—tohon'ni'yana', 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. (yato'hon'niya', w'nktohon'niya'; voc., tohohni').—tohohn nosti', his or her father-in-law (ya'tohon nosti', w'nktohon nosti' ; voc., tohon nosti').


toke.—tokexi', calm, no breeze stirring.

toxiti' (?).—i'ta odi' toxiti' (i'ita, deer; odi', to shoot; toxiti' (?)).

topa', four, four times, in four places.

tho'xk topa' ko xukw' sodha' danve', I will give four horses to each (man). a'kik'kexi' topa' iink'la', I have four geese (5: 7) (tetopa or dtopa). nok'w' topa', I did it four times. p'cata' netu' topa', I put the cotton in four places. okito'pa, forty. (Also 18: 16; 26: 3; 27: 28; 28: 22, 24, 38.)

topi', topo', adopi, atopi' (28: 144, 145), atopi', new: hence, single, unmarried. —ha'yasahya'y as topi', a young (unmarried) man. a'ziti topi', an unmarried woman, a virgin. adopi' yu'ke' ya'kka', several young ones (turkeys half grown; also boys and girls of about 17 or 18). adopi' zohi', "old young" (people about 20 years old). an'ziti adopi' yi'vek'iti, a girl of 14. anziti'adopi', a girl of 16. nahi'ye atopi' (or nahi'ye adopi'), new moon. (Also 8: 6; 14: 24; 26: 35; 27: 1; 28: 39.)

totosi', hard.—yek totosi', a species of blue corn.

towe.—kito'wegyi', to barter, exchange, swap, trade (kito'wehayi', kito'wehiin'ke': kito'wegyetu', kito'wehayeyetu', kito'we-
scendants and those of the female descendants of real or potential brothers and sisters (yato'ndiyan, ańkto'ndiyan; voc., yin'i).  

*tpe, any soft part of the body.—ayj'tpo'han or ańj'tpo'han, the hypogastric and iliac regions. nixwiwik *tpe, "the soft part of the ear," the ear lobe. pte'َ ahudi *tpahin, "the soft bone of the nose," the nasal septum.  

*tpe, tūpe (28: 207, 208, 210), (1) any natural orifice in the human body. —nixwi *tpe, the meatus auditorius. hītē *tpe, the anus. pte'n, the nostrils.—(2) an artificial orifice: ańkʌsəp tpe, a gun muzzle; ańkʌsə'wǐnixwiwi *tpe, a gun's touch-hole.—ikadūpe, to make a hole for another—mode not specified (ya'ikду *tpe, a'ćiḷiku* tpe). ikadūpe, he . . . . for thee (you). jǐniki tpe, I . . . . for thee (you). jɔw' *tpe, he . . . . for me. h��a'di *tpe, thou (you) . . . . for me.—datpe, to bite a hole through. dāsē datpe, to bite a hole through an object (i'dasē i'datpe, ndasē ndatpe'). —natpe, to make a hole through with the foot. (1) aśi natpe, to break a hole through ice, etc., with the foot (aya'si i'natpe, nhä'si õnatpe; pl., aśi n'atpe'tu, aya'si i'natpe'tu, nhä'ä sï'atpe'tu). (2) naxtē natpe', to make a hole through an object by kicking (i'naxtē i'natpe', õnaxtē o'natpe'; pl., naxtē natpe'tu, i'naxtē i'natpe'tu õnma'tpe'tu). —ukpe', to make a hole through by pressure (jukpē, õbukpē). —huppe'; miḳon'ni ḱon' hutpe', to dig with a hoe (miḳon'ni ayon' yutpe', miḳon'ni ḱon' ūnktup'ē'); mazawon'ni ḱon' hutpe', to dig with a spade (mazawon'ni ayon' yutpe', mazawon'ni ḱon' ūnktup'ē'); dāsa hutpe, to tear a hole through. duksaqadī hutpe', to cut a hole through with a knife. ańkʌsəpik ťi' tpe, to cut a hole through with an ax. u'ntėpe, hole through (16: 8). ama' tupe, ama' tue, hole in ground (21: 26; 27: 7, 10).—okpē', any artificial opening in the human body. nixwiokpē', the places where the ears have been bored for wearing earrings. pte'َ ahudi' *tpahin' okpē', the perforation of the septum of the nose.  

(Also 28: 124, 171, 176.)  

*tspi, one hundred.—*spi sa'osa'xēh, "one sitting on one hundred," one hundred and one. ti'pa no'mpa'xēh, one hundred and two. ti'pa o'hi, one hundred and ten. ti'pa o'hi sa'osa'xēh, "one sitting on one hundred and ten," one hundred and eleven. ti'pa o'hi no'mpa'xēh, "two sitting on one hundred and twelve," one hundred and twelve. ti'pa o'hi dan'a'xēh, one hundred and thirteen. ti'pa o'hi šupa'xēh, one hundred and fourteen. ti'pa o'hi ksa'xēh, one hundred and fifteen. ti'pa o'hi no'mpa', one hundred and twenty. ti'pa o'hi no'mpa' sa'osa'xēh, one hundred and twenty-one. ti'pa o'hi da'nī, one hundred and thirty. ti'pa o'hi da'nī sa'osa'xēh, one hundred and thirty-one. ti'pa no'mpa', two hundred. ti'pa no'mpa' sa'osa'xēh, two hundred and one. ti'pa no'mpa' no'mpa'xēh, two hundred and two. ti'pa no'mpa' o'hi, two hundred and ten. ti'pa no'mpa' o'hi sa'osa'xēh, two hundred and twenty-one. ti'pa no'mpa' o'hi da'nī, two hundred and thirty. ti'pa da'nī, three hundred. ti'pa da'nī sa'osa'xēh, three hundred and one. ti'pa da'nī o'hi no'mpa' sa'osa'xēh, three hundred and two. ti'pa da'nī o'hi, three hundred and ten. ti'pa da'nī o'hi sa'osa'xēh, three hundred and eleven. ti'pa da'nī o'hi no'mpa' sa'osa'xēh, three hundred and twelve. ti'pa da'nī o'hi no'mpa', three hundred and twenty. ti'pa da'nī o'hi sa'osa'xēh, three hundred and twenty-one. ti'pa da'nī o'hi no'mpa', three hundred and twenty. ti'pa da'nī o'hi sa'osa'xēh, three hundred and twenty-one. ti'pa da'nī o'hi no'mpa', three hundred and twenty. ti'pa da'nī o'hi sa'osa'xēh, three hundred and twenty-one. ti'pa da'nī o'hi no'mpa', three hundred and twenty. ti'pa da'nī o'hi sa'osa'xēh, three hundred and twenty-one. ti'pa da'nī o'hi no'mpa', three hundred and twenty.
to it when he hit it (1:11). *naxće' kaŋ aspan'hi, when he kicked it he stuck to it (1:12). *aspan'ispahi'y, to stick or adhere here and there, to be sticky or gummy. (G. gave this as, hadespapa'nii. —) *a'span'gy to cause one object to adhere or stick to another; to glue or paste one object on another (*aspanhayę', *aspap'hańke).

-tu, usual pl. ending of verbs and nouns. Used when the act or acts were seen by the speaker. *utu', they (went) and sat in it (while I was looking). *hi and sometimes *k and *t are changed to *x before this ending.

tu', here (p. 167: 11, 12, 13, 14).

tūđe', long, tall, as a person (*i'tūđe, *i'ki'tūđe'). — *i'nđu' tūđe', "long teeth," canine teeth (= *i'nu' pevnti). *siŋ'ō tūđe', stick, the boy will be tall. *tona'kā' tūđe', the horse is high (cf. *naski, *kohi). *ti'ti tūđētxi, very tall. *ta'n̄i sidi *miņiškō *n̄i tūđēti, "the very tall variety of yellow broom grass." — *tūďazę', a perch (fish). — *dūl'īdī' ( masc. verb); *asō'n̄i'nd *dūl'īdī', to stretch the arms straight out horizontally (*i'dūl'īdī', ndūl'īdī'; *dūl'īdī', *i'dūl'īdī', ndūl'īdī'). — *dūl'īdāxə ( fem. verb); *asō'n̄i'nd *dūl'īdāxə', to stretch the arms straight out horizontally (*i'dūl'īdāxə', ndūl'īdāxə').

tū'di (17:9), root, stump. — *tūdiyę', a stump (cf. *nad'), hence, the base of an object. *i'mnu' *tūdiyę', the roots of teeth. *asō'hi'n̄ *tūdiyę' spewayə'n̄, his right arm above the elbow. *asō'hi'n̄ *tūdiyę' *kaskan', his left arm above the elbow. *tūdiyę' ka' ndū'yi xya', let me eat the roots (1:2). *ayę'n̄ *tūdiyę' *kē *dut'cə' tevagε, he dug around the corn and pulled it all up by the roots (1:3). *aŋinu', stump (14:26). (Also 21:19.) — *atui', 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 atut'i' nāpc'.

tūđđđu'hę. — *tūđđđu'hę-di, to shiver, as with the cold (*tūđđđu'hę-di, *tįi'dāđu'-he'di); subsequently given thus: to have the ague (*ti'tūđđu'yę-he'di, *tįi'dāđu'-hanke'di). — *ti'tūđđu'hę (-di), to have darting pains. *mąkčńińe on ti'yu, "medicine for darting pains in the chest."

tuhe', thunder; the Thunder Being (28:1, 257.) — *tuhe' *naxcę' yihę', he thought that he heard (it) thunder. *tu'he' handę', it still thunders. (Also p. 118: 7.) *tuhe'idi, it thunders.

tuka', that way; in that direction. — *tuka' donhi', look that way!

tukama'go'ni or tukmago'ni, to go underneath. — *nindo'pę tukmago'ni, "going under the trousers." drawers. *doxpę tukmago'ni, "under cloth or dress," a skirt or petticoat.

tuka'ni, tukan' (28:1); generic: his or her mother's brother. *yaluka'ni, thy uncle. *a'ntuka'ni (Bj., M.), *n̄a'-tuka'ni (Bk.), my uncle (tukan'n̄i'nu), *yaluka'n̄i'nu', *a'ntuka'n̄i'nu' (Bj., M.), or *n̄a'kə-tukan'n̄i'nu' (Bk.). — *tukan'ni aka', his or her real or potential mother's younger brother (yaluka'ni'aka', ańtuka'ni'aka'; voc., tukan'ni'aka'). — *tukan'ni noxț', his or her real or potential mother's elder brother (yaluka'ni'noxț', ańtuka'ni'noxt'; voc., tukan'ni'noxț'). (Also 22: 2, 3, 8, 9, 26: 39, 62; 28: 20, 34, 52, 55, 64, 80, 222, 229.)

tuțkixyę', — *ya'kə'kux tukxxyę', to rest the face on the palm of the hand (*ya'kə'kux *tukxxyę', *ya'kə'kux *a'ńkətǔ'kixyę'). *ya'kə'kux tukxxyę' *nαńkį, he is (i.e., sits) resting his face on the palm of his hand. Tükpa', Atakapa. *Tukpa' *hanyadi', the Atakapa people, an Indian tribe of Louisiana.

tukpę'. — *tukpę' ondi', she changed into it (14:27, 29; 16:2, 10; 22:2; 26:92).

tu'ksiki or tuksikiya'n, his real or potential sister's son, applicable to his father's brother's daughter's son, if the mother is older than himself (*iit'ksiki' (26:55; 28:12) *yit'u'ksiki (yan) *dūnti'ksiki (yan); voc., tuksiki'). — *tūksiki aka', his real or potential younger sister's son, including the son of his father's brother's daughter younger than himself (*yit'u'ksiki aka', *dūnti'ksiki aka'). (Also 17:3, 7, 11, 16.)

tuksi'n, the armpits (*i'tukšin, *ntiškin').

tuksičę'. — *e'tuksičę', it makes no difference (14:17, 21).


Tuni'cka (in composition), Tunica.—Tuni'cka avyadi', or Tuni'cka haŋγa', a Tunica, the Tunica people. Tuni'cka haŋγa', a Tunica woman (Bj., M.).


tu'pe'ta.—kavatupa', whose (p. 136:16).

tu'i', tu'vi' (p. 139: 4, 5), a pail or bucket.—tu'pi nita, "large bucket," a tub.

tu'po', (it) burst (26: 42) (cf. po.)

tu'si.—tu'siye', to pull another backward (tusi'hay', tusi'hinje' (cf. si).

Tu'siye',"middle finger;

Tu'siye', (cf. ta'ki).—Tu'siye' aka', his real or potential younger sister's daughter, including the daughter of his father's brother's daughter older than himself (yu'tu'siye' yu, an'ka'siye'yu; voc., tu'siye').

Tu'te', (it) touched it (28: 191).—Tu'te'di, (it) touches her (20: 3).

tu'te'ku', to spit, expectorate (i'tu'te'ku', a'ŋka'tu'te'ku'; tu'te'ku', i'tu'te'ku', a'ŋka'tu'te'ku') (28: 134).—Tu'ke', saliva.

tu'te'ven' or tu'te'ven', the eyes of one person; his or her eyes (i'tu'te'ven', a'ŋka'tu'te'ven'; tu'te'ven', i'vite'ven', a'ŋka'ite'ven').—i'tu'te'ven' him ahni'xoxa, your eye on one side, one of your eyes. a'ŋka'ite'ven' kasdile'jowe, my eyes are full of smoke. a'ŋka'ite'ven' despe'wa ne'di, my right eye pains. a'ŋka'ite'ven' ka'skami'wa pahi, my left eye is sore. tu'te'ven' vidua'vdenmel', his eyes twitch often. tu'te'ven' pi'tu'splisedi', to wink the eye(s). tu'te'ven' ahi', the eyelids. tu'te'ven' ala' ta'weya, the upper eyelids. tu'te'ven' ahi' xwidi', the lower eyelids. tu'te'ven' son', the white part of the eye, the cornea. tu'te'ven' sv' sopi', "the black seed of the eye," the pupil. tu'te'ven' sumpka', the "dark part of the eyes," the iris. Onsm' xutcon', "Fish (?) eye," the Great Dipper. Ta' tulo', "Deer eyes," two stars known to the Biloxi in Louisiana, sometimes called by them the "Buck eyes."—tulo' ksep', to be clear-sighted (ti'ti'ton' ike'spi', a'ŋka'te'ven'ksep').

Tu'tu'xka, tuduxka, tuduxka', short (the ancient word; the modern form is ledu'xka or tuduxka).—a'ynaxtu' tuduxka', your (pl.) hair is short. nk'isnu' tuduxka', my teeth are short. do'xp' ledu'xka, or do'xp' tuduxka', "short shirt," a man's shirt or a woman's saque. do'xp' ledu'xka ni'khi, without a shirt, i. e., stripped to the waist (= yok'a).

tuwa.—ko'kohe' tu'we' ku'di ne'di, he was walking back and forth making a noise (8: 24).

tyi, ati'xyi or tixyi, medicine (see xi).—tyi' k'apin' ku'di, he gave bad medicine, i. e., for the purpose of killing a person. popo'tyiyi, "swelling medicine." ma'k tididihon tyi, "medicine for darting pains in the chest." amihon tixyi, "fever medicine," a weed. ati'xyi' kaxvi', "medicine coffee," tea. tyi' nupihi, "sweet-smelling medicine," a tall variety of clover, found in Louisiana. It differs from the following. tyi' nupihi' 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.

u, u (+: 14: 19), interjection Oh! (2: 19).

uda or da.—uda'ti', uda'ti', light of any sort; the light of day, of the sun or moon, as distinguished from firelight (uda'ti) (30: 5). oti, (they) shine (p. 142: 16). petuda'ti, firelight. ina' hoode', the sun shines.—uda'ti, firelight. uda'gayi (= uda'ti + hayi?), "light all the time" (?). peti uda'gayi, firefly. uda'k stoponi', or hadakastoponi (Bk.), "light made to stand up," a candle or lamp (Bj., M.). uda'k stdoson' ni' xwadiati', "light made-to-stand-up glass," a glass lamp. uda'k stopon' hi'tiononi', "a light that has a house over it," a lantern. xwadiati', light within doors, coming from outside; hence, window glass (?). ondo'k cooperate xwadiati', "to see
with light from outside," window glass. *kxwâdâti*, translucent (*?), transparent (?) "the light comes through," "one can look through," hence, glass. *knicâk* *kxwâdâti*, a glass bottle.

**uđi**, a stalk or trunk of a plant, etc. (cf. tu'di).—*uyâni* uđi, the roots of trees, etc. *haatâv* tani uđi, a banana stalk. *ptâ* to uđi, the cotton plant. *nikôbô* uđi, yamasiyôn uđi, a pipestem. *udi* *misk* uđi, the "fine" or "small wood tree," the pin oak or water oak (cf. *tcaxu*). uđi *misk* *u'anâki*, "the fruit of the pin oak," an acorn of the pin oak. uđi, mast, acorns (14: 19, 22).

**udu**, a drum.—*u'dukte* (=*udu* + *ktedi*), to beat a drum (*udi* *yakté* *di*, *udi* *xkte* *di*). *u'dukte* *hedâ* ha, he has finished beating the drum. *u'dukte* he'detu, they have finished beating the drum.


**ukañka** *yi*, her vine (28: 179).

**uka'ñki,uka'ñk** (28: 85, 88, 180, 193), it caught on, it caught him.

**uke**, to resemble some one a little (yu'ke', *nke'ke*).—*yukwê* kine, I resemble you a little. *tyâ' nüpihî ukahi*, "resembles sweet-smelling medicine," a species of clover.

**ukikûngê**, one half (p. 122: 20).—*ukikûngê yuke'di* or te'nâ'ni 'nedî' ko *uki'kûngê* half as many. *te'a'nâka* 'nedî' ko *uki'kûngê*, half as large. *kêxka* 'nedî' ko *te'a'nâka* *uki'kûngê* ko' *skane* 'e'nâka *nâ', this hog is half as large as that one. *te'he'dâv* 'nedî' ko *uki'kûngê*, half as tall. *skuti* 'nedî' ko *uki'kûngê*, it is half as deep. *ti ne' ko kowo'hi* te'nâ'di *uki'kûngê*, that house is half as high as this one half (20: 11, 36). *pâki'kûngê*, midnight.

**ukpe** 'itka'xêye', given as meaning, to put a curvilinear object under the blanket, next the body and above the belt (tukpe' *uka'xêye* ha'yetu', given as the 3d pl.).

**uksanâ',** very soon.—*uksanâ* *nda' dane', I will go very soon. akñizymi* *uksanâ* hu'ya'ziyên na'ânêkhi, I hope that you will send me a letter very soon (4: 5). (cf. *ksahom*').


**uxi**, daw'xîtu hi na'unêkhi', I wish that they would bite it off (p. 144: 9). dawxi hi *nikhi', I think that he ought to bite it off (p. 143: 32). (Also p. 143: 33; p. 144: 10, 11).

uxte', ekte (28: 194), to make a fire, to camp.—*oxte* they make a fire (22: 16). *pe'ti* oxte' or petu'xte, to make a fire (29: 28) (*pe'ti* xute', *pe'ti* nke'xute' *uxte'*, *nke'xute'xute*'). *pe'ti* uxta', to make a fire (said to a child).—*kusênêni*, not to make a fire (*kxun'xênêni*, *nxe'xênêni*; *kv'xênêni*, *kxun'xênêni*, *nxe'xênêni*).—*kxute*; *pe'ti* kxute', to make a fire for some one (*pe'ti* *ya'kxute'*, *pe'ti* *a'kxute'*, *pe'ti* kxute'tu, *pe'ti* *ya'kxute'tu*, *pe'ti* *a'kxute'tu*). *pe'ti* kñik'nyakxute', did you make the fire for me? *pe'ti* *yam'kxute'ma*, make the fire for me!—*kusênêni*; *pe'ti* kxute'nêni, not to make a fire for another (*pe'ti* *ya'kxute'ni*, *pe'ti* *a'kxute'ni*). (Also 20: 7; 22: 1, 5; 26: 57, 69; 28: 155, 203).

**uxwi**', dry, as grass, clothing, etc.—*do'di* *uxwi*', his throat is dry, he is thirsty (*ido' di *uxwi*, *nda' di *uxwi'; *doxtu* *uxwi*', *i' doxtu* *uxwi*', *nda'tu* *uxwi*'). *do'di* *uxwi* *dande', he will be thirsty. *doxtu* *uxwi* *dande', they will be thirsty. *nda' di *uxwi* *dande', I will be thirsty. *uxwo* (=*uxwi* + *o*), to have been dry. *do'di* *uxwo*', his throat was dry, he was thirsty (*ido' di *uxwo*', *nda' di *uxwo*; *doxtu* *uxwo*', *i' doxtu* *uxwo*', *nda'tu* *uxwo*).


**una** (?).—*kunâ'nu', there are not that many. *Tâyâw* ha'ya* te'nâ'ni ko'
Toay'ī'niyān ḥan'ya' e' kun'atun'i, there are not as many people in Leicestome as there are in Alexandria (p. 122: 22).

Una'si', to parch, as corn (yu'nasi, nku-nasi). una'shokni' (= una'isi + o'mi), to fry meat, etc. (una'sayon'ni, una'sonkou-ni). tao'pi a'sīne ye yaya'ko, where is that fried fox liver? (p. 166: 32).

Unaski'ti̍, (he) pressed her down in it (28: 203).

Unatc'īkčič, to dodge; evade a blow, missile, or person by dodging (yu'namtelc'īkčič, nku'ntamtelc'īkčič). —unatc'īkčičdi ha-kūn'āki, when he dodged (the Bear) he (the Rabbit) escaped (got out from the hollow tree) (2: 27). una'ktčič, he dodged about (16: 8). —kya'ntamtelc'īkčič, contraction from kiya' una-telc'īkčič, to dodge again.

Un'i', a plant of any kind (cf. tec). ptc'a to uni', the cotton comes up. —huan'ī, hominy made with lye, hulled or lyed corn. nka'om, I make hominy (28: 228) (or from o'n).

Unokex̣ or unoxxwë', to live with him or her (yu'nokex̣, nku'nokex̣; pl., un'okxeti', yu'nokxe'tu', nku'nokxe'tu'). —i'yu'nokxe', I live with you. yu'nokxe'tu', he or you live(s) with me. Tētkana' kunku'nokex̣ ha'nde o'x'a, it used to be that the Rabbit lived with his grandmother. nku'nokxe' nka'nde o'm'a, I used to live (lit., be living) with her (long ago). nku'nokxe' nka'nde o'm'i, I did live with her for some time. nku'nokxe' xa nka'-nde, I am still living with her. t'ma'na kunka'nokxe' unoxxwë' a'nde o'x'a, it used to be, long ago, that he was living with his grandmother. —kunokxe', not to dwell or live with him or her (ku'gunokxe, nku'nu'nokxe').

Upi', to be tired, weary (ayu'pî, nku'pî).

Us'i', the sting of an insect. —kaw usinuskē', bee-with-long-sting, a wasp.

Usī'. — way un'i, to put on overshoes (un'i yu'si, waw a'unkwsi'). u'lē; way un'i, to put on shoes (yu'stè, nku'ntukwstè). way u'lē na'n'iki je'n', he is putting on his overshoes (said if seen by the speaker).

Ustih'. — u'sin'hiyē', u'mi u'sin'hiyê', to plunge (hot iron) into water (u'sin'hiyē', u'sin'hiyê') (28: 210, 214).

Ustik' ustū'ki (16: 3), ustū'ki (28: 184), ustā'x, to set a perpendicular object on something, to stand it up (yu'stik' kî, nku'stik' kî'). —itka'yu unstik' kî, to set a perpendicular object in something. sūntumtn' koyha' ayu' o'mi ustā'x kan'ed'i, anî kyud'ho'n ye'hikan, he stood up a tar baby close to the well and left it there (1: 8). —kyustkî or kyustaki (6: 16), to set a perpendicular object on something for another person (ya'kyustksi or kyustaki, a'kyustksi). yî'kyustkî, I . . . for thee. yax'kyust-sîki, he . . . for me (preceded by ev- ande), you . . . for me (preceded by ayindi). i'nki'n'takyn'sîki, you . . . for me (sic). kūštkî, set it down before him! (6: 6). (Also 24: 1; 29: 26.)

Utcline', to miss the mark in shooting (yu'teqin', nku'teqin') (20: 25) (cf. tcap).

Utectepî', to kiss; to suck (yu'ctepi', nku'ctepî'). —nyu'ctepî' dande', I will kiss you. nyu'ctepî'te na', I wish to kiss you.

Utcu'wî, borrow it (26: 78).

Utî', a pigeon.

Ut'sa' or Utsa', hot. —utsa'mti', very hot. —m'a'sa u'tsa'mti' ktedi', to hammer hot iron, as a blacksmith does. m'a'sa u'tsa'mti' teti' o'm'i, to make iron red hot.

Uwuṣ'. —u'wuṣ'a, to make a crunching sound, as by walking on ice or hard snow (u'wuṣ'a yi'di, u'wuṣ'a'kshê'di; u'wuṣ'a'c'eti, u'wuṣ'a's'ut'ë, u'wuṣ'a's'kankê'tu').

Uye', to leak (p. 139: 4, 5).

Utnktu'say, onions (5: 4).

U'nî', sign of continuous action (?) (cf. o'). —ina' da wun'i, the sun is coming. da wun'i, he is going. ida' wun'i, are you going? n'a da wun'i, I am going. o'n still on the way (22: 6).

U'nî', or U'nî'ya, a mother; his or her mother (ayon'niya, nko'nviya'ya (Bj., M.) or nk'niyâ (Bk.)). u'nî', O mother! —u'nî(ya) e' ande' or u'nvi(ya) e' na'ni'kî, he or she has a mother. ayon'ni(ya) e' ande', or ayon'ni(ya) e' na'ni'kî', you have a mother. nko'nvi(ya) e' ande' or nk'o'nvi(ya) e' na'ni'kî, I have a mother. o'nî(ya), 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; 152: 158, 166, 179, 180: 192.)

wa-. wa^n, -we, locative ending; toward, in that direction, into (cf. wahe); in dowa, eva, heva, kowa, teva, perhaps -we is an equivalent of -wa. asea’wac’, into the briers (1: 20) (cf. wahe). isa’ we \ de’, to rush madly into a dense thicket (isa’ i’we idel’, isa’ ãññwe’ nde’).

—wowa^n (=-wa-+ya^n), locative ending; toward; in that direction. pütaya wayan, “the sharp side,” the edge of a knife.—yuna’ya^n, toward. ayanæ’ya^n, toward the place where you (are or) shall be (2: 29).—wa’dé, toward. a^nu’we wa’dé or a^nu’wa naññewa’ya^n, toward the stone. ayanæ’wa’dé, toward the tree.—e’wa or ewa’, to that place, in that direction; beyond; farther. e’wa ki’do, go farther! wit’e’i ewa’, day after to-morrow. e’wa na’i xo, I will go farther if. e’wa idé’di, did you go farther? e’wa a’nde, he moves there, he is there (e’wa aya’nde, e’wa na’ka’nde; e’wa yu’ke’di, e’wa i’yu’ke’di, e’wa nu’ke’di). e’wa ka’nde hato’a hana’, he was there, but (he has gone elsewhere). e’wa yu’ke’di hato’a hana’, 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’dé, always (7: 14, 15). aya’dé wa’dé, you are always talking. aya’dui wa’dé, you are always eating. i’ya’nde wa’dé, 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’yid wa’dé (14: 23).

wahe.—wahe, to go into (cf. wa).—wahe’ya’onni’, to go into or under, as a shed or pile of brush (i’wahe’ya’onni, 2d pers.). wahe’tu, they went into (10: 13; 27: 8). uwahe’tu, they went into (31: 31). ãññë’wahe, we went into (the street) (p. 152: 28). ti ku’we’ni (ti uwe’), ti ku’-yuwe’ni, ti kuwe’u’ni, ti kuwe’u’ni’ni (6: 16). teak wahe’ya’onni, “what the hands go into,” gloves.—uwe’; ti uwe’, to go into a house (ti yu’we, ti kuwe’; pl., ti wahe’u, ti yuwa’hetu, ti kuwe’hetu). ñkuwe’ ndé’di, I went in. aní kuwe’, “to go into the water,” to sink.—uwe’dé’di, the entrance to a lodge. This may have referred to the anteroom of an earth lodge. ay’we’i, ayépi, or eyewi, a door.—ay’we’i ko wu’ndahí’, he faces the door. ay’we’i yuwa’et’, the doorway, doorhole, as distinguished from the door itself (ayewi). eyewi yuwa’et’ (used by men and boys) or eyewi yuwa’et’ (used by females), open the door! eyewi kátske’ñi, to shut the door. eyewi ku’dák toga’nge’i, to bolt the door. ayewi yuñ’hi’, “little door,” a window. (Also 8: 20, 21; 10: 10, 25, 33; 14: 29; 21: 31, 35, 28: 125, 133; 29: 33.)

wahe.—wahe’dé’i, to cry out (as from fear) (i’wahe’dé, ãññwe’hædé’i; pl., wahe’tu’, i’wahe’tu’, ãññwe’hætu’i) (cf. wihe). tél’-diski i’wahe’dé’i, why did you cry out? Ans., n ki’wë’ niki’, because I was scared.—wahe’dé’i, to cry, bellow, squall, as a child; to cry or squeak, as a mouse or rat (waheyæ’dé, wahe’hædi’i).—wahe’yë’, to cause to cry out, as from fear or pain; to make cry, squall, squeak, etc., as a child or rat (wahe’hædi’i, wahe’hæk’ë’). dæ’w wæhe’yë’, 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’da’w wæhe’hæyæ’i, etc.). wæhe’næ’wa’dé’i, I will make you cry or squall. wæhe’yë’, he made you scream, etc.—mahë, to cry out, hallow (16: 10). mahe’ti’, to hallow, whoop; to cry as the diving duck does (ma’hæyi’de, ma’hæk’ë’di’i). a’ma mhë’de, 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’ së’ni’, the snow melts. wahu’ së’tzbë’i, the snow is very deep. tohændak wahu’, it snowed yesterday. wit’e’i ko wahu’ dan’de’, it will snow to-morrow. ps’ë’de’ wahu’ ko ndë’ni dan’de’, if it snows to-night, I shall not go. wahu’ në’de’, it is snowing now. wahu’di’, it snows.—wahu’ xohi’, “ancient snow,” hail. wahu’ xohi’ idë’kvo ndë’ni, I did not go because it hailed (literally, hail it-fell-because, I went-not). wahu’ xohi’ i’de’ñë’, “the ancient snow stands falling,” it is hailing now. tohændak wahu’ xohi’ i’dé, it hailed yesterday. wit’e’i ko wahu’ xohi’ i’da
dande', it will hail to-morrow. wit' di ko wahu' sohi' ate' ko nde'ni dande', should it hail to-morrow, I shall not go. wahu' waxoxhi, "ancient snows," hailstones.—wahu' kadosha', 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 te'diyi' hi'te'tica' yi'thanyi'). —wak' nde', cow manure. tanki' wak dvi' ni'n, the cow is (standing) eating grass or hay. tohoxka' wak yu^n naka'dhi'n, I saw a horse and a cow. wak' son'sa i'ntka', I have a cow (5: 6, 7). waka'k'an kio'wey', to swap cows. aduh' ni'nosau'hi'n waka' ne a'pyxydi, this cow on this side of the fence is apt (or, prone) to gore. waka' ne katu, whose cow is this? waka' ne i'ntka', this is my cow. waxta'hi'zit, waxta'zit, to have many cattle—wak' ndoke', a bull.—wak toom'kutesi, or wak te'nikiti (Bk.), "castrated cattle" (?) ; oxen, steers (Bj., M.).—wak' wyikhi', "little cow," a calf.—wakyo' (=waka + yo' ), "cow meat," beef.—wak' ahi', a cowhide; leather (Bk.).—wakki' (=waka + ache), cow horns. waxkh' ni'sodi', cowhorn spoon.—wak' tasii, milk.—wak' ta's omni', "to make milk," to milk a cow (wak ta's ayo'ni', wak ta's nko'mni; wak ta's o npi', wak ta's ayo'mi', wak ta's nko'mi').—wak ta's atemni', "milk grease," butter.—wak ta's pio'skmumi', "milk bread," cheese.—Waka' te'diyi' hi'te'tica' yi'thanyi', "Place where the man who Reddened Rawhides Used-to-live," Bismarck, Rapides Parish, La.—waxta'ni'vadi', the name of a dark-skinned people who used to dwell on Red River, Louisiana, above LeCompte. If this is wax toom'vadi' (waka + toom and a'ni'vadi), it may have a phallic reference, phala being cow; bull; toom = te'waditi, and a'ni'vadi, people.

wa'x, to hunt animals.—waxni' opixiti', very skillful in hunting the game. wax de' (=waxni' + de'di), 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.)

waxe', waxeliti', the sound of hard rain, as distinguished from the pattering of gentle rain (=ani' tata'zedi').

waxi', wax, shoes.—waxi' ap'astak or' hedon', the shoe has (or, the shoes have) been patched. waxi' po'telicu' di', to pull off shoes. wa'xi ma'yinmi tep', to wear holes in shoes by walking on the ground. a'niksa waxi', "gun shoe," the butt of a gun. wa'zi yihixiti, many shoes, shoes. wax usi', to put on overshoes. wax uste', to put on shoes. wa'zi washe', long boots. waxa' xe'pka, "flat shoes," slippers. waxto'deyi, overshoes.—waxi' pitakyoma'ni' (=waxi' + pitakyo'ni?), a metal awl, "that with which shoes are sewed." (See pitak.) (Also 26: 44, 56; p. 120: 15, 16, 19, 20; p. 121: 2.)

waxka', soft (?).—ayek' wax'ka, or yeik' wax'ka, green corn. tcite'zic' wax'ka, the soft-shelled turtle.

was'i, salt.

wata', to watch, or to watch over (iwata', nk'wa'ta'). wata'chu, they watched it (18: 14).—wata'ye, (they) made her watch it (20: 8). a'kisi' wata', "watches a store," a clerk at a store. (Also 18: 14; 21: 21; 22: 5; 25: 2; 27: 21.)

we.—we'yë, coire, to have sexual intercourse with one (we'hayi, wehe'ikhi'; we'heyi'tu', we'hayi'tu', we'he'ikhi'tu'). we'hi'nya' dande', I will have intercourse with you.

widi', to be twitching often. tata'c' widi' de woni', his eyes twitch often (cf. wade').

wihii, juice. That this is the meaning appears from Gatschet's word, "wihia'," juice (i.e., wihiyani').—waxtaywe wihii, "sweet liquid," molasses. ahihi', gravy; soup. hav'e'wihoni', gravy. wihoh'kong, I got milk from it (26: 66). (Also p. 159: 31, 32, 33.)

wi'ixa', light, not heavy (8: 9).—wi'k'zixi', very light.

Witecina', Wichita. Witecina' han'ya', the Wichita people.

wite', wite. —wite' di, to-morrow. wite'de'wa, or wite'di ewa', day after to-morrow. wite' di ko xo'hi' dan'ete', it will rain to-morrow. wite' di ko wahu' dan'ete', it will snow to-morrow. wite' di ko ima'hi' dan'ete' naha'diyan', he will paddle (or row) the boat to-morrow. wite' di ko' nka'da dan'ete', I will be on the way
thither to-morrow. nite’di ko, I will go to see you to-morrow. nite’di eva’ ko yamhu’kaikko, come to me day after to-morrow (man to man)! nite’di eva’ ko yam’da’i’at, come to see me day after to-morrow! nite’di ko wah’ xo’i’ i’da daude’, it will hail to-morrow. nite’di ko sni-hiziti’ daunde’, it will be cold to-morrow.—nite’na, this morning (10: 2, 17; 14: 12). —he’nite’di, morning. e’wiixti’, 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. aymi’ kiyog’wo, or aym’da’i’i kiyog’wo, another man. orxiti’ kiyog’wo, another woman. kude’ski kiyog’wo, another bird. sin’i kiyog’wo, another boy. aya’kiniyo’wo, another tree. ya’nikayog’iyo’wo, another pipe. teq’iki kiyog’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: 20, 76; 27: 12, 24; 18: 39, 148, 149; 29: 9).

wo’, masculine interrogative sign.—yi’ni’ konoom’ni wo’, are you married? (said by a man to a man). ya’nikayog’i’ni wo’, is he married? ya’nikadon’i’ni wo’, is she married? (said by a male). ay’nde kon’ e’tikiyog’i’ni wo’, was it you whom I treated so? (2: 7, 15). (Also 6: 18.)

woxaki.—wo’xokitu, they became ashamed (12: 4; 14: 12). alikwix’iki, I am ashamed (29: 36). wix’iki’yik, (the sun) made her ashamed (29: 39). wix’i’kiki, (she) was ashamed (30: 1).

wuda’, to be hardly able to sit erect through weakness or sleepiness (i’wada, alikwu’wada’). yowada, “body weak,” to be weak.

wude (cf. ade’,wide).—awode’ex, sunshine. nowade’, burnt bare. —nowade’hiyik, to cause a piece of ground to be burnt bare (nowade’hayik, nowade’haikik).—nowade’de, wix’wixak, (28: 127, 153), wix’wixak, (19: 12), lightning to lighten. wix’wixakdi, it lightens.

wuhe, wohé’ (22: 16), to bark, barking (cf. wahé’).—wuhe’di, to bark as a dog does.—ohi’, to bark or howl as a wolf does.

wuki.—wuki’xte, worthless (27: 1).
yakut'.—yak'udi, to feed another (iya'kudii, nka'kudii; yak'ut', iya'kutu, nka'kutu').
yi'yakut' (± di), I fed you. iya'nka'ku' (± di), he fed me, you fed me (distinguished by the pronoun preceding the verb): evamde, he; aynendi, you. ayi'ndi ko' iya'nka'ku' yan' -i'nikya'niapyi', etc., when you entertained me, I liked your food very well, etc. (2: 22). nka'kudii, I fed him (28: 45). aku'zey na, let us feed him (p. 150: 22)! akw'd-ha, feeding (14: 8). aku'tudi, they fed him (28: 137).

-yaxan', feminine ending of certain verbs answering to the masculine ending -ye' (see du, xaye).—adinda, to wrap a cord several times around an object. -adhaya, to scratch.

yaxdeke'.—yaxde' ke'di, to snore (yaxdeo kay'di, yaxdeo hak'ne'di').

ya'ma', ya'mana' (21: 7; 23: 10, 13; p. 141: 35, 36; p. 142: 1, 2), no, nothing (masc.). —ya'ma', kadeni', no, it does not burn. —yama' (fem.), no. ya'ma', kadeni', no, it does not burn. —kiya'ma', to have none, to be destitute of (iya'ma', ya'likiya'ma'; kiya'ma'tu', iya'ma'tu', ya'likiya'ma'tu'). te'ha' nde na'aldkihi' x'ye'ni' aksarp ya'likiya'ma', I wished to kill it, but I had no gun. kaki'kiya'ma', he has nothing at all. —yandi koyama', to be destitute of sense.

yamaki', a mosquito, mosquitoes.—yamaki' yuke'di, are there mosquitoes (here)? yamaki' niyi', there are no mosquitoes (cf. abidi').

yandi, ya'ndiya, yanti, a heart; his or her heart (i'ya'ndiaya, an'ika'ndiya). an'ika'ndiya 'tixiy'e di, my heart beat (hard). he kaw', ya'ndiya tan'ixiy'e na'ndi Tce' tkana' di, when he (the Bear) said that, the Rabbit's heart was palpitating (25: 26, 25). teke' yanti', the "heart of the hand," the middle part of the palm.—yandi'hi', to think of him or it continually (i'ya'ndi'hi', nyandi'hi'; yandi'zdu', i'ya'ndiztu', nyu'ndiztu'), hi'ya'ndi'hi', I think of you (=thee) (4: 6). ewande' yon'ya'mandi'hi', he thinks of me. ayi'ndi' yaw'ya'mandi'hi', thou (you) think of me. yon'zhi'n'kda', he thinks of them (i'ya'ndi'h'nda', nyandi'h'nda'; yandi'zdu'da-

ha', i'ya'ndiztu'da', nyu'ndiztu'da'). hi'ya'ndi'hi'nda', I think of you (pl.). hi'ya'ndiztu'da', we think of you (pl.). ewandii' yon'ya'mandi'hi'nda', he thinks of us. et'we yu'ke' ya'ya'ndiztu'da', they think of us. ayi'ndi' yaw'ya'mandi'hi'nda', thou think of us. ayi'ndi' yon'ya'ndiztu'da', you (pl.) think of us.—ya'ndi' yon'ya'ndi'hi', have you no sense?—ya'ndi' niki', to be without sense. ya'ndi' niki', have you no sense?—kaya'ndi'ni or kaya'ndi' niki', to be wanting in sense (kaya'ndi'ni'ni or kaya'ndi' niki'ni' or ya'ndi' niki').—yanglo'ye', to be sad (i'ya'nyo'yeg, k'ya'nyo'yeg). hi'ya'ndi'pi hi'us'an, you are not satisfied, "your heart is not good" (6: 19). nki'ya'ndi'pi hi'us'an, I am not satisfied (6: 10, note). nki'ya'ndi'pi, I am satisfied (6: 19).

yani', tobacco.—ya'ni dub'e', to chew tobacco. ya'ni kuda'deni', not to chew tobacco.—yani'kiyov' (=yani + kisi + oni), a pipe. ya'ni'kisi'yon son'ro', one pipe. ya'nkiyi'yon son'pa', two pipes. ya'nkiyi'yon na'teka, few pipes. ya'nkiy'yon y'hi, many pipes. ya'nkiyi'yon pa'an, all the pipes. ya'nkiyi'yon ama'ni', some pipes are still there. ya'nkiyi'yon to'ni', some pipes. ya'nkiyi'yon ni'ki', no pipe. ya'ni ksoni', pipe (G.). ya'ni ksoni', tobacco pipe (G.). ya'ni kwo'nu'di, pipestem (probably contraction from ksoni kudi) (G.). yani'kiyov' u'di', a pipestem.

ya'nni, yao (7: 10), to sing (iya'nni, nki'ya'nni or nki'oni'; yaon'yu, iya'on'yu, nki'ya'nnu). —aduk' yam'mi'yon sin'to' yaon'ni ne' inaxe', did you hear that boy who is (stands) singing on the other side of the fence? yaon' sp'e', he knows how to sing. yaon'ni', song (G.). yaon' kodi' ti' or yaon'ko'de, "singing 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'ya'tce' (=hi'ya'tce' or hi'ya'tce'), ya'ntce' or yao'tce'). —ka'wakya'ntce' or ka'wak'hi'ya'ntce', what is his, her, or
its name? *होन्यादि कार्वक या'तेच (Bk.), वानःदि कार्वक्केहि यातेच or हान्यादि कार्वक्केहि यातेच (Bj., M.), what is the man's name? a'ziti कार्वक या'तेच (Bk.), what is the woman's name? tev'戒ि कार्वक या'तेच, what is the dog's name? taव' e'dि कार्वक या'तेच, what is the town's name? (Bk.) कार्वक्केहि यातेच, what is his, her, or its name? हान्यादि कार्वक्केहि यातेच, what is the man's name? कार्वक्केहि यातेच दिन, I wonder what his name is!—yate o'nin (कार्वक्केहि यातेच दिन), to "make a name," to call or name a person or object (i'yate ayon'ini, yate nkon'ini). कार्वक्केहि यातेच दिन, what does he call it? खान्चे हि यातेच नको'नि, I did call it thus. कार्वक्केहि यातेच दिन, 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).

yatk'a, yatkayak, yatki'k, his or her jaw (i'yatka (याट्का, याटका); yo'कतु, याटकतु, याटका). (Also 17: 6)—yatk'ir insudi', jaw teeth.—yatka' pestiti', "his sharp jaw," his chin (i'yatka pestiti, याटका पेसतिती).

ya, (1) a sign of the nominative (=yanidi). On'ti yao e'yon hi' ayon' tav mako'hande'txaya, when the Bear reached there, he was seeking the large brier patch (2: 3). ayon' yao kade'ni x'a ma'ni'k? is not the wood still burning? On'ti yao, "He'ha < tama'axdi', etc., the Bear said, "Halloo, O friend," etc. (2: 14, 15). ekar' To'we yao' eyon' hi, then the (distant?) Frenchman arrived there (1: 14). toc'maska nki'ho' nommi'ayon' yao, I do not know how large the tree is, I do not know the size of the tree. (2) A sign of the objective case: wite'di ko imahin' dande' naka'di yao, he will paddle (or row) the boat to-morrow. da'ni yao' teud', to lay or put a third (book, etc.) on a pile. ta' ah' ayato' yao awna'x'ya'na'xkedhi', I hope to hear that you have bought deer skins (4: 3). (Also 6: 16, 18; 7: 1, 2, 9, 12; 8: 6, 8). (3) May be either nominative or objective: ayo'hi yao, the long lake. (4) Expressive of motion: to'nhah yao', he is running. (5) When (?): iya'n'kaku' yao, when (?), I saw the woman (2: 22). (6) A locative ending, in that place, place where; where; in some compounds, toward, unto. To'nyi'kayan' ti teina'ni ko ti'k'e na', Ba'yuyan', there are as many houses in Lecompte as there are in Bunkie. Also in atkeya'an, eumawihi'ya'an, kwiyia'an, ma'nkiiwyaya'an, na'nikiwyaya'an, no'da'nihi'ya'an, te'wiiya'an, waya'an, etc. (7) And (= and too?). toht'ok' wax yao' ndom'ho'n', I saw a horse and a cow. wak tohot'ok' wax yao' ndom'ho'n', I saw a cow and a horse. aynato' ao'txi yao' ndom'ho'n', I saw a man and a woman. aynato' ao'txi yao' a'hi ha'ma'ki, a man and woman are coming. toht'ok' wax yao' ndom'ho'n', I saw a horse and a cow. aynato' ao'txi yao' ndom'ho'n', I saw a man and a woman. aynato' ao'txi yao' a'hi ha'ma'ki, a man and woman are coming. aynato' yiki'xiti aynato' yao' yiki'xiti ndom'ho'ndagha, I saw the men and women.—yao'n-, yao'nz or yan', objective pronoun fragment: me, us (when -da'ha is inserted or added). evande' kuyan'yo'ni', he hates me; ay'ndi kuyan'yo'ni', you hate me; e'we yu'ke ko kuyan'ya'xutuni, they hate me; ay'vxtu ko' kuyan'ya'xutuni', you (pl.) hate me; evande' kuyan'ya'xutani', he hates us; ay'ndi kuyan'ya'xutani', you (sing.) hate us; e'we yu'ke ko kuyan'ya'xutani', they hate us; ay'vxtu ko' kuyan'ya'xutani', you (pl.) hate us.—yao'n, and (and too?) aynato' ao'txi yao' yao' a'hi, a man and a woman. ao'txi aynato' yao' yao' a'hi, a woman and a man. In the plural this becomes, yao' yiki'he, or yao' yiki'xiti. ayo'hi yao' ao'txi yao' yiki'he, women and men. aynato' yiki'xiti aynato' yao' yiki'xiti ndom'ho'ndagha', I saw the men and (the) women.—yandri', the subject of an action; sign of the nominative. "ani' kyà ommi'knekkek'hu, "ed' Towe' ya'ndi', "Let us dig a well," said the Frenchman (1: 5). Ekk'ao' On'ti yandri' inski'han yah'e'ya'an dö' si'hixk'ao', etc., and then the Bear was much scared and went a great distance, and when he stopped
and stood (listening?) (2: 5). On'qi ya'ndi o'xpa, the Bear swallowed all (of the canes) (2: 9). On'qi yandii he'di, the Bear said that which precedes (2: 10). he'di On'qi ya'ndi, said the Bear (2: 16). azox'g duni da de'di On'qi ya'ndi, the Bear went to gather young canes (2: 17, 23, 25).

ya'ndii', when.—ayi'hin yanka', nde on'kn',
I had already gone when you came.
e'yan nki'niin' yanka', de on'kn', he had already gone when I reached there.
e'yan nki'niin' yanka' de on'kn', he was (lay) already dead when I arrived there.
I inhi' yanka', nkn' he'dan'ni, I had already made it (or done it) when he came. inhi' yanka', ayn' he'da'mn', you had already made (or done) it when he came. oyi'hin yanka', nde' kn', I went when (i.e., shortly after) you came.

-yanka', while, during (cf. ka'). Follows the classifiers.—ku ne' yan'ka', while he was coming back; yak' ne' yan'ka', while you were coming back;
yk' ne' yan'ka' (rather, xku' ne' yan'ka'), while I was coming back; nde' ne' yan'ka' yak' hine', while I was going, you were coming back; kte' hande' yan'ka' nki'ni', "he was not hitting while I came," I came before he hit him.

nkadii' na'ndi yan'ka', ini'hi ha'de', while I was eating (as I sat), he was (=continued) drinking. i' hande' na'ndi yan'ka', nkadii' na'ndi na', while he was (=sat for some time) drinking, I was (=sat) eating (of my own accord).

ya'ndii, ya'ndii (27: 10), a female animal.—na'a' ya'ndii', a buffalo cow. toha'xk ya'ndii', a mare. ma'xi ya'ndii, a hen.

ya'ndii', to treat (badly) (cf. zaak).—tsi-kiyi'ka'hv, you treated me so (6: 19). kideyan'ka'hv, let us get ahead of one another (28: 170).

ya'nxa, almost.—pi'yaa'n'xa, almost night.

ki'niin' yan'xa, almost evening. na'pi yan'xa, almost day. ta'hix yan'xa, he almost reached death. an'k'ha' yan'xa, I am (or, was) almost dead. ki'tta'xi' yan'xa, "almost noon," forenoon. (Also 17: 19, 24; 27: 2, 13; 28: 62.)

ya'xii'.—am'sudi on'yan'xa' ko tca'kan'ni'ki', where is the pine forest? on'se'vi yan'xa' ko tca'kan'ni'ki' (sometimes shortened to on'se'vi yan'xa?), where is the ax? spadeh' yan'xa' ko tca'kan'ni'ki', where is the knife? mi'k'wan'ni yan'xa' ko tca'kan'ni'ki', where is the hoe? ya'k'e'omn' yan'xa' ko tca'kan'ni'ki', where is the saw? lohox-ka' yan'xa' tca'kami'di', where is the horse? toho'xk kdecik'de'de'tatu' da'ni ya'xe' yan'xa', where are those three striped horses? ( Also 27: 28; 28: 234.)

ya'xii', the strong odor from a goat (cf. ya'se'i).—noi yan'xi', the odor from a negro.

ya'xthi, the diaphragm, or midriff.

ya'nii, to sleep (iya'nii, nki'yaa'nii (=u'ki'yaa'nii)).—ni'i'ya'n, I sleep (7: 5, 6). iya'n you sleep (28: 95, 104, 113). ya'n'kedi', he was sleeping so long (7: 8). nki'ya'n te, I am sleepy (I desire to sleep?) (7: 12). nki'ya'ntix'i, I (was) very sleepy (7: 13).—yan'keli, he is sleepy, "he wishes to sleep" (iyar'te, nkiya'n te (kan); yanteti, iya'tenti, nkiya'ntenti).—yan'tix'i, he is very sleepy (iya'tix'i, nkiya'ntix'i, yan'kix'i, t'ya'n'tix'i, nkiya'ntix'i).—kaya'napi ni', he did not sleep till day (kiya'napipi ni', nkiya'napipi ni', kaya'napi ni', etc.). ya'n ya'napipi, he sleeps till day (iya'n ya'napipi, nkiya'n'kapipi, ya'n ya'napipi, iya'n ya'napipi, nkiya'n'kapipi, ya'n ya'napipi).—ya'n na'pa'ya'n, "second sleep," Tuesday. ya'n'da'n', "third sleep," Wednesday. ya'napa', "sleep four," Thursday. ya'nka'ya'n, "sleep five times," Friday. (Also 9: 2; 14: 8, 11, 14.)

ya'sii, having a strong odor, fishy, having a fishy odor (cf. ya'xii').—iyaa'siti, he smells very strong (29: 4). iyaa'siti, you smell very strong (29: 5, 7, 11).

ya'ska', a kidney; the kidneys.

ya'cteede'.—Tangi'ni'kya'n kihin' yan'teede' Lamo'ri tche'edon, how far is it from Lecompte to Lamourie?

—ye, one of the causative endings, 3d sing., of verbs, the 2d sing. being -hay'e, and the 1st sing., -hain'ke, -hain'ke, or -hain'ke.
ye'hi, edge of, close to (20: 38, 40).—ye'hian (18: 7), ye'ho'na (28: 29), ye'hikan, at the edge of, close to. a'n'i ky'don ye'hi'kan, close to the well (1: 8). (Also 18: 11, 15; 26: 23, 40, 62, 73; 28: 11, 85, 89, 213; 29: 28.)

eye'ho'na, ye'ho'noni, to know, recognize (cf. nula) (iye'hon'ni, nkye'hon'ni; ye'honi, iyeye'ho'numi, kyeye'hon'numi).—a'ya' kaka' ye'ho'noni te' ha'nde lana'te To'ëkama'adi', the Rabbit (for some time) had been wishing to know what sort of person this was (3: 3). ñke'ho, I do not know (31: 19). hin'hiye'hon'ni, I do not know you (p. 122: 8, 9, 10, 11.) At first Bj. and M. gave a'ye'ho'nan as the 2d sing. of this verb, using it in ten sentences; but they subsequently gave iyeye'ho'noni. They also gave kaye'ho'noni first, then kyeye'ho'noni, 2d sing. of the negative, kyeye'ho'ni. in'ye'ho'ni, I know you. ya'kiye'ho'noni, do you know me? ya'kyeye'ho'noni, he ought to know me. ka'kena' in'ye'ho'noni (in full, ka'kena'ni, iyeye'ho'noni), you know everything (5: 10).—a'ye'hon'ni, given in ten sentences by Bj. and M. instead of iyeye'ho'noni, do you know? a'ya ya shin'ni ne a'ye'hon'ni, do you know the standing man? a'ya xe'he na'niki a'ye'hon'ni, do you know the sitting man? a'ya to'za'a'ni a'ye'hon'ni, do you know the reclining man? a'ya ni' hine' a'ye'hon'ni, do you know the walking man? a'ya ta'n'hi ya'niki a'ye'hon'ni, do you know the running man? a'ya xa'xa' ha'nakie a'ye'hon'ni, do you know the standing man? a'ya a'zæhie ha'nakie a'ye'hon'ni, do you know the sitting man? a'ya te'i'di ama'niki a'ye'hon'ni, do you know the reclining man? a'ya ha'kini'ni ama'niki a'ye'hon'ni, do you know the walking man? a'ya ha'nakie ama'nikie a'ye'hon'ni, do you know the running man?—kyeye'ho'noni, not to know him, her, or it; to be ignorant of (kiye'hon'ni, nkye'hon'ni; ky'e'ho'noni, ky'e'ho'noni, nkye'hon'ni). ñ ye'ho'noni, I do not know you. ya'kiye'ho'noni, don't you know me? nkye'hon'ni na', I do not know him, her, or it (na attracts the accent). Earlier forms given by Bj. and M.: kaye'ho'noni, you do not know him; kaye'ho'noni, you (pl.) do not know him; hin'hiye'ho'noni, I do not know you. ku'ya'ye'ho'noni, don't you know me? ku'ya'ye'ho'noni, I do not know you at all. ka'wa nkye'hon'ni, you do not know me to all. kyeye'ho'numi, they who are (still) Indians, know nothing.—kiye'ho'noni, to teach him (kiye'ho'numi, kiye'ho'numi, kyeye'ho'ni), he teaches you (sing.) (5: 9). kiye'ho'noni, I teach you (thee). kiye'ho'noni, I teach you (pl.). kiye'ho'noni, you teach me. kiye'ho'noni, you (pl.) teach me. kiye'ho'noni, he teaches them. kiye'ho'noni, you teach them. kiye'ho'noni, you teach them. kiye'ho'noni, he do not teach them (kiye'ho'numi, kiye'ho'numi). kiye'ho'ni, he did not teach him (kiye'ho'numi, kiye'ho'numi). kiye'ho'ni, he did not teach thee (you). kiye'ho'noni, he did not teach you (kiye'ho'numi, kiye'ho'numi, he did not teach us (or you, sing., teach us).—kiye'ho'noni, he did not teach him (kiye'ho'numi, kiye'ho'numi). kiye'ho'noni, he did not teach them (kiye'ho'numi, kiye'ho'numi). kiye'ho'noni, he did not teach thee (you). kyeye'ho'noni, he did not teach me. kyeye'ho'numi, he did not teach us (or you, sing., teach us).—kyeye'ho'noni, he did not teach him (kiye'ho'numi, kiye'ho'numi, kiye'ho'numi). kiye'ho'noni, he did not teach thee (you). kyeye'ho'noni, he did not teach us (or you, sing., teach us).
eating corn. aye'k ak'hi, corn husks. aye'k'ya'n da'jiyd' le'dutdic' te'a'y'e, he dug around the corn and pulled it all up by the roots (1: 3). aye'k a'ti, "corn house," a corncrib. a'ye'k a'di, corncobs. a'ye'ku'ya'n, a cornstalk; cornstalks. ye'ni (from aye'k), "made of corn" (?) ye'ni piqask'ani'n, corn bread. (Also 26: 3, 19.)

ye'ke or ye'ke', must have, must (18: 13; 23: 14; 24: 6; p. 151: 1, 2, 3, 4, 5, 6, 7).

yéskàsa'n, tin, a tin bucket (1: 9). (This is probably better than the following form.) yésk'č'm, tin. yésk'č'm múxúd'q, a tin pan. yésk'č'm múxúd'q xa'pka, a tin plate. yáxiksoap múxúd'q yín'č'il, a tin pan.

yétex', his or her tongue (i'ye'te', nyeto'c, i'ye'te', i'ye'te'tu', nyeto'te'). (28: 96, 105, 106.) yéte'pi', to tell a myth, story, or tale; a myth or tale (i'yéte'pi', nyéte'pi', jiyéte'pi', nyéte'pi'tu', jiyéte'pi'tu'). yéte'pi (14, 15; p. 158: 31, 32). yéte'pi na'îka, a short myth or tale. yéto'mama', a habitual liar.

yihi', to await, wait for. anízka'n yihi, to be waiting for summer to come. anízka'n yihi, to be waiting for winter to come. poxan yihi, to be waiting for night to come.

yihi', yuhi' (18: 3), yuhi (8: 22), to think (?) (ayi'hi', or hiyuhi' (28: 205) nkihi', or nkihi'; yuxu, iyu'xu, nku'xtu'). tuhe' naxe' yihi', he thought that he had heard it thunder. aníata' aho'n yihi', he thought that he heard a child cry. 'ite o'mi' nkihi', I thought that you were dead. kski'h, not thinking (27: 15, 17). akšiz, she forgot and left it (28: 9). kiya'xtu, they think about him (16: 5). aho'n ayi'hi' na'zo', you (sing.) did think (then, not now) that hecried. ha'ya ayi'hi' na'zo'o' (said of many). "xu'to'mi eya' nkihi' xyo'," ayi'hi' ha'n'de ñtwa'a Te'kdunándose, they say that the Rabbit was thinking (for some time), "I will get there first (or, before him)" (8: 4). yihi', he thought (7: 1).-heke'wikhi', to think so, to think that or thus (heke'wikhi' (2d sing.), heke'wikinkihi' (1st sing.). heke'wikhi' na'zo', he did think so formery (but not now).-neheya'n k'é'di na'hwe de'di, though almost sure not to reach there, he goes.—na'wikyih'i, to wish to do something (but without succeeding) (yina'wikyih'i (?) na'wikyih'i; sometimes pronounced as if no'okkhi'i). na'we, he thought (28: 91). te'ha'y e'nu'wikyih'i, did you wish to kill him (though you failed)? The -yé is slurred or omitted, the sentence sounding as if te'ha yina'wikyih'i. te'hikini na'wikyih'i ha'ñun, given instead of te'yañke na'wikyih'i ha'ñun, perhaps he wished to kill me. te'hak'na'wikyih'i, I wished to kill him (but I failed). te'yañke na'wikyih'i, he wished that he could have killed it. iñka'dut' na'wikyih'i xye'ni yahko'ti, I wished that I could have eaten it, but I was sick. te'hak'na'wikyih'i xye'ni aixsapi' yañi-kiya'ma'n", I wished that I could kill it, but I had no gun. iñkan na'dwi' na'wikyih'i xye'ni yehy 'nëna'n', I wished to take the cord, but I was scared every time (that I tried to take it) (3: 18). ta' ahi ayatas'ya' ñama'ñë na'wikyih'i, I hope to hear that you have bought deerskins (4: 3, 4). kiya'xtu, they think about him (16: 5). eya' zëk'di na'ñkwe ñwiti' ndi', I am going (walking), though I have but a slight chance of reaching there again (p. 163: 13). eya' yak'di na'wikyih' inix, íne'di, you are going (walking), though you have but the barest chance of reaching there again (p. 163: 14). Tañë'ks ade' nki' spé na'ñkweñë'nëna'de', I am trying to speak the Biloxi language, though I can hardly hope to succeed (p. 163: 16).—no'okkhi'i, recorded at first instead of na'nikhi'i. In Biloxi, as in Çegiha, 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.—o'xik', to want, be in need of (ayo'xiki', n'oyi'xiki'). (Also 8: 24; 9: 4, 15; 10: 6; 16: 5; 18: 2, 7; 19: 15; 21: 13, 33; 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.)
yì'hì, yìhi', or, ayìhi', many; used as the plural sign.—ayya' di yìhi', men. ayya' yi'hi', many men. tì 'san' yìhi', white houses. ayya'di yìhi', ayxiti'yan yìhi' he', men and women. siyò' yìhi', soñkìya' yìhi' he', boys and girls. ayxiti' yi'hi', many women. tò'-ni'è yìhi', many dogs. ayà' yìhi', many trees. ha'pi yìhi', many leaves.—yìhi'xì, ayxì' ti, ayxì'ti (28: 47), emphatic form of yìhi'; used as a plural sign. ayà'yo' yìhi'xì ayxì' yon yìhi'xì ndò'mò'hò'dà, I saw the men and women. ha'p šípka' ayxì' ti, many brown leaves.—ka'yìhi', not many; a few.—hì'xìyè, a plural ending of nouns; "many," ekònì, a sharp peak; ektònakì'xì, many sharp peaks. pù'ts-takì'xìyè, many rounded hills. (Also 14: 16, 20, 23; 19: 14, 16; 20: 9, 18; 23: 1, 2; 24: 2.)

yì'xyàn, yi'x (31: 12), ayìxyàn, ayìxyi, a bayou; a creek.—Onì yi'xya, Bear Creek. ayìxyàn' de' di, he has gone to the bayou. ayìxyàn' a'kiduwò'tè', he has crossed the bayou. ayìxyàn' ma'nikin' wàyà', toward the bayou. Ayìxyàn', as a proper noun, is the Biloxi appellation for Bayou Lamourie. Amonìxyàn, Field Bayou. Nàxodapayìxyàn, Baton Rouge, La. Nìsìxyàn, Alligator Bayou. Teaxta'ayìxyàn, Bayou Choctaw. Teaxta ayìxyi', "Choctaw Creek," Lamourie Bridge, Rapides Parish, La. ayìxyàn' yi'kì', a brook or rivulet. ayìx xò'min'yon, on the other side of the bayou. Ayìx' kidò' wàyà' (à ayìxyàn' kòdùpi + nitàni + ya), "Big Ditch," Louisiana; place not identified; probably in Rapides Parish. Ayì'z na'ske'yon, "Long Bayou," Bayou Rapides, Rapides Parish, La. Nùpòn'ni ayìtxàyn, Nuponid's Creek. Ayì'xì'yì makkò'ò'te on'yàn, "Muddy Place Creek," Moorland, Rapides Parish, La. Ayì'xì' xi'xòhèyàn, "Waterfall Creek," Roaring Creek, Rapides Parish, La.; so called because of the water which falls over a rock.

yì'xyàn, a stomach or paunch (iyì'xyàn, nyì'xyàn), not to be confounded with the above.—ayxì'i, or, ayìxyàn, the abdomen or belly; his belly (aya' xìi (yan), nìkì'xì(yan)).—ayìt'parhi', or, ayìt'parhi'nyà, the soft part of the abdomen, probably the hypogastric and iliac regions.

yì'ndukpe', you cross it (a stream) on something.—tecahamà' yì'ndukpe', you crossed the river on something.

yìnìsa', yanàsa' (17: 11), yùnìsa' (31: 9), nsa (abbreviated), a buffalo (cf. wak).—yìnsìha' (=yìnìsa' + ahe), buffalo horn. yìnìsa'hè nìskòli', a buffalo-horn spoon. nsa' ti'ntoki' (sic: ñdòke'?), a buffalo bull; nsa' yìskì', a buffalo cow; nsa' yìkì', a buffalo calf. nsa'ì (=nsa' + ahi), a buffalo skin. nsahì' u'zòpèx', a buffalo-skin robe. (Also 19: 1, 4, 18; 20: 9, 11, 12, 26.)

yìlsìki', the vulva or pudendum muliebre.

yìnkà (cf. yìnkì and yìnkì).—yìnkòni or yìnkòn'niya', his wife. nyìnkòni' or nyìnkòn'niya', my wife. Voc., yìnak'xòh',.—yìnkòni', to take a wife, to marry a woman (m. sp.) (yìnkònyòn'niya', m. sp.), nìnkòkòni', a woman, nìnkòkòn'ni na', yes, I am (and, have) married. hiniyìnkòn te', or, hiniyìnkòn te na', I wish to marry you. hiniyìnkòn te' nìkì na', I do not wish to marry you. yìnkònìnyòn'ni, are you married? (woman to man). a'ndìyì yànde' yìnkòn'ni', that man is married (w. sp.). a'ndìyì a'yuke' yìnkòn'tu wo' (m. sp.), or a'ndìyì a'yuke' yìnkòn'tu wàp (w. sp.), are those men married? yìnkònyòn'nu tu wo', are you (pl.) married? (m. sp.). nìnkànkon'ni tu na', we are married (m. sp.). kìyìnkòntu', they are married.—inkà'tiyan', yìnkàtiyan', a husband, her husband. hiniyìnkàtiyan', or, yìnkàtiya', thy husband. nkàyìnkàtiya' or nìnkàtiya', my husband. hìnkàtiya', my husband (p. 121: 14) (?). Voc., nyànt'mèyà, "my old man."—yìnkàdòni'ni (m. sp.), or yìnkàdòn'ni' (w. sp.), (=yìnkàtè + ōnì), to take a husband, to marry a man. yìnkàdòn'ni' wo' (m. sp.) or yìnkàdòn'ni' (w. sp.), are you married? a'm, yìnkà'dànkòn'ni', yes, I am married (w. sp.). yìnkà'dòntu', they are married; yìnkàdòntu', you (pl.) are married; yìnkà'dànkòntu, we are married. hiniyìnkàdon te', or, hiniyìnkàdon te ni', I wish to take you as my husband. hiniyìnkàdon te' nìkì ni', I do not wish to take you as my husband.—yìnkà yìkì', her hus-
band’s real or potential brother (inya’inka yi’ki, nyinka’ yinka’). (Also 10:28; 13:1; 14:2; 16:13; 26:42, 76; 27:5; 28:2, 11, 211.)

yinka or yinka’inya’n, ink (28:9), small: the young of any animal.— ink, poska’ yinka, a small whirlwind. evande’ pa yinka’ xye (m. sp.), her head is small. naa’ yinka’ a buffalo calf. toho’xk yinka’, a colt. wa’k yinka’, a (domestic) calf. kut yinka’, a kitten. nax yinka’, a chick. to’na yinka, a very few (2:18). akake’inka, he nibbled a little. pos-inka, a small brier patch. te’k ayinka’, the little fingers. isit’ ayinka’, the little toes. te’k ayinka’ inke’anhi, the fingers next to the little fingers, the third or ring finger. isit’ ayinka’ ink-te’anhi, the toes next to the little toes, the fourth toes.—havinka’, stock; horses and cattle (?).—ki yinka’xiti, to be too small for him. ki yinka’xiti, too small for you. ya’lkin yinka’xiti, too small for me. aku’ kinka’xiti, the hat is too small for him. aku’ lkin yinka’xiti, the hat is too small for you. aku’ yinka’xiti, the hat is too small for me. do’pex nakal yinka’xiti, the coat is too small for him. waxi yinka’xiti, the shoes are too small for him.—yinka or yinka’yana’, 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 (inya’inka’inya’n, yinka’inya’n; voc., yinka’).— yinka’adodi, 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 (inya’inka’adodi, yinka’inka’adodi; voc., yinka’adodi).—yakao yinka’inya’n, his or her son’s son; his brother’s son’s son’s son; his father’s brother’s son’s son’s son’s son (kyako’ yinka’inya’n, kyako’ yinka’inya’n).—kyako’ a’lkin oxi yinka’inya’n, his or her son’s son’s son’s son; his or her son’s son’s daughter’s son (kyako’ a’lkin oxi yinka’inya’n, kyako’ a’lkin oxi yinka’inya’n).—yinka’lkin oxi (inya’n + a’lkin oxi), 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 daughter’s son; his real or potential brother’s or sister’s daughter’s daughter’s son (nya’inka’kikko’oxi, yinka’inka’kikko’oxi; voc., yinka’inka’kikko’oxi).—kyako’ yinka’inka’kikko’oxi, his or her daughter’s daughter’s son’s son (kyako’ yinka’inka’kikko’oxi, kyako’ yinka’inka’kikko’oxi).—anya’inka, tender (G.). (Also 6:15; 8:18; 10:10, 30; 14:1; 17:18; 26:44, 45; 28:60, 62, 64, 72, 76, 157, 158, 160, 161, 189, 190, 201; 29:25; 31:10.)

yo’, or yoya’, (1) his or her body; his or her limb (i’yo(ya), nyi(ya); yotu’, i’yo(ya), nyotu’)(10:18; 23:4,7).—(2) the fruit of any plant.—haata’i tani’ yo, the fruit of the banana tree.—yo’za, naked; he is naked (i.e., stripped to the waist) (i’yoza, nki’yoza; yotu’, i’yoza, nki’yoza’i). yo’za za ne’di, he is still naked. (Bj., M.). Bj. gave the following: yo’zaaxi dikho’h, he is entirely naked; i’yoozaaxi dikho’h, you are entirely naked; nyoozaaxi dikho’h, I am entirely naked. yooada’(=yo+vada?) “body weak,” to be weak (i’yo’vada’da, nyk’vada’da’).—yo’sahe’di (=yo+sahedi’), “body makes a rattling sound,” a locust. yo’ sahe’i, a locust (=yo+sahedi’). J. O. D. suggests that this may have been intended for yo sahey, as sahey and sahed are synonyms.—Yosaha, Locusts (Ancient of) (12:2).—yo’niizadi’, the pulse (Bk.).—yosake’ (=yo+skake’), to have the body itch (i’yosake’, nki’yosake’-ye).—i’nsiya’o, meat. i’nsiya’o stiiki’ ka’ sanha’ntiye, as the meat was tough, he bore down very hard on it (while cutting it). i’nsiya’o ndu’ti na’nink nkon, I was eating meat very long ago (years ago). keek’ayo’, hog meat, pork, bacon. tayo, deer meat, venison. waky, “cow meat,” beef.—yulpahini’ (=yo+thap- hin), the soft part of the body,” the flanks (above the hip bones), the lumbar region.

yohi.—Yohi, to call or halloo to (ya’khi’yo’hi, a’zkiyo’hi). i’niyi’yo’h, I called to you. ya’zkiyo’hui, to call me! yohi’tan’танхи нук’хи san’хи’ан anya’ sin’хи’
ne'kiyohi', call to the man who is standing on the other side of the railway! in'ki'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, ayoax, a lake or pond.— ayo'hi niitani', a large lake. ayo yohon', edge of lake (28: 29). ayo'hiyana', the long lake. ayo'hi na'ñi, the curvilinear lake. Ayo'xkete', "Crooked Lake," Bayou Larteanu, Rapids Parish, La.—yoka', ayo'ka', a swamp (19: 20, 23); bog. kekze' yoka, "swamp hog," opossum. nisk ma iyoka', "squirrel stays in the ground," salamander; "squirrel in swampy ground" (J.R.S.). (Also 7: 2; 18: 7, 11, 13, 15.)
yohoyo'veni, or yo'hoyo'veni, to dream (i'yo'hoyo'veni, u'ykyo'hoyo'veni).—ayo'ho'yoyo'veni, to dream about him, her, or it (aya'yo'hoyo'veni, nkeyo'hoyo'veni).
yoki, different, differently (21: 33).
yokxi', a nest.
yoktcone', the ordinary gar fish.
yotekga', a dove.
yo'n, in (p. 129: 16) (cf. yan).
yo'naoneni (28: 143), yo'ndao'ni (28: 207), her daughter's.
yowy', making a humming (26: 25).
yuda'hun'i, to gape (yu'dahu'n'i, n'kuva'da'hun'i).
yuhu, yuhe, to shake.—diyu'hi', to shake off small objects upon the ground (idi' yuhi, ndi'yuhi) (cf. na and t'da'dihese'-di).—diyuhu', to shake a tree in order to shake off the fruit (i'diyuhu', ndu'-yuhi'; du'yuxtu', i'duyxtu', ndu' yuxtu'). hama' yuhedi', an earthquake.—di'yukside', to shake down or off, as a number of small objects (as fruit from a bus or tree) (idi'yukside', ndi'nyukside').
yukwo', yu'kuwe' (31: 10), to be wounded.—yu'kwe'wey', to wound another (yu'kwe'wey', yu'kwe'wehank'). yu'kwe'we'y', I wound you.
yuk', or yuka', 3d pl. of hande, to be; to be still.—o'di yih'e'ti火车 yuka', many fish are swimming (floating) around. e've yuka', they (animate objects). toho'z teina'ni yuka' nd'k'ho'wa', I do not know how many horses there are. toho'z k'keëk'ledetatu' da'ni yuka' yon-
yuko', clean, to be clean. yuko'xiti, very clean. dewe' yuko'xiti, wash it very clean!—yukoye', to cause to be clean, to make clean (yuko'xiti, yuko'xiti\(^{2}\)). padicau' yuko'yse', to wipe the feet clean (on a mat, etc.) (i'padicau' yuko'xiti, a'knapaskicau' yuko'xiti\(^{2}\)). yuko'xiti\(^{2}\), to make an object very clean (yuko'xiti-hay', yuko'xiti\(^{2}\))

as garters, by to {i''yuncaptc1,du^yukoniiXnW), gum hurts clean, clean, clean, yusatxa', sweet-gum lowing.

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(yuko'xiti\(^{2}\))—yukyado'\(d\)i, his or her son's daughter; her sister's daughter; husband's brother's son's daughter; his brother's or sister's son's daughter; his father's brother's son's daughter's son (i'yun'ka yun'ki, yun'ka yun'ki; voc., yun'ka yun'ki\(^{2}\)).—yukyado'\(d\)i, her or her son's daughter; her sister's daughter; his brother's son's daughter; his father's brother's son's daughter's son (i'yun'ka yun'ki, yun'ka yun'ki\(^{2}\)), 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 (tak'ke'.)

yuko'xtiMinke', yuko'xiti, clean, to make.{i''yuncaptc1,du^yukoniiXnW)

yukpe' or yukpeya\(^{3}\), his or her legs (i'yukpe(yan), yun'ke(yan)) (Bk. 15; 11: 3). yun'ke(yan) ned' yxe, my leg hurts(yxe, exceedingly?), yukpe' adudi', "wrapped around the legs," men's garters. yukpe' iti', yukpe' itu', the calf of the leg. Given by G. (26) as yukpe' india. yu'k\(d\)i, the extibia.

yukuni.—a'yukuni', roasted (22: 78; p. 167: 3). a'yukuni, that was roasted (31: 17). iya'yuku'ni, did you roast? (31: 14).

yuxu.—a'yuxu'di, the sweet-gum tree (Bk.?); probably identical with the following. ya'ce ud'i, the sweet-gum tree (Bj., M.). ayuxu' yin'ki, the young sweet-gum tree. ayuxu' anaki', the "fruit" or "ball" of the young sweet-gum tree. ayuxu' sindo'n\(i\), the resin or gum from the sweet-gum tree.

yusi.—ayusi', hayusi (G.), ashes; dust (cf. si).—aya's katk', roan (a color) (evidently "ash-colored")—J. R. S.). ywata', to be dusty. ywata' ma'ni, d\(\text{\i}k\)se'kan, it is (lit., it lies) dusty; sweep it (woman to woman). (Also p. 138: 18, 19.)

yunki.—yunki'y\(a\), 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'yun'ka'y\(a\), yun'\(\text{\i}k\)a'y\(a\); voc., yun'\(\text{\i}k\)a'y\(a\)\(^{2}\) (cf. yu'ni).—yu'ni yun'\(\text{\i}k\), his or her daughter's son; his brother's daughter's son; his father's brother's son's daughter; his father's brother's daughter's daughter (i'yun'ka yun'ki, yun'\(\text{\i}k\)a yun'\(\text{\i}k\)); voc., yun'\(\text{\i}k\)a yun'\(\text{\i}k\)\(^{2}\)).—yukyado'\(d\)i, his or her son's daughter; her sister's daughter; his brother's son's daughter; his father's brother's son's daughter's son (i'yun'ka yun'ki, yun'\(\text{\i}k\)a yun'\(\text{\i}k\)); voc., yun'\(\text{\i}k\)a yun'\(\text{\i}k\)\(^{2}\)).—yukyado'\(d\)i, her or her son's daughter; her sister'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 (tak'ke'.)

yukoni. a'yukuni', roasted (22: 78; p. 167: 3). a'yukuni, that was roasted (31: 17). iya'yuku'ni, did you roast? (31: 14).

yuxu. a'yuxud'i, the sweet-gum tree (Bk.?); probably identical with the following. ya'ce ud'i, the sweet-gum tree (Bj., M.). ayuxu' yin'ki, the young sweet-gum tree. ayuxu' anaki', the "fruit" or "ball" of the young sweet-gum tree. ayuxu' sindo'n\(i\), the resin or gum from the sweet-gum tree.

yusi. ayusi', hayusi (G.), ashes; dust (cf. si). ayu's katk, roan (a color) (evidently "ash-colored")—J. R. S.). ywata', to be dusty. ywata' ma'ni, d\(\text{\i}k\)se'kan, it is (lit., it lies) dusty; sweep it (woman to woman). (Also p. 138: 18, 19.)

yunki. yunki'y\(a\), 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'yun'ka'y\(a\), yun'\(\text{\i}k\)a'y\(a\); voc., yun'\(\text{\i}k\)a'y\(a\)\(^{2}\) (cf. yu'ni).—yu'ni yun'\(\text{\i}k\), his or her daughter's son; his brother's daughter's son; his father's brother's son's daughter; his father's brother's daughter's daughter (i'yun'ka yun'ki, yun'\(\text{\i}k\)a yun'\(\text{\i}k\)); voc., yun'\(\text{\i}k\)a yun'\(\text{\i}k\)\(^{2}\)).—yukyado'\(d\)i, his or her son's daughter; her sister's daughter; his brother's son's daughter; his father's brother's son's daughter's son (i'yun'ka yun'ki, yun'\(\text{\i}k\)a yun'\(\text{\i}k\)); voc., yun'\(\text{\i}k\)a yun'\(\text{\i}k\)\(^{2}\)).—yukyado'\(d\)i, her or her son's daughter; her sister'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 (tak'ke'.)
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, nistiti.
accurately, nistiti.
ache, to, ne.
acorn, an, ayan, udi.
across, akida.
Adam's apple, dodi.
adhere, to, daki, tepa.
aforesaid, the, e.
afraid, to be, iskē.
after, naha, on.
afternoon, kohi.
afterward, naha, ekëdyin.
again, kiyu, tc.
aged, int.
ague, snihi.
ahead, lami.
alarm, to, iskē.
ālas! kodehān, xuē.
Alexandria, La., Ani, Ta.
Alibamu, an, Mamo.
alight, to, tšudupi.
alive, te.
al, kode, xa, ohi, pana.
all over, ti.
all together, wsī.
alligator, an, nxo.
Alligator people (among Biloxi), Nxo.
almost, ya, xan.
alone, xa, nedī, pa.
along, kōx.
along, to go, akwwe.
already, kē.
also, he.
although, kīko'.
aunt, paternal, トムイ。“
Aurora Borealis, the, トムカ。
autumn, シヒ。
Avoyelles Prairie, La., トスホ。
await, to, イイヒ。
away, サンテ。
away off, ウベ。
awl, a metal, ポステキ, ワジー。
ax, an, セブ。
Babb's Bridge, La., サンフン。
back, the, トニヒノ, ダス。
back of hand, トニヒ。
back of neck, the, トニヌスカ。
back to, ダス。
back to go, パナ。
babe, トヨ。
bald eagle, the, パ。
bald, シヒノ, シ。
bamboo, the, ホトヌビ。
banana, a, ハタハニ。
bark, a tree, to, スヘ。
bark a tree, to, スヘ。
bark, to, スヘ。
bark a tree, to, スヘ。
bark to, スヘ。
bark, a, トマ。
bark, to, ワヒ。
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blacksmith shop, a, masq.
bladder, dix.
blade of a knife, pūtsa.
blaze, a, ade.
blaze, to, ade.
bleed, to, hai.
blind, don.
blood, hai.
blossom, a, xiye.
bloom, to, xīxvxe, puhe, su.
blowing noise, to make a, xyi.
blue, tohi.
bluebird, a, Mdeska.
blue darter, the, kudeska.
boat, a, nahati.
body, the, yo.
boil, to, axihi, ue.
boil, to, kutske.
boil food, to, naye.
bone, aho.
bonnet, a, a"Xti.
book, a, kde.
boot, a, waxi.
borrow, to, utcuwí.
both, nompa.
bother, to, napi.
bottle, a, konicka.
bowl, a, kdpka, múśuda.
bowstring, ańks.
box, a, xa.
boy, a, sío.
Boye, La., Ańxu.
brain, the, nátón.
branch, a, deti.
brant, the, púdéd.
brass, masa.
bow and arrows, ańks.
bowl, a, kdpka, múśuda.
bowstring, ańks.
box, a, xa.
boy, a, sío.
boy, a, sínó.
Boyce, La., Ańxu.

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brant, the, púdéd.
brass, masa.
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boil, to, kutske.
boil food, to, naye.
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bonnet, a, a"Xti.
book, a, kde.
boot, a, waxi.
borrow, to, utcutot.
both, nonpa.
bother, to, napi.
bottle, a, konicka.
bowl, a, kdpka, múśuda.
bowstring, ańks.
box, a, xa.
boy, a, símo.
Boyce, La., Ańxu.
calf, a, wak.
calf of leg, imi, yukpe.
call, to, e, yohi.
call (or name), to, yatce.
calm, tofe.
camp, to, uxti.
can, xa, nani, pi.
cancel, to, kie.
candle, a, uda.
cane, kiduni.
cane (the plant), axoki.
cannon, a, oiks.
cannon ball, a, oiks.
canoe, a, nahati.
can, xa, nani, pi.
cancel, to, hd£.
candle, a, uda.
cane, Idduni.
cane (the plant), azoki.
cannon, a, anks.
cannon ball, a, anks.
canoe, a, nahati.
car, a railway, a;to".
carbine, a, akiks.
cardinal bird, kudeska.
cardinal grosbeak, kudeska.
care of, to have, no^.
carry, to, ki.
carry on the shoulder, to, kitupe.
castrate, to, tco^diti.
cat, a, ktu.
cat, a wild, tmotcka.
catch, to, pta, si, uka^ki.
catch up with, to, dixi.
caterpillar, akidi.
catfish, a, cka.
cause, to, -di, -mi, -y£.
caw, a-! a-!
caw, to, ho"'.
cease, to, xa.
cedar, a, tcuwa.
ceiling, a, tikiwahin.
chain, a, masq.
chair, xoxo.
change into, to, t£kpe.
chase, to, noxe.
cheat, to, pxi.
cheek, the, tayo.
cheese, wak.
Cheneyville, La., To^.
chest, the, mak.
chew, to, d£.
chew out, to, ke^pi.
chicken, a, ma.
chicken hawk, the, pax£k£.
chieft, a, xi.
child, a, o^ta^ka.
chimney, a, si, peti.
chin, the, yatka.
China tree, aya^.
chip, a, pih£.
Chocaw, Teacta.
chop, to, ayin tanini, ks£, kte, kte.
Christmas, Napi.
church, a, e, yaomni.
circle, to, kinn£ki, mixyi.
circular, kinn£ki.
cistern, a, ani.
iclap, to, pla.
clapping sound, a, se.'
claw, a, tcak.
clean, yuko.
clean, to, yuko.
clean away, to, aku.
clear, kepi.
clear, to, lca.
clear (weather), napi.
desk, a, kit.
desert, to, adi.
dock, ina.
close to, or by, ema, ate£ka, yehi.
cloth, dopx£.
cloud, a, natei.
clover, ty£.
coal, peti.
coat, a, dopx£.
cocklebur, anaki.
cocoa grass, satuti.
cocoanut, anaki, maxom£ka.
coffee, kaxwi.
cohabit, to, we.
coiffure, adjihi.
cold, snhi.
cold, a, tec£.
Coldwater Creek, Ani.
collar, ap£ni.
collect, to, da.
cologne, ani.
Comanche, the, Komant£.
comb, a, peada£hi.
come, to, hi, hu.
come against, to, kan.
come out or forth, to, hakanaki.
come up, to, uni.
comforter, a, ict£teki.
complete, to, £da£.
conceal, to, to.
conjure, to, pawehi.
conjurer, a, o^ya.
cook, to, hao^, paspahon, ve.
copper, axisah£, masq.
cord, i^kan.
cord (of wood), kade.
cork, a, konick£, pstuk£.
corn, yek
corn, a species of blue, to\text{tosigi}.
corn cob, a, yek.
corn crib, a, yek.
cornea, the, \text{túlúckn}.
corner, a, psökhe.
cornstalk, a, yek.
corpse, a, te.
correct, nist\text{diti}, pi.
correctly, nist\text{diti}.
cotton, \text{ptgato}.
cotton insect, the (¿), \text{ptcato}.
cottonwood, the, \text{ptcato}.
cough, to, \text{xoxo}, psuki.
count, to, \text{akida}.
cousin, ini, \text{tando}, yendi, yëni, yâni.
cover, a, \text{atlúkse}, to\text{in}, ti.
cover, to, \text{atlúkse}.
coverlet, a, \text{tcin}.
covetous, \text{inske}.
cow, a, wak.
coward, to be a, si.
crack, a, kud\text{aks}a.
crack, to, \text{koko}, xuki.
crane, a, oxka.
crawfish, a, xo\text{mniyo}hi.
crazy, to be, \text{kshi}n.
creak, to, \text{iHce}.
creep up on, to, \text{kde}.
crest of hair or feathers, \text{haxeye}.
cricket, a, sâde.
cricket, a black, \text{asodâ}nka.
crier, a, e.
crooked, këtcì.
cross, a, \text{kitista}.
cross, to, \text{akida}, \text{yindukpe}.
crosswise, ant\text{atcko}.
crow, a, \text{oxidka}.
crow, to, \text{hon}.
crown of head, \text{pa}.
crumble, to, \text{pátwi}.
crunch, to, \text{wuwe}.
crupper, a, \text{dorpë}, sindi.
crush, to, \text{kta}, xuki, tok\text{anti}.
cry, to, \text{wahe}.
cry (as a child), to, \text{an\text{hi}in}.
cry out, to, \text{hon}.
cucumber, a, \text{tan}.
cunning, \text{xi}.
cup, a, \text{tn}, \text{mäsuda}.
current, a, \text{oni}.
curve, a, \text{kùnêki}.
curvilinear, posku.
cut, to, \text{kse}, ktea, pùpë.
cut in two, to, psökhe.
cut off, to, \text{dakxopi}, pùsê.
cut with a knife, to, akë.
cut with scissors, to, \text{stowinh}.
cypress, the, \text{oko}n}.
damp, \text{kõdo}.
dance, to, \text{dìtei}.
dangle, to, \text{hau}, pùnì.
dark, \text{pe}, \text{si\text{p}i}.
darting pain, a, \text{tûdûdùhe}.
daughter, \text{yowdawn}ni, yûnì.
daughter-in-law, \text{t\text{ho}n}ni.
dawn, \text{hu}, \text{napi}.
day, \text{napi}.
daylight, \text{napi}.
daylight, \text{napi}.
daytime, \text{napi}.
deaf, \text{noxe}.
dept, a, \text{akon}.
decayed, \text{topan}.
deceive, to, \text{pxi}.
decree, \text{kduit}.
der, a, ta.
der, a, \text{ta}.
der, a, \text{ta}.
deer, a, \text{ta}.
decorate, to, \text{\text{i}dë}.
depart, to, \text{de}.
depend on to protect, to, \text{in\text{kowa}}.
descend, to, \text{tïdïpi}.
desire, to, \text{ox}, \text{te}.
destitute of, \text{yonq}.
devour, to, \text{oxpa}.
dew, \text{ayu}.
dewberry, the, \text{so}n\text{ë}.
diaphragm, the, \text{\text{tc}on}ni, \text{yat\text{te}ci}.
diarrhea, \text{ko\text{p}e}.
die, to, \text{te}.
difference, no, \text{konh}i.
difference, it makes no, et\text{ax}.
different, \text{yoki}, \text{wo}.
differently, \text{yoki}.
difficult, \text{teiwa}.
difficulty, \text{teiwa}.
dig, to, \text{kë}, \text{tpë}.
dinner, \text{koh}i.
dip, to, \text{kamhi}.
dip up, to, \text{t\text{op}an}.
dirt, \text{ma}.
disappear, to, \text{pa}.
dish, a, \text{kdopka}, \text{mäsuda}.
dislike, to, \text{iy\text{w}i}.
dissatisfied, \text{yandi}.
ditch, a, \text{kâdo}.
do, to, \text{\text{on}}.
do one's best, to, \text{teiwa}.
doctor, a, \text{xi}.
dodge, to, unatékté.
dog, a, tcúñki.
dogwood, ayu.
doll, a, dmya.
doodle bug, akidi.
door, dýepi, wahe.
door hole, the, wahe.
door knob, a, ti.
doorway, the, wahe.
double, ptçá.
dough, súnpxi.
dove, a, yoteká.
drawers, ndini.
drawshave, a, xohi.
dread, to, inske.
dream, to, yohoyonni.
dress, a woman’s, axti.
dress one’s self, to, tanvi.
dried meat, acu.
drink, to, in, ozpa.
drip, to, teč.
drive, to, tohi.
drop, to, telp.
drum, a, udú.
drum, to, udú.
drumming sound, a, tax.
drunk, to be or make, in.
dry, yce, uxwi.
duck, a, ansna, tahaŋkona, taxpa.
duck hawk, the, kyétomhi.
dull, pútasa.
dull (of intellect), daka.
dumping, a, tokú.
dung, inde.
dung, to, indé.
during, yanákan.
dusk, péi.
dust, nýpxi, yusi.
dusty, yusi.
dwell, to, ti.
dwelling, a, ti.
duck, a, ansna, tahaŋkona, taxpa.
duck hawk, the, kyétomhi.
dull, pútasa.
dull (of intellect), daka.
dumping, a, tokú.
dung, inde.
dung, to, indé.
during, yanákan.
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dumping, a, tokú.
dung, inde.
dung, to, indé.
during, yanákan.
dusk, péi.
dust, nýpxi, yusi.
dusty, yusi.
dwell, to, ti.
dwelling, a, ti.
eyelashes, the, tiam.
eyelid, the, títwán.

face, doní, iče.
face, to, doní.
faces, ñuda.
fall, to, iče, tahó.
fan, a, makògítka.
far, ñájti, hedom, yahe.
farther, káwe.
fast, tèwú.
fast, to go, tèína.
fat, teín.
father, adí.
father-in-law, kaw xo, tóhowni.
fear, to, icskè.
feather, hiní.
feather headdress, axé.
feed, to, yaku.
fell, to, ksa, ktoa.
female animal, a, yañki.
fence, a, du.
fever, a, mi, sñíhi.
few, a, nateka, tóína, yihi.
fiddle, a, hopn.
field, a, ma.
fifteen, ohi.
fifteen times, de-
fifteenfold, ptçá.
fiity, ohi.
fiity times, de-
fiityfold, ptçá.
fight, a, kte.
fight, to, kte.
file, a, zahí, masq.
fill, to, towè, tçu.
fillip, to, kte.
fin of fish, o.
find, to, hañé.
fine, miska.
finger, the, tçak.
finish, to, čdan.
fire, petí.
fire, to, naoní.
fire a gun, to, aünk.
fire drill, a, petí.
firefly, a, petí, uða.
fire light, petí, uða.
fireplace, petí.
firewood, tçu.
first, tòmí.
fish, a, o.
fish, to, kük.
fishhawk, a, xandayí.
fishhook, a, kük.
fishing rod, a, kük.
fish line, a, kük.
fish net, a, o.
fish spear, a, o.
fishy, yanísí.
fist, the, tçak.
five, ksaní.
five times, de-
fivefold, ptçá.
flanks, the, yo.
flat, xýmpka, ptçá, tópká.
flay, to, xkè.
flé, a, kutska.
float, to, piyí.
floor, a, tæp, iñkxapka, ti.
flour, sospi.
flower, a, xiyé.
flute, a, pësdotí.
fly, green, apetka.
fly, house, apetka.
fly, to, niye.
fly around, to, du.
fly ing round, to, rúto.
flies, a, toika.
foam, aní, pünpuxí.
fog, ayú.
fold, a, ptçá.
fold, to, kta, ni.
follow, to, aklùa.
fond of, icskè.
food, nayé, ti.
fool, to, pxí.
foot, the, sì.
foot (measure), a, sì.
footprint, a, nè, sì.
for nothing, ti.
for that reason, on.
forcibly, kide.
ford, to, kúni.
forefinger, amihiní.
forehead, itè.
forenoon, kihe.
forest, pine, ansudi.
forget, to, tìcùa, yihi.
fork, a, pxu, ti.
forked, tçaní.
forty, ohi.
forty times, de-
fortyfold, ptçá.
four, topo.
four times, de-
fourfold, ptçá.
fourteen, ohi.
fourteen times, de-
fourteenfold, ptçá.
fowl, a, ma.
fox, a, tohi.
Frenchman, a, Towe.
Friday, Yanni.
friend, a, lina.
frighten, to, inske.
fringe of skin, a, hau.
frog, a, kton, kimlinuhi, peska.
from, kyneh.
front of dress, majk.
frost, uedi.
frozen, atxe.
fruit, anaki.
fry, to, paspa.
grow, to, ksapi, uni.
growl, to, xyi.
grunt, to, ihē.
gullet, the, dodi.
gulping sound, a, kotē.
gum, sintojni, yuxu.
gum tree, black, antudayudi.
gum tree, the sweet, yuxu.
gun, a, aṅks.

habitual action, a-

hail, xohi, wahu.
hail, to, idi.

hair, hīn.
hair of head, anahīn.

half, ukikiŋe.
halloo!, he-ha<
halloo, to, wahe, yoli.
hammer, a, masa.
hammer of a gun, aṅks.
hammer, to, kte.
hand, the, teak.
handkerchief, a, tdXkdtxyi.
hang, to, pimi, teak.

hard, saťjian, tcitcaki, totośi.
hare, a, tcetka.
hastily, yatana.
hat, akue.
hat, a woman's, anviti.
hatchet, a, sēp.
hatchet, to, iyag.

have, to, ha, ta, wa.

having, on.
hawk, kūdēśka, paxēōka, sonfom xayi.
hawk, duck, kyeōni.
hawk, marsh, kiyanska, kotapka.
hawk, a mythic, leonktiona.

hay, tansī.

he, e, i.
head, n, pa.

head off, to, pśiki.

headache, ne.
hear, to, naxē.
heart, a, yandi.

heat, to, ade.

heavy, ēke.

heel, a, si.

help! nu/

help, to, aṅka.
hen, a, ma, yōṅki.
hen-hawk, the, sonfom xayi.
her, i, ta.

herald, a, e.

here, dawa, han, ēti, te, tā.

heron, a, oṅka.

her's, i.

herself, i.

hiccough, to, pśiki.
hickory, a, pāṅ.
hide, to, to.

high, hedan, kahi.

hill, a, pātsa, ēktomi.
him, i.
himself, i.

hip, the, tein.
his, i, ta.

hiss, to, toise.

hit, to, dāṅ-, kte.

hither, dawa, ha", ndao.

hitting a tree, sound of, tcise.

hoe, a, nīkomi.

hoe, to, ma.

hog, a, keckka.
hogweed, keckka.
hold, to, daṅ, si.

hold the head up, to, anvta.

hole, ṭē.
hollow, xotkū.
hollow, a, ma.

hollow sound, a, tāx.
holly tree, the, pśātī.
hominy, uni.

hominy, to make, on.

honey, kāṅxi.
honeysuckle, the, pāṅkīn.
hoof, aki, si, tohoxk.

hook, a, kāṅ.

hook (as a cow), to, ādi.

hook into, to, hūṅkahi.

horizon, the, natci.

horizontal, ma.

horn, ahi.

hornet, the, kāṅxi.

horse, a, tohoxk.

horsefly, a, konicka.
horseshoe, a, tohoxk.

hose, si, som.

hot, mi, òtān.

house, ti.

house top, ti.

how, tridiki.

howl like a wolf, to, wūhe.
huckleberry, hapi.

hug, to, apēni.

hull, to, xdo.

hum, to, yeṅwē.
humblebee, kawēi.
humming bird, a, momozka.
humped, ton'xka.
hundred, a, teipa.
hundredfold, a, ptc'a.
hungry, ti.
hunt, to, tado, wax.
husband, yinka.
husk of corn, yek.
husk, to, xdo.

I, ūk.
ice, atxe.
icicle, an, xohi.
identical, keheyan.
if, ko, ko, xyi.
image, ani.
imitate, to, kdokayi.
imitate crying of a person, to, xuke.
in, itka, kan, yom.
in the past, on.
indeed, ani, xē.
index finger, aminh.'.
Indian, Anya.
Indian Creek, Louisiana, Anya.
industrious, apâdâxka.
infant, an, antâxka.
inferior, kudani.
inflexible, sanhan.
ink, kēē.
insect, akidi.
inside, itka.
instep, the, si.
(intstrumental prefix), an-
intelligent, daka.
intercept, to, pšiki.
interpreter, an, e.
testines, the, toivi.
into, itka, kan, -ma.
iris, the, tūtūn.
iron, masa.
-ish, ūkī.
island, an, ma.
it, i, e.
it, to, yo.
itself, i.
ivory bird (?), dixti hayi'.

join, to, pût.
joint, a, pút.
joist, a, ayan.
jug, a, konicka, son.
juice, ani, wihi.
jump, to, pte.
just, kōhē, ti.
just like, homna.
just now, naxaxa.
just there, ema.
katydid, a, sōde.
keep on, to, hande.
kershaw squash, the, tan.
kettle, son.
key, a, ti.
keyhole, a, ti.
kick, to, dus, xte.
kick off, to, ic.
kidney, the, yamska.
kill, to, tea, te.
kin, hai.
kind, ēuyē.
kindle, to, ade.
kindred, one's, hai.

kingbird, a, amtekā.
kingfisher, the, teidagayi.
kiss, to, utcēpī.
kitten, a, ktu.
knead, to, tčēkī.
knee, a, tcin.
kneepan, the, tcin.
knife, a, pšde, tātikomni.
knife blade, a, pšde.
knife handle, a, pšde.
knock, to, pēhe.
knock down, to, nahi.
know, to, yehon.
know how, to, spē.
knuckle, a, pût.
Koasati, the, Kosate.
lacking, niki.
ladder, a, ayan.
lake, a, yohi.
Lake Cocodril, La., Nxofo.
lame, teko.
Lamourie Bridge, La., Lamori, Teaxta.
lamp, a, uda.
land, ma.
language, e.
lantern, a, uda.
large, tan.
large (as large as), naskē.
liver, the, pi.
lizard, a, astotonizka.
Lloyd's Bridge, La., Ayon.
load, to, aŋks.
lock, a, ti.
lock, to, atûks'.
locust, soke, yo.
lodge, a, ti.
lodge, to, atowè.
log, a, toho.
long, hedan, naské, tûdé.
long ago, on, tc.
long time, a, ao', sahi.
look, to, don.
look down on, to, akûdi.
look out! enon.
look sharp! akûpî.
loop, a, pûkzyi.
loose, xuûdi kê.
loosely, xuûdi kê.
loosen, to, na.
lose, to, pu.
Louisiana, Ma.
louse, one.
love, to, iyan.
low, xuûhi, xypka.
lower, xuûhi.
lungs, yakxu.
maggot, arojê.
magic, zi.
magnolia, the, kokayudi.
maiden, a, òopi.
make, to, on.
make a fire, to, wxtê.
make better, to, edaki.
male, a, anya.
male animal, indeke.
man, a, anya.
manifold, ptqa.
manure, îndê.
many, tahi, teina, una, yihi.
maple, the, ayan.
March, Iwa.
mare, a, yanki.
mark, to, sidipi.
mark off, to, kêtê.
Marksville, La., Tunicka.
marry, to, yinka.
marsh hawk, the, kiyan'ska, kotapka.
mash, to, ta, ikantî.
mast, udi.
match, a, peti.
matter in a sore, on.
matter, no, konhi.
mattress, a, foho.
may, kiknani.
me, ēk.
meadow lark, a, hapenīkə xya^n hayi.
meal, niyxzi.
meal, corn, yek.
mean, to, kaha.
measles, haiiti.
meat, inks, yo.
meat, dried or jerked, atcu.
medicine, xi, tiyi.
medicine man, anya.
meet, to, kxipa.
mehaw (a berry), asi.
melt, to, sine.
membrane between fingers, tcak.
membrum virile, the, tcnditi.
mend, to, kiko.
mend, to, kiko.
melt, to, sine.
milk, wak.
milk, to, wak.
milt, the, hai, psidikya^n.
milk, mosaq.
milk, to, wak.
motard, to, tcnditi.
morn in shooting, to, udèine.
mistletoe, the, ntawayan.
mix, to, ikidudii.
mocassin, the water, tani.
mock, to, kdañayi.
mock crying of a person, to, xuke.
mocking bird, e, kdañayi.
mustache, a, parkin.
muzzle (of a gun), a^nks.
mym, ēk.
mynself, ēk.
mysterious, supernaturally, xi.
mystic, a, yoteca.
nail, a, hao.
nail, to, hao.
nail (of finger or toe), ahi, tcak.
naked, to be, yo.
name, a, yatce.
named, to, yatce.
navel, the, tei^npon.
near, ateka, kxipa.
nearly, nanteke.
neck, the, dodi.
necklace, afohi, apni, ǎqhudii.
necxtie, dodi.
ned, to, yhi.
necxtle, a, a^nxti.
negro, a, a^nja.
neigh, to, hon.
nephew, yinhkii, tǔksiki.
nest, a, yokxi.
ever, xa.
nevertheless, čtůkč.
New, topi.
New Orleans, Tan.
New Year's Day, Napi.
newspaper, a, käd.}
next, the, tkaan.
next to, ińktaanh'mi.
nibble, to, kás.
nickname, a, puk'éyún.
niece, tásańki, yúnki.
night, psi.
night hawk, a, poxayi.
nightshade, the, tansi.
nine, tekańe.
nine times, de-
ninefold, pća.
nineteen, ohi.
nineteen times, de-
nineteenfold, pća.
ninety, ohi.
nipple, the, tasi.
nipple of a gun, ánks.
no, aći, ha'anan, hiusan, níki, yamq.
noise, to make, techi.
none, yamq, níki.
nonsense! ké!
noon, kohi.
noose, a, inkaan.
north, the, xunumi.
northeast, nacti.
nose, the, pćuń.
nose ring, a, pćuń.
nosrills, pćuń.
not, i . . . na, nići, yama.
not at all, xti.
notch, to, tcąka.
notched, tečaka.
nothing, yamq.
notwithstanding, čtukê.
now, te, ko, dayaxa, yahi.
numb, důhoni, xte.
oak, an, tcaxku.
oak, the live, wástahudi.
oak, the pin or water, udi.
ocean, ani.
odor, an, cuhi, xyu, xuyu, pekinya, yaxi, yamq.
off, kóx.
oh! atćići+, he-t+ha<, kál, xo, xwi, sehiyék, ti, á.
oh no! aći, ha'anan.
oh! yes, he -!
old, tći, xohi, topań, tcyu.
on, a -.
on top of, tawiyan.
once, de-, soşsa.
one, soşsa.
one of, savhín.
onion, an, ánktcinsayí.
only, eyauxa, xa, ti, nedi, pa.
ooze, to, teci.
Opelousas, La., Aplusa.
open, to, pūdē.
open a door, to, pax.
opposum, an, kɔčika.
or, ha.
orange, anaki.
orifice, ipē.
ornament, an, teke.
orphan, an, aHtaka.
other, wo.
other, the, savhín.
otter, an, xanaxa.
och! atćići +.
ought, hi, nexkiya, pi.
our, nök.
ours, nök.
out, aku.
outside, aku.
overcoat, doxpe.
overflow, an, ani, taoni.
overshoes, waxi.
overturn, to, xtu.
owl, an, tcítum hayi.
owl, the screech, xo.
owl, swamp, podade.
ox, wax.
oster, anksi.
paddle, a, kačónhí.
paddle, to, imahin.
pail, a, tópi.
pain, ne.
paint, käd, ma.
paint, to, nahi.
palate (?), iši.
palate, the hard, dodí.
palm of the hand, teak.
palmetto, a, maxontka.
palpitate, to, fixhè.
pan, a tin, yèksquam.
pant, to, sikte.
pantaloons, nindi.
panther, a, tanta, tmotecka.
paper, käd.
parasol, si.
parch, to, unasi.
parents, xohi.
parrot, a, kūděška.
parting of hair, pa.
partridge, a, apuska.
Pascagoula Indians, Miska.
pass, to, de, mixyi.
paste, to, tepan.
patch, a, brier, posku.
patch, to, stak.
patella, the, tciin.
path, a, nē.
pathway, a, nē.
pattering sound, a, tōp.
paunch, the, yixyan.
paw, teak.
paw, to, ke.
pay, to, apadi.
pea, taHka.
peach, a, tkdnd.
peak, a, ekta'm.
pecan, a, pin.
peel, to, xke, duka, tcetka.
peep, to, kudUksa.
pelican, a, xonniyohi.
pen, a, kde.
pencil, a, kde.
penis, the, tco'titi.
people, afiya.
pepper, apaya.
perch, a, tāde.
perform, to, on.
perhaps, hanūn, kiknani.
persimmon, axka.
person, a, amya.
perspire, to, mi.
pestle, a, ita.
pet, a, iyam.
pet, to, iyam.
petticoat, a, dozpē.
picayune, a, pukiyyūn.
pick, to, da.
pick to pieces, to, kūyu.
picture, a, daki, kāe.
piece, a, tcoka.
pierce, to, xīn.
pigeon, a, uti.
pillow, a, son.
pimple, a, daca.
pinch, to, stāki.
pine tree, a, ṣonsudi, podadē.
Pineville, La., Ansudi.
pink, tci.
pipe, a, yani.
pipestem, a, yani.
pistol, a, akāks.
pit, a, sipi.
pitch on, to, osāhi.
pitcher, a, māsuda.
pitchfork, a, maša.
pith, siopi.
place, to, tcu.
place crosswise, to, anatako.
plaint, to, tcon.
plane, a, ūtap.
plank, a, ūtap.
plant, a, ani.
plant, to, tcu.
plantation, a, tahkī, ti.
plate, a, māsuda.
plate, a soup, k̄ōpka.
plate (of tin), a, yeskasan.
play, to, ankē.
play (a violin), to, ho'm.
play roughly, to, mixyi.
Pleiades, the, mitka.
plentiful, dākūteopa.
plant, kita.
plow, a, paya.
plow, to, paya.
plum, a, stiińki.
plunge into water, to, usinūn.
pocket, a, pahin.
point, the, psānti, pūt.
poke a fire, to, ätē." pokē out, to, nau." pokeberry, kox tūpka.
poker, a, ätē, peti.
pond, a, yokī.
op, to be, xak.
op fellow! ka.
popping sound, a, tōp.
pork, kečka.
portrait, a, daki, kāe.
post, a, tcazku.
pot, a, xo'ni.
potato, afo.
pouch, a, pahin.
pound, a, tike.
pound, to, pehe.
powder, nūpxi.
prairie, a, takohon.
preach, to, e.
preacher, a, e.
press down, to, umaskikī.
pretending, ŋińkē.
pretty, dē, pi.
proclaim, to, e.
proper, pi.
prostitute, a, tooha.
protect, to, Ḣmpuíqhi.
proud, Ṣ:no.
psal Ṣ:x!
pull, to, xtan, tc.
pull backward, to, tūsī.
pull off, to, kūkapi, xpi!
pull the trigger, to, ta.
pull up, to, xa, tc.
pulse, the, nixtā.
pulverized, nāpqi.
pumpkin, a, tan.
punch, to, diik-, pxu.
pupil, the, tutcun.
pupil of eye, the, su.
purple, icti.
pursue, to, noxe.
push, ton.
push, to, xtā, pxu.
push over, to, han.
pustule, a, sipi.
put, to, xhe, nonde, tcu.
put down, to, xhe.
put inside, to, ukpe itkaxeye.
put into, to, axpa, xoṁhe.
put on, to, ixpi.
put on a hat, to, akne.
put on shoes, to, usi.

quack, to, hon.
question, to, hayin.
quickly, Ḣxyomni.
quickands, a, Ḣdidihe, ma.
quietly, nitchi.
quit, to, xa.
rabbit, a, tōštka.
raccoon, a, atāki.
rail, a, du.
railroad, a, xtan, nē.
rain, zohi.
rainbow, a, naukiđā oṃni.
raise a person, to, ksapi.
raisins, maketūhi.
ramrod, aŋks.
rancid, pezinji, teiya.
Rapides, La., Atic, Rapidyam, Tādōma.
rapidly, Ḣxyoni.
rat (all kinds), dus.
rattan vine, the, tohooni.
rattle, a, sahe.
rattle, to, sahe, koko, sūna, teṁase.
rattlesnake, a, ndēsī.
raw, sahi.
razor, a, paḥhiṁ.
reach, to, hi, stanhiṁ.
read, to, e.
ready, Ṣ:to.
real, kōhē.
really, kōhē.
rear a person, to, ksapi.
receive, to, si.
recline, to, ma, nē, tei, toho.
recognize, to, yehon.
rectangular, snotka.
rectilinear, snotka.
red, teti.
redbird, a, kūdēska.
redden, to, teti.
reddish, teti.
Red River, the, Ṣ:vahaman.
reflection, ani.
refuse, to, oz.
related, hai.
release, to, ińki.
remove, to, xpi, tc.
repair, to, kiko.
repay, to, apadi.
reprove, to, kyamhi.
resemble, to, uče.
rest face on hand, to, tūk̃xỳē.
return, to, de, hi, hu.
rib, a, Ḣoxoxka.
ribbon, teke.
rice, sonyiti.
riddle, a, Ḣadiyanghi.
ridge, a, patsa.
ridgepole, the, ti.
right, the, speva.
right here, nētka.
ring, finger, tcak.
ring, to, hon.
rip, to, kayadi.
ripe, loki.
rise, to, nē.
river, a, Ṣ:vahaman.
rivulet, a, Ṣ:yzyan.
road, a, nē.
roan (color), yusi.
roar, to, xuhe, xymwe.
roar of a hard rain, waxē.
roar of water, the, wuxwe.
Roaring Creek, Rapides Parish, La., Ṣyzyan.
roast, to, yukūni.
roasting stick, a, pצa̱ki.
robe of skin, a, doxpē.
robin, a, Ḣinkuki.
rock, a, o\n\nxu.
roe (of fish), o.
roll, to, na.
roll up, to, xa, ni.
roof, a, altse, ti.
room, a, ti.
rooster, a, ma.
root, tu\nd, u\di.
root up, to, pxu.
rose bush, the Cherokee, xiye.
rosin, sino\n\nm, yuxu.
rosin, pine, an\nsudi.
rough, do\xa, xahi.
rounded, poska.
row, a, k\xa\lk\l.
rub, to, p\n\d\ntu, pxH.
rubbed, anything, dohi.
ruffle (the feathers), to, xixika.
rump, the, nindi.
rush, to, xyuhi, tan.
Russian, a, E.
rustle, to, xyi.
sack, a, paln\n\n.
sacque, a woman's, doxp\n\.
sad, yandi.
saddle, a, xohon\n\n.
saddle, to, xohon\n\n.
saddle girth, mak.
saddle maker, a, xohon\n\n.
salamander, ma, nsuki.
saliva, t\xatku.
salt, wasi.
same, the, keheya\n\n.
sand, ma, pxaki.
sap sucker, the, tin, toc\n\n.
sardines, o.
satisfied, yandi.
Saturday, Napi.
saw, a, ke.
saw, to, ke.
sawing sound, to make a, xyi.
say, to, e, ho\n\n.
scale (of fish), ah\n\n.
scale lock, a, haxeye.
scale, to, i\n\n\nsk\n\n, tax.
scar, a, te\n\n\n\nida.
scare, to, in\n\nsk\n\n, tax.
scarred, te\n\n\n\ndxagayi.
scatter, to, kinaxa, teu.
scent, to, hi.
schoolhouse, a, k\n\n\n.
scissors, stashin.
sold, to, ky\n\n\nhi.
schord, to, ade.
srape, to, k\n\n\n, xohi.
scraper for hides, si.
scratch, to, xaxe, st\n\n\n.
scythe, a, ta\n\n\n\nsi.
seam, a, pstuki.
seat, a, x\n\n\n\nhe.
see! ema\n\n\n!
see, to, do\n\n\n.
seed, a, su.
seek, to, i\n\n\n\nd\n\n\n.
-self, pa.
sell, to, atsi.
send, to, de, dutan.
send for, to, ace.
send hither, to, hu.
sense, yandi.
senseless, yandi.
septum, nasal, aho, ptc\n\n\n.
serpent, a, nd\n\n\n\n\n.
sand, to, xohi, tan.
s set down, to, x\n\n\n\nhe.
s set fire to, to, naon.. 
s set on, to, dutan.
s set out (vegetables), to, pxu.
s set up, to, si, ustiki.
s seven, no\n\n\n\n\n.
s seven times, de-
s sevenfold, p\n\n\n.
s seventeen, oh\n\n\n.
s seventeen times, de-
s seventeenfold, p\n\n\n.
s seventy, oh\n\n\n.
s sew, to, pstuki.
s sawing machine, a, masq, pstuki.
s shade, a, si, natci.
s shadow, si natci.
s shake, to, na, ta\n\n\n, yuhi.
s shake hands, to, si.
s shall, dande, he, xo.
s shallow, xye.
s shaman, a\n\n\n\n\n.
s sharp, p\n\n\n\n\n\n\n\n.
s sharp-edged, p\n\n\n\n\n\n\n\n.
s sharpen, to, p\n\n\n\n\n\n\n\n.
s sharp-pointed, ps}\n\n\n\n\n\n\n\n.
s shave, to, xohi.
s shawl, a, te\n\n\n\n\n\n\n\n.
s Shawnee, the, Saw\n\n\n.
s she, e, i.
s sheep, a, te\n\n\n\n\n\n\n\n.
s shell, to, xbu.
s shine, to, uda.
s shingle, \n\n\n\n\n\n\n\n. 

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shining, teđūka.

shirt, a, doxpe, pçeato.

shiver, to, xuki, tūdūdûhe.

shoe, waksi.

shoot, to, kte, o, aŋks.

shoot through, to, ðove.

short, nötekta, ʃuʃuɔkæ.

shot, a, aŋks.

shoulder, axe.

shoulder blade, asoni.

show, to, don.

shut, to, kûseke.

shut the mouth, to, akitim.

sick, hauti.

side, one, sanhín.

sieve, a, ata^tan, hadiyɔhín.

sift, to, yahín.

sight (of a gun), don.

silent, e.

silk, teđūtkæ.

silver, axisahi.

since, ka^.

since then, čitučê.

sinew, a, inkan.

sing, to, yao^ni.

singe, to, sddu.

single, topi.

sink, to, ani, kisupspee, wahe.

sister, ksanxa, ini, tainki.

sister-in-law, tekamni.

sit, to, xéehe, naŋki, tani.

six, akuxpê.

six times, akuxpê.

sixfold, ptça.

sixteen, ohî.

sixteen times, de-.

sixteenfold, ptça.

sixty, ohî.

sizzle, to, tcise.

skillful, spê.

skin, to, xkê.

skirt, awode, doxpê, hau.

skull, the, pa.

skunk, a, ʃiʃka.

slapping sound, a, se, tõp.

sledge hammer, a, sêp.

sleep, to, yanîni.

sleeves of a coat, doxpê.

slepper, a, waksi.

slippery, tcûp.

slippery elm, a, hi, teîn.

slowly, hæeçê.

slow-witted, daka.

small, mînka, yiŋki.

smallpox, kê, pesnti.

smart, daka.

smeared, anything, dohi.

smell, to, hi, panî, pon.

smell badly, to, zynâhu.

smell strong, to, yansi.

smoke, si.

smoke, to, si.

smoke hole, si.

smoky, si.

smooth, tecipi.

smooth, to, tecdo, xoхи.

snail, a, poxono.

snake, a, ndêsî.

snakebird, the American, kûdëskæ.

snatch up, to, da.

sneak off, to, koštari.

sneeze, to, misi.

snore, to, yaxdočê.

snow, wahu.

snow, to, wahu.

snowbird, a, wahu.

so, čiščê, inêkì.

so far, ēdân.

so long, on.

soap, teîn.

soapberry tree, ayan.

soft, tpânhìn, waxka.

soiled, dê.

sole of foot, si.

solidago, the, ma.

some, tcîna.

some one, amya.

somersault, a, takotčî.

something, ka.

somewhat, ka, tiki.

son, yiŋki.

son-in-law, tønni.

soon, yatana.

soon, very, uksâni.

soot, peti.

sore, pahi.

sore, a, pahi.

sort, čitučê.

sort of, a, tiki.

soup, wihi.

sour, pa^kâ.

south, the, nyuhuyewade.

sow, to, teu.
spade, a, ma.
Spaniard, a, Spani.
sparrow hawk, the, kiskisayi.
speak, to, e.
speak to, to, kimno.
speech, e.
spider, a, koxode niku.
spill, to, teu.
spine, the, taminhin.
spirit, a, natci.
spit, to, tuteku.
splash, to, poxwe.
spleen, the, hai, psidikya'.'
spoon, a, niskodi.
spot (of dirt), a, atada.
spotted, kde.
spread, to, kse, umcutka.
spread out, to, xehe.
spring, the, ml.
Spring (of water), a, ani.
Spring Bayou, La., ylni.
squirt, to, su.
squall, to, wahe.
square, snhi.
squash, a, tan.
squash, crook-necked, ahi.
squeak, to, wake.
squeaker duck, the, tahanka'ona.
squeeeze, to, teltoki.
squirrel, a, ustiki.
squirrel, a flying, tcika.
stab, to, pxu.
stable, a, tohoxk.
stain, a, atada.
stairway, a, si.
stalk, a, udi.
stand, to, xa, ne, si.
stand up, to, tcitecutka, ustiki.
star, intka.
station, a railroad, xtan.
esteal, to, sin'l.
stealthily, nstiki.
steamboat, a, naha'ti.
steamboat landing, a, naha'ti.
stear, wak.
stem, a, udi.
step, to, si.
step over, to, pludi.
sternum, the, mak.

stew, to, ve.
stick, a, ayan.
stick, to, daki, tspa'n.
stick into, to, pexu.
stick through, to, kut.
stiff, sanhan, susuki.
still, xa, ya'ke.
still further, e.
sting, a, u/e.
stingy, akste.
stink, to, hi.
stock (horses and cattle), yinka.
stockings, si, son.
stomach, the, yixyan.
stone, a, anxu.
stop, to, xa.
stopper, a, pestiki.
store, a, kita.
storekeeper, a, kts.
storm, a, xaxwe.
stout, sanhan.
straddle, to, ptcu.
straight, kta.
straight line, in a, kta.
strange, xi.
strawberry, asi.
street, a, ne.
stretch the arms out, to, tud'e.
stretched, natix.
strike, to, kte.
string, ink'an.
string, to, si.
striped, kde.
strong, sanhan.
stub, to, hahon.
stump, a, tud'i.
stump, to, hahon.
sturgeon, a, o.
subside, to, xepi.
suck, to, psi, utctewpi.
sucker, a, o.
sugar, tcuy'e.
sugar cane, tcuy'e.
sugar field, a, tcuy'e.
sugar refinery, a, tcuy'e.
summer, a, mi.
summer duck, the, tahanka'ona, taxpa, ptgasi.
sun, the, ina.
Sunday, Napi.
sunrise, ina, hakanaki.
sunset, ina, id'e.
sunshine, wude.
superfluous, kudani.
supernatural, xi.
supper, psi.
supple, kta.
suppose, aka'n.
sure enough, anisti, ḱoĥé.
surely, anisti.
surrender, to, tči.
surround, to, pšăki.
suture, aho.
swab out, to, păqcdu.
swallow, the, kidēška.
swallow, to, aduwaŋka, nayč.
swamp, a, yothi.
swap, to, tove.
swarm, to, aksi.
swab out, to, patčidu.
swallow, to, akwa, ḱoŋe.
swallow, to, ḱoŋe, ḱeudio.
swallow, the, kudeska.
swallow, to, ņadęwaŋ, ḱe.
swamp, a, yoM.
swap, to, iwo.
swarm, to, axi.
sweep, to, kse.
sweet, ḱeidiye.
swell, to, po.
swim, to, ḱeido.
swing, to, xoxo.
swab out, to, patčidu.
swallow, the, kudeska.
swallow, to, aduwaŋka, nayč.
swamp, a, yothi.
swap, to, tove.
swarm, to, aksi.
swab out, to, patčidu.
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swallow, to, aduwaŋ, ḱeido.
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swamp, a, yoM.
swap, to, iwo.
swarm, to, aksi.
sweep, to, kse.
sweet, ḱeidiye.
swell, to, po.
swim, to, ḱeido.
swing, to, xoxo.
Thursday, Yan^ni.
thus, či^je.
thy, ay.
tibia, the, yu^pē.
tick, a, kanatckí.
tie, to, du.
tight, tarihě.
tightly, tarihě.
till, kde.
time, the second, to.
tin, yěsksan.
tip, the, pi^t.
tired, to be, upi.
toad, a, kton.
toadstool, a, tzoki.
tobacco, yami.
tobacco pipe, si.
today, napi.
toe, a, si.
toe, the second, kton.
toenail, a, si.
together, kode.
together, two, non^pa.
tomorrow, witě.
tongue, the, yělčě.
tonight, psi.
tonsils, dodi.
too, he, yan.
tooth, a, i^su.
toothache, i^su, ne.
touch, to, puxi, tůtce.
touchhole of a gun, aũks.
tough, sći^ki.
toward, -wa.
town, a, tan.
track (of any creature), si.
trade, to, atsi.
trail, to, xo^o.
trailing something (as dogs), ma.
translucent, uda.
transparent, uda.
trap, a, inka^n.
trap, to, inka^n.
treat, to, on.
treat (a patient), to, xi.
treat badly, to, zol, ya^kó^n.
tree, a, ojan.
tree, a dead, tće^lka.
trench, a, ki^do.
trouble, tćiwa.
troublesome, tćiwa.
trousers, nindi.
troum, a, acohi.
trunk, a, xa, udi.
tub, a, tůpi.
Tuesday, Yan^ni.
tumbler, a, ani.
tunic, a, pće^lo.
Tunica, the, Tunicka.

Turkey, a, ma.
turn, to, na, ni.
turn back, to, pana.
turn over, to, zti, tako^tci.
turn somersaults, to, tako^tci.
turnip, a, hai^p.
turtle, a, tće^lceki.
twelve, ohi.
twelve times, de-
twelvefold, ptča.
twenty, ohi.
twenty times, de-
twentyfold, ptča.
twice, de, non^pa.
twilight, psi.
twins, omćtka.
twist, to, ni.
twitch, to, widě.
two, non^pa.
twofold, ptča.
u^gły, dč, kǔdani, pi.
umbrella, si.
umwares, nětći.
umbraid, to, xke.
umcivilized, sahi.
umcle, adi, atckî, tukanî.
umcooked, sahi.
umcover, to, pǔlč.
under, itka, kuya, yaskiya.
undergrowth, aya^n.
undermine, to, kě, kuya.
underneath, kuya.
underneath, to go, tăkćmago^nnî.
understand, to, spě.
unfinished, ědon.
unripe, tohi.
untie, to, du.
until, kde.
untrue, si.
unwilling, oz.
unwrap, to, du.
up, kohi.
upon, tawijan.
upright, kta.
upset, to, zti.
upward, kohi.
urge on, to, dutan.
urinate, to, dix.
urine, dix.

us, dpha, yan.

use, to, on.

use an ax, to, ayin tanini.

use up, to, tea.

valley, a, kwini.

vein, a, hai.

venison, ta.

very, kohe, xe, xti, sti, wa.

vest, a, yodecha.

village, a, tan.

vine, a, panhin.

vine, her, ukaŋgayi.

vine, leather, mantihu.

violin, a, hon.

virgin, a, topi.

vomit, to, krie.

vulva, yisiki.

wade, to, kâni.

wagon, a, xtan.

wait, to, ni.

walk on ground, to, ma.

wall, a, ti.

want, to, yihi.

war, a, kte.

warbler, the yellow, kudëska.

warm, mi.

warm, to, mi, peti.

war whoop, a, komomo.

wash, to, tea.

wasp, a, kanxi.

watch, ina.

watch, to, wata.

water, ani.

watermelon, ko.

wave, a, ani, xoxo.

we, ūk.

weak, sâkhan, wôda.

wear, to, on.

wear around neck, to, nápuini.

weary, upi.

weasel, a, ñshëxpa.

weather, napì.

web (of a spider), inkán.

Wednesday, Yânni.

weed, a certain, du duyî, xo.

week, a, napì.

weep, to, ñshìn.

weigh, to, ñke.

weird, xi.

well! inda!

well, pi.

well, a, ani.

well, to get, ini.

west, the, idë.

wet, kúdo.

what, ka.

what? teak.

wheat, soroci.

when, di, han, hantoa, hi, kan, ko, yün, yân, yaŋka.

where, xan, yan.

where? teak, tewa.

wherefore? xyexyo, teidiki.

whereupon, kan.

which? teidiki.

while, yarkan.

while, a, sahi.

whip, a, tkon.

whip, to, tkon.

whippoorwill, a, têpanakono.

whirlwind, a, xuxwe.

whirring sound, to make a, tinwe.

whisky, ani.

whisper, to, e.

whistle, to, xyunwe, sôde, sitside.

white, san.

whitish, san.

whole, the, panañ.

whoop, to, wahë.

whorlëberry, hapi.

whose, ka, tupeta.

why? xyexyo, teidiki.

Wichita, the, Witcina.

wide, pïxa.

widow, a, tcodon.

widower, a, tcodon.

wife, yinka.

wild, ksapi, sahi.

will, dande, xo.

wind, the, xuxwe.

wind, the north, xënëmi.

window, ñyepi, wahë.

window glass, don.

wine, ani.

wing, axë.

wing feather, axë.

wink, to, pîts.

winter, anañ.

wipe, to, patcidii.

wish, to, ox, te, yihi.

with, on.

with, to be, iya.

within, itka.
without, to be, ni'ki.
wolf, ayi'ihin.
woman, a, anxi'ti.
woman, an old, anya.
wonder, to, ti'ka.
wood, ayan.
wood duck, the, taxpa, ptgasii.
woodpecker, tcaw.
woodpecker, a variety of, pükayi.
woodpecker, the ivory-billed, te'inki.
woodpecker, the red-headed, kudêska.
wool, tcetka.
woolen cloth, tcetka.
work, to, tamè.
worm, a, tamoki.
worthless, wîki.
would, na.
wound, to, yukawe.
wrap, to, du, po.
wrin, tcina.
wring out, to, tcitcki.
wrinkle, a, küdo, kuki.
wrinkled, to be, siši.
write, to, kde, an.
wrist, the, tcak.
wrist guard, a, apedehe.
write, to, na.
yard, aku.
yard (measure), a, ahinyehi.
year, a, mi.
yellow, si.
yellow bird, kudêska.
yellow-hammer, the, omai.
yellow warbler, kudêska.
yes, an, he+!
yesterday, tohguna.
yet, kišë, xa.
yolk, intì.
yonder, e.
yonder, over, iyam.
you, ay.
you (obj. pl.), daha.
young, sa'nya.
young, the, yiniki.
youngest, aka.
your, ay.
youth, a, topì.
OFO-ENGLISH DICTIONARY

Note.—In arranging this dictionary the following order is observed: \( a, \text{ an} \) (or \( a\text{n} \)), \( b, e, \text{ en}, f, h \) (including \( x \) and \( z \)), \( i, \text{ in}, k \) (including \( g \)), \( l, m, n, o, \text{ on}, p, e \) (Eng. sh), \( tc \) (Eng. ch), \( t \) (including \( d \)), \( u, \text{ un}, w, y \). \( g \) is probably identical with the Biloxi medial \( t \), and \( d \) with the Biloxi medial \( t \). \( tc \) is an independent sound intermediate between the sibilants and \( t \). \( x \), \( z \), and \( h \) all usually stand for the aspirate which follows several Sianon 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.

\( \text{åbäiyu}^{\text{nt}} \text{te} \), a dream.

abasísk ², fog.

aba'isi, aha'isi, a chicken.—aba'isi ya'nki, or aba'isi ya'nki, hen; abasdo'ki, or abas-to'ki, rooster; gaba'st'z'ki, little chickens; aba's k'adès'i, guinea hen, “spotted hen”; aba'stuta, chicken-hawk.

abo'ti, bad, evil.

abo'ki, a river.—abo'ki ke'd'ji, a river bend.

a'bowe, to poison, poison.—abo'bowe, I poison; tea'bowe, you poison; a'\( n \)kwa a'bowe, someone poisoned.

afhu², white.

afh'ìhi, it stops, to stop.—a'nèc lo'lohe afhi'ìhi, the current.

afho'ti, cane-brake.

afpe'ni, to forget, not to know.—baspe'ni, I forget, or do not know; tea'pe'ni, you forget, or do not know; o'afpe'ni, we forget.

afa'ti, to prick.—afaftata'ì, I prick; tea'futa'ì, you prick.

ahe', ahi', horn (of deer, etc.).—itxa' ahe', deer-horns.

a'hi'ìhi, blood.—abo'hihi, my blood; teo'hihi'tu, your (pl.) blood.

a'hi'te, to land, disembark.

a'ñqak, a'ñqaka, out of, it is nearly light, it is just rising, it is out.—\( v \)la a'ñqak, the sun rises. a'ni aba'ñqaka te'k na, I am going out of the water.

a'ho, bone.

a'hò, the haw (black or red).

a'kaftati, to nail.—abo'kafta'ì, I nail; tea'kafta'ì, you nail.

akale'wa, to stand up.—bakale'wa, I stand up.

akånafpa'ka, bow, semicircle, arc.—asho'hi a'kånafpa'ka, rainbow.

akapè', six.

a'kde, to find.—ba'kde, I find; tea'kde, you find.

akfu', bead.—akfu' fhi, yellow bead; akfu' ifhi'pi, black bead; akfu' atchu'ì, red bead; akfu' iho'hi, blue bead; akfu' afha², white bead.

akài'yi, cushion, pillow.

akçè', to plant (cf. këwe).—ba'kçe', I plant; tea'kçe, you plant.

akh'ìpi, satisfied.—abahk'ìpi, I am satisfied; atakh'ìpi, you are satisfied.

akh'ìsi, aki'si, turtle.—akh'ìsi szü'pka, soft-shelled turtle; akhi'si patch'ùti, red-headed turtle (pa, head; te'åt'ì, red).

akh'ìsi, akxi'isi, the caul (Creole: la toilette), the spleen (Creole: la rate).

akho'ba, akxoba, stout, strong.—\( t \)to akho'ba, \( t \)to akxoba, a stout man, a strong man.

akho'hi, prairie.

akho'tea², akho'tea, out, outside.—akho'tea atê'k na, I go out; akho'tea atê'k na, you go out; akho'tea atê', I go outside.

akh'òtë, akho'te, under.—abo'ki akho'òtë, river bank.

akxo'hi', a worm found in human beings.

akhu, ku, to give.—bakh'ì, I give; tea'khu', you give; a'\( n \)kwa akhu', one gives. akhu'hi, I am giving it to him; ate'kkhu', you are giving it to him; teo'kkhu', he is giving it to you; mi'khi' atê'kkhu', he is giving it to me; ote'kkhu'ì, give it to me! (with future suffix); a'nte'kho', give me! tea'te'kai
antce'w, give me your hand! a'khu, to give to eat; ab'khu, I give to eat; a'ka'c'hu, you give to eat. at'hi'si te'iku', you give medicine.

ā/kütuwa, to gather, collect.—bā'ktuwa, I gather or collect; taa'ktuwa, you gather or collect.

ā/kuitcu', to be stingy.—bā'ktuicu', I am stingy; taa'ktuicu', you are stingy.

akyu'we, to send.—bakyu'we, I send; tacyu'we, you send.

ala'hi, alahi', skin, bark, also the shell of a turtle, etc.—bala'hi, my skin; taa'la'hi, your skin; u'tza gaa'hi, buckskin, deer-skin; apha' alahi', scalp, "head skin."

alaph', whisky.—alapha' tuc'ti, red whisky.

alu'the, to be drowned.—bala'the, I am drowned; taa'lu'the, you are drowned; o'lu'the, we are drowned; mi'nu' tala'-thē, I drown myself; mihi'n'sa bala'the, I drown myself; mihi'n'sa etc'nu' bala'-thē, we drown each other; ih'n'sa ala'lu'the, he drowns himself.

amapho'ska, amaphū' ska, the common partridge (Creole: perdrix).

amasū'pka, palmetto.

amasku'wē, salt.—a'tē amasku'wē, sugar; afo'ti atk amasku'wē, sugar-cane.

amaspoh'i, tobacco-pipe (cf. pā'hi, hole).

amatcho', a'matcha, a'matchon', down, low, low down.—a'matcha bā-te'kna, I go down.

amawactē (?), to let go, release.—ba'ma-wac'tē, I let it go; te'ma-wac'tē, you let it go.

ama^n, turkey.—ama^n iya'n'kē, female turkey; ama^n ito'k'ē, male turkey.

ama^n, land, country, ground.—a'mon tu'fthake, to hoe land; a'mon khe'we, to plow land.

a'mifē, to sneeze.—ba'mifē, I sneeze.

amifhi'pi, parasol, umbrella.—amifhi'pi te'n'i, you take your parasol; amifhi'pi ba'ni, I take my parasol.

ami'hun, amip'hu^n, fever.—ami'hun fhi, yellow fever.

ami'shu, to fan, a fan.—bami'shu, I fan; teami'shu, you fan.

amō'^'fi, amō'^'fi, iron, a pot, pottery.—amō'^'fi okho'e, lid of a pot; amō'^'fhasi, amō'^'fhasi, money. amō'^'fhasi ishu'k'i, amō'^'fis iyo'f'ī, brass, copper. amō'^'fhas afha'n'ē, amō'^'fhasi afha'n', silver. amō'^'fhas iyo'f'i, amō'^'fhasi fhi, gold. amō'^'fhas ta'nu'fha'n', one dollar. amō'^'fis a'ku'v'ā'si, scissors. amō'^'fka-lā-
ampho'ska, a drum.

ampti'yafo, it thunders.

amte'ki, it lightens.

anapha'si, flour.—*pi'no'fa anapha'si*, flour, "white man's flour"; ace'e'k anapha'si, corn-meal.

a'n'i, an'i, water.—*a'n'i thn*, the ocean, "the big water."

a'n'i, to take.—ba'n'i, I take; ta'n'i, you take.

anisho'pi, a cup.

ani'si, to play (as children) (cf. ima-ni).—*aban'i'si*, I play; taani'si, you play.

anita', to wash.—banita', I wash.

ano', north, winter.

ano'ska, orphan.

andja'ki ke'hi, one thousand.

andjo'tta, a'djo'ftta, a'djo'ftta'n, cloth, clothes, clothing.—*a'djo'fi-pa'sti*, soap.

anthua'ni, vines, creepers.—*anhu'hi fiti-pi*, muscadine.

apasko', apasko', a'pasku, bread (Biloxi, pa'ska').—apasko' bo'wasi, I need bread; apasko' teO'wasi, you need bread.

a'pasti, apasti', to wash, bathe one's self or clothing.—ba'pasti, I wash; *thwa'so apa'asti, to wash one's self; a'djo'fi-pa'sti, soap.

aphen'i, to fold.—*qa'bhe'ni*, I fold; *taqpe'ni*, you fold; *aphen'i'ku*, a little bundle.

aphet'i, apheti', fire.—aphet'i', apheti', the coals; a'pe'shihi, smoke. *pe'tota*, a match. *a'pe'sa nag'i*, fire-place, chimney. a'pe'shihi *pho'hi*, smoke-hole. *iap'i* a'pe'shihi, steamboat.

ap'pi, leaf.—*aphi'fo'tka*, pecan.

apho', owl (Creole: grosse-tete kibou).—apho' qagi', a'mpho' nat'i, screech owl.

apho'h', to smell.

aphu'ska, fist.—baphu'ska, my fist; taaphu'ska, your fist.

ap'i'ntcu, nose.—bap'i'ntcu, my nose.

a'pofhe', to steal.—tabapofhe', I steal; ace'a'pofhe', you steal; a'pofhe'a, a thief.

a'pahushe, to belch (Creole: roter).—ba'pshu'she, I belch.

a'she', to sit.—*ba'she*, I sit; toc'she, you sit; ova'she, we sit down.

ashe', frost.—*ashio*a, a big frost.

asxe, to hear.—*te'qse*, do you hear?; *te'qse* *ki'u'wehe*, do you hear what I say?

ashehi, to laugh, he laughs.—bashehi, I laugh; tashohe, you laugh; tce'pi ashehi, all laugh. *ba'shehi*, I laugh at or make fun of some one; *te'qshehi*, you laugh [etc.]; *inshe'hi*, he laughs [etc.]; o'she'hi, we laugh [etc.]; *inshe'hi*, someone laughs.

a'shona', ring-necked plover, or killdeer (Creole: pluvier).

asho'hi, a'shohi, rain, to rain, it rains.—asho'hi akamfa'ka, rainbows, "rain bow;" a'shohi *ki'u'knao*, rain is coming.

asho'ni, crawfish.

asho'pi, to drink.—bapso'pi, I drink; tocsho'pi, you drink.

ashu'se, a'shuse, the wind, it blows.

askho, askhole, to stand.—baskhole, I stand; tascshole, you stand; tascsho, get up!

aspa('y)', to chop.

asti'ki, boy.

astoa*ki*, girl.—astoa'ki-k'ska*, little girl.

a'co'co, to cough.

ate'ki, corn.—ate'ke nu'fha, ear of corn; a'teqk-bi'ska, hominy grits; ateqk-nqapsi *nun*i, corn mush. *qeta'f* teki, rice, "white man's corn." a'teck ne'pah'asi, corn-meal.

a'tchaka, grasshopper (Creole: sotriyeau).

ate'che'ka, atche'tka, rabbit.

atchu'ni, dog (Biloxi, atcu'ni).—a'tchu'ngasi, atchu'ngasi, horse. *atcu'ngas nashu'sita*, mule. a'tchun'd'ji'ki, puppy, "little dog."

atcokfa', to lie, tell a falsehood.—batcokfa', I lie; atcokfa' fia'la, liar.

atcu'fi, ashes.

atcu'ta, atcu'ta, the dove (?), wild pigeon (?) (Creole: torture ou tu).
it; *atca'^tafe aba'^tafe^he, they burnt each other. *bi'^hi ata'hfe^hawe, I burn my mouth. *ati'he'sk'z, scorched.

at'aku'ti, a lock.

atako^te, meal made of parched Indian corn (Biloxi, a^h^o^ke).

ata'te^nta, hot, warm; steam, vapor. *ani a'te^te, warm water; *ato'^hi, *ati'^te, you see warm water. amo'^n fa'ta'x'a, the pot is hot. a'xata'cha^wa, to warm something; batata'cha^wa, I warm something.

ate^we, to throw away.—batate^we, I throw away. —ate^we you throw away.

a'tha^hi, frozen.—bat'a'tha^hi, I am frozen; *tca'^tha^hi, you are frozen; a'^n a'tha^hi, frozen water.

atxa'nta, wildcat (perhaps atxa'n thom, "big cat").— *aqte'^niki, the cat (perhaps atxa'n tci'^niki, "little cat").

ate^, a dress.—ate'^ te'ska, skirt; a'the okpe', to put on a dress; abat'e, my dress.

ati'^if, atxi^, a house.—bati'^te a'te'^k'na, I am going home (abatitea, home).

ath'i, ath'i, his father. —bat'hi, my father; tca'^thi, thy father.

atho'^nogi, to exchange, to trade.—bat'thono'^g'i, I trade or exchange; tca'^tho'^nogi, you trade or exchange.

atxou'ska, skunk.

a'tho'^hi, to run.—bat'ho'^hi, I run; *tca'^ho'^hi, you run (imperative); abatxa'^-ab'i, I am going to run; abatxa'^k'ba'-fpeni, I can not run.

ati'^k'na, to climb (cf. te).—bat'i'^k'na, I climb; tca'^k'nti'^k'na, you climb.

atipo^tuska, to weave.—batipo^tuska, I weave.

atisho'sk'ata'la^, atisho'sk'ath'ata'la, sparrow-hawk (Creole: sparrier).

ati'si, medicine (modern and ancient).

ati'toco, floor.

atkapa'h'i, beard.—bat'kap'ha'h'i, my beard; tca'^k'pa'h'a'h'i, your beard.

atka'te, a rope.

atki'tco.—*ntu'fa atki'tco q'te, he went to town.

ato'^i, potato, sweet potato.— *ato'^ a'ng'gli', Irish potato; ato'^ a'fhe'^ni, white or Irish potato; *ato'^ atcaki', wild or marsh potato.

ato'^k(i), summer, also spring, south.—atok nufhan', one year.

ato'nahi, to fall.—bat'o'nahi, I fall.

ato'y'e, to catch.—bat'o'y'e, or mi'^ni'ti bat'o'y'e; I catch; tca'^to'y'e, you catch; to atu'^yi, I catch fish; ho tca'^tu'^yi, you catch fish.

ato'^hi, to see, to look.—ato'^hi, atun'^hi, I see or look; tca'^hi, tca'^hi, you see or look (see him, you see him); o'^ton'^hi, o'^ton'^hi, we see or look; tca'^pi tca'^hi, you all see; tca'^hi te'ska, you see that bird; ato'^hi mi'^ni'ti, let me see ye'o'n'^hi, he sees me. *cto'^ni a'^ni a'te^te, you see warm water.

ato'^hi, to sing.—bat'o'^hi, I sing.

atubani'tci, to wrap up, to twist.—batu'ba'n'i'tci, I twist it or wrap it up; mi'^ni atu'ba'n'i'tci, I wrap something up; tci'^n'i atubani'tci, you wrap something up; s'^ni atubani'tci, he wraps something up; o'^ni atubani'tci, we wrap something up; etca'^sa' tuba'n'i'tci, hold on! we wrap something up; etca'^sa' abatu'ba'n'i'tci, hold on! I will wrap something up.

at'un'^h'i, to turn, to go back.—batu'^n'^h'i, batu'^n'^h'i, I turn, I go back; tca'^tu'^n'^h'i, you go back; atu'^n'^h'i, or ci'^n'^h'i, you turn, go back! o'^tu'^n'^h'i, we turn.

atupho'^tuska, a basket.—batupho'^tuska tutu'^ska, a basket-handle.

atun'^h'i, atun'^h'i, atun'^{^wa', atun'^{^wa', hurry up! hurry! haste! make haste!—batun'^h'i, I hasten; atun'^{^wa' tca'^kiu a'etuty, make haste and come and eat!

atu'^ti, cooked, he has cooked; ripe, it is done.—batu'^ti, I cook; tca'^ti, you cook; o'^tu'^ti, we cook; tca'^tu'^ti, you (pl.) cook; atu'^ti, they cook. a'tu'^tue, to be cooking; abatutue, I am cooking; tca'^tu'^tue, you are cooking.

atuka'f'i, to break.—ic'en' atuka'f'i, to break a stick.

a'ye, to cry.—*baye, I cry; ic'yaye, you cry; o'^aye, we cry.

ayo'^ti, to light a lamp, a blaze, a flame.—bayo'^ti, I light; ic'ayot'i, you light.

asthe'^pi, an ax.

asifik'te, asifik'^taki, ugly.

askan'de, manure, dung.

a'ng'gli', a'ng'gli', another.—a'ng'gli' inl'e, a'ng'gli'hi inl'e, another language, the English language, you can speak Eng.
lish (?). aŋɡo'jə ito', an American man, "another, different, or foreign man."—aŋɡi'tʃi he'mu, an Indian; aŋɡi'tʃi he'mu in'le, the Indian language.

aŋɡo'fa, aŋɡo'f ito', white man, especially a Creole.—aŋɡo'fa te'ki, rice, "white man's corn;" aŋɡo'fa anapa'si, flour, "white man's flour."

aŋkonaki, aŋkunaki, beans.—aŋkonaki qada'ʃi, lima beans, "flat beans;" aŋkunaki wəv'fka, peas.

aŋku'naŋka, humming-bird.

aŋkwa, person, someone, somebody.—aŋkho'cka, baby.

aŋkox'a, slime.

aŋtəhi, eye.—aŋtə a'lihi, eyelid; aŋtə hihi', eyelash, eyebrow.

aŋtoni'ki, blind.—aŋtəkfi', cross-eyed.

aŋtusikʃe', knife.

aŋwə'fka, onion (see aŋkonaki').

ba'hu, te'ska ba'hu, the common robin (or the little blue heron) (Creole: petit gris).

ba'ka, where.—ba'ka ta'kiu', whence do you come?

be'kən, who is it? who?—be'kən te'n'ti, who are you?

bohona'hi, near, beside.—a'ni bohona'hi, near or beside the water.

bokʃə', abroad, away, off.—bokʃə te'kna, I am going abroad.

bu'te, to shine.—babu'te, I shine; ta'bu'te, you shine; in'tuk bu'te, it shines; upo'ʃa i'lu bu'te, the moon shines.

efhahi', e'fhahi, efhahi', a long time, old times, always.—e'fhahi'ti te'kna, he has been gone a long time; efhahi'ti e'kən'ti, you have been gone a long time; e'fhahi' a'tuʃəhə, he has passed a long time. e'fhahi lemə'n'ti anal'ni, I have lived here a long time. aŋkwa e'fhahi', people of old times.

ehə'n'he, to grunt (like a pig).—behə'n'he, I grunt.

e'ki, a cliff or hill (Creole: un écôre).—e'ki ton, a mountain, "a big hill."

ephu, pawpaw (Creole: jasmin).

e'siha, buzzard.

e'tcahua, fast (Creole: vite).—be'tcahua, I am fast.

e'tca'a'sa, in a little while, by and by, hold on!

éthe'ni, meat.

éti{kən'so, grandfather.—bëti{kən'so, my grandfather; te{ti{kən'so, your grandfather.

fəfanaki, mulberry (Creole: murier).

fə'kumi, seven.

fə'tatə, to whistle.—bəʃə'tfəte, I whistle; te'ʃə'tfatə, you whistle.

feska', hog.—feska te'fki, pig, "little hog."—feska-te'fki, opossum, "forest hog" (?); fə'kətəki, fat (evidently "hog fat").

fə'kə, pain.—afo'fə'kə, I have a pain; afo'fə'kə, you have a pain; nashu'si fə'ku, earache.

fə'kəla: atokəfə fə'kəla, a liar, story-teller.

fhi, yellow.—am'kən fhi, yellow fever; itof'fhi', yellow tree (Creole: bois jaune).

fxi'n'te, tail.—feska fxi'n'te, pig's tail; ho'fxi'n'te, fish's tail. o'va'taske fə'kənu'te, comet, "tailed-star."

fo'hi, long.—no'pi fə'ho'hi, a long day.

fte'tika, tall.

fto'tika, a circle, round.

hafe: dukha'fə, to scratch; aba'dukha'fə, I scratch; toa'dukha'fə, you scratch.

hə'tani, to think.—bəhə'tani, I think; ta'hə'tani, you think; ta'hə'tani, you all think.

hi', kick; abahə'ti, I kick; ta'khə'ti, you kick; mi'n'ti abahə'ti, I kick; itə'kə'ti, we kick each other (?); itə'kə'hə'ti, I want to kick you.

hi'sa, self.—mi'n'sa, myself; mi'n'sa etc'n'ti, ourselves; thə'n'sa, himself.

ho, fish.

ho'hə, to bellow (like a bull), to howl (like a wolf).

ho'cka, child.—ho'cka mi'tha, my child; aŋkho'cka, baby.

hupi: dukha'pi, to dig; badukha'pi, I dig; toadukha'pi, you dig; ondukha'pi, we dig.

tə'kə, tooth.—i'ʃa ite', toothache.

i'fu, seed.—akə'nt i'fu, peach-seed, peach-stone; u'ti i'fu, acorn.

i'fəạna'tən, ten.—i'fəțə'ni nə'ʃa, eleven; i'fəțə'ni nə'pun'fa, twenty; i'fəțə'ni tə'n'i, thirty; i'fəțə'ni tə'pə, forty [etc.]; i'fə'tə'ni nə'fə, one hundred.

i'ʃə'pue, to pull out.—bístə'pue, I pull out; te'fə'pue, you pull out.
iftépi', ifthépi', ifthi'pi, black, also coffee.—abo'ki or a'nì iflépi, Black river; iflépi ito', black man, negro; te'ska ifthi'pi, blackbird; ifthépi', coffee; ifthepi' tca'gu, make coffee! icënhoshi' hi iftépi', black moss.

ifthéyi, left.—tak ifthéyi', left hand. i'hi, ih'i, mouth.—bi'hi, my mouth. ih'i', ihi', hair, feather, wool.—tesk ih'i', bird's feather; c'tkoshi ihi', sheep's wool; ozpa'hi, head hair.

ikco'ni, grandmother.—bic'ko'ni, my grandmother.

i'la, luminary.—non'pi ila, sun, "day luminary;" u'po'fì i'la, moon, "night luminary;" u'po'fì i'la bu'le, the moon shines; i'la nu'fka, one month; i'la in'tu'ka, sun-gazer or American bittern (Creole: wise-en-l'air).

ilè', iilè', to speak, he speaks, language.—ibale', I speak; itca'le', you speak; tu'pi ile', all speak; mi'iti ba'le', I speak; te'ai to'le', you speak; on'iti ile', we speak; mi'iti iyan' iba'le', I, a woman, speaks. a'glib in'le', another language, or the English language; anglishi in'le', the Indian language; mi'iti in'le' (or i'le'), my language.

iletci', ile'etci, tongue.—teile'tci, teile'tci, your tongue.—ale tci, to lap; bale'tci, I lap; teale'tci, you lap; onale'tci, we lap.

iphi: îphiba'vî, îphib'bowi, ephib'pavi, up, high, above.—îphibawî hate'kna, I go up; ephib'bowi itcaon, high in the tree; îphiba've'i-ito', "The-man-up-above," God; Ito' itxan' îphibawî, God, "Man-big-above"; at'hi îphib'pavi, up stairs. epi'tecon, high, up; epi'tecon te'kna, to go up.

i'shi, full.

ishu'hi, to stink, to smell bad.—bishu'hi, I smell bad; teishu'hi, you smell bad; teumuracot te'shushi, go away, you smell bad!

iteca'hu, to sing, a song.

itecka'ki, iteca'ki, hand, fingers.—bidja'ki, my hand; a'ikwa iteka'ki, someone's hand. iteka'ki ton, iteka'ki ta'n, thumb, "big finger" (?); iteka'ki te'il'iki, fingers, "little fingers"; iticaki an'etku, give me your hand! iteka'kappo le'ki, finger-ring.

itcakof'ta'tu, kidney.

iteca'masi, to salute, to greet, to say "bon jour" to one.—bita'masî, I salute.

iteca'nti, the heart.

iteapi, lips.—bitca'pi, my lips. i'tcapha-a'nnaku, mushrooms.

itca'the'ki, mortar.—iteca'pka, pestle.

iteca'pi, door.—itce'pi ki'ska, window, "small door."
itxu‘hi, cord, ligament.

ito‘, a man, a male.—ito‘ nūsha‘, a man, one man; lō‘ itxu‘n ufhí‘wí, God, “Man-big-above” (see ñphí).

iwá‘, to sleep. —biwá, I sleep; tciwá, 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‘flu, blackberry.

iya‘ti, pirogue, canoe, boat.—iya‘ti ape–shí, steamboat.

iya‘n, woman.

iyó‘nakí, to mock.—te‘ska iyó‘nakí, mockingbird.

iťathi‘i, ifíhi‘, afraid, scared.—iba‘fihi‘, aba‘fihi‘, I am afraid, I am scared; itca‘ fihi‘, itci‘fihi‘, you are afraid, you are scared.

iťfpe‘, to know.—iba‘fpe‘, I know; tca‘fpe‘, you know. ak’te su‘e iťfpe‘, to read; bakte‘su‘e iťfpe‘, I read. ifphe‘we, to teach; byphé‘we, I teach; tsifphé‘we, you teach. iťkhe‘hi, it is enough.

iťkta‘we, to hate.—biśkta‘we, I hate.

iťte‘co, iťte‘co, body, flesh, corpse. —a‘ńkwa iťte‘co, a person’s body; iťte‘co, ghost, spirit, soul of the dead; a‘ńkwa iťte‘co, somebody’s body or corpse.

iťdaki‘, iťda‘ki, iťtaki, hominy (Creole: gros gru; Mobilian: soganiti).

iťthe‘, forehead. —bithe‘, my forehead; tcitthe‘, your forehead.

iťto‘nisí, to make fun of, to joke, to play with (cf. ani‘i‘). —abiťto‘nisí, I make fun of; tecśo‘nisí, you make fun of.

iťtu, egg.—iťtu fihi‘, the yolk of an egg, “egg yellow”; iťtu afxo‘n, the white of an egg (both of the above may take a‘bas, “hen,” before them); a‘bas iťtu, “hen’s eggs.”

iťtu‘fua, iťtu‘fua, town.—iťtu‘fua atki‘te‘o a‘te‘, he went to town; lō‘kobathi iťtu‘fua atki‘te‘o a‘te‘kna, I am going to the town to-morrow.


ka‘ńataká‘, kanątaka‘, red-headed lizard (Creole: scorpion).

ka‘shoki, to break.—baka‘shoki, I break; tekaka‘shoki, you break.

k‘ade‘si, spotted. —a‘ba‘ k‘ade‘si, guinea-hen, “spotted hen.”

kalatch‘íka‘, “wood tick” (Creole: puis bois).

ke‘tci, k‘édi‘i, crooked, a bend.—iťcan‘ k‘éci, crooked stick; abo‘ki k‘édi‘i, river bend.

ka‘hi‘, old.—do‘kfa‘hi, ñ dokfa‘hi, an old man; dokfa‘hi cō‘he cte‘kna, are you going to see the old man?

ka‘hantu‘ye, to sew.—a‘katu‘ye, I sew; tekalti‘u‘ye, you sew; qunhátu‘ye, needle.

khe‘we, to plow (cf. akxe‘).—a‘man khe‘we, to plow land.

kia‘we, something, what.—ki‘awe tie, what do you say?; ki‘awe tco‘píe‘kna, what are you going to get?

kifa‘, five.

ki‘ska‘, small, little, thin (generally of human beings).—ińtvífi ki‘ska‘, a small town; ińtvífi kí‘ska‘, a thin man.

kiska‘we, to lend.—bakiska‘we, I lend; tekiskata‘we, you lend.

ki‘ctaca‘ga, nine.

ki‘ctatakí, to pity, the pitiable people. —bak‘ctatakí, I pity; tek‘ctatakí, you pity.

kithē‘, a fight. —a‘kithē, you fight! a‘kithē nim‘tí, I fight; a‘ńkwa a‘kithē‘, one is fighting; a‘kithē te‘vni‘ti, you fight; a‘kithē te‘vni‘ti, all fight (ourselves and yourselves); kithē‘he, they are fighting.

kiu: kiukna, to come.—a‘kiub‘kna, I come; tek‘kna‘kna, you come; kí‘kna‘kna, he comes; ańkí‘kna‘kna, we two come; ańkí‘kna‘kna‘, we come; tekkiuknate‘, you (pl.) come; kiuknate‘, they come; a‘shohi kiuknate‘, a rain is coming. ba‘katakui‘u, whence do you come? temém‘tí te‘cui‘u, you come here! te‘cui‘u a‘ctu‘ti, come and eat! atuware‘, te‘cui‘u a‘ctu‘ti, make haste and come and eat! de‘toni a‘kium‘i, if he goes I will come. te‘cui‘u, come on! takiu‘ akte‘, I am going, you are going? ()

kobi‘iska, slender.—icó‘n kobi‘iska, a slender tree.

ko‘pe‘ntí, gasipi‘ntí, gobipi‘ntí, to whip.—a‘gasipi‘ntí, I whip; te‘ngasipi‘ntí, you whip; híbabá‘ gasipi‘ntí, ańkopipi‘ntí, a whip. a‘ni kofipi‘ntí, a wave.
kofthé', to sweep.—bako'fthé', I sweep; te'kofthé', you sweep; am'ikofthé', t'ogafth', a broom.

kpäní, to win.—ba'kpäní, I win; tca'-kpäní, you win.

ktce'hi, rose.—a'kisla kte'hi, rosebush.

ktex, k'te, to kill.—akté', I kill; tekté', you kill; q'ánkwa lét, somebody kills; o'kí'te, we kill; tekté'tu, you kill; k'te'tu, they kill; ic'nti tekté', you kill; tik'té'have, ak'kthe', they killed each other, or one another, or they killed themselves. min'nti a'níkwa' ha'ktxé, I kill somebody; te'w'nti a'ńkwa' tac'ktxé, you kill somebody; o'nti a'ńkwa' on'ktxé, we kill somebody. kik'thé'he, they are killing; ak'thé', I killed; atcik'thé'be, I will kill you; ic'ntik'thé'be, some one will kill you; ak'thé, you will kill me.

kt'o'ké, to whinny (as a horse), to crow (like a rooster).—abakto'ké, I whinny or crow; tektoké, you whinny or crow.

ktuwe, to stick, paste, glue; abaktuwe, I stick, paste, or glue; atcaktuwe, you stick [etc.].

la: lalacka, elastic, a rubber; la'cka, to jump; bala'cka, I jump; te'la'cka, you jump.

le'he, he says, to say; be'he, I say; tec'he, you say; on'he, we say; ten'pe' e'he, all say; lehe', he says; lehettu, they say.

le'khati, le'khati, lé'khati, now, right now, just now, a short time, again (?).

lémón'ti, here, this.—le'món'ti anó'nti, I live here; lemón'ti tac'k'iu, you come here! lemón'nti te'ska, this bird. lemón'nti bofs'hi'q, I arrive here.

le'yi, to fly.—aleqit'é, I am flying; tecale'qit'é, you are flying; te'skha leyí', te'skha leyít'é, the bird is flying; e'skha leyi', e'skha leyit'é, the buzzard is flying.

li, to roll (?).—baglili'hi, paglili'hi, I roll it along; taglili'hi, you roll it along. apakáli'hi, to roll, roll it! (?) min'nti banpali'hi, I roll it; te'wnti tanpakli'hi, you roll it. teppakli'hi, a wheel.

li'tchi, to dance. —bali'tchi, I dance; teali'tchi, you dance; onli'tchi, we dance.

lo: lolohi, to run (like water).—a'nic lo'lohe, an'ci talo'hi, the water runs; a'nic lo'lohe afhi'hi, the current.

lokatcho'4, this morning, to-morrow.

lo'kobathi, lo'kobati, to-morrow.

ma'ni, to paddle, a paddle.—ba'mahi, I paddle; teca'mahi, you paddle.

ma'nakí, to meet (?).—onlémak'na'qiki, I meet you; akma'nakí, I meet him; atcakma'nakí, you meet me; tec'kma'nakí, he meets me [you?]; akma'nakí, he meets me.

ma'ka: ma'w'ka ta'k'ana, where are you? ma'ki (cf. ño'ńkí).—iwamau'ki, it is sleeping, he is sleeping; cto'ni iwam'anki, see him, he is sleeping.

mo'ńh'é: v'to mo'ńh'é, to whoop (like Indians in old times).

mo'ńka: mo'ńka telnó'ńki, you live here.

mo'ńkí, to lie down (cf. ma'ńki).—ba'fntu mo'ńkí, I am lying down; tec'fntu mo'ńkí, you lie down.

naf: nafsha'si ya'ńki, cow; nafite'i, butter, "cow grease."

na'ńtaki, to tie.—aba'nañtañki, I tie; teca'ñtañki, you tie.

na'ńthi, true, real.

nakhe', heavy.—nakhe' u'phi, too heavy.

nakhi'hi, to slide.—banakhi'hi, I slide.

nakho'hi, trail, road.

nakho'nti, knee (?).—bakhon'ti, my knees; teckhon'ti, your knees.

naksha, na'qása, young, fresh.—ito' naksha, a young man; iya'w naksha, a young girl. ethe'ni nakshkthi, fresh meat.

nakta'ñi, milk.

naphi'hi, smelling good, fragrant.—a'ni naphi'hi, cologne, perfume.

naphi'ńka, butterfly.

nashé', to listen.—aba'nashé, I listen; teca'nashé, you listen. nashu'si, ear.

nash'ihi, to breathe.—banash'ihi, I breathe; teca'nash'hi, you breathe.

nacti'ńka, ant.—nacti'ńka tchu'ti, red ant.

náthu, brain.

ná'to, far.—ná'to cte'k'na, are you going far? ní'ki nato'ni, it is not at all far.

na'wu: i'la na'wu, an eclipse of the sun or moon.

na'tci: inonatcí, ghost, spirit, soul of the dead.

ni (the negation), not.—min'nti, it is not I; te'wnti ni, it is not you.
ni'kna, to walk.—mni'iti banin'kana, I am walking; tanin'kna, you walk.

no'mph's'h, a common fly.

no'ni: ba'she no'ni:, I am sitting down; te'csh' no'ni:, you are sitting down; on'she no'ni:, we are sitting down. no'ni: t'cno'ni:, you live or dwell here; lem'oni an'o'ni:, I live here; ef'sha' lem'on'wi an'o'ni:, I have lived here a long time. ano'o'ni:, you stay.

no'mpi, day, daylight.—no'mpi shihum, Sunday; no'mpi tsoh, Christmas, "big day"; napi'ti, to-day.

nush'a, one, only.—ftapcan' nush'a', eleven, also given for 100.

nu'pha, num'pha, two.—ftapcan' num'pha, twenty.

nuti, to throw away.—muti, throw it away! banu'ti, I throw it away; tanu'ti, you throw it away.

num'se, to chase.—banum'se, I chase; tanum'se, you chase.

obish'il: bobish'il', I am ashamed; tebobish'il', you are ashamed; teobish'il'-knt', are you not ashamed?

ofhi'pi: bofh'pi, I cut it across. aduske' ba'ni abofhi'pi, I take a knife and cut it; aduske' te'ni teofhi'pi, you take a knife and cut it.

ofpak, to split.—tca'v bofpak, I split the stick; tca'v teofpak, you split the stick; tca'v onfpak, we split the stick. tcafaka, you chop, or cut; ar'fhe'pi tca'fpi, to cut with an ax.

of'tati, cotton.—of'tati a'thi, cotton-gin.

ofthah, to arrive, come in.—bofthah, I come inside; t'fthah, you come inside; t'en'mni bofthah'i, I arrive here.

okhoe', lid or cover of a pot.

okho'ni: ho bokh'oni, I fish; ho tokh'oni, you fish.

okifth, okifthe', ukift', make the fire!—aph'ti bokfth', I make a fire; bokfth'e', I am going to light a fire.

okifthe'yi, to forget.—bokfthe'yi, I forget; teokifthe'yi, you forget.

o'klos, rat.

okpe: a'tcikope', help me! or, I help (perhaps to help); atcibokepe, I am going to help you; atcicokpe, you help. a'the okpe', to help put on a dress; athe' atcokpe, you help me dress.

o'ktafi, shoe.—boktafi, my shoe.—u(t)kafiki ni'ki, barefoot, "without shoes."

oktaki, to tell.—boktaki', bo'taki, I tell him; atciboktaki', he tells me; atciboktaki', he tells you; abito'taki, you tell me; tcul' tco'kaki, I tell you all; atciboktaki, we tell you; atciboktaki, you tell us; bo'takitu, I tell them, or they tell me; tco'kakitu, they tell you, or you tell them; tco'kaki, tell him! you tell him; abo'taki, I tell him; tco'kaki, you tell him.

oktati, to work, he is working.—atcoktati, you work; okitabeh, he will work; tco'kakabeh, you will work; aboka'teici, I work; atcokta'ci, you work.

oktu'nah, to surround.

okwa: apha o'kwa, to comb the head; ba'pha bokwa', I comb the head; te'pha tko'kwa', you comb the head; apyo'kwa, the comb.

opaka'hi, opaka'hi, to be hungry.—bopaka'hi, bopaka'hi, I am hungry; teopaka'hi, you are hungry.

opa'titi, to pour.—bopa'titi, I pour; teopaka'titi, you pour.

oph, to come inside.—bo'ph, I come inside; bo'ph, you come inside.

o'phi, much, many.—ato'ki o'phi, lots of corn; ito' o'phi, many men. qthi' o'phi, there are many houses there; qthi' o'phi ankoto'hi, a lot of pretty houses; aw'hi qthi' o'phi ankoto'hi, I see a lot of pretty houses.

opne'ka, to fetch (cf. opti).—bopne'ka, I fetch; teopne'ka, you fetch; opne'ka, we fetch.

opo'hi, to bleed.—bopo'hi, I bleed.

opt', to lead or bring (cf. opne'ka).—bo'pt', I lead or bring; teo'pt', you lead; ki'awo teo'pte'kna, what are you going to get? a'ni teo'pte, go and get water! tathi' teo'pte, go and get your father!

opufku, it is dark.—no'mpi o'pufku, num'pa o'pufka, a dark day.

osasxupeka, bat (the animal so called).

os'i, dry.—a'ni os'i, dry, devoid of water.

os'kha, os'kka, the crane (Creole: une grue). oskafha (from oskha, and afhan', white), the white or American egret.
(Creole: un egret). o’skha aphi’nteu ke’tci, the black-capped night-heron, a gray crane that lives on crawfish (Creole: said to be bee grosse (?)).

o’cigwé, a cloud.

ota’ť’a:ki, I am tired, I am getting tired.

o’txo, the butt end of anything.

otkapbedji, utka’bedji, to cut. — itca’ki utka’bedji, he cuts his hand; bidja’ki botka’bedji, I cut my hand; a’ňka itca’ki utka’bedji, I cut a person’s hand; ya’cktkon teotka’bida’ji, how comes it that you cut your hand?

o’wasi, o’wasi, to want.—bo’wasi, I want; te’o’wasi, you want; bowa’ni, you do not want; teow’a’ni, you do not want. amo’fha’si bowa’si, I want some money; atu’či bo’wasi, I want to buy; ab’čhe bo’wasi, I want a dress.

o’wati, yesterday.

o’nťana, duck.—onťana ito’ki, mallard duck.

o’nhi, bullet, ball.—o’nňhi’ bi’ska, shot; onšha’pi, gun; onšha’p tata’, arrow.

o’nťana, mouse.

o’ńka’hi, spoon.

o’ntke’fi, snake.—onntke’fi taphe’su, rattle-snake.

o’nto’hi, o’nto’hi, pretty.—ya’ńka’ko on’nto’hi, a pretty girl.

o’ni, oni, mother.—mo’oni, my mother; teo’oni, thy mother. mo’n’ni tanťka, my mother’s sister.

o’phi, sharp.—on’phi nńki, dull, “not sharp.”

o’nśxa, to hunt (for game, etc.).—abo’sńxa’, I hunt; teo’nśxa’, you hunt.

o’ńka, crow (Creole: cornetille).

o’ntc’hi, it is cold.—bo’ntc’hi’, I am cold.

o’ntc’iku (?), to give (lit.).—teite’tei on’ntc’iku, hold your tongue! tes’pîc’tc’i on’ntc’iku, hold your tongues!

o’ntc’hipa’ska, a blanket.

o’ntsk’i, ontsk’i, star, sky.—on’tsk’e unthî, falling star; on’tsk’e shîntu, comet; on’tsk’e phu’ťi, morning star; on’tsk’e naw’pi phu’tî, evening star; on’tsk’e po’sťka, milky-way.

o’ntsî, pumpkin.—onntsîhî, water-melon; onntsîhî ‘naphîhî, muskmelon.

o’pt’om’’hî, grape.

o’ptî, louse (Creole: pou).

pa’sîh’i, a point (of an object). (cf. i’fha.)

pa’hi: dw’kpa’hî, aduw’kpa’hî, to rip; abadw’-kpa’hî, I rip; teadw’kpa’hî, you rip.

pakâ’ni’kê, to sprain, he sprains—abakâ’n’kê, apa’kni’kê, I sprain; teabakâ’n’-kê, you sprain.

pa’kwa, to count.—bapa’kwa, I count; teap’a’kwa, you count.

pa’la’tei, wide.

pa’nâ’ni’hi, to sift.—bapangâ’ni’hi, I sift.

pasn’ť’ka, to grind something.—abapas-nt’ka, I grind something; teapasn’’t’ka, you grind something.

patsche’, to wipe.—bapatsche’, I wipe; teapatsche’, you wipe.

pa’dañi, flat.—ta’čk’a pa’dañi, a flat plate.

pa’tañi, eight.

patho’pk’a, red-headed woodpecker (?) (Creole: oiseau paru).

pathû’pka, it (the fire) crackles.

pe’sni, moldy, mildewed.

pha’mîhî: bapha’mîhî, my mind; tepha’-mîhî, your mind.

pha’tañi, pa’tañi, to push.—bo’taña’-tañi, abapha’tañi, I push; tcatapha’tañi, tepha’tañi, you push.

phe, to pound in a mortar.—baph’e, I pound; teaph’e, you pound; on’phe’, we pound.

phentî, to crack.—baphentî, I crack; teaphentî, you crack; ta’čk’a phe’ntî, the plate is cracked.

pxo’sê, to sting.—bapxos’ê, I sting; teapxo’sê, you sting.

phû’ki, to sweat, perspire.—baphû’kê, I sweat; ateimphû’kê, you sweat.

plo’c’ka, round (said to have the same meaning as plo’’t’ka).—itca’n’ plo’c’ka, or teaplo’c’ka, a round piece of wood, a ball (pelote); itca’k’a plo’c’ka, clasped hands.

plo’’t’ka, round (said to be the same in meaning as plo’sh’ka).—i’tca’n’ plo’t’ka, a round ball.

pophû’ti, to swell or puff out.—bapophû’-ti, I swell or puff out; teapopphû’ti, you swell or puff out.

pû’hi, a hole.—aphînteu pû’hi, nostrils.

pukë’, it is warm.—pukë’ miw’ti, or bapuki, I am warm; pukë’ tciw’ti, or tepuki, you are warm.

pû’suhi, to blow.—bapû’suhi, I blow; teapû’suhi, you blow.
sxe'na, to put, to place (see sxe'wa).—basse'na, I put; teaxxe'na, you put.
sxe'wa, to save, to put away, take care! (Creole: prends-gardel) (said to have the same meaning as sxe'na).—basse'wa, I put away or save.

shi'hu: now pi shi'hu, Sunday.
sho'hi, old.—ito sho'hi, an old man; iya' sho'hi, an old woman.
sxo'ki, to burst.—baxxo'ki, I burst; teasxo'ki, you burst.
sxu'pka, soft.—akhi'si sxu'pka, soft-shelled turtle.
sishu'kè, curly.—apxa' sishu'kè, curly hair.
ska'lo, an escalin, a "bit," twelve and a half cents.—ska'lo nu'pka, 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; teishom'pka, wing (of a bird); tef'ka som'patchuti, red-winged blackbird.
sto (?): ateek tu'sto, to shuck or husk corn.

cba'nikè, bad.—tielet cba'ni, you have a bad tongue! (or, you talk too much!).
cif'kashì, a sheep.
cle'ka, a bow (the weapon).
cni, to itch.—inco enien'we, the itch; baenien'we, I itch; teacien'we, you itch.
cpagn, rotten.—iténi cpagn, rotten meat.
cu'ttì, clean.—bact'ùti, I am clean; teact'ùti, you are clean; andjof'án cu'ttì, clean clothes.
cúluwiya, a worm (the common earthworm).
tcà'ftu, to go to bed.—batac'ftu, I go to bed; a'man tcà'ftu, he lies on the ground.
tcà'hè, he (snake) hisses (cf. akteè).
tca'màki, mosquito.
tca'mu'a, tcà'muwa, tcà'muwa, way off yonder, on the other side, beyond, away off.
tca'su, liver.—biteru'su, my liver; teciteru'su, your liver.
tca'kà, jawbone.
tca'yù, to make.—min'ti tcà'yù, I make; teinti tcà'yù, you make; on'ti tcà'yù, we make; ifhipi tcà'yù, make coffee! iteau kia'we tcà'yùnka, to do something with a stick.
tcé'ko, which?
tcè'nu, tce'ma, tche'ma, right, good, it is good.—teak tce'ma, the right hand.
to 'tche'ma, a good man.
tche'mpu, navel.
tchi'pi, intestines.
tci'thehi, dangerous.
tcè'hi, foot.—teoccup, teç'shùnhe, leg, calf of leg; batçeoccup, my leg; teçteç'occup, your leg; on'teç'occup, our legs; teçteç'occupitu, your (pl.) legs; tç'ù'thi, the ankle, "the foot bone." (Perhaps this should be ình', which was recorded once along with tç'ù'hi, your foot.)
tcì'kha, to sort out.—batcì'kha, I sort out; tacì'kha, you sort out.
tcìtkì', around.—tuk tìtkì', around the stone.
tcì'ashe'hi, Spanish moss.—teç'ashe'hi fis'pi, black moss.
tcì'nikè, little, small.
tcùnkò'pa, pomegranate (Creole: granade).
tci'tchi'nti, to crawl.
tcò'fthàti, mother's brother, or my mother's brother.—tcà'tu tco'fthàti, my father's brother.
tcò'ka, in, under.—a'ni tco'ka, in or under the water; a'ni tco'ka, te'kna, to go into the water. tco'kàtìq, in the middle.
tconi, to hunt or search (for something lost).—abate'nì, I hunt; tatoenì, you hunt; fe'ska tconì, to hunt for hogs.
tcotkukù'so, a bucket.
tcule'ska, Carolina wren (Creole: rotolet).
tcu'pi, all, several.
tcù'tas, teç'tas'kù'pi, a round silver plate formerly worn on the body. teç'tas'kù'hi, earring. ap'nteu teç'tas'hu'hi, nose ring.
ta'blokì, bottle.
ta'fè, to bite.—tâfè, I bite; teita'fè, you bite.
tafha'nti, caterpillar.
ta'fhe, armpit.
tahi: tata'hi, to shake or tremble; batata'hi, I shake or tremble; teata'hi, you shake or tremble.
tàkba'ska, lean, not fat.
ta'khi'si, to peel (as an orange).—
a'ta'khi'si, I peel; te'a'ta'khi'si, you peel. ta'khi'ska, a box or trunk.

ta'mua, that.—ta'mua te'ska, that bird.
tanawo'si, toe-nail, finger-nail.
ta'ni, three.—hi'ta'ni, the third.
taphe'su, o'tkete fi taphe'su, rattle-snake.
ta'phe'sukithela, centipede (or mille ped).
tapho'hi, tapho'se, shoulder.—icotapho' së, your shoulder. tapho'hi atv', to carry on the back; abatapho'hi abati', I carry on the back.
ta'shi'hi, to burn.—aphe'ti abatashi'hi, I burn myself; aphe'ti atcatashi'hi, you burn yourself; a'ta'shi'have, I was burning him; atashishi'have, he was burning you; atashishi'ave, he was burning me. aphe'ti atyashishi'hi, to burn one's self.
tasi'shihi, to whine.—a'tab'niki tasi'shihi, the dog whines; batasisi'shihi, I whine; teatasisi'shihi, you whine.
tac: ita'ni tacco'ki, chewing-tobacco. ta'et, gum (chewing-gum, gum copal, or any kind). ita'ni ta'eti, copal.
ta'cika, plate.—ta'cika phe'nti, the plate is cracked.

ta'ta, middle.—ta'ta'së, noon, also midnight; tca'ktaq, in the middle.

tei, to: ate'kna, I go; abate'kna, I lead (by the hand), or carry; cte'kna, you go; atcete'kna, you lead (by the hand); cte'kna'tu, you all go; te'kna, he goes; o'te'kna, we two go; o'te'kna'tu, we go; tecu'pi te'kna, they all go; etcetasa ate'kna, I will go by and by (etc.); lekha'ti ate'kna, I am going right now; ate'knatanu, I went; cte'knatanu, you went; cte'knatanitu, you (pl.) went. yshahi'ti te'kna, he has gone along; yshahi'ti ate'kna, you have gone along; epite'cet te'k'na, to go up; akho'toate'kna, akho'toate'kna, I am going outside; akho'toate'kna, you go out; akho'toate'kna, I go outside; q'matcha hata'kna, I go down; q'matcha cte'kna, you go down; yshibawi hata'kna, I go up; yshibawi cte'kna, you go up. ba'ka cte'kna, where is (are) you going? vatu'quthi te'kna, he is going to the town; lo'kobathi in'tufati atite'kna, I am going to the town tomorrow; lo'kobathi in'tufati atite'kna, you are going to the town tomorrow (etc.); bokxy te'kna, I am going abroad; abavit teo'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? ateki ba'fpeni ate'hawabë, I can not go, but I will send someone; ate' ba'fpeni ate'hawabe, I can not go, but I will send; an'i bop'te'ka, I am going to get water; atuti te'kna, he is going to eat. teamwua cte' te'shu'hi, go away, you smell bad! de'towini a'kaubë, if he goes I will come. tapho'hi atv', to carry on the shoulder; abatapho'hi abati', I carry on the shoulder.

ta'fka, a fleca (Creole: puke).

ta'mu, bullfrog.

teska, deska', te'skha, bird.—teska atutti, the cardinal.

të, tex, to die, to be dead.—athë', abatze' miwi' atthë', I am dead, I die; teatxe, you die; tewiti atherë, you are dead; o'ti atherë, we are dead; aphe'ti the, the fire is out (dead); otkete'fì tex, a dead snake.

thi'to, ti'to, husband.—mipi'nto, my husband; bitxon'fka itxin'to, my sister's husband; tiw'ito tin'iti, a widow, "husband gone"; tiw'ito thë, a widow, "her husband dead."

tho'ba: batho'ba, I go in front, or before; te'tho'ba, you go in front, or before.

ti: a'bautu, a'bautu'ti, I am going to eat, I begin to eat; acautui, you are going to eat; actui, you go and eat! atuti te'kna, he is going to eat; tecu'pi atutu, we are going to eat; mihi'sa batutu, I am going to eat alone; tehi'sa tecautu, you are going to eat alone; thi'sa atutu, he is going to eat alone; a'tuti po'pose', fork; teca'kui a'etutu, come and eat! atuenawa teca'kui a'etutu, make haste and come and eat!

tic: bo tic bokî, I put my hand into the fire; teco'li bo'ki, you put your hand into the fire; o'tic bokî, we put our hands into the fire. o'ti ticë'nti, oficë'nti, to smoke; boticë'nti, I smoke; itca'ni miwi' ticë'nti, I smoke tobacco [miwi' may be omitted]; itca'ni ticë'nti to ticë'nti, you smoke tobacco (?); itca'ni ficë'nti, to smoke tobacco.
to'fúkúpi, to wink, to blink.—bato'fúkúpi, I wink or blink; toato'fúkúpi, you wink or blink.

tok, brother.—tokmi'tha, to'kmitza, my brother; tokte'mitza, your brother; tokon'txa, our brother.

to'pa, four.

topi, pato'pi, to shoot.—ababato'pi, I fire a gun; aba'pato'pi, iba'pato'pi, I shoot; atcapatopi, itca'pato'pi, you shoot; atapati, he shoots.

to'stakí, squirrel.—to'stakí яfíп'pi, black squirrel.

to'nye, hard.

tpa: acit'pæhí, I will hit you; baph'a'ska acit'pæhe, I will hit you with my fist.

tu'fášha, dufañha, tuñañahahi, to tear.—batu'fášha, I tear; teatu'fášha, you tear.

tufi, to trade, to buy, to sell.—atu'fi, abatu'fi, I buy, I sell; teatu'fi, gëteatu'fi, you buy, you sell; teatu'fi, buy! a'ñkuwai tu'fi, people sell or buy, one sells or buys; tcin'ti teatu'fi, you bought or sold it; tepp teatu'fi, let us buy or sell it! tu'futhi, store, "trading-house." atu'fi bo'wasi, I want to buy. u'fíkõpí to'fi, a bought hat.

tu'føkopi, to pinch.—batu'føkopi, I pinch; teatu'føkopi, you pinch.

tu'ñthahe, to hoe.

tuñthê: яfíhá' a'tuñthê, he has passed by; яfíhá teatuñthê, you have passed by; яfíhá abatuñthê, I have passed by. aba'tuñthê, I pass (some one); teatuñthê, you pass (some one).

tuk, stone.

tukba'ti, to spread (cloth, etc.).

tupho'hi, dupaho'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, tõ'ska, short.—nov'pi tu'ska, a short day; athe' tu'ska, a skirt, "short dress."

tucíkí, to wring (as clothes).—batucíkí-kí, I wring.

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tu'tcha, to wash.—batu'tcha, I wash; anjo'fita tu'tcha, to wash clothing; tcifiti tu'tcha'bè, wash your foot!

tuta', hawk.—aba'stuta, chicken-hawk.

ufte'pi, hip.

u'li, handle.—anšhe'pi u'li, ax-handle.

u'makhê, umakhê, a doctor (modern and ancient), witch, sorcerer, etc.

un'twathê', trousers.

uple'lehí, to swing.—buple'lehí, I swing; teuple'lehí, you swing.

upo'fi, night.

uckô'ti, to wet, the sweat, perspiration.—aman uckô'ti, wet ground.

utci k'i'pi, veil (such as a woman wears).

utac'pi: butac'pi, I suck it; icutac'pi, you suck it.

utha'spê, the fish called patas in Creole.

utík'hí'lí, utík'hí'lí, hat.

utku'si, to cut (with scissors), he cuts.—andjo'fía butku'si, I cut cloth; anjo'fía tcuku'si, you cut cloth; andjo'fía utku'si, he cuts cloth. amon'fi utku'si, scissors.

u'tu, oak.—icau' u'tu, oak tree; icau' u'tu te'ti, red-oak tree; icau' u'tu afla'nu, white-oak tree; icau' u'tuk hade'si, gray oak.

u'fa'ptatá, a bow.

u'sha', to hide or conceal.—ibanu'sha, I hide myself; icanu'n'sha, tcu'n'sha, you hide yourself.

uñthê', to fall.—an'gaske uñthê', a falling star.

un'hi, un'hi, bear.

wache'ska, drunk.—wache'ska e'ta'kon, crazy.

wi'n'shu, nest.—te'ska wi'n'shu, bird's nest. qkón'ni wi'n'shu, honey, "bee's nest."

ya'cklko, how comes it?

yà'w'shê, chair.—yàw'shê' ta'físka, the back of a chair.

yo'ispitatha, 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, ṭphi.
abroad, bok'v.
ache, fha'ki.
acorn, ʿifhu.
afraid, ṭsh'hi.
again, te'khəti.
all, tca'pi.
alligator, aksho'ti.
always, ephahi'.
American, an, aŋglif.
akle, teťšhi.
another, aŋglif.
ant, nactv'ka.
arc, akanafpa'ka.
armpit, taš'he.
around, tektci'.
arrive, to, ašthahni.
arro, onfi.
ashamed, to be, obish'ki.
ashes, atcu'fi.
assist, to, okpe.
away, bok'v, tca'mua.
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baby, q'nkwa, ho'cka.
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back of a chair, yān'šhe.
bad, abo'fi, ca'niki.
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bank, a, akiš'či.
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bark, alah'i.
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bat, osasxi'pka.
bathe, to, a'pasti.
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beans, aŋkonakı'.
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bellow, to, ho'hē.
belly, ʿithe'fi.
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big, ithon'.
bird, te'ska.
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bittern, the American, ıtla.
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blaze, a, ayo'tı.
bled, to, opo'hi.
blind, amah'hi.
blink, to, to'škúškúpı.
blood, oh'hi.
blow (with breath), to, pú'suhı.
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blue, ıho'hi.
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box, takı'ska.
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brain, na'妤ah.
brass, amon'fı.
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brake, to, atutkayı'fı, kq'shoki.
brast, the, amon'ki.
brathe, to, našíhi.
bring, to, optę.
broom, a, kof'he'ı.
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brother-in-law, ñthok'fka, thin'to.
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buckskin, ala'hi.
bug, a, a'k'ti.
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bundle, a, aphe'ni.
bucket, tcothuhu'so.
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bug, a, a'kti.
bullfrog, te'mu.
bundle, a, aphe'ni.
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carry, to, te.
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 chief, itco'të.
 child, ho'cka.
 chimney, aphe'ti.
chop, to, aska'p, ofspäki.
Christmas, non'pi.
circle, fto'tka.
classed, plo'cka.
clean, câ'ti.
cliff, e'ki.
climb, to, ati'kna.
cloth, ndjo'f'ta.
clothes, clothing, andjo'f'ta.
cloud, a, o'cigwe.
coal, aphe'ti.
coffee, ñfih'ip'i.
cold, on'tchi'.
collect, to, a'ktuwa.
cologne, naph'h'hi.
comb, a, okwa.
comb, to, okwa.
come, to, kiu.
come in, to, othøhi, ophë.
comet, on'taskë.
conceal, to, uma'ha'.
cook, to, atu'ti.
copal, tac.
copper, anõ'm'fi.
cord, itxwu'hi.
corn, a'tce'ki.
corpse, in'too.
cotton, o'fšati.
cotton-gin, o'fšati.
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country, a'man.
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cow, naf.
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crane, o'ska.
crawfish, aho'hi.
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dark, o'pyfu.
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die, to, thë.
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dirt, ñchep'i.
disembark, to; aki'te.
do, to, teayu.
doctor, w'makhë.
dog, a'tchul'niki.
dollar, a, amõ'm'fi.
done, atu'ti.
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fall, to, ato'nah'i, unth'e'.
fan, a, ami'shu.
fan, to, ami'shu.
far, nap'to.
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 glue, to, ktuwe.
go, to, te.
go and get, to, opne'ka, opti.
go back, to, atu'nah'i.
go in front or before, to, th'o'ba.
go to bed, to, teg'ftu.
God, i'phi, ito'.
gold, amon'fi.
good, tec'ma.
grandfather, rikows'o.
grandmother, iko'ni.
grape, on'tho'mojinku'.'
grass, a'kiska,
grasshopper, a'le'chqka.
grease, itch'i'.
green, itcho'hi.
greet, to, itca'masi.
grind, to, pasnq'kta.
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ground, a'man.
grow, to, i'ihon'.
grunt, to, e'hon'he.
guinea hen, aba'si.
gum, tac.
gun, on'fha.
hail, abahoh'.
hair, ihi'.
half-dollar, a, ska'lo.
hand, itca'ki.
handle, atuphöntuska, u'li.
hard, tonye.
hasten, to, atuncn'hi.
hat, u'kki'pi.
hate, to, in'jcta'we.
have, to, itxa.
haw, the, a'ho.
hawk, tutah'.
headache, ite'.
hear, to, asze.
heart, itc'anti.
heavy, nakhe'.
hair, to, in'v.
hair-dollar, a, ska'lo.
hand, ilea'hi.
handle, u'U.
hard, to'ye.
hasten, to, atuncn'hi.
hat, utikh'pi.
hate, to, injcta'we.
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heart, itc'anti.
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hair, to, in'v.
hair-dollar, a, ska'lo.
hand, ilea'hi.
handle, u'U.
hard, to'ye.
hasten, to, atuncn'hi.
hat, utikh'pi.
hate, to, injcta'we.
have, to, itxa.
haw, the, a'ho.
hawk, tutah'.
headache, ite'.
hear, to, asze.
heart, itc'anti.
heavy, nakhe'.
hair, to, in'v.
hair-dollar, a, ska'lo.
hand, ilea'hi.
handle, u'U.
hard, to'ye.
hasten, to, atuncn'hi.
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heavy, nakhe'.
hair, to, in'v.
hair-dollar, a, ska'lo.
hand, ilea'hi.
handle, u'U.
hard, to'ye.
hasten, to, atuncn'hi.
hat, utikh'pi.
hate, to, injcta'we.
have, to, itxa.
haw, the, a'ho.
hawk, tutah'.
headache, ite'.
hear, to, asze.
heart, itc'anti.
heavy, nakhe'.
hair, to, in'v.
hair-dollar, a, ska'lo.
hand, ilea'hi.
handle, u'U.
liver, tca'su.
lizard, a, akisho'tiq'tabq.
lizard, red-headed, ka'ntak'a.
lock, a, ataki'ti.
long, flo'hi.
long time, a, efhahi'.
look, to, aton'hi.
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louse, on'yi.
love, to, a'ktqi.
low, amatchon'v.
luminary, i'ta.
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myself, hin'va.
nail, a'ka'stìti.
nail, to, a'ka'stìti.
nail (of finger or toe), tanaw'si.
navel, tce'hêmpu.

near, akte'a'pi, boothà'hi.
neck, itco'tì.
needle, khatu'ye.

negro, it'hepì.
nest, wê'm'hu.

new, naq'ksha.
night, upo'fì.
nine, k'ë'tçëga.

no, ni.
noon, tata.
north, âno.
nose, ap'ntcu.
nose-ring, itcuas.

nostrils, pù'hi.
not, ni.

now, le'khqti.
oak, u'tu.
ocean, a'ni.
off, tca'mua, bokx'.
oil, itchi'.

old, kfa'mì, shohì.
old times, efhahi'.
on the other side, tca'mua.
one, nù'fha.
onion, anu'maf'ka.
only, nù'fha.
opossum, feskà'.
orange, an, akòm'tì.
orphan, ano'ska.
ourselves, hin'va.
out, akho'tcan.
out of, a'znaki.
outside, akho'tcan.
owl, ap'hì.
owl, screech, apho'.
own, to; itxa.
paddle, to, ma'hi.
pain, ita'hì.
palmetto, amashù'pka.
pants, un'twathi'.
pumpkin, ənthān.
punch, to, tpa.
puppy, atchá'nikī.
push, to, paθtāki.
put, to, sxe'na, tíc.

quarter of a dollar, skul'lo.
rabbit, atche'íka.
raccoon, iya'.
rain, ashó'hi.
rainbow, aŋnafpa'ka.
rat, o'kložē.

rattlesnake, oŋkte'fí, taphe'su.
read, to, akti'si, infpi.
real, nq'fíhi.
red, atchu'íti.
Red river, atchu'íti.
release, to, amawactē.
retire, to, te'f'ftu.
rib, amó'íki.
rice, gingo'fa, atec'íki.
right, ice'ma.
right now, le'khati.
ring, tcutas, itca'ki.
ring, to, amó'fí.
rip, to, pahi.
ripe, atu'íti.
rise, to, a'zñaki.
river, abo'ki.
road, nakho'hi.
robin, the common, ba'hu.
roll, to, li.
rooster, aba'ísi.
rope, atka'tē.
rose, kte'hi.
rosebush, kte'hi, a'kiska.
rotten, cpan.
round, fto'íka, plo'eka, plo'tka.
rubber, a, ta.
run, to, a'otho'hi.
run (as water), to, lo.
salt, amaŋkw'wē.
salute, to, itca'masi.
satisfied, to be, akhi'pi.
Saturday, aŋf'wu'tku.
save, to, sxe'wa.
say, to, (l)če'he.
scalp, ala'hi.
scared, vfp'hihi.
scissors, amó'fí, utku'si.
schorch, to, ataf.
scratch, to, hafē.
scythe, a, amón'fi.
sea, a'ni.
search, to, iconi.
see, to, aton'hi.
seed, ifhu.
self, hin'sa.
sell, to, tufi.
semicircle, akanafopa'ka.
send, to, akuywe.
seven, jkumí.
several, tcu'pi.
sew, to, khatu'ye.
shake, to, tahi.
sharp, xí'phi.
sheep, cVtkashi.
shell, aWhi.
shine, to, hu'te.
shoe, o'ktafigi.
shoot, to, topi.
short, tu'ska.
short time, a, le'khati.
shot, on'fu.
shoulder, tapho'hi.
shout, to, akohi.
shuck, to, sto.
shut, to, akte'hue.
sick, ite'.
side of, hohonqhi.
sieve, to, yo'spitatha.
sift, to, panana'hi.
silent, to be, on'weciku.
silver, amón'fi.
sing, to, aton'hi, 'te'ahu.
sister, ihoton'ka.
sit, to, a'shee, nó'ãki.
six, akapé'.
skin, ala'hi.
skirt, a, athe'.
skunk, atxo'ska.
sky, on'taskè'.
sleep, to, wd', manki.
slender, kobi'ska.
slide, to, nákhi'ti.
slime, antzo'xa.
small, ki'ska, te'ãki.
smell, to, aphon'hi.
smell bad, to, ishu'hi.
smoke, to, tic.
smoke-hole, aphe'ti.
snake, onk'te'fi.
sneeze, to, a'mi'fè.
soap, gndjo'fia, a'pasti.
soft, ssá'pka.
somebody, a'nikwa.
someone, a'nikwa.
something, kia'wè.
song, itc'ahu.
sorcerer, u'makhè.
sort out, to, icik'ha.
soul, in'tco, nan'tci.
south, ato'k(i).
sparrow-hawk, atisko'skatha'la.
speak, to, ilè'.
spirit, in'tco, nan'tci.
spit, to, a'kitchè.
spittle, a'kitchè.
spleen, the, akhisi.
splice, to, a'ktucpón'cka.
split, to, offpaki.
spoon, onk'ahì.
spotted, 'k'ade'si.
sprain, to, pakqin'kè.
spread, to, tukba'ti.
spring, ato'k(i).
squeeze, to, kafpxon'te.
squirrel, to'ståkè.
stand, to, ashko.
stand up, to, akale'wa.
star, on'taskè'.
stay, to, nó'ãki.
steal, to, a'pojoy'.
steam, atatcha'.
steam, to, atatcha'.
steamboat, aphe'ti, iyå'åti.
stick, itcin'.
stick, to, ktuwe.
sting, to, pzo'sè.
stringy, a'kwicun'.
stink, to, ishu'hi.
stone, tuk.
stone (of peach, etc.), i'fu.
stop, to, afhi'hi.
store, tu'si.
stout, akho'ba.
stretch, to, tusha'hi.
strong, akho'ba.
suck, to, utaci'pi.
suffer, to, ite'.
sugar, amasku'wè.
summer, ato'k(i).
sun, i'la.
Sunday, shi'hun, non'pi.
sunflower, a, akikice'hi.
sun-gazer, the, i'la.
sunrise, a'znaki.
sunset, a'znaki.
surround, to, oktu'nahè.
swap, to, atho'nogi.
sweat, ukawi'ti.
sweat, to, phi'ki.
sweep, to, ko'th^e'.
swell, to, pophol'ti.
swing, to, uple'lehi.

tail, fse'ne'te.
take, to, a'ni.
take care!, se'ewa.
tall, iwe'ka.
teach, to, iw'spe.
tear, to, tu'afa.
tell, to, okti.
ten, 'tstaptn'.
that, ta'mua.
thicket, a, icon'.
thief, a'pofhe'.
thin, ki'ska.
think, to, hofthe'.
those, to, ta'ni.
third, the, ta'ni.
thirty, 'tstaptq'.
this, le'mo'ti.
thorn-tree, icon'.
thousand, a, qm'ja'ki ke'hi.
three, ta'ni.
throat, itco'ti.
throw away, to, a'we'we, nuti.
thumb, itca'ki.
thunder, to, amptiyaho.
tick, wood, ka'ntatchitka.
tie, to, na'futa.
tired, to be, oakta'ki.
to, atk'tco.
tobacco, icon'.
tobacco-pipe, amaspo'hi.
today, no'pi.
tomorrow, lo'kobathi.
tongue, ile'ti.
tooth, 'fha.
torch, icon'.
touch, to, ile'thu.
town, tufa.
trade, to, atho'nogi, tu'fi.
trail, nakho'hi.
tree, icon'.
tremble, to, tah.
word, ico'n'.
woodpecker, red-headed, patho'pka.
wool, ii'hi'.
work, to, oktati.
worm, a, akro'hi', cu'lwiya.
wrap up, to, atubanitci.
wren, Carolina, tcule'skq.
wring, to, tuck'ki.
write, to, akti'isi.

year, ato'k(i).
yellow, fhi.
yellow fever, ani'hu'n.
yellow tree, fhi, ico'n'.
yesterday, o'wati.
yolk, iva'tu.
yonder, tca'mu'a.
young, naksha.
yours, itxa.