

THE TUNICA LANGUAGE ¹

By JOHN R. SWANTON

INTRODUCTION

The Tunica language was anciently spoken by a tribe of the same name living, at the close of the seventeenth century, on the lower course of Yazoo river about twenty miles from its mouth. The word is from a native root, *uni* or *oni*, meaning person, the equivalent of Latin *homo*, but they called their tribe Yoron, a word of uncertain origin. From a statement by the French officer, Diron d'Artaguet, we know that another tribe known as Tiou, living associated with the Natchez, spoke the same language and shared the same customs, and there is strong circumstantial evidence that two other tribes on the lower Yazoo, the Yazoo and Koroa, spoke dialects which were at least closely related. According to Le Page du Pratz, a fourth tribe, the Grigra, which also lived with the Natchez, shared with those enumerated the phonetic peculiarity of *r* and hence we may assume they were also of this group. Most of the evidence on which this relationship has been established has been given by the writer in Bulletin 43 of the Bureau of American Ethnology to which the reader is referred, as also for an account of the history of each of the tribes mentioned ².

The Tunica are the only tribe of the Tunica

can stock from which actual linguistic material has been preserved. A remnant of them still occupies a small reservation just south of the town of Marksville, La. The great body of Tunica material upon which the present sketch is based was collected by the late Dr. A. S. Gatschet between October and December, 1886, at Lecompte, La., from an Indian of the Marksville band named William Ely Johnson. In 1907, 1908, and 1910 the writer paid visits to the band and went over Dr. Gatschet's material. Perhaps owing to the fact that he was able to communicate with these Indians in French, this work by Dr. Gatschet seems to have been exceptionally well done, and the writer was able to add little to it except in the way of verification. He also collected a few texts, but with hardly as much success as Dr. Gatschet, since there are no Tunica men of sufficient intelligence to make good interpreters, and the language itself is fast falling into disuse. Probably not more than half a dozen use it with anything approaching fluency. The writer feels that particular credit is due to Dr. Gatschet for the manner in which he recorded and elucidated the structure of this particular language, in many respects one of the most peculiar spoken in the Gulf area. He made it the subject of papers before scientific bodies from time to time, but these contain nothing but the barest outlines.

1. Published by permission of the Smithsonian Institution.

2. BBAE 43 : 33-35; 306-306; also cf. Journ. Am. Ling., vol. I, p. 48.

PHONETICS

The signs employed to represent Tunica sounds must be considered merely as approximations to the original phonetics. While more careful recording might introduce some improvement it is probable that many of the ancient peculiarities have been lost in the breaking down of the language. The signs have been made to conform as nearly as possible to those recommended in the Report of the Committee of the American Anthropological Association on the "Phonetic Transcription of Indian Languages"¹ as "the simpler system," the second alternative being adopted in the representation of vowels. The following are the vowel signs actually employed:

a as in FATHER; *d* as *u* in BUT; *ã* as in HAT; *ē* as *a* in FATE; *e* as in MET; *ī* as in PIQUE; *i* as in PIN; *ō* as in NOTE; *o* about as in NOT; *ū* as in RULE; *u* as in PUT; *u*, *u* slighted in enunciation; nasalized vowels with a hook beneath.

The following are used for consonant signs:

b, *d*, *g*, *p*, *t*, *k*, *m*, *s*, *l*, *n*, *h*, *w*, and *y*, approximately as in English; *r*, a velar *r*; *c* like English *sh*; *tc* like English *ch* or *tch*; *dj* like English *j* in JUNE; *x* a palatal spirant.

' marks a pause generally due to the dropping of a phonetic element, which is frequently *u*.

The language contains no *f* or *v*. There is some reason to think that *b*, *d*, *g*, and *dj*, which are not heard as often as the corresponding surds, stand for a class of medials and that *p*, *t*, *k*, and *tc* were aspirates corresponding to them. Something of this kind is still preserved in Chitimacha which I believe to be related to the language under consideration². This, however, can not now be determined.

1. Smithsonian Miscellaneous Collections, vol. 66, no. 6. Washington, D. C., 1916.

2. See BBAE 68.

a is sometimes changed to *ō* or *ū* when it occurs after another *ō* or *ū* and even when the latter has been suppressed. Thus we have *ha'pani*, I FINISH, but *sag'hō'pani*, I FINISH EATING; *pōhō'pā*, LET ME SEE!; *-ha*, negative suffix, *la'pū*, GOOD, *la'pōhō*, NOT GOOD; *yū'rū*, LONG, *yū'rōhō*, NOT LONG.

Final vowels are frequently dropped in composition but with the exception of some such obvious alterations no further phonetic changes of consequence are revealed by the material at hand.

Tunica is a strikingly vocalic language and by far the most common form of syllable consists of a single vowel followed by a single consonant. Almost the only exception to this is where we find a consonant followed by a vowel which is in turn followed by a spirant, as *ha'xka*, CORN; *hā'xsa*, TO SAW; *hē'xpū*, TO CLIMB; *ka'xci*, REAL; *nū'xti*, TO ROCK; *sū'xsū*, MUSCADINE; *ya'xpa*, HUNGRY. In some of these cases it appears that the *x* is intended for *r*, and there is reason to think that many such forms are simple contractions of the consonant-vowel-consonant-vowel stems which we shall show to be a marked feature of Tunica. The other clusters of consonants occurring in unresolvable stems or words are so few that a practically complete list may be given. The following consist of two consonants: *ē'ckū*, STORM; *kā'cka*, a SPRAIN; *kī'rka*, A MOLLUSK (see above); *ō'nte*, FATHER; *ōntē'tic*, MILK; *pū'rki*, SOFT, BRITTLE; *pū'ska*, TO SWELL; *ra'cki*, LEAF; *si'nkū*, FIVE; *stū'xsū*, EYE, *ctū'ka*, TO BE ABLE; *tā'cpa*, AT ONE SIDE; *u'rkū*, HANDLE; *wi'sta*, SWEET; *wi'cka*, GUN, BOW; *yū'nka*, CORD; *ē'kca*, PINE; *lāpwiya'mū*, a small variety of beaver; *rū'cta*, RABBIT; *skala'xk*, A POST; *sta-ka'li*, PENIS; *sta'yi*, BODY; *cka*, FOOT; *cki*, POSTERIORES; *ctax*, FACE; *ctē'lūac*, SLIME, SPITTLE, FOAM; *cūgmī'li*, FOREHEAD; *ta'racpa*, SHOULDER-BLADE; *tī'rwac*, CLAW, nail, *yū'kmoxkū*, GRASS; *ōke'cta*, LEFT; *Okcambe*, A MAN'S NAME;

o'ntala, A LIE; ká'ckani, TO SPRAIN; cką, BUT, ALTHOUGH; also two stems of uncertain meaning in cra and cta. The following have three consonants: ó'xcta, BLUE OR GREEN; ta'xclē (also ta'xcelē), BEAUTIFUL; häpa'xcka, SOFT-SHELLED TURTLE; la'xspi, METAL, MONEY; ci'lxka, BLACK-BIRD; u'xcpa, WHITE OAK; (Ingrasa, ENGLISH). This list does not include clusters due to the juxtaposition of stems and affixes or from foreign words, and an examination of the linguistic material shows the following "accidental" combinations or juxtapositions of this kind to occur: *mp, ph, pw, tk, lp, lt, th, nm, nt, nd, nl, nr, ns, ntc, nk, nh, rt, rs, rk, rh, rw, st, sk, sp* (in Ispą, a Spaniard), *cp, ct, cn, cr, ck, tch, djh, kp, km, kw, kt, kl, kn, kr, ks, kc, ktc, ky, kh, gm, gl, gr, gw, gy, xst, xct, xck, xkp*. Theoretically the combinations are probably limited only by the possible juxtapositions of Tunica consonants. On the other hand there is reason to suspect that some of the clusters which occur in seemingly unresolvable stems have been brought about by the juxtaposition of originally independent elements. I have mentioned what I believe to be one set of stems of the kind already. Another, which I shall discuss more at length farther on, consists of those words with an initial consonant cluster of which the first element is *s* or *c*. This embraces practically all of those words beginning with a cluster of consonants. As might have been anticipated, the number of words and stems ending in a consonant is also very small, and usually this consonant is an *l, n, c, r, or k*. The following is an almost complete list: a'xkal, BANK, BEACH; a'xcük, DAY; é'rük, NECK; i-ü'wic, CICADA; ka'pac, CHICKEN; ken, HAND; kō'xsük, CRAWFISH; kü'mac, STONE; kün, NOISE; la'kac, HAIR; la'lak, WOODCOCK; lük, TONGUE; mu'xtül, SWAMP; nic, BREAST; ó'xkal, POCKET; ó'nir, HORN; ónté'tic, MILK; pa'hal, SOLE OF FOOT; pic, MUD; rō'wac, SASSAFRAS; sä'lak, THORN; ska'laxk, POST; ci'kür, KNIFE; ci'xkal,

ROCK; ctax, FACE; cté'lüac, FOAM, SPITTLE; cü'lik, PUMPKIN; tcal, THIGH; tcik, BELLY; tci'nak, KNEE; ta'xkic, SKIN; ta'yic, BLOOD; tí'xcük, DOOR; tí'rwac, CLAW, NAIL; tí'tik, BAYOU; tú'win, THE ROAD-RUNNER, also the PLOVER; u'xcik, A SPOON, SHELL; wató'rük, THE LITTLE BLUE HERON; wi'lük, ELM; ya'nic, BUFFALO; yün, INTESTINES; a'mar, TO PRETEND; ha'xpar, TO LIE; hē'kūx, TO MIX; hē'kūnic, CORNER; hi'ran, REMEDY; pū'yūx, TO SHAKE; tā'kar, TO ONE SIDE; té'pin, JOINT; tūil, BENT; ü'rūx, TO WHINNEY. In many of these cases we have good reason to suspect that a weak final vowel has been omitted.

While syllables are typically of the consonant-vowel type stems are more often disyllabic, usually of composition *cvcv*, but often *cvccv*. This is plainly shown by the following table exhibiting the results of an analysis of about 350 stems, and unresolvable words:

cvcv	295
cvccv	128
vcv	29
cv	22
vccv	13
cvv	9
cvc	8

The remainder were longer unresolvable forms of varying composition which need not be considered. It should be added that in the combinations of two consonants in the above list the first is usually *x*, though in a few cases *s, c, or r*.

In this connection a comparative analysis of nominal and verb stems will be found interesting and valuable. Adjective stems will be classed with verb stems for this purpose. In making the comparison I have selected the initial sound, the terminal vowel, and the last consonant whether terminal or not. Granted a given phon-

etic structure and the same phonetics we ought *a priori* to expect that, unless some disturbing factor has entered into the equation, the same sound will be used approximately as often in verbs as in nouns, in the same situation.

The accompanying tables shows the results of this examination. It is to be noted that, since the number of nominal stems was somewhat smaller than the number of verbal stems, the figures in the nominal column have been artificially increased in each case in due proportion so that they could be compared directly with the figures in the verbal column.

INITIAL SOUNDS IN VERBAL AND
NOMINAL STEMS

<i>Sound.</i>	<i>Verb.</i>	<i>Noun.</i>
w	36	10
h	33	33
p	33	11
l	29	15
k	28	29
r	28	14
m	26	8
y	24	26
s	24	24
t	22	40
c	21	35
tc	16	23
n	12	23
a, ä	9	16
ē, e	6	10
ū, u	4	9
ī, i	3	6
ō, o	0	15
Total no. cases	354	

LAST CONSONANT IN VERBAL AND
NOMINAL STEMS

<i>Sound.</i>	<i>Verb.</i>	<i>Noun.</i>
r	59	42
k	55	83
p	53	11
t	28	20
tc	22	20
h	20	11
l	19	30
n	16	35
s	15	14
y	15	13
m	12	16
c	10	30
w	9	4
Total no. cases	333	

TERMINAL VOWEL IN VERBAL AND
NOMINAL STEMS

<i>Sound.</i>	<i>Verb.</i>	<i>Noun.</i>
a	139	150
ī, i, ē, e	97	113
ū, u, ō, o	94	67
Total no. cases	330	

On consulting these tables we find conformity with the expected in some respects and striking differences in others. On comparing the relative frequency of initial sounds we find that stems in *h*, *k*, *y*, *s*, and *tc*, occur with about the same frequency among both nouns and verbs. While stems with initial *c* are more frequent among nouns than among verbs this may very probably be accounted for by the occurrence of a prefix already alluded to and to be later discussed. On the other hand there are distinctly more nominal stems with initial vowels — particularly initial *o* — and initial *n* and *t*. Vowels are initial in nouns twice as

often as with verbs, and *n* and *t* are initial sounds nearly twice as often. To counter-balance this *l* and *r* are initial sounds in verbs twice as often as in nouns and *m*, *p*, and *w* nearly three times as often. It is possible that initial *t* may occur more frequently with nouns because the stem, as I have recorded it, contains some form of the article *ta*, but I have no explanation of any kind for the other facts noted, particularly as Tunica prefixes are comparatively few. The preponderance of labials as initial sounds in verbs is particularly striking. Consideration of the last consonant, usually the last phonetic in the stem but one, is important because Tunica is a suffixing language, and it is quite possible that many of the disyllabic stems may prove to be compounds, although of course there is no necessity that such should be the case. On analyzing the facts contained in this table we find that *tc*, *h*, *s*, *y*, *m*, and *w* occur in about equal proportions in this situation in both nouns and verbs, or else they occur so sparingly that no attention need be paid to them. *k*, *r*, *n*, *l*, and *c* occur a disproportionately large number of times in nominal stems, *k* in one-fourth of the cases, *r* in one-eighth, *n* in more than one-tenth, and *l* and *c* in one eleventh. In verb stems the leading sounds are *r*, *k*, and *p*, which occur in about one-sixth of the cases examined. The number of occurrences of *n*, and *c* with nouns does not have much significance by itself, but gains such significance when we compare them with the occurrences with verbs. We then find that *n* occurs only one-half as often, and *c* one-third as often among verbs. The *c* cases, as also the *l* cases, include several in which these sounds are final, and I believe that they indicate the presence of suffixes, or structural complexity in the noun itself. In the same way the preponderance of *n*'s seems to be due to a suffix *-na*, probably identical with a noun-forming suffix to be considered later. The prominence

of *p*, *r*, and *k*, with verbs, and of *k*, and *r* with nouns is due, I believe, to the presence of certain suffixes to be explained later. We shall find the use of *p* five times as often with verbs as with nouns to be full of significance. In considering the final vowels it is convenient to class the few forms in *e* under those in *i* and the few forms in *o* under those in *u*. We then find that *u* appears to be used decidedly oftener with nouns than with verbs. This may also be attributed to a suffix though I do not know that such a suffix can be isolated with certainty.

THE VERB

The general nature of the verb stem has already been outlined. Apparently the care with which plurality is indicated by affixes has prevented a considerable employment of distinct stems for singular and plural. A careful examination seems to show but four cases of the kind, all of them except one auxiliary verbs. They are: TO GO, singular *a*, plural *ci*; TO BE, singular *a*, plural *on*; TO CAUSE, singular *ta*, plural *an* or *in*; TO EAT, *saku* (to eat one thing), *cimu* (to eat several kinds of food). I have only one example of this last which is doubtful, especially since singular, dual, and plural pronominal affixes are all used with *saku*. In the two first cases the dual stems are identical with those employed in the singular.

Reduplication is a feature of Tunica as it is of most of the other southeastern languages. Where the verb or adjective stem consists of but one syllable the entire syllable is duplicated, where it consists of two syllables the duplication is sometimes complete, sometimes confined to the first syllable. The following are all of the examples which my material affords:

ra, HARD; *ra'ra*, HARD THINGS

mē'li, BLACK; *mēlimē'lita*, MANY BLACK PERSONS OF THINGS

mí'li, RED ; mīlīmī'lita, MANY RED PERSONS
OR THINGS
tō'lū, ROUND ; tōlūtō'lūta, MANY ROUND
THINGS
saxk^a, ONE ; saksaxku, SOME PERSONS
ī'li, TWO ; īlī'li, TWO BY TWO
ē'nixku, THREE ; enē'nixkutax, THREE BY
THREE
li'xtca, WET ; li'lixctca, WET IN PLACES
hī'pū, TO DANCE ; hī'hīpū ōōnta', THEY HAVE
DANCED MANY TIMES
kō'ra, TO DRINK ; kō'kōra (pl.)
kūtca'ni, I AM CRUSHING ; kūkūt'cakani, I
AM CRUSHING MANY TIMES
pa'xka, DRESSED UP FINELY ; paxpa'xka (pl.)
pa'ta, TO FALL ; papa'ta aa'xkini, I HAVE
FALLEN MANY TIMES
sa'ku, TO EAT ; sa'saguk(a) a'axkini, I AM IN
THE HABIT OF EATING
sī'hū, TO DRY ; sīsī'hūni, I HAVE JUST DRIED
THEM
tca'ri, TO MEW ; ta mī'nū sin tcatca'rixkona'-
siti, THE CATS MEW
ya'xpa, TO FOLLOW ; yaxpa'yaxpanta', THEY
GO IN SINGLE FILE
rō'xpa, NEAR, BESIDE ; arōxparōxpa'nta a'taci,
THEY GO TOGETHER OR NEAR EACH OTHER
kō'mū, ROOF-SHAPED ; kōmūkō'mūta (pl.)
hō'tū, ALL ; hōtūhō'tūgi, or hōthō'tūgi,
COMPLETELY FINISHED
cū'itci, TO SHOOT ; ha-acūcū'itcun, NAME OF
A WILD APPLE (seems to mean « shooting
up »).

The two following, although nouns should evidently be inserted here. The reduplication which they contain is evidently due to the fact that they are from verbal stems though the originals are not otherwise in use :

sōksōxkana', THE SWALLOW-TAILED HAWK
tci'ktcīri, THE CAROLINA WREN

The verb complex consists normally of a single stem, one or two prefixes, and usually a much larger number of suffixes, but sometimes there is an auxiliary in addition to the main stem, and sometimes we find two, or rarely three, principal stems.

THE PRONOUNS AND PRONOMINAL AFFIXES

The most remarkable feature of Tunica is the prominence given to the expression of sex. This occurs in both nouns and verbs but is most marked in the verbs. There are distinct masculine and feminine prefixes not only in the third person singular as with us but in the second and third persons of all three numbers—singular, dual and plural — and almost complete sets for both subjective and objective relations. The objective forms are always prefixed; the subjective forms are suffixed except when they are used with auxiliaries with which they are prefixed in all numbers and persons except the first person singular, and the plural of two of the forms. The following table gives a complete list of these affixes :

PRONOMINAL AFFIXES

	<i>Singular</i>	
	<i>Objective</i>	<i>Subjective</i>
1st pers.	ik-, i-	-ni, -n, (nasalized vowel)
2d pers. (masc.)	wik-, wi-	-wi (or-i)
2d pers. (fem.)	hik-, hi-	-he (or -e, -a, or -o)
3d pers. (masc.)	ūk-, ū-	-wi, -ūi, -ū
3d pers. (indef.)	—	-iti
3d pers. (fem.)	tik-	-ti, -ta
	<i>Dual</i>	
1st pers.	in-, j-	-ina
2d pers. (masc.)	win-, wj-	-wina, -wini, -win

2d pers. (fem.)	hin-, hĭ-	-hina, -hini, -hin
3d pers. (masc.)	ūn-, ū-	-una, -uni
3d pers. (fem.)	sin-, sĭ-	-sina, -sini, -sin
<i>Plural</i>		
1st person	in-, ĭ-	-iti
2d pers. (masc.)	win-, wĭ-	-witi
2d pers. (fem.)	hin-, hĭ-	-hiti
3d pers. (masc.)	sik-, si-	-ta
3d pers. (fem.)	şin-, sĭ-	-siti

When examined closely this complicated system is seen to be built up from a very small number of roots. In the first place the dual is distinguished by the use of an *n*, and the plural by a *t*. This latter appears, it is true, only in the subjective forms, but its absence from the objective forms may be explained by the fact that, with one exception, they are identical with the corresponding forms of the dual and may be supposed to have been adopted from them. The exception noted is the form for the third person masculine, and this is remarkable as containing a *k*, which would otherwise appear to be a sign of the objective series in the singular. This sign *k*, is wanting in the subjective series, but it is possible that it has been dropped off for harmonic reasons or because the subjective pronouns require no particular mark to distinguish them. The root sound of forms in the first person except perhaps the subjective singular is plainly *i*. The sign of the second person masculine in all numbers appears consistently as *wi*; and *hi*, or some near approach to it, as the sign of the second person feminine. The third person masculine in the singular and dual is indicated by *ū*, but *ū* is wanting in the plural. In the plural subjective form it has perhaps been dropped, the original having been *-ūta*, or *-ūti*, instead of *-ta*. The third person plural masculine is quite irregular, combining a syllable otherwise used only for feminine forms in the dual and plural with the *k* characteristic of the

singular objectives. The root used in the feminine singular is *ti*, apparently unrelated to the *si* sign which we find in the dual and plural forms of that gender. These divergencies must be the result of an evolution which it is now impossible to reconstruct.

The objective prefixes are also used as possessives.

Besides employing an indefinite singular in the subjective *-iti*, as given in the above table, there is a marked tendency to use the masculine plural suffix for the indefinite or the passive. The corresponding feminine form seems to be wanting. Examples:

- rixk' hă'xsanta, A SAWED PIECE OF WOOD
 ima't ikō'xsōnta, I AM SCRATCHED, THEY
 HAVE SCRATCHED ME
 ahē'kinta, IT IS MIXED, THEY MIX
 ka'ntū ūktō'm-ō'nta, A THING POUNDED BY
 SOME ONE
 wa'tcikata, BATTLE, THEY ARE FIGHTING

It also adds the plural idea to nouns in many cases, where the latter are followed by an adjective. A few examples have already been given when treating of reduplication. The following may be added:

- ō'ni cihā'yita, THE OLD PEOPLE
 ō'ni ni'xsara, THE BOY; ō'ni ni'xsā'rata, THE
 YOUNG PEOPLE
 ō'n ōnta'la, A LIAR; ō'n ōnta'lata, LIARS.
 i'ni rū'xkita, FRONT TEETH
 ta'xkin rō'wa, A WHITE HAND; ta'xkin sin
 rō'wata, MANY WHITE HANDS
 hā'ta ikrō'xpā'nta sin, THESE THINGS NEARER
 ME

The two last contain strictly nominal plural signs as well.

The independent personal pronouns, with two exceptions, are formed by using a connec-

tive or suffixed particle *-ma* to be considered more at length in another place. They are as follows :

<i>Singular</i>		
1st person		<i>i'ma</i>
2d person	<i>ma</i> (masc.)	<i>hã'ma</i> (fem.)
3d person	<i>ũ'wi</i> (masc.)	<i>ti'xtc</i> (fem.)
<i>Dual</i>		
1st person		<i>i'nima</i>
2d person	<i>wi'nima</i> (masc.)	<i>hi'nima</i> (fem.)
3d person	<i>ũ'nima</i> (masc.)	<i>si'nima</i> (fem.)
<i>Plural</i>		
1st person		<i>i'nima</i>
2d person	<i>wi'nima</i> (masc.)	<i>hi'nima</i> (fem.)
3d person	<i>sã'ma</i> (masc.)	<i>si'nima</i> (fem.)

These independent forms, when employed at all, appear in addition to the pronominal affixes. Their principal function is to reinforce the noun to which they refer, when they are placed immediately after such noun. Examples :

tõ'rõa sã'ma wiã'ntaxtcã, THE WHITE PEOPLE
THEY ARE GOING TO UNDERSTAND ;
ehũ'kũmak sã'ma yanatakaha', MY BROTHERS
THEY DO NOT SPEAK (TUNICA)
õ'ni lũ'pũ ta Tũ'nixka i'nima ra'pũ sa'xku
ũktcũ'ukixkiti, WE THE TUNICA KEEP A DEAD
PERSON ONE DAY
ontcha'i si'nima õ'xkũtõk ũ'nima hõ'tũ ya-
kata, THE TWO WOMEN AND HIS TWO CHILD-
REN ALL CAME THERE

It is perhaps for this reason that the plural forms *sã'ma* and *si'nima* are sometimes used like plural suffixes to nouns. When *si'nima* is employed in this manner it is usually contracted to *sin*, and this contracted form appears occasionally after nouns usually considered masculine. It is possible, therefore, that *sin* was in process of becoming a true plural suffix to nouns without regard to gender. The

dual *ũ'nima* is sometimes employed in the same manner. Examples :

e'ti sã'ma hõ'tũ, ALL MY KINSFOLK
tõ'ni mi sã'ma, THOSE MEN DOWN THERE
tõ'ni mi ũ'nima, THOSE TWO MEN DOWN
THERE
ta Tca'xta sã'ma siktcõ'ha taxk kuxpanõ'nta,
THE CHIEFS OF THE CHOCTAW ARE ASSEM-
BLED
hẽ sã'ma, THESE MALE PERSONS OR CREATURES
hẽ sin, THESE FEMALE PERSONS OR CREATURES
wa'ntaha, õ'ni sã'ma, THE ANCIENT INDIANS
OR MEN
tõ'ni sã'ma le'he, THESE SAME MEN
ukũ'ni sã'ma, HIS MEN
ta mi'nũ si'nima, THE CATS
ta ya'nic si'nima, THE COWS
i'nita si'nima, MY LARGE TEETH
õntca'i si'n(ima), THESE WOMEN
ta ha'lũkini hẽ'sin ti'katak, THESE VILLAGES
ARE LARGE
ta'xkũ õ'racki lõ'pa, A FROZEN LEAF ; *ta'xkũ*
õ'racki sin lõ'pa, FROZEN LEAVES
tcũ'la sin ta'kã'tã, THE DENS OF FOXES
tõn hẽ'ũ'nima, THESE TWO MEN ; *tõn e'nixku*
sã'ma, THESE THREE MEN
ta kũa'tũk sin wahaksi'ti, THE BIRDS SING
ti'ksa sin, HER DOGS
ta ya'xci sin, FEMALE MALADIES
ri'xku õ'racki sõ'pun, A WITHERED LEAF ;
ta'xku õ'racki sin sõ'pun, WITHERED LEAVES
ta'hal atapã'ra, THE LAND IS LEVEL ; *ta'xkũ*
sin atapã'ra, THE TREES ARE IN A PLAIN
ta'xkin rõ'wa, A WHITE HAND ; *ta'xkin sin*
rõ'wata, MANY WHITE HANDS
hã'tã ikrõxpã'nta sin, THESE THINGS NEARER
ME

Reflexive personal pronouns are made by suffixing *ta* to the independent forms given, or by placing it after them, for perhaps *ta* should be considered as an independent word.

Examples: *ū'witą*, HIMSELF; *ma'tą*, THYSELF (m.); *hā'matą*, THYSELF (f.); *ȳ'matą*, THEIR 2 SELVES; *tí'xtą* HERSELF.

In addition to *tą* there is a suggestion of another reflexive, *c-*, incorporated in the verb which is of interest because it is identical in form with reflexives found in both Natchez and Chitimacha. The existence of such a prefix can not be asserted with positiveness, but it is indicated by a considerable body of evidence. Very likely it became atrophied in later times. The evidence for this is as follows.

The stem of the verb meaning to think is *nīyū*, *nīyūka'ni*, I THINK, but *icni'yūki* appears with the sense "I recollect," "I remember," "I reflect." In this latter the objective pronominal prefix is used in place of the subjective pronominal suffix, but a *c* appears between it and the stem which is not accounted for. This is, however, the kind of verb in which a reflexive is likely to appear. Again we find a word *pī'tōhatą*, DO NOT LOSE YOURSELF!, in which the common reflexive *tą* seems to be used, though in an unusual situation, and the verb *icpī'tōki*, I FORGET. Unfortunately I have but one example of the first form. This may also explain the first syllable of *cīri*, TO SMELL, since *rī'na* signifies PERFUME, and *ri'ci* NOSE. The expression used for A VIRGIN is *nu'xtci te'tinī yū'ra*, A WOMAN WITH A HARD OR FIRM HEART, and this suggests that *ó'ni ūcra'*, A MAN WHO CAN KEEP HIS OWN COUNCIL AND NOT TELL THINGS TO EVERYONE, A DISCREET MAN, may mean literally "a man his hardness" or "a man his firmness," *c* being this same prefix. Another example is the word for witch, *tiel'naxtc*, which means "always renewing herself" and is said to be formed from *lina* meaning "indestructible." The initial sound in *ctū(ka)*, TO BE ABLE may be the same prefix. It is to be noted that most of the best examples are presented where there is very close personal ownership, especially in connection with mental processes, and this

adds great importance to the fact that a number of names for parts of the body begin with two consonants of which the first is the one in question. Thus *[i']cka*, is [MY] FOOT; *[i']cki*, [MY] BACKSIDES; *[i]cta'xpuc*, [MY] FACE; and to these may perhaps be added *ctē'lūac*, which signifies SPITTLE, SLIME, FOAM, etc. Moreover the words meaning mouth and forehead also begin with *c*, *vič.*, *[ix]ciō'hū*, [MY] MOUTH; *[ix]cūgmī'li*, [MY] FOREHEAD. If the names of body parts beginning with *s* be added to these we have still more: *[ó'x]sa*, [HIS] TAIL; *[e'x]sini*, [MY] HEAD; *staka'li*, PENIS; *[e]sta'yi*, [MY] BODY; *[ix]stu'xsū*, [MY] EYE; *sū*, A WOMAN'S GENITALS. More importance is to be attached to those words beginning in *s* followed by another consonant than to the others, because, as I have stated in a previous section, this particular feature constitutes an exception in the structure of Tunica words. Body parts without initial *s* or *c* are: *ri'ci*, NOSE; *ke'ni*, HAND; *tu'ka*, SHOULDER; *ta'yic*, BLOOD; *yū*, ARM; *la'kac*, HAIR; *lūk*, TONGUE; *lūē'tca*, EAR; *na'xka*, CHEEK, *naxka'ri*, JAW; *í'tca*, FLESH; *ni*, TOOTH. While the exceptions are therefore numerous more body-part words begin with *s* and *c* than would be expected under the ordinary workings of chance.

Reciprocity is indicated by a verbal prefix *a-*. Examples: *aki'xtina*, WE 2 PINCH EACH OTHER; *akó'xsina*, WE 2 SCRATCH EACH OTHER; *a'kahata*, THEY REJOIN EACH OTHER; *ahē'nūna*, THEY 2 SALUTED EACH OTHER; *a'raha-inaxtca í'nima*, WE 2 ARE GOING TO PAINT EACH OTHER; *asa'nisina*, THEY 2 BET WITH EACH OTHER; *a'saxk í'anan*, COME TOGETHER! (*saxk* = one); *a-āhina'*, WE 2 KICK EACH OTHER.

LOCATIVE PREFIXES

Aside from the objective pronominal prefixes and the reciprocal the only prefixes in Tunica are the locatives *ha-*, UP; *lō-* or *lū-*, DOWN;

ki-, INTO, IN; hō-, hū-, OUT OF, OUTSIDE OF. These are either contracted from or combined into the independent adverbs or postpositions ha'ixta or ha'ic, ha'lūta or ha'lūc, ki'tcu, or ki'tcuta, and hō'waxta. The endings *-ta* and *-c* are locative suffixes after nouns and demonstratives to be treated more at length presently.

At one time it appeared to the writer that two other locative prefixes must be added to the above, *ya-*, toward speaker and *yū-*, away from speaker, but further examination showed that these occurred only as prefixes to one verb, or as parts of two independent verbs, a point not yet determined. It was also discovered that the stems *yaka* and *yūka* are inseparable and the pronominal objects stand before them whereas the true locatives always precede the pronominal prefixes. Following are examples of the use of these prefixes :

hōya'na-antc, I WILL SPEAK OUT FREELY
ha'pōni, I LOOK UP
hawā'xsakani, I AM SPRINGING UP
ha'kalē'xkini, I HAVE STOOD UP
lū'pōni, I LOOK DOWN
lū'patani, I FALL DOWN
lū'tcūhūni, I SPIT DOWN
lūtcō'lūkatani, I AM MAKING WATER DRIP
 DOWN
kipō'ti, SHE SEES WITHIN
ta'ūc kiwā'xsan, I JUMP INTO THE WATER
hōwī'yani, TO THROW OUTSIDE
i'lū hō'la'wakani, I AM PULLING MY TONGUE
 OUT
hōūklō-xsakā, I AM DRAWING OUT
Ta'ūc mī'li hōpāre'kati, RED RIVER IS OVER-
 OVERFLOWING

INFIXATION

Apparent infixation occurs in a single verb, *e'rusa*, TO KNOW. In the singular the accompa-

nying pronominal elements are all prefixed, the verb being considered intransitive, but in the dual and plural they are incorporated into the verb itself. Thus we find *ō'rūsaha*, *he* DOES NOT KNOW, but *erūnasa'ha*, *we* DO NOT KNOW.

SUFFIXES

Although Tunica is rather a suffixing than a prefixing language the actual number of suffixes is not large. It includes a number of adjective suffixes — comprising, so far as my information goes, the numerals, *hō'tu*, ALL, the distributive suffix *taxk*, five auxiliaries, the continuative, the perfect, the pronominal subjects already treated, the future, the negative, the suffix *-ki*, the suffix *-xtc*, and the suffix *-ni*.

THE ADJECTIVE SUFFIXES

These have just been enumerated. They are always placed immediately after the principal stem. Examples :

āhabō'taxkini, I HAVE KICKED REPEATEDLY, i.
 e., all the time
kā'xtca-taxk-aa'xkini, I HAVE THE HABIT OF
 BITING.
kō'xsō-taxk ike'logi, I HAVE THE HABIT OF
 SCRATCHING
lūp-hōi-ō'nta, THEY ARE ALL DEAD
muxt'hō'titi, ONE HAS WRAPPED HIM ALL UP
mū'tcū-ma'nku-pi'ranta, THEY FINISH PLUNG-
 ING FOUR TIMES
mūt'c'hō'tāta, THEY ALL FINISHED THE PLUNGE
signihō'tūi, HE SAYS TO ALL OF THEM
sim'hō'tūi, SHE SCRATCHED (HER FACE) ALL
 OVER
wat'c'hō'tūti, SHE PULLED OUT ALL
wi'xku-hō'titi, WE SCRATCH HIM ALL OVER
a-i wōhō'tūni, I FINISH MAKING THE FIRE
iyahō'tō'ki, IT HAS MADE US ALL LIKE THAT

ya'na-lé'pi-hó'titi, WE ALL DELIVER A DIS-COURSE.

THE AUXILIARIES

Since the auxiliaries may be used independently they might be considered when we come to treat of the compounding of verb stems, but they have become so closely bound up in the verb complex that it is best to consider them as parts of it. Furthermore these auxiliaries exhibit two peculiarities which set them distinctly apart from all other verbs. The first of these is the fact that, as already stated, with one possible exception, the auxiliaries are the only verbs which have different stems for singular and plural. The second is the anomalous position of the pronouns when used with them. The auxiliaries are; a (sing.) *ci* (plural), TO GO; a (sing.) *ōn* (plural), TO BE; ta (sing.) in or an (plural), TO CAUSE; ana (sing.)? (plural), TO SIT; ara (sing.)? (plural), TO REMAIN; *āksa* (sing.)? (plural), TO COME. Defective material prevents me from telling whether the last three auxiliaries enumerated have separate plural stems or not, and similarly the plural stem of the auxiliary to cause is known only by examples of the third person plural masculine. There are also anomalies in the use of the two remaining plural stems since the pronominal affixes always precede *ci* but follow *on*. In this particular *in* or *an* agrees with the latter.

There is still one more anomaly, connected with the auxiliary to be, which I do not feel sure that I have explained correctly. I present my solution as the best I can give with the material at hand.

Since each of the verbs to go and to be has the same stem in the singular it would appear that considerable confusion might arise between them. This is avoided, however, by the fact that the former is almost always accompanied

by the perfect suffix *-xki* or *-ki*. The association of the two is so intimate that it has at times seemed doubtful to the writer whether the stem was not rather *axki* or *aki*. However, there appear to be enough cases of the independent use of *a* and *ki* to justify the conclusion to which I have arrived. It is probably for this reason that the auxiliary frequently appears with the force of English « to have ». Why the perfect suffix has not been added to *on* is still left unexplained. Following are the cases of the use of these auxiliaries independently, as recorded by Doctor Gatschet and myself:

a'ni, I GO	si'nixki, THEY 2 (f.) ARE
wi'a, YOU (m.) GO	ō'niti, WE ARE
he'ya, YOU (f.) GO	ō'nawiti, YOU (m.) ARE
ū'a, HE GOES	ō'nahiti, YOU (f. pl.) ARE
a'ta, SHE GOES	ō'nta, THEY (m.) ARE
i'ana, WE 2 GO	ō'nasiti, THEY (f.) ARE
wi'ana, YOU 2 (m.) GO	
hi'ana, YOU 2 (f.) GO	ta'ni, I CAUSE
ū'ara, THEY 2 (m.) GO	wi'ta, YOU (m.) CAUSE
si'ana, THEY 2 (f.) GO	ū'ta, HE CAUSES
i'taci, j'taci, WE GO	a'ta, SHE CAUSES
wi'taci, YOU (m.) GO	a'nta, or i'nta, THEY CAUSE
hi'taci, YOU (f.) GO	
a'taci, THEY (m.) GO	
si'taci, THEY (f.) GO	ana'ni, I SIT
	wi'na, YOU (m.) SIT
	ū'na, HE SAT
axki'ni, I AM	
wi'xki, YOU (m.) ARE	
hi'xki, YOU (f.) ARE	a'ranj, I AM LYING DOWN
ū'xki, HE IS	ū'ra, HE IS LYING DOWN
a'ki, SHE IS	a'ra, SHE IS LYING DOWN
i'nixki, WE 2 ARE	
wi'nixki, YOU 2 (m.) ARE	a'xsani, I COME (I AM ON THE WAY)
hi'nixki, YOU 2 (f.) ARE	wi'xsa, YOU (m.) COME
ū'nixki, THEY 2 (m.) ARE	ū'xsa, HE COMES
	a'xsa, SHE COMES.

It is probable that the missing forms in *ta*, *ana*, *ara*, and *āksa* would be like those of the

auxiliary to be, but we do not know the plural stems of *ana*, *ara*, and *äxsa*. The fact that the auxiliary « to be » usually occurs combined with the perfect as *axki* suggests a possibility that *ana*, *ara*, and *äxsa* may be similar combinations with suffixes *-na*, *-ra*, and *-sa* or *-xsa*, but this can neither be proved nor disproved on the basis of the material available. The above list contains one or two anomalies. In the dual of the verb “to go” is an unexplained vowel *a* probably merely euphonic, as is perhaps the vowel in the third person plural masculine which carries the accent. The feminine forms in the third person singular are all irregular. Instead of *ta'a* we have *a'ta*, and instead of *ta'ki*, *ta'ta*, *ta'ra* and *ta'xsa*; *a'ki*, *a'ta*, *a'ra*, and *a'xsa*, the first consonant having seemingly been dropped.

Examples of the use of these auxiliaries with other verbs will be found throughout this sketch, as also in the following list:

a, ci, TO GO :
saa'kuu, HE WENT ACROSS ;
sikna'xcüwa, HE LED OR BROUGHT THEM
küa'tük na'rwa, A BIRD FLIES
ka'ctik hö'tü pitakü'a, HE GOES WALKING
 ABOUT IN ZIGZAGS
yü'nka me'rkü nä'lua ü'witä, A SPOOL ROLL-
 ING OF ITSELF
sjtacika'xtca, THEY (f.) WILL GO AWAY
ta wä'ran i'taci ya ta ra'pa, THEY GO HUNTING
 TO KILL DEER
 a, ön, TO BE :
a'yi iktö'xkü a'ki, I HAVE GOTTEN TIRED
tö'lüka, cylindrical, « IT IS ROUND »
ta ö'nika, BEING THE PEOPLE
tü'ka, BEING BIG
la'spi kö'djü tē'ninaxki', I HAVE RUNG A BELL
pü'na i'kaha, I DO NOT HAVE A BALL
a'mar sa'goxkini, I HAVE EATEN ENOUGH
sagö'niti, WE HAVE EATEN
ana, to sit : *wahakü'na*, HE SAT WEeping

ta mi'nuku hi'xku palawa'naü'na, THE CAT
 IS SEATED WISHING TO CATCH THE MOUSE
ara, TO REMAIN, TO LIE :

hapelö'rani, I AM LYING FLAT ON MY BELLY
na'ra lüpü'ra, A DEAD SERPENT LIES THERE
ya'na lē'pin kalü'ra, HE STANDS SPEAKING
hära-ükä'ra, THEY ARE THERE TO WATCH
yäm irakü'ra, HE IS TO WEAR FINE CLOTHING
apa'rü kü'ra, CLOUDS COME.

ta, an or in, to cause :
pi'raa'ni, I HAVE FINISHED IT
wi'rakatani, I COUNT
ka'hatani, I PAY
kalixka'tani, I PLANT, « I MAKE STAND »
la'xpan ü'kitani, I PUT IN SPOTS
ö'ni hä'xsaküta, A PERSON WHO SAWS
haxpa'rwita, THOU HAST LIED
püyü'xkatani, I AM SHAKING SOMETHING (as a
 tree)

i'lun tcü'rüwita, YOU WILL ROLL TWO ROLLERS
la'püta, HE HAS LANDED
pi'raxkanta, THEY CAUSE TO BE COMPLETED
ükkörinta, THEY MAKE HIM DRINK

ä'xsa, TO COME :
ä'xsatca, YOU WILL COME
la'ü ä'xsa, EVENING IS COMING
se'he-wi'tc-ä'xsa, BEFORE DAY, SUN COMES UP

The verb « to go » has one additional peculiarity in that its infinitive form is *a'mi* (to go) instead of *a'ni*.

In addition to the auxiliary « to be » there is an independent verb of similar significance of which a word might be said. This has been recorded by Doctor Gatschet and myself as *axtca*, *axtci*, or *aitca*. In some of the examples possession appears to be indicated, but this is probably only a special use. The following are all of the examples that have so far come to my notice :

se'oxta hi'kic axtca'ni, BEADS WERE IN IT
ö'ni ri a'xtca, THERE WAS A PERSON'S HOUSE
enacia'kawe ri ta'çlë a'xtca, WHEN HE BROUGHT
 ME THERE WAS A FINE HOUSE THERE

laspi'ku ika'xtca, I HAVE MONEY
 la'spi tika'xtca, SHE HAS MONEY
 ikbaxtci', GIVE ME SOME OF IT !, LET ME HAVE
 IT !
 ta halu'kinic a'nita, la'xspi i'kaxtci, I WOULD
 GO TO TOWN IF I HAD MONEY
 ta halu'kinic a'ta lehe', la'xspi tixkaxtci'xtc,
 SHE WOULD GO TO TOWN IF SHE HAD MONEY
 on ha'itcu ta'lukin he'kunic ai'tcani, AN OLD
 PERSON (FEMALE) LIVED IN A CORNER OF
 THE VILLAGE
 ha'lukin aita'ni, IT WAS A VILLAGE
 arusara'hate a'xtca naxciakakani, SHE LED
 THEM TO A BIG CLUMP OF BRIARS THAT WAS
 THERE.

Before leaving the subject of auxiliaries reference must be made to indications of the existence, or former existence, of two other suffixes which seem to belong to this class. From the data at hand it would appear either that these affixes were very closely bound to the stem or else that they were in process of losing their independence. One of them is *-pa*, with a causative significance, the other, *-u*, of more uncertain meaning. As the cases in which these appear are few each will be fully discussed by itself.

In opening my argument for the — at least former, — existence of a *p-* suffix with verbs let me first recall the comparative analysis of verbal and nominal stems given some pages back according to which verb stems in which the last consonant was *p* were found to be five times as numerous as the corresponding nominal stems. This is full of significance when taken in conjunction with the proportions maintained by other sounds. We have more specific evidence, however. The stem *ra'xki* signifies TO BE CLOSED, SOMETHING TIGHT, *ra'xpa*, TO ENCLOSE, TO CATCH BY ENCLOSING, and *ra'xpu*, A COVERING, A COAT ; we also find stems *ko'xpa*, TO SURROUND, TO ENCLOSE, and

ku'xpa, TO COLLECT, TO GATHER, as if the element *pa* were essential to the thought in each. *La'hi*, means TO BURN, as in *igla'hek*, I BURN MYSELF, and *la'xpa* has a similar meaning, as *ila'xpakati*, SHE IS BURNING ME ; *iciō'hō igla'xpati*, I BURN MY MOUTH, « she or it is burning my mouth. » *Ta'ka* means TO RUN AFTER, TO PURSUE ; *ta'pā*, TO CATCH, TO GRASP, and *tā'xpa*, TO TOUCH. Again *ka'ntūk ū'tcukani* means I AM SUCKING SOMETHING ; *tcūxpakani*, I AM SUCKING OUT (applied only to a doctor sucking blood from a wound, perhaps with the significance « I am causing blood to be drawn out »). The following forms found with the verb « to be a chief » seem also to contain this suffix : *tcō'ha pia'xkįta*, I HAVE BEEN CHIEF (and am such no longer) ; *tcō'ha pi'nika'xtca*, I SHALL BE CHIEF ; *ō'ni tcō'ha ū'xki pi-ū'xki*, A MAN WHO HAS BEEN CHIEF ; *tcō'ha pi*, BE CHIEF ! ; *įtcō'ha pi-i*, BE OUR CHIEF ! ; *tcō'ha įpiį*, BE OUR CHIEFTAINNESS ! ; *wi'nima i'li tcō'ha impīwiti*, BE OUR CHIEFS ! ; *wi'nima tcō'ha pi'witi*, BE CHIEFS ! ; *hi'nima tcō'ha pi'hiti*, BE CHIEFTAINNESSES ! These forms are at least remarkable since the usual imperative sign is *-k* or *-ki*. Other cases, though not so clear, may be cited, as follows :

le'xkini, I POUR INTO, *le'xpi*, TO ENCLOSE, TO SHUT IN ; *li'xpū*, A BUTTON, A BLISTER ; *kāxtc*, TO BITE, *kā'xpū*, TO NIP OR CUT (as with scissors), also the stem of the word for TONGS (cf. *ka'xti*, TO BUTTON, TO LOCK ; *ki'xti*, TO PINCH) ; *si'hū*, DRY, as *iksī'hū*, I AM DRY, *sō'pū*, TO WITHER OR DRY UP, as in *ri'xku o'racki sō'pūn*, A LEAF WITHERED BY DRYNESS ; *ci'kūr*, KNIFE, *ci'xkal*, ROCK and FLINT, *ci'xpū*, TO PRICK, TO POINT.

The case for *u* is not so strong, partly because it is frequently difficult to tell whether we are dealing with this suffix or the sign of the third person masculine. As with the suffix just considered it is indicated by the fact that it appears strikingly oftener as a terminal sound to nouns than to verbs. This might be supposed to

indicate a nominal suffix but in fact the meaning which must be assigned to it as indicating something stationary, of long continuance, would tend to its frequent use as a noun-forming suffix. Such a view is suggested by the usage of similar suffixes in Chitimacha and the Muskogean languages, and in fact the existence of such a suffix in those tongues lends additional support to the otherwise indicated presence of a similar suffix in this language. More evidence is contained in the following examples: *la'ki*, IT IS NIGHT, *la'u*, AT NIGHT; *Ta'uc mi'li yara'kati*, THE RED RIVER IS FALLING (« the Red river she is falling »), *Ta'uc mi'li ya'ratu*, THE RED RIVER IS LOW; *urō'tkatq*, I AM NAILING SOMETHING, *yū'xki ta rō'tūni*, A NAIL; *mā'ra, me'ra*, CYLINDRICAL, A ROLLER, *yū'nka me'rkū*, A SPOOL OF THREAD, *ta'rkū me'rkuniku*, A WOODEN BARREL; *sa'pi*, A WAVE, *sa'piku*, THERE ARE WAVES; *hintō'wā'ran*, LET US GO WALKING TO HUNT!, *a'i axkala'i ta hi'nu*, LOCOMOTIVE, « the walking thing that produces fire. » Possibly this suffix is identical with the stem of the verb *ū'ki*, TO SIT, TO REMAIN, TO BE PLACED the second syllable of which may be in reality a perfect suffix to be noted presently. If so, however, the association of *u* and *ki* has become almost inseparable, and the same perfect suffix is used over again with it, as *ū'kūxki*, HE REMAINED, HE HAD BEEN SEATED.

THE CONTINUATIVE SUFFIX.

This is *-ka* or *-k*; its use is sufficiently illustrated by the following examples:

aka'ni, I AM GOING
e'rikani, I AM LIFTING
pō'kani, I AM SEEING
ūkimaka'ni, I AM PUSHING HIM
lē'kati, THE SETTING SUN
irū'kati, IT (fem.) IS FLAPPING

ikkā'xtcakata, THEY ARE BITING ME
tōmūksi'na, THEY 2 WERE POUNDING
ū'witq maxsikū'ta, HE IS TURNING HIMSELF.

The regular position of this suffix is just before the pronoun or the auxiliary, but when followed by the future or negative suffixes it follows them. Examples: *sagunika'xtca*, « I WILL BE EATING »; *sa'gwinaga'xtca*, « YOU 2 (m.) WILL BE EATING »; *tcō'ha ūwiya'takaxtca*, HE WILL BE CHIEF; *hē sa'kuni ctū'kaha*, I CAN NOT EAT THAT; *wa'hantakaha*, THEY DO NOT LIGHT UP, THEY ARE NOT BRIGHT; *kōri'nakaha*, WE 2 DO NOT DRINK.

THE PERFECT.

As already stated this is *-ki* or *-xki*. Its intimate connection with the auxiliary *a*, TO BE, has been dwelt upon, and examples of that usage have been given. The following appear to be cases in which this suffix is connected directly with the principal verb stem; although the weak character of the auxiliary stem renders it somewhat uncertain:

ūkna'meki, HE SMELLS BAD
ō'ni ikpi'rakitanī, I AM BECOME A MAN
ō'ni mitcē'nixku taxk a'mar ya'ki, THEY MAKE EXACTLY THIRTY PEOPLE IN ALL
nu'xtci tikya'xciki, AN ANGRY WOMAN, « a woman she is angry »
lē'xtoki, EXPLODED
iklē'eki, I HAVE LOST (IN GAMBLING)
ikwi'xtāki, I AM SWOLLEN
ō'ka cō'waki, PREGNANT (ō'ka = child)
ikya'ki, IT IS NECESSARY FOR ME
icpi'toki, I FORGET
nu'xtci ō'ka ra'xkoki, THE WOMAN HAS BORNE A CHILD.

-ki may itself be compound since we find

several instances of the use of a final *-i* without a consonant but with a meaning similar to that of *-ki*. The cases of this kind are as follows :

utce'xka we'xsakai, THE FROG JUMPS, perhaps
 « the frog has been jumping »
 ha'-i, THEY ACT (this form is somewhat
 questionable)
 ya'-i, TO DO, TO MAKE, MADE
 te'luk yia'-i, NOISE (HAS BEEN) MADE
 Henri ta'-ūc a'kawitą wō'yū ōrsa'ha-i, HENRY
 WOULD HAVE BEEN DROWNED IN THE WATER
 HAD HE NOT KNOWN HOW TO SWIM
 ha'xtci cka ūkā'xtci-i, HAS HE BITTEN SOMEONE?

The next two examples suggest a contrast between *i* and *a* :

ūki'ni, PLACED ; rī ūki'na, AN INHABITANT OF
 THE HOUSE, A PERSON SETTLED IN THE HOUSE
 i'nūxki, I WIPE OR CLEAN ; ta'xkin ta nū'xka,
 A SKIN WIPER.

Strengthened by these and such a parallel as the following ; pi'hukani, I AM CONCEALING MYSELF, pihuxkini, I AM CONCEALED, I am inclined to see a contrast between *a* and *i* or *ka* and *ki*, which, if proved, would bring Tunica, in this particular, in line with Choctaw. The contrast between *ka* and *ki* is not marked in the material as it stands but this may be accounted for by the fact that *ka* is almost always suffixed to the principal stem while *ki* is more often attached to the auxiliary to be. However it is possible that the examples given above are imperfect forms in *ki*, intended either for the perfect suffix or for a modal suffix to be presently considered.

THE FUTURE SUFFIX

Futurity is denoted by *-tca*, or *-xtca*.
 Examples :

a-antca', I WILL GO
 hā'xsaxtca, YOU (f. s.) WILL COME
 la'ti ya'kanikaxtca, I WILL COME THIS EVEN-
 ING
 hōka'linikaxtca, I WILL SET IT FORTH
 kōranika'xtca-a'ha, I WILL NOT DRINK
 lūpikaxtca', YOU ARE GOING TO DIE
 ūn mākataka'xtca, THEY WILL GIVE A PERSON
 BAD LUCK
 maru'-yū'kakixtc, WHEN WILL YOU RETURN ?
 nīyū'nikaxtci'a, I WILL REFLECT
 ikpōta'xtca', THEY WILL SEE ME
 hikrapanika'xtca, I WILL KILL YOU
 saguwī'tixtcią, YOU (m. pl.) WILL EAT

THE NEGATIVE SUFFIX

Negation is indicated by *-ha* (*-ho* when the preceding vowel is *o* or *u*). Examples :

lō'tani ctū'kaha, I CAN NOT RUN FAST
 kōrī'nakaha, WE 2 DO NOT DRINK
 sikwa'naha, THEY DO NOT WISH
 la'pōhō, NOT GOOD
 la'maha, NOT CURING
 yū'rōhō, NOT LONG
 ninehā', I DO NOT SAY
 pū'taha, THEY DO NOT SEE
 rī'xkiha, FEEBLE, NOT STRONG
 sa'maha, NOT RIPE
 hinaxkō'hō, IT IS NOT LIKE THAT
 la'xpaha, NOT COVERED, BARE

-ha after a verb stem *pa* gives the sense of « nothing, none at all, none ». Examples :

i'ma ka'naxku paha', NOTHING IS THE MATTER
 WITH ME
 ē'cku sa'tci pa'ha, THERE IS NO RAIN
 ō'katūk pa'ha, THERE ARE NO CHILDREN
 wā'han pa'ha, THERE IS NO MORE BRIGHTNESS
 a'ria sō'lū la'maha, ka'hą pa'ha, IF I AM TREAT-
 ED AND NOT CURED THERE IS NO PAYMENT

The sense of never or ever is conveyed by an adverb or particle placed after the word containing *-ha*. Examples:

la'tika a'ha wa'ka, THE NIGHT WILL NEVER
COME, OR IT WILL NEVER BE NIGHT
tūn hē'ku ya'kawī'kaha wa'ka, THIS MAN
WILL NEVER COME OR ATTEND
wa'xkawī'kaha wa'ka, INDESTRUCTIBLE

THE SUFFIX *-ki*

Imperative and interrogative forms usually take a terminal suffix *-ki* (or *-k*). While it is possible that the two usages may be distinct, indicating two distinct suffixes the weight of evidence is quite opposed to such an interpretation. Following are examples :

melakā' ya'kik-hēxtc, CHILD, COME HERE !
melakā' yakawī'tik-hē'xtc, CHILDREN, COME
HERE !
mictigū'yak, (pl.) mictiwī'tacik, GO AWAY !,
SCAT !
pī'ik, pīk, GO OUT !
kac yū'kati yaki'k, WHEN WILL YOU COME ?
kāhia'ti h̄j wa'lik, WHY DO YOU CRY ?
kak h̄jhi'-a-ūk, WHO HAS DONE THAT ?
ō'nitiki, YOU (pl.) STAY there !
a'xkiniki, LET ME BE THERE !
wixki'ki (m.), he'xkiki (f.), YOU CAN BE
THERE
ū'xkiki (m.), a'xkiki (f.), HE CAN BE THERE,
SHE CAN BE THERE
ūni'xkiki, LET THEM STAY THERE !
sinixki'ki, LET THEM (f.) STAY THERE !
ka'hia'ina ūkna'xcinixkiki, HOW CAN WE KEEP
HIM FOR US 2 ?

There is still another use to which this suffix is put, or perhaps there is another suffix of identical form and position. This is in the sense of English « if » where it performs the

function of a subordinate conjunction. Examples :

i'nixkiki, IF WE 2 WERE THERE
ta'lūn ta'ba la'pūki, kan hō'tū ma'xkaha, IF
THE HARVEST OF THE PLANTATION IS GOOD
THINGS WILL BE CHEAP
yakanika'xtcaki, a'hq tuk ya'kanika'xtca, IF I
COME I WILL COME IN THE MORNING
ka-atī'ra tcū'kūki, IF HE IS ABLE TO TAKE AS
MANY
wikya'yixtātca wikwa'naki, I WILL SAVE YOU
IF YOU WISH

Perhaps one of the examples given previously, ha'xtci cka ūkāxtci' *-i*, HAS HE BITTEN SOMEONE ? should be placed here, as also the following : ha'tikani yū'i, GIVE ME MORE !, although the *k* is wanting.

It is not impossible that this suffix, instead of being identical with that found in imperatives and interrogatives, is merely another use of the perfect though in that case we must assume that it may be employed twice in the same form.

A few examples seem to indicate that there is another suffixed connective in *-k* but the correctness of these is somewhat in doubt. The examples are :

a'nik ikya'ki, IT IS NECESSARY FOR ME TO
LEAVE
sikci'xkatani'k igia'gi ha'xtci, I AM OBLIGED TO
AID THEM
tōn' in hō'tū lū'piti'k ĩhia'gi, IT IS NECESSARY
FOR US ALL TO DIE
yū'paxta sikta'pitiki sikwa'naha, THEY DO NOT
WISH THEM TO CATCH COLD
wa'xki'g tcū'pīxtcā', YOU WILL BREAK OFF AND
CARRY OUTSIDE

THE SUFFIX *-xtc*

A suffix *-tc* or *-xtc* is used like the preceding

to connect a subordinate clause with its principal clause. It is also sometimes translated by English « if » and may be used in conjunction with *-ki*. Its nearest English equivalent, however, appears to be infinitive forms in *-ing*. It indicates that the action in the clause to which it is attached took place, or is taking place, at the same time as that expressed by the principal clause. Examples :

í'ma yátc ūka'úxki, I CAUSING, HE HAS KICKED HIM
hí'hiatitc hí'ta ce'lama ikpō'kati, THAT IS WHY I FIND MYSELF SO SAD
ū'naxtc tičlī'naktc hia'kati, WHILE HE WAS SITTING THERE THE SORCERESS ARRIVED
wī'ūtaxtc nu'xtc ī'lī tō'mūksina, LISTENING HE HEARD 2 WOMEN POUNDING
lō'tataxtc, WHILE THEY WERE RUNNING
hī'awixtc, HE HAVING DONE THIS
la'xspik^a ikaxtcī'xtc, IF I HAVE MONEY, I HAVING MONEY
ta ha'lukinic a'talehe', *la'xspi tixka'xtcixtc*, IF SHE HAD MONEY SHE WOULD GO TO TOWN.
wī'tc-ami há'patixtc, IT HAVING GONE UP INTO THE AIR AND DISAPPEARED
ī'gatcik lū'pitixtc, MY MOTHER BEING DEAD
la'pū-ya'taha-ixtc, IF HE IS NOT CURED
a'kikixtc IF IT EXISTS, IF IT IS, IT BEING
ō'ni ma'hōn ha'ixkutc a'ha, (among) THE INDIANS THERE NOT BEING ANOTHER
yahō'tūtaxtc, THEY DOING ALL
re'-axkini i'katcik lū'pitixtc ti'hika mī'tcū-saxk háăc, MY MOTHER HAVING BEEN DEAD NOW FOR TEN YEARS BEFORE I GREW UP.
sa'patāhā'kixtcī yū'kmōxku kō'tą pō'xtinta mą ūkkō'rinta mą, WHEN THE FEVER IS NOT ALLAYED, THEY BOIL GOAT-WEED AND MAKE HIM DRINK IT
ra'-u hō'pataxtc a'ī ta'wehan ū'kita, WHEN THEY HAVE FINISHED BURYING IT, THEY PUT A FIRE THERE TO LIGHT IT
hí'hiatixtc la'ū ta há'ra sá'ma ná'ra ta há'ra

hinū'kikata, THAT DONE, THOSE WHO HAVE WATCHED AT NIGHT PREPARE TO WATCH FOR THE GHOSTS

hí'hiat'ahakixtc ta-ná'ra lá'hāhā sá'ma ta niriwā'hac hiya'takixtc, IF THEY DID NOT DO THAT THE EVIL GHOSTS MIGHT COME TO THE CEMETERY.

In this connection mention should be made of the coordinate conjunctions, *mą* and *čką* which, especially the former, are evidently more closely connected with the preceding than with the following clause. Thus in Tunica thought they evidently tend to an association with the subordinating verbal suffixes. They will be considered more at length when we take up the conjunctions.

THE SUFFIX *-ni* (or *-n*)

This is always placed after verbs or adjectives. It may be broadly defined as a noun-forming suffix though it sometimes seems to have the force of « to » in English infinitives, and sometimes that of the *-ed* of the past participle. Frequently it is used in the formation of a new noun out of a noun followed by a verb. It appears particularly often in names of instruments. Examples :

wī'rani, TO COUNT

pū'ni, TO SEE

ra'xkini, SOMETHING TIGHT

sa'man, COOKED (*sa'ma*, TO COOK)

aci'xkani, HELPING EACH OTHER

tcū'rūni, SOMETHING CYLINDRICAL, A ROLL

wirūkātani, THE ACT OF DWELLING, SETTLEMENT

he'kūni, SWEET WATER, « (WATER AND SUGAR) MIXED »

ka'ntúk ri'xsan, EVERYTHING SPOTTED, « WHAT IS SPOTTED »

**

ri'xk' ē'lū ri'pin, TREES HAVING PLENTY OF
FRUIT

yū'xki tcō'rani, « A TWISTED NAIL, » A SCREW
tī'ra sī'hutani, A DRYING-CLOTH

ōntē'tic ran, « HARD MILK, » CHEESE

yū'kmōxku rō'kūna, « BURNING HERB, »
NETTLE

ē'cku sa'tci kō'rini, « AN ASSEMBLAGE OF RAIN
STORMS », A TEMPEST

Very often the article *ta* is used in connection
with this suffix, in which case it always pre-
cedes the verb or adjective. Examples :

ta wa'xkuni, A BREECHCLOUT

ka'fe ta ki'rini, A COFFEE-MILL

ha'xka ta ki'rini, A GRIST-MILL

ri'xku tcē'xki ta nuxtī'ni, A ROCKING-CHAIR

ta'xtcik ta pō ta sō'win, THE SWINGING (of
the pendulum) OF A CLOCK

tī'ra ta tcē'xkin, « PUT ON THE CLOTHES, »
STARCH

sa ya ta taka'n, A DOG FOR HUNTING DEER

OTHER METHODS OF FORMING NOUNS FROM VERBS

Nouns are frequently formed from verbs or
phrases similar to the above by the use of the
article *ta*, the suffix *-ni* not being employed.
Examples.

ta a'mar ta pō'xtū, A TAILOR, « ONE WHO
CUTS TO THE MEASURE »

cu'xtci, TO SEW ; *yū'nka ta cu'xtci ē'pū*,
DOUBLE SEWING THREAD

ē'ri, TO RAISE ; *ta ē'ri*, A LIFTER, ONE WHO
RAISES

nī'ni ta ē'ri A FISHHAWK, « A LIFTER OF
FISHES »

ē'rū, TO LAUGH ; *ta ē'rū*, THE LAUGH

hā'ra, TO WATCH ; *ta hā'ra sā'ma*, THE
WATCHMEN

hō'xka, TO BORE, A HOLE ; *ta hō'xka*, THE
BORING

hūa, TO BATHE ; *esta'ī la hū'a*, THE WASHING
OF MY BODY

ī'ra, TO DRESS ; *tī'ra (ta ī'ra)*, CLOTHING

kā'xpu, TO NIP ; *ta kā'xpuni*, SCISSORS, « NIP-
PERS » ; *a-ī ta kā'xpu*, FIRETONGS

ka'xti, TO BUTTON OR TO LOCK ; *ta ka'xti*, A
KEY

ka'rū, TO CRACK ; *kō'xsūki ta ka'rū*, « CRAW-
FISH CRACKER, » THE BLACK-CAPPED NIGHT
HERON

kē'ri, TO CUT OR TO NOTCH ; *yū'kmō'xku ta*
kē'ri, « A GRASS-CUTTER, » A SCYTHE

kō'xpa, TO SURROUND, TO ENCLOSE ; *tī'ra tī'cū*
ta kō'xpa, CURTAIN

kō'ra, TO DRINK ; *wī'ci ta kō'ra*, A SOFT DRINK,
« A WATER DRINK »

When a noun formed from a verb stem by
the use of *ta* takes the possessive prefix the
latter usually precedes *ta*, as : *saku*, TO EAT, *ta*
saku, FOOD, *ik ta sakū*, MY FOOD ; *kūi*, TO
PADDLE, *ta kūi*, A PADDLE, A FIN, *ūk ta kūi*, HIS
FIN.

There is one case in which an infinitive form
has *ta* before the objective prefix but following
the locative prefix : *ki ta ū'krau* (something)
to put him in.

Finally many nouns are formed from verbs
without the use of an affix or the article *ta*.
Examples :

la'xpi, TO COVER, TO PUT ON ; *cka la'xpi*, A
SHOE, A MOCCASIN, « THE FOOT COVERED »

lē'xpi, TO ENCLOSE, TO STOP ; *ri'xku li'xpu*,
« A WOODEN STOPPER » : *li'xpu tū'xk*, LITTLE
BUTTONS OR BLISTERS

lū'pi, TO DIE ; *na'ra lūpū'ra*, A DEAD SER-
PENT.

mu'xki, TO SMOKE-DRY ; *a-ī mux-hē'ri tcō'ha*
tū, A STEAMBOAT CAPTAIN, « THE LITTLE
CHIEF OF A FIRE-SMOKE-BOAT »

pa'xsa, TO SPLIT ; ri'xku pa'xsa, LONG SHINGLES, STAKES ; « SPLIT WOOD »
 pi'ta, TO WALK ; o'ni ū xcka pi'tuxki, TRAIL OF A PERSON, « PERSON HIS FOOT IT HAS GONE »
 wi'xci tictē'nir ra, STEAM, « HARD WATER VAPOR »
 nu'xtci tetini'yū ra, VIRGIN, « WOMAN WITH A STRONG HEART »
 ra'xku, TO BEAR A CHILD ; o'ka tūk a'saxk ra'xku, TWINS, « CHILDREN BORNE TOGETHER »
 ru'pū, TO SLEEP ; aru'pū, A DREAM, « ACCOMPANYING SLEEP »
 sa'pa tcō'ra, A WHIP ; sa'pa, TO WHIP

COMBINATION OF VERB STEMS

While more than two verb stems are seldom used in the same complex, two occur together frequently. Sometimes the first of these carries the noun-forming or participial suffix *-ni* above described, as in the following cases :

ka'nan ra'ukani, I CROSS AND PUT IT DOWN
 ka'nq ka'lini, THE CROSS SET UP
 ku'xpan-ūka'ra, ASSEMBLED THEY GO THERE
 hē sa'guni ctū'kaha, I CAN NOT EAT THAT
 lō'tani ctū'kaha, I CAN NOT RUN
 hi'nak a-i' wāhān-ūkikata', THAT IS WHY THEY PUT A LIGHTED FIRE THERE
 hē'rūni ha'piti, WE FINISH STEAMING
 kiwi'yq-wā'yati, SHE WANTED TO THROW HIM AWAY
 wi'ran yūkanaxki', I GIVE AN ACCOUNT
 ayaxpa'ndq ūwā'na, TRAVELING NEAR TOGETHER THEY GO

This suffix is by no means necessary, however. Where it is not employed the stems may sometimes be merely juxtaposed loosely, one or both having affixes of their own, as

ā'hataxk ikē'logi, I KICK HABITUALLY
 ap'hō-ūgū'yani, I REMOVE THE COVER AND THROW IT AWAY
 ya'ka we'rusq, CAN YOU COME ? DO YOU KNOW TO COME ?
 wō'yū ōrsa'ha-i, IF HE HAD NOT KNOWN HOW TO SWIM
 e'rusa igiahi'lgi, I BEGIN TO KNOW
 e'rusa iya'ti, I REMEMBER
 ō'rsa ūgia'gi, HE HAD RECOGNIZED (HER HOUSE)
 ta ni'xsara taxk'hō'tū hē'xpū ō'rusa, THIS BOY IS ABLE OR KNOWS HOW TO CLIMB ALL TREES
 a'xcuk yū'rū saxk hi'nuxki sa'koha, HE HAS WALKED A WHOLE DAY WITHOUT EATING
 kō'xso taxk ikē'logi, I HAVE THE HABIT OF SCRATCHING
 wi'xci kō'ra iksī'hū, I AM VERY THIRSTY
 wi'xci kō'r' ikwā'na, I WANT TO DRINK SOME WATER
 yū'ka lūpa'takati, SHE CAME AND FELL BACK MANY TIMES
 yū'ka pa'tati, SHE FELL AS SHE WENT, GOING SHE FELL
 nixker-hi'pū pō ikwā'na, I AM GOING (OR WISH) TO SEE A DANCE
 sag' ikwā'na, I DESIRE TO EAT
 sag' ikya'xpa, I AM HUNGRY
 sa'ra seru'saha, THEY DID NOT KNOW HOW TO PRAY
 i'xcāpa cimika'ni, I AM GLAD AND I PLAY
 lō'ta e'rusa, I DO NOT KNOW HOW TO RUN.
 lō'ta ra e'rusa, I DO NOT KNOW HOW TO RUN HARD
 hē sā'ma lō'tata ctū'xkaha, THESE MEN WERE NOT ABLE TO RUN

In the following cases the apparent union is closer since no affixes occur between the two stems, but there is probably little difference from the native point of view :

wí'xci a'ka lú'pini, I KILL MYSELF BY DROWNING
 ä'xsa ya'kati, SHE CAME TOWARD HIM
 a'mar pū'ni, I MEASURE IN ORDER TO SEE,
 MEASURING I SEE
 a'mar sa'goxkini, I HAVE EATEN ENOUGH
 ē'pū ra'u, TO BEND AND PLACE
 e'rusa axta'ni, I KNOW IT IS THAT
 hē'xpū witcū'wi, HE CLIMBED UP ON THIS
 yū'ka yakaxki'ni, I WENT AND I RETURNED
 mar' ya'kata, THEY CAME BACK
 kăxtc amarta'antani, I PRETEND TO BITE
 na'ra ka'lexkini, I RISE FROM A LYING POSITION
 wítci ka'liwi, HE GOT UP AND REMAINED STANDING
 pítā wítcāni, WALKING I GO UP (ON A LADDER)
 sa'gu ha'xparkatā, I PRETEND TO EAT
 sa'gu ama'rkata, I THREATEN TO EAT
 sa'ni pa'laxkini, I HAVE WON A BET
 aci'xka-tí'nita, THEY ASSEMBLE TO DINE
 kan kōra ma'xsikatani I AM TURNING SOMETHING AROUND
 na'mi ciri'kati, THAT SMELLS BAD
 na'ra ka'liwi, HE (BIRD) FLIES AND STANDS ON A LIMB
 ta pā'ha-sa waha' lóti'nūka, THE WOLF RAN AROUND HOWLING
 a'mar waxkika'xtca, YOU WILL BREAK OFF ENOUGH
 ta kūa'k^u ma'tcūi wō'yū ū'watā THE DUCK PLUNGES IN GOING SWIMMING

In most of these examples the first verb stem has no suffixes and it is frequently used like a prefixed adverb. In the following cases the union is more intimate, taking on the appearance of a regular incorporation. This is often marked by the fact that the objective pronominal prefix is placed before the first stem and the subjective pronominal suffix after the last. These examples shade into forms consisting of

a main stem and auxiliary such as have been treated above, but the second stem not infrequently has a true auxiliary in addition. Examples :

tcō'haku kan iktcūha'lūki, THE CHIEF HAS SENT ME TO GET SOMETHING
 ūkra'pa-wa'nyati, SHE TRIED (OR WISHED) TO KILL HIM
 hikra'pa-wa'nyawi, HE WISHES TO KILL YOU (f.)
 iya'xpa cka saki-wa'naha, ALTHOUGH I AM HUNGRY I DO NOT DESIRE TO EAT
 ma'xcū-pi'ra a'xkini, I HAVE FINISHED DOING SOMETHING
 ma'ri-aka'ni, I RETURN
 ma'ri-aka'ta, THEY CAME BACK
 maru' -yū'kakixtc, WHEN WILL YOU RETURN ?
 mū'tcū-ma'nku-pi'ranta, THEY FINISHED PLUNGING FOUR TIMES
 ta mī'nūku hi'xku palawa'na-ū'na, THE CAT IS SEATED WISHING TO CATCH THE MOUSE
 ūcā'mi-wāya'wi, HE WANTS TO PLAY
 hēk^u ū'ksagi ctū'xkaha, YOU ARE NOT ABLE TO EAT THIS
 ūktcū-ūki'xkiti, ONE TAKES IT AND SITS DOWN
 tcū-ūka'ni, I SIT WATCHING
 ūktcū'yūkani, I CARRY HIM TO SOMEONE
 ata'p'hēnū'nixki, GRASPING (HANDS) THEY SAID GOOD DAY TO EACH OTHER
 ūktaphē'ni, TO SALUTE HIM BY SHAKING HANDS
 wa'xkig tcūpīxtcā', YOU WILL BREAK OFF AND CARRY OUTSIDE
 wō'rū le'he ma'lexkini, I HAVE LEARNED THOROUGHLY
 ūgra'pa-ya'yiti, SHE ALMOST KILLED HIM, SHE ESCAPED KILLING HIM

The verbs hapa, TO FINISH and hila, TO BEGIN, occur so often as verb stems in the second position that they suggest terminative and inchoative suffixes in the making, the indepen-

dent character of the latter in particular being almost obscured. Examples :

ha'pawi, HE IS FINISHED, OR HE IS THROUGH
ha'pata, THEY FINISH
sag'hō'pati, SHE FINISHED EATING
sag'hō'pnawiti, YOU (m. pl.) HAVE FINISHED EATING
cim-ha'pata, THEY FINISH PLAYING
sikya'na-lé'pin-ha'pawi, HE FINISHED SPEAKING TO THEM
a-i wū'hō'pā, LET ME FINISH MAKING A FIRE
am-hi'laxkini, I HAVE BEGUN TO GO
ta ha'ra hari'laxkini, I HAVE BEGUN TO SING A SONG
rō'pina hi'na-hila'xkini, I HAVE BEGUN TO write
ta'xkur ūktcali'laxkini, I HAVE BEGUN TO SPLIT A RAIL
ha'ūki-hila'xkini, I HAVE STARTED TO SIT DOWN
ikahabi'lata, THEY BEGIN TO PAY ME

Three verb stems occur in the following examples :

witc-ami-wā-ya'wi, HE WISHED TO ASCEND,
 « ASCENDING TO GO WANTING HE DID »
ūksa'gu-wā-ya'kati, SHE TRIED TO EAT HIM,
 « WANTING TO EAT HIM WAS WHAT SHE WAS DOING »
pī'am hāpū'xki, HE WENT AND GOT OUT,
 « GOING OUT TO GO FINISHED HE HAD »
ma'ta-wa'na-yaka'ti, SHE CAME TO GET WATER,
 « TO DRAW WATER WANTING SHE CAME HITHERWARD »
na'ra-ka'li-wā-ya'wi, HE TRIED TO STAND UP,
 « FROM LYING TO STAND WANTING HE DID »

The third of these consists, however, of two principal stems, each followed by an auxiliary, the former ending in what is perhaps a form of the suffix *-ni*.

My material contains two cases of nominal incorporation, *viz* :

Tik-wi'xci-ma'tateha, SHE DID NOT DRAW water
Sik-ōni-rau ha'ixku le'hi, THEY INTER people VERY QUEERLY

NOUNS

The phonetic character of nominal stems has already been treated, along with various methods of forming nouns from verbs. As in all languages we find certain nouns which can not be explained or interpreted, i.e., nouns which are simple stems. Such are : *a-i*, FIRE ; *a'la*, CANE ; *a'lū*, FIELD, PLANTATION ; *ā'ya*, FLY ; *ē'ka*, PINE ; *wi'xci*, WATER ; *e'ra*, TOBACCO ; *ha'xka*, CORN ; *hal*, GROUND, LAND ; *ha'xku*, CYPRESS ; *hi'ki*, PARTRIDGE ; *hi'kua*, PANTHER ; *hi'xku*, MOUSE ; *hō'xsa*, A VINE ; *i'yi*, POTATO ; *i'yū*, PIG ; *kē*, BEE ; *ki*, MATERNAL UNCLE ; *ki'wa*, WEASEL ; *ko'la*, FLOWER ; *kū'a*, BIRD ; *la'ka*, FROST ; *lue'tca*, EAR ; *lūk*, TONGUE ; *mū'tci*, BREAD ; *ni*, TOOTH ; *na'ra*, SNAKE ; *nīc*, BREAST ; *ō'ka*, CHILD ; *ri*, HOUSE.

There are longer forms, such as those in *-ka* and *-na*, which we may suspect of being recently compounded but of this there is no present proof. Such are : *ākawa'ha*, SQUASH BUG ; *ē'xkuna*, MOSQUITO ; *ē'luna*, POKEWEEED ; *ē'rūxsa*, BRAMBLE ; *ha'xtaka*, LINDEN ; *hā'paxcka*, SOFT-SHELL TURTLE ; *hē'muli*, COVERING, LINING.

Finally there are nouns which we know to have been formed from verbs in one of the ways already indicated, as :

ē'xkuna ta yū'runi, WHIP-POOR-WILL, « the long mosquito »
sa-ta yū'kmōxku ē'lu, OATS, « seed of horse grass »
ni'ni ta pa'la, KINGFISHER, « fish catcher »
ē'cku-ra'hini, THUNDER, « storm-noise »

hě'ri ta sa'kani, FERRY, « boat for crossing »
rō'hina, PAPER from ō'rōa hī'na « something
white to mark on »

rí'xku hí'rani, COTTONWOOD, « medicine tree »
ká'xpuni, SCISSORS, « nippers » (from ká'xpu)
ri pō'kuni, ROOF, « house covering »

Most of these are formed by the use of *-ni*, the article *ta*, or by both together, but a full statement of the devices employed would require a recapitulation of the syntax of a large part of the language. Frequently the same stem may be employed as verb or noun indifferently, depending on the affixes or particles which accompany it. Thus we have :
é'rini, I RAISE UP, ta é'ri, A LIFTER ; é'rukani, I AM LAUGHING, ta é'ru, THE LAUGH ; há'xsakatani, I AM SAWING, ta há'xsą, A SAW ; há'hani, I BREATHE, ta há'ha, THE BREATH ; há'rani, I SING, ta há'ra, A SONG ; ikó'wikati, IT IS CAUSING ME TO PERSPIRE, tac ō'wi, THE SWEAT.

The following European words occur :
Ingra'sa, ENGLISH ; Ispą', A SPANIARD ; ka'fe, COFFEE ; ska'lak, A HALF DOLLAR (Fr. escalin) ; pi'kayon, DIME (picayune) ; té'cuni, BREAKFAST (Fr. déjeuner) ; tí'ni, DINNER (Fr. diner). A few words occur so similar to those in neighboring languages that we must assume borrowing although it may be impossible to say who were the borrowers. These are : ya'nic, BISON (practically identical in all of the South-eastern languages), tcū'la, FOX (the same in Creek, Choctaw, and Cherokee), nō'kuci, BLACK BEAR (almost identical in Creek and Hitchiti), ní'ni, FISH (the same in Choctaw).

Onomatopoeic words and expressions do not appear to be common. The following are probably of this character : ă'xka, CROW ; há'ha, BREATH ; mī'nū, CAT ; sé'pa, TO LAP (like a dog) ; tcūhū, TO SPIT ; tō'mū, TO POUND (?) ; ū'hūna, TO COUGH ; ū'rux, TO WHINNEY LIKE A HORSE ; ū'runa, BULLFROG.

The article *ta* appears before true noun stems

as well as before verb stems made into nouns :
ta ō'ni, THE PERSON ; ta sa, THE DOG ; ta hal, THE GROUND.

As already explained possession is indicated by prefixing the objective pronominal affixes to the nominal stem.

The only other modification in nouns is the use of suffixes to indicate masculine and feminine, — masculine *-ku* or *-ku*, feminine *-tc*, *-xtc*, *-kctc*, as : ikó'nteku, MY FATHER ; ūkó'maxka'ku, HIS ALLIGATOR ; sikó'niku, THEIR PEOPLE ; ika'tcictc, MY MOTHER ; ta tí'ra'kctc, THE CLOTHING ; ōlixka'xtca, HIS LIVER ; hō'xtciku, A LAME MAN ; hō'xtcixtc, A LAME WOMAN.

There is evidence that sexuality has not in Tunica become a matter of grammar as in some European languages, at least not for animate beings. Inanimate objects must have been classed into masculine and feminine since it was necessary to refer to them, in the verb, by either a masculine or a feminine particle, and I have in fact a sex classification of many such objects although it is incompletè. I confess a frank doubt regarding the rigidity of the system, but it now appears to be impossible to settle the matter beyond question.

The gender of all of the nouns in the Tunica vocabulary collected by Gatschet is not given, and in many cases the gender given has not been carefully established. Nevertheless, a study of the gender of those nouns whose classification has been obtained is interesting. If reliance may be placed upon it the *idea* of sexuality was more important than sexuality as a grammatical process. Thus such words as male, father and nephew are male ; woman, mother, and sister-in-law female ; while the sex of the words for person, parent, child, grandparent, and for brother-in-law and sister-in-law where these are reciprocal, changes with a change in the sex of the person to whom the term is applied. The words for dog and cat take the masculine or feminine suffix according to the

sex of the dog or cat mentioned, and there is every reason to believe that this indicates a general rule. At the same time most of the animal names recorded by Gatschet are given as of one sex or the other, rabbit, turtle dove, beaver, alligator, humming-bird, pig, opossum, cardinal bird, fox, otter, elk being masculine and weasel feminine. We may begin to suspect formal gender, however, in the case of the wood-tick, flea, centipede, ant, gaspigou, bedbug, turtle, crawfish, chameleon, lizard, and certain other small animals and insects which appear as masculine. The fact that none of these smaller creatures is given as feminine, along with the further fact that the generic terms fish, shell-fish, or bivalve, bird, and animal also appear as masculine may have significance regarding the classification of lower organisms. There is some evidence that the gender of the parts of the body varied with the sex of the person mentioned. At least I have the words for breast, leg, arm, and apparently toe and finger given as both masculine and feminine, though the others are divided, the calf of the leg, nose, eye, hip, thigh, hand, wrist, hair, tooth, heart, navel, knee, bone and shoulder-blade being masculine, the liver, bile, spleen or milt, lungs, flesh, head and sole of foot feminine. The sexual organs are classed as might be expected, and the word for milk is, very naturally, feminine. I find the general word meaning skin or bark given as feminine but the word for deerhide, compounded from it, as masculine. Among inanimate objects the wind, dew, a knife, and fence appear as both masculine and feminine. There may be an error in each case, or in the case of knife, a man's knife and a woman's knife may be referred to respectively. The following inanimate objects and abstractions are classed as masculine: house-post, rock, comb, noise of thunder, winter, hoe, clothes-brush, brick, a switch, shovel, plow, garters, faucet, back of chair, shore or cliff, roof, bottle, hole, metal or

money, water-hole, pillow, chimney, mirror, door, hillock, bayou, handle, hat, ax, ax-handle, and feather; and the following as feminine: floor, truth, gloves, darkness, midnight, night, morning, store, west, east, house, the heat, north, afternoon, water, bow, medicine, an escalin (or half-dollar), poison, noon, forenoon, summer or year, star, meat, cord, the cold, and the names of diseases. In the vegetable world bean, gourd, melon, cabbage, tree, mulberry tree, nut, persimmon, acacia, dogwood, vine (liana), potato (all kinds), peach tree, flower, cottonwood, apple, white oak, and grass are masculine; sassafras, pin oak, grain or seed, lima beans, vegetables, the harvest, and a plantation are feminine. The only points that come out from this at all clearly are the facts that diseases, the seasons of the year, and the divisions of the day are feminine. A closer study of the texts would perhaps add a few entries to the above lists.

LOCATIVE SUFFIXES

The existence of locative verbal prefixes has already been commented upon, and connectives showing space relations and similar to our prepositions, although actually they are postpositions, exist in Tunica. But in addition to these there are three or four locative signs which are affixed so closely to the preceding noun that they may best be regarded as suffixes. They occur also after demonstratives, and adverbs or postpositions indicating location. They are the following:

-c, or -ic. The nearest English equivalent to this suffix appears to be « to. » Position as the result of motion appears to be indicated. Examples:

ha'yic witcá'mi wáya'wi, HE WISHED TO ASCEND

ükna'c ämuyakakä'ni, SHE CAME TO WHERE
HE SAT
ta na'ra ha'lukinic wi'a lü'pik, GO TO THE
COUNTRY OF THE SNAKES TO DIE!
ü'kríc yü'ka-pō-ho'pā, I AM GOING TO HIS
HOUSE TO SEE HIM
ta'xkuc, INTO THE WOODS
ta halu'kinic a'nita, I WOULD GO TO TOWN

This particular meaning is not so apparent, however, in all cases, and when employed with demonstratives or to form connectives the suffix often has a temporal significance, viz : *kac*, when ; *h̄hiati'c*, then.

-ta. This is probably nearest to English at, representing the static condition corresponding to the above. It is often difficult to distinguish the exact line of demarcation between these two suffixes and no doubt usage had made it vague among the Tunica themselves. Examples :

ta'hal ha'-ixta hē'xkixtq, YOU WILL REMAIN
ON THE EARTH
hō'xka ki'tcuata ta tō'raxta tōluhūna'ni, THE
ICE (melting) WAS DROPPING INTO THE HOLE
hē'rixta sa'kūna, THEY 2 CROSSED IN A CANOE
wi'xci hai'nata ta ni'ni mū'tcūsitā'ni, THE FISH
WERE JUMPING ABOUT IN THE OPEN WATER
ci'xpar lē'tū sa'mati nirwā'kata tūhō'! RIPE,
TENDER BEANS MUST BE THROWN ON THE
CEMETERY!
ta e'yū la'pūxta ra-ū', TO PUT ON THE RIGHT
SIDE
rō'xpanta, SIDE OF, NEAR
sā'-inta, THE NEXT DAY
hiati'rata, JUST SO FAR.

-tik. This indicates « in the direction of » and may be translated sometimes by « toward » and sometimes by « from, » for in itself it appears not to indicate whether the motion is away from or toward. It occurs in the great majority of cases after one of the two preceding suffixes. Examples :

kā ha'lukinictik wi'ya, INTO WHAT VILLAGES
ARE YOU GOING ?
Ta'uc mi'lictik ani', I AM GOING TOWARD RED
RIVER
ti'tikictik ya'kaxkini, I HAVE COME FROM THE
BAYOU
ka'xtatik, FROM WHICH BANK OF THE RIVER ?
kari'ctik hā'xsak, COME TOWARD ME !
pikati'ctik ū'wa, HE WENT TOWARD THE
RISING SUN
a'xkictik lā'wani i'lū, I PULL MY TONGUE BACK-
WARD
ta kū'mac nu'xtatik, ON THE OTHER SIDE OF
THE STONE
ha'tik, TO THIS PLACE OR DIRECTION
hixtati'k, or hi'xctik, ON THAT SIDE OR IN THAT
DIRECTION

-tq, or -ta. The connection of this particle with what goes before is much looser than is the case with those suffixes which have just been considered, but it can not be classed altogether separately. When it appears after a noun it is plainly the equivalent of English « with, » but sometimes it is employed as a connective after a subordinate clause when it may be rendered by « while, » « during, » « in the manner of, » « if. » Examples :

ūxcira'xpatq, WITH HIS HOE
Johni'ku iktq'ma ū'xsa le'he ya'xcāhā-ixtc,
JOHN WOULD COME WITH ME IF HE WERE
NOT SICK
mō'kūkani ta mō'kūxtq, I SWEEP WITH A
BROOM
ci'kur tq, WITH A KNIFE
ci'xkal tq, WITH A STONE
ci'xkal ā'hāta, WITHOUT A STONE
ū'xkitq, WHILE, DURING, « while he is »
nōritū'xku tq, WITH A GIMLET
ya'xci wi'ra tq, WHILE THOU ART SICK
ikpi'ragitq, THE DAY THAT I WAS BORN

la'u saku'nitq, ikia'xpagi, I WOULD HAVE EATEN
 YESTERDAY IF I HAD BEEN HUNGRY
 He'nri ta'uc a'kawi tq wō'yū ōrsa'ha, HENRY
 WOULD HAVE BEEN DROWNED IN THE WATER
 IF HE HAD NOT KNOWN HOW TO SWIM.

THE DIMINUTIVE

The diminutive sign is *tū*, which appears with the masculine and feminine endings in the forms *tūk*, *tū'xku*, *tū'xkutc*, *tū'hūku*, *tū hū'ktc*, etc. It should perhaps be regarded as an independent adjective, but is frequently united so closely with a preceding noun, that it might be noticed here. Examples are :

ō'katū, LITTLE CHILDREN
 i'xkin tūhū'ku, THE LITTLE FINGER
 i'katciktū tū'hūktc, MY MATERNAL AUNT, « my
 little mother »
 kū'atū, A LITTLE BIRD
 ta nō'ritū, THE GIMLET, « the little auger »
 ri i'li tū, ONLY TWO HOUSES
 tū'xkusaxk, NINE, « less one » (saxk = one)

The two last illustrate derivative uses of this adjective, of which, however, there are few examples.

DEMONSTRATIVES

Demonstratives are not greatly developed. The principal are *hē* (or *hā*) *hi*, and *mi*.

Hē is the nearest Tunica equivalent to English « this, » and *hi* to « that, » but the exact difference between *mi* and the two others is not plain. Upon the whole *mi* would seem to apply to objects more distant than either of the others and perhaps things which are less definite or are invisible. Informants translate it as « down there, » « below, » or « yonder. » These demonstrative forms take the suffixes indicating gender, the locative suffixes, the diminutive,

and the two former at least appear with the noun-forming suffix *-ni*, usually abbreviated to *-n* or a nasalization of the preceding vowel, and the participial *-xtc*. *hi* is often closely united with the verb stem *ya*, of which it appears as the object, and the adjective *naxku* to form conjunctions introducing sentences or clauses. Examples :

hēku, THIS MALE PERSON
hēktc, *hēxtc*, THIS FEMALE PERSON
hē sin, THESE FEMALE PERSONS
hē sā'ma, THESE MALE PERSONS
hāt, near, VERY NEAR
ūhāt, HIM HERE
hē'xtc *ikyō'lawi*, HERE HE LEAVES ME
hā'tq *ikrō'xpanta sin*, THESE THINGS NEARER
 ME
hā'ntūk, THIS IS LITTLE
a-i hq'tū, THIS LITTLE FIRE
hi'ctik, STANDING UP OVER YONDER
kan ō'ni h̄j wī'kni-ū'xki, WHAT PERSON HAS
 TOLD YOU THAT ?
hi'ntak jhia-aki', WE ARE THERE
hinūkika'ta, THEY REMAIN THERE
hi'naxk, LIKE THAT
ta mī'nūku hi'xku hār(a)ū'na, THE CAT THAT-
 ONE IS SEATED TO WATCH THE MOUSE.
ta mī'nū a'hixtc ta'xsaku, THE CAT OR THE
 DOG
hic *eraxki'ni*, WHERE I WAS REARED
hi'atama, IT IS THUS
hi'xtatik, WITH THAT, « toward that » (?)
hi'ani, I GO THERE
hi-aweha, HE DID NOT GO THERE
hiana'wi, HE WENT THERE TO LIE DOWN
tō'ni mik^a ta'ri wa'nanūxki-ku ū'ni lā'hāhā
panu', THE MAN WHO HAS BURNED THE
 HOUSE DOWN THERE IS A CRIMINAL
tō'ni mi sā'ma, THOSE MEN DOWN THERE
tō'ni mi ū'nima, THOSE TWO MEN DOWN THERE
mī'hun, *mī'huni*, DOWN THERE, FAR (more
 than a mile)

mīx ná'mu, RIGHT THERE IS A PLENTY
 ta rū'xtcū *mī* sin sá'ma, THOSE PERSIMMONS
 ARE RIPE
 ta kū'mac *mī*'xtatik, ON THE OTHER SIDE OF
 THE STONE
 tō'ni *mīc* ūxki' -ku pō'xkiti tcí'ctaha, THE MAN
 BELOW IS STILL VISIBLE
 tō'ni *mī*'ta pan ūá'-ku, THE MAN WHO PASSES
 THERE
mī'ctik u'yak, GO AWAY!, SCAT!
mī'ctik, MORE (used in forming comparatives
 and superlatives)

Closely related to the above is an indefinite *ka* employed as the root of all of the Tunica interrogatives, and indefinites, which are usually formed by adding to this the locatives and other suffixes employed with *he*, *hi*, and *mi*.
 Examples :

kat, *ka*'ta, WHERE?, TO WHAT PLACE?
kac, WHEN?, also said to mean IT IS SO!,
 and YOU THERE!
kq', *kan*, WHAT?, SOMETHING
ka'ntūk, SOMETHING
ka'ku, *kak*^u, WHO? (m.)
kakū'wi, TO WHOM?
ka'kuk?, FROM WHOM?
ka'xtati(k), WHENCE? FROM WHICH?
ka'xta, FROM WHAT PLACE?
kat a'xtca, WHERE THIS WAS
ka'xtak^u, BELONGING TO WHICH
*kq'*ak, ANYTHING
ka'naxku, SOMETHING, « like an indefinite
 thing ».
ka'xctik tā'naha, GOING EVERYWHERE MIXED
ka'tantūk, SOMEWHERE
kaxt hō'tū, IN ALL DIRECTIONS
kanaxku'hū hiati', SOMETIMES
ka'xtctc, WHICH (fem. person)
kanaku'paha, WITHOUT ANYTHING
ka'xckuta, HOW MANY TIMES?
ka'ku ūk sꞑ, WHOSE IS THIS DOG?

ka-atí'ra ta'-ūc yūkana'ra, TO WHAT PLACE
 THE WATER REACHES

Something that has the appearance of an indefinite suffix is found in such forms as *kq'tū*, SOMETHING, *ka'kutū*, SOMEONE, and *hō'tū*, ALL, but it is quite possible that we have here only a special use of the diminutive.

Another apparent indefinite is *ma*, which occurs only in the combinations *ma'hōn* or *ma'yuhūni* NOTHING, as *ū'ni ma'yuhūni*, a person who has nothing to do.

The sense of each, the one, the other, one of two, is conveyed by the use of *ma-i*, illustrated in the following examples :

ma'-ita, *ma*'-ixta, ON THE OTHER (BANK OF
 THE RIVER)
 ū'xcūxsu *ma*'-isaxk lă'xtca, BLIND OF ONE
 EYE
ama'yi, ON EACH (BANK)
ama'-i i'lī, EACH ONE OF THEM
 ci'xkal *ma*-itō'rō ūkhō'xkakꞑ, I MAKE A HOLE
 THROUGH A STONE (« through » giving the
 idea of from side to side)
 ista'xpū a'*ma*-i, MY TEMPLE

Ha'-ixku, perhaps from *he*, this, signifies other, another, as : *mī'nū ha*'-ixku taxk, OTHER CATS; *hal ha*'-ixku, ANOTHER COUNTRY; *ha*'-ixku le'hi, VERY DIFFERENT; *ō'ni ma*'hōn *ha*'-ixkutc aha', AMONG THE INDIANS THERE NOT BEING ANOTHER.

THE ARTICLE

The use of the article *tā* has already been sufficiently explained and illustrated. It appears sometimes as the equivalent of the English definite article, sometimes as the equivalent of the indefinite article. It is noteworthy only from the fact that it shares with the possessive

prefixes what in Tunica is the peculiarity of standing before the noun which it qualifies.

ADJECTIVES

Adjectives are treated like intransitive verbs and take the same affixes. When used with auxiliaries they may also take objective pronominal prefixes. It is among adjectives that we find the greatest number of cases of reduplication. When in apposition to nouns adjectives may take the suffixes indicating gender and location.

The introduction of numerals and the adjective *ho'tu*, ALL, into the verb has been spoken of above. In this language we seem to have an example of the evolution of the word for « bad » out of the negative form of the word for « good. » Good is *la'pu*, not good *la'poho*, bad *la'hähä*.

The numeral system is as follows :

saxk, saxku	1
i'li	2
e'nixku	3
mą'ku	4
sį'ku	5
ma'xsaxk	6
ta-i'xku	7
ti'xsixku	8
tü'xkusaxk	9
mi'tcu saxk	10
tä'ya saxk, mi'tcusatä'sa	11
täy-i'li, mi'tcu saxk täy-i'li	12
mi'tcusaxk täy'e'nixku	13
» tä'yamaku	14
» tä'yasįku	15
» täyamaxsak	16
» täyatai'xk ^u	17
» täyatixsik ^u	18
» täyatü'ksaxk	19
mi'tc-i'li	20
mi'tc-i'li tä'yasaxk	21

mi'tc-i'li tä'yili(etc.)	22
mi'tc-e'nixku	30
mi'tce ma'nku	40
mi'tc sį'ku	50
mi'tce ma'xsaxk	60
mi'tce ta'-ixku (or ta'-iku)	70
mi'tce ti'xsixku	80
mi'tce tü'kusaxk	90
pö'lün	100
» i'li (etc.)	200
pö'lün tikha'yi	1000

The system is thus decimal. All of the numbers from three to nine inclusive retain traces of having been compounded. Six appears to contain the numeral one, *saxk*, which shows that it indicated something like « five plus one, » and nine appears to be formed of *saxk* preceded by the diminutive *tuxku*, the whole signifying « (ten) less one. » *Tä'ya* means « in surplussage, » « over ».

The ordinals and numeral adverbs are one and the same or expressed in one and the same manner. The equivalent for « first », is wanting in my material : the forms above « first » as far as I have recorded them, are expressed by means of a separate word *ya'xki* : *i'li ya'xki* SECONDLY, TWICE ; *e'nixku ya'xki*, THIRDLY, THREE TIMES ; *mą'ku ya'xki*, FOURTHLY, FOUR TIMES ; *sį'ku ya'xki*, FIFTHLY, FIVE TIMES ; *ma'xsaxk ya'xki*, SIXTHLY, SIX TIMES. Distributives are indicated by duplication between one and three and by means of *taxk* from three up. *Taxk* also appears with the duplicated form for three : *sa'ksaxku*, SOME PERSONS ; *i'lili*, TWO BY TWO ; *en'e'nixkutaxk*, THREE BY THREE ; *ma'nkutaxk*, FOUR BY FOUR ; *sį'kutaxk*, FIVE BY FIVE ; *ma'xsataxk*, SIX BY SIX ; *ta'-ixkutaxk*, SEVEN BY SEVEN.

Taxk is an adjective with a general distributive sense, sometimes with the force of a plural, sometimes indicating repetition, what is habitual or usual, sometimes in the sense of « alone, » « only, » in singling out certain

persons or things. It is used with numerals in ways just indicated and as a verbal suffix. Other examples are :

taxk a'mar, ENOUGH AND NO MORE
kă'xtca-taxk-a-a'kini, I HAVE THE HABIT OF BITING
la'xpähă taxk, BAREFOOT
ri taxcle-e' ta'xki, MANY BEAUTIFUL HOUSES
mí'nū ha'-ixku taxk, OTHER CATS
ă'hataxk ike'logi, I KICK HABITUALLY
hi'naxkutaxk, ALWAYS
wi'ci taxk, NOTHING BUT WATER
ō'ni ka'xcu siciōhō' hiati'ra taxk, AS MANY MOUTHS AS MEN
ta Tca'xta să'ma siktō'ha taxk kuxpanōnta', THE CHIEFS OF THE CHOCTAW ARE ASSEMBLED.
rō'xpanta taxk, ALL ROUND
ta ni'ri-wăka sin ti'mura ha'-ixta taxki', THE CEMETERIES ARE ENTIRELY ON HILLS
să'ma taxki', THEY ALONE
ū'wi taxk, HE ALONE.

ADVERBS

It will be convenient to divide adverbs into adverbs of manner and time, locative adverbs, and intensives. Of the first class I find the following :

a'haxtc, SOMETIMES
haxtc, ha'xtci, AT PRESENT, NOW, JUST NOW (perhaps from *he*, this, and *a'haxtc*)
ha'xcupa, FAST, as in *ha'xcupa lō'ta-e'rusa*, I CAN RUN FAST
ha'tcana, SPREAD APART, SEPARATED, as in *ha'tcana kala'ran*, I STAND WITH LEGS SPREAD APART
ha'tăna, AGAIN, YET, STILL (frequently contracted to *hat*, as in *hat oni pi'ronta*, AGAIN THEY BECAME HUMAN BEINGS
mō'yūtōx, mō'yutō, SLOWLY, QUIETLY, as :

mō'yūtō hōpītim-lōtākā'ni, SLOWLY SHE GOT OUT AND RAN AWAY
tcī'ctaha, YET, STILL, as in : *tcīctaha'k pō'kati*, SHE STILL SEES, SHE IS STILL LOOKING, SHE IS YET LOOKING
wăhă'tăhă, OFTEN, EACH TIME OR MOMENT, as : *wăhă'tăhă ūki'xtatço'*, I PINCH SOMEONE OFTEN
wa'ka, NEVER, NOT EVER (spoken of in treating of the negative suffix), as in *la'tika a'ha wa'ka*, IT WILL NEVER BE NIGHT

To the above, two adverbs might be added which are used in counting in the sense of « in addition to, more than, besides ». They are

tă'ya, OVERFLOWING, IN SURPLUSSAGE, BEYOND, MORE, as in : *tihika' mitcili' tă'ya tū'xkusa*, NINE YEARS MORE THAN TWENTY, 29 ; *mī'tcu saxk tă'yamak*, TEN PLUS FOUR, OR TEN AND FOUR

and

sa'hokōt, THE OTHER, ANOTHER, IN ADDITION, as in : *saxk ma'ku sa'hokōt*, ANOTHER ONE FOUR, ONE ADDED TO FOUR ; *e'xsi-sahō'ku*, MY STEPFATHER OR MY AUNT'S HUSBAND, « my other or additional father. »

The locative adverbs are employed constantly with *-c* and *-ta* (see « Locative Suffixes » p. 23). They are used sometimes like adjectives, postpositions, or even nouns. The following occur :

ha-i, as in *ha'-ixta*, and *ha'-ic*, UPON, ABOVE, ON ; *ta'hal ha'-ixta he'xkixtcă*, YOU ARE GOING TO REMAIN ON THE EARTH ; *ha'-ic witca'mūxki*, UP HE ASCENDED (the locative verbal prefix *ha-* is derived from this)
ha'lū, DOWN, as in : *ha'luc a'mi*, GOING DOWN ; *ta kū'mac ha'lūxta*, UNDER THE STONE ;

ha'lühün ra-u, HE PUT IT LOW DOWN (the locative verbal prefix *lū-* comes from this) *hi'ta*, BEFORE, IN FRONT OF; as : *tō'ni hi'ta ū'ak^u*, THE MAN WHO GOES BEFORE YOU; *Tō'nik^u hi'ta ū'-ak^u kan ō'tisa*, WHAT IS THE NAME OF THE MAN WHO IS PASSING? (this may, however, be from the demonstrative *hi* and *-ta*)

ki'tcu, IN, INTO, as in *ta'hal ki'tcu*, in the earth; *iko'xkal ki'tcu tcū-a-a'xkini*, I KEEP IN MY POCKET; *ki'tcuxta ūkta'ni*, I PLACE WITHIN (the locative verbal prefix *ki-* comes from this)

rō'xpa, NEAR, CLOSE TO, as in : *ta kū'mac arō'xpanta*, NEAR THE STONE; *ō'cka ta tca'ra rō'xpa*, FEATHERS ON TOES OF A FOWL, « toes around »; *arōxparōxpa'nta a'taci*, THEY GO TOGETHER; *ta arō'xpanta*, THE RIM, THE EDGE; *hă'tą ikrōxpa'nta sin*, THESE THINGS NEARER ME (in this case the final syllable may be the plural suffix, not the locative). As the examples show it may be used as a verb or a postposition.

rū'xki, ON THIS SIDE OF, IN FRONT OF, FORWARD OF, as : *ta ci'xkal rū'xkic*, ON THIS SIDE OF THE STONE; *i'ni rū'xkita*, FRONT TEETH

tī'ric (or *tī'ri*), FORWARD, IN FRONT OF, AHEAD, as : *tī'ric wī'yą*, GO FORWARD!, *na'kawatci tī'rictą*, CHIEF THAT MARCHES IN FRONT

tō'rū, ACROSS (in all the examples available used with *ma-i*), as *ma-itō'rū pō'xtū*, CUT ACROSS; *ti'xcu ma-itō'rū ra'u*, PLACED ACROSS THE DOOR, THE THRESHOLD; *wō'xsū ma-itō'rū*, SCRATCHED ACROSS OR HORIZONTALLY

Seemingly of this same series, yet having indications of being in reality a nominal stem, is the following :

kara, SIDE, SIDE OF, TO ONE SIDE, as : *ta kū'mac ka'rixta*, ON THIS SIDE OF THE STONE; *tă'kar*

ya'ką, I BEND TO ONE SIDE; *tă'kard'rani*, I AM LYING ON ONE SIDE

Less certain is the following, the cases illustrating its use indicating that it was frequently employed as a noun :

hē'kina, FAR, DISTANT, DISTANCE, as : *ta kū'mac hē'kina*, FAR FROM THE STONE; *hē'kina pa'nu*, VERY FAR; *hē'kinac ha'lūkin*, A DISTANT COUNTRY; *kan hēki'na*, WHAT IS THE DISTANCE?

The following I class as intensive adverbs : *lē'yū*, STRAIGHT, DIRECTLY, ONLY, ALONE, as : *tī'ra lē'yū*, A STRAIGHT STRIP OF CLOTH; *halē'yuta*, STRAIGHT UP; *lē'yūta a'ni*, I GO STRAIGHT UP; *a'ha lē'yūta*, NOT AT ALL ALONE(?). Perhaps this is related to the next

le'hi, *le'he*, INDEED, VERY, JUST, as : *wica'ri le'hi*, THOU HAST INDEED TIME; *wō'rū le'he ma'lexkini*, I HAVE LEARNED THOROUGHLY; *ū'ni na'mū le'he*, VERY MANY MEN; *ta i'ra ni'xsa le'hi*, A BRAND NEW GARMENT; *ci'xkal ra le'hi*, A VERY HARD STONE; *hi'naxku le'hi*, JUST LIKE THAT

pą, TOO, ALSO, ALTHOUGH, EACH, EVERY. This is also used as a conjunction. Examples : *tcō'ha pą*, THE CHIEF ALSO; *sehixtă'pą*, EVERY DAY; *la'xtă pą*, EVERY NIGHT; *ya'xci pą wikta'ma anika'xtca*, ALTHOUGH I AM SICK I WILL GO WITH YOU; *ya'xci ikya'gax pą*, ALTHOUGH I AM ANGRY

The sense of « almost » is sometimes conveyed by the use of the verb stem *ya'yi* in combination (see p. 32, example 7 from end).

Another adverb or postposition which may be employed like *pą* as a connective is *naxk* or *naxku*, LIKE, AS, AS IF. Examples :

ya'xci naxk, SEEMINGLY SICK
hina'xku, LIKE THIS

hē'ku *naxk*, LIKE THIS PERSON
 ci'xkal *naxk*, LIKE A STONE
 ti'ka ri *naxk*, LARGE AS A HOUSE
 lū'pūxki *naxku'* HE IS AS IF DEAD
 ta'yiku hō'nuxki *naxk* wiya'kati, DO YOU
 THINK THAT THE FIRE IS EXTINGUISHED?, THAT
 THE FIRE IS EXTINGUISHED LIKE IT DO YOU
 THINK ?

CONNECTIVES

The part played by the suffixes *-ki* and *-xtc* in subordinating clauses has already been dwelt upon, as well as the incidental connective functions of *tq*, *pq*, and *naxk*. This leaves for consideration, as in a primary sense connective words, only *ma* or *mā* and *ckq*. We have noted already that even in the case of these, or at least the first of them, there is a marked tendency toward association with the preceding rather than with the following clause. More often, however, it approximates the use of English « and, » as in the following examples :

kiwura'oti-*ma* ōktca'amā'kani, SHE PUT IT ON
 and SHE WENT AWAY
 nī'ti-*ma* hakali'ti, SHE SPOKE THUS AND RAISED
 HERSELF UP
 tikcū'itciwi-*ma* hawā'xa-tikū'kiwi, HE SHOT
 HIS ARROW, AND SPRANG UP AND SAT UPON
 IT
 ka'lūra-*mā* mi'rūta, HE STOOD UP AND CAUSED
 IT TO FLASH
 yū'kāti-*ma* sina'ciyū'kati, SHE WENT AND SHE
 BROUGHT THEM BACK

However we find it after two verbs thus linked together, as :

yū'kmōxku ko'tā pō'xtinta-*mā* ūkkō'rinta-*mā*,
 hī'atic ūkōwikati' THEY BOIL GOATWEED
 AND MAKE HIM DRINK OF IT SO THAT HE
 PERSPIRES

a'xpūta-*mā* siq'ta-*mā*, THEY BATHE AND CLEAN
 THEMSELVES
 hō'piwi-*ma* wiana'wi-*ma*, HE CAME OUT AND
 SPOKE TO HIM (as follows)

As in the last case it is frequently used just before a quotation :

yana'wi-*ma*, HE SAID ---
 yana'ti-*ma*, SHE SAID ---

The dominant feeling appears to be expressed by the words « and then, » as :

lūhōnūi'-*ma*, HE DESCENDED (from the tree)
 AND THEN
 tikna'xciwi-*mā*, HE BROUGHT HER AND THEN
 tcūi'-*ma*, HE TOOK AND THEN
 simhōtūti'-*ma*, SHE SCRATCHED HERSELF ALL
 OVER AND THEN (she wept)

This attachment of the idea to the preceding word is well illustrated by its employment in the connective *hiati'mā*, « then, » which has much the same significance, but is evidently from the verb *ya* or *hia* meaning to do and signifying originally, « that being done so-and-so happened, » as : *hihia'ti-mā* ta-ūc tō'raxta kō'raxku ū'ra, THAT DONE HE DRINKS WINE WHILE LYING DOWN.

This stem has already been referred to as used in the composition of all of the independent personal pronouns except those for the third person singular masculine and feminine. See p. 8.

Ckq is the antithetical conjunction, equivalent to English « but. » Its tendency to hang on what precedes is shown by the fact that it may frequently be translated « although. » Examples :

i'ma ya'xci *ckq* wikta'ma anika'xtca, AL-
 THOUGH I AM SICK I WILL GO WITH YOU

ūcā'pa sī'nima pā sĵcā'pa hī'naxku cka sin-
katci'tc sĵcā'paha, HE AND HIS TWO (WIVES)
WERE SATISFIED BUT THEY WERE NOT
SATISFIED (OR PLEASED) WITH THEIR MOTHER

INTERJECTIONS

My material contains the following interjections and exclamatory particles :

ha, WHAT? (said when a question has not been understood)

hi'ta, TAKE CARE!

hō, WHOA! (to a horse and very likely borrowed from English)

kō, kō-ō, GOOD!, WELL!, BRAVO!, HA HA!
(exclamation of satisfaction)

ō!, used when one forgets something, also equivalent to English OH!

ō-ō-u'x, ALAS! (exclamation indicating fright)

tē'wali, HURRY UP!

The native salutation was :

e'ti ma, la'pū, MY FRIEND, ARE YOU WELL?

And the reply :

la'pū, maha't, WELL, AND YOU?

STRUCTURE OF WORDS

A word may now be said regarding the order in which the elements entering into nouns, demonstratives and verbs are placed.

In the noun, unless it is of immediate verbal origin, it rarely happens that two affixes occur together, in fact only two cases of the kind have come to my attention. One of these is the use of the locative *-tik* after either *-c* or *-ta*, as : pīkati'*ctik* ū'wa, HE WENT TOWARD THE RISING SUN ; ka'*xtatik*, FROM WHICH (BANK OF THE RIVER)? The second is where the diminutive is an integral part of the noun, in which case it may take the suffixes indicating gender, as :

i'xkin *tahū'ku*, THE LITTLE FINGER. Properly, however, this is only a special case of the general rule in accordance with which the suffixes indicating gender may be suffixed to the adjective depending on a noun rather than the noun itself, yō'ta, rotten, ri'xku yō'taku, a rotten tree.

-C and *-tik*, and *-ta* and *-tik* are combined after demonstratives as after nouns. In ha'*ntū* we have apparently the suffix *-n* followed by the diminutive.

In the verb complex the locative prefix always precedes the objective pronominal prefix which in turn is immediately followed by the principal stem. The adjective suffixes follow this stem immediately as does the continuative. I have no examples of the use of the latter in conjunction with the adjective suffixes, but the perfect always follows them. In the examples at my disposal the auxiliaries follow the continuative and never take a continuative suffix themselves, but, as already explained, the auxiliary *a* occurs oftener with the perfect suffix than without it so that an impression is given that the perfect suffix occurs nearer the end of the word than does the continuative. Another apparent inversion, also explained above, is found in the use of the pronominal subjects with the auxiliaries in all persons except the first person singular, and excepting *on* and *in*, the plural forms of the auxiliaries to be and to cause. Still another irregularity, already explained, is in the position of the continuative before the future and negative suffixes which it immediately precedes, in such cases coming after the pronominal suffixes. The negative suffix and the suffix- *ki* follow the sign of the future wherever we have an opportunity to test the matter, and the infinitive suffix in *-xtc* or *-tci* is placed at the very end. *-ma* occurs, of course, at the very end. In the following table I give a number of actual examples illustrating the structure of the verb :

loc. prefix	pronom. obj.	prin. stem	adj. suf.	contin. and perfect	auxil. pronom. subj.	future	imper. and negative	inf.	English translation.
—	ūk	hêrux	—	ka	ta ni	—	—	—	I AM STEAMING IT (m. ob.)
—	ūk	hixcū	—	ka	— ni	—	—	—	I AM PUSHING HIM INTO IT
—	—	yaka	—	<i>ka</i>	— <i>ni</i>	xtca	ki	—	IF I COME
—	a	kaha	—	—	— ta	—	—	—	THEY REJOIN EACH OTHER
—	—	kaxtca	taxk	<i>xki</i>	a ni	—	—	—	I HAVE THE HABIT OF BITING
ki	ūk	ra-u	—	—	— ni	—	—	—	I PUT INSIDE
—	ūk	kōr	—	—	in ta	—	—	—	THEY MAKE HIM DRINK
—	—	kōra	—	<i>ka</i>	— <i>ni</i>	—	ha	—	I DO NOT DRINK
—	—	kōra	—	<i>ka</i>	— <i>ni</i>	xtca	aha	—	I WILL NOT DRINK
—	ūk	kōtcū	—	xki	— ni	—	—	—	I HAVE CUT IT SHORTER
ha	ū	moxt(ū)	(h)ōtū	—	— ta	—	—	—	THEY WRAPT HIM ALL UP
—	ūk	naxci	—	<i>xki</i>	(a) <i>ini</i>	—	ki	—	HOW SHALL WE KEEP HIM FOR US 2 ?
—	—	nīyū	—	<i>ka</i>	— <i>ni</i>	xtca	—	—	I WILL REFLECT
—	—	pira	—	ki	— —	—	—	—	IT IS ENDED
—	ik	pira	—	ki	ta ni	—	—	—	I AM BECOME A MAN
—	ū	pō	—	k(a)	— i	—	—	—	YOU (m.) SEE HIM
ki	—	pō	—	—	— ti	—	—	—	SHE LOOKS UP
—	ik	pō	—	k(a)	— ū	—	—	—	HE LOOKS TOWARD ME
—	—	pūska	—	ka	ta ni	—	—	—	I CAUSE SOMETHING TO SWELL
—	ū	ra-u	—	ka	ta ni	—	—	—	I CAUSE HIM TO BE BURIED
—	ūk	ra-u	—	<i>xki</i>	(a) <i>sini</i>	—	—	—	THEY 2 (f.) PLACED HIM THERE
—	—	sak'	hila	<i>xki</i>	(a) <i>wi</i>	—	—	—	YOU (m.) HAVE BEGUN TO EAT
—	—	sak'	hōpa	<i>xki</i>	(a) <i>wi</i>	—	—	—	YOU (m.) HAVE FINISHED EATING
—	—	sak'	—	<i>ka</i>	— <i>i</i>	xtca	ha	—	WILL YOU (m.) NOT EAT ?
hō	ūk	sani	—	—	— wi	—	—	—	HE WAGERED HIMSELF TO HIM OUTSIDE
ha	—	ūki	(h)ila	<i>xki</i>	(a) ni	—	—	—	I START TO SIT DOWN
—	—	waha	—	ka	— —	—	—	tci	WHILE SHE WEPT
—	ik	wana	—	ki	— —	—	—	—	I HAVE HAD DESIRE
—	sik	wana	—	—	— —	—	ki	xtc	IF THEY WISH
—	—	wi	—	<i>ka</i>	<i>ti</i> ū	—	ha	—	HE DOES NOT UNDERTAND
—	—	yaxca	—	—	— —	—	ha	(i)xtc	IF HE WERE NOT SICK
—	—	yana	—	<i>ka</i>	— <i>ni</i>	xtca	—	—	I WILL SPEAK
hō	ū	yana	—	—	— ti	—	—	—	SHE CALLED OUT TO HIM
—	wik	yayi(x)	—	—	— ta n	tca	—	—	I WILL SAVE YOU
—	wj	yūa	—	<i>ka</i>	— <i>ni</i>	xtca	aha	—	I WILL NOT GIVE TO YOU
—	—	ya	—	—	— wa	—	—	xtc	HE HAVING DONE THIS
—	—	lōta	—	—	— ta	—	—	xtc	WHILE THEY WERE RUNNING
—	hik	rapa	—	<i>ka</i>	— <i>ni</i>	xtca	—	—	I WILL KILL YOU
hō	ūk	lōssa	—	ka	— n	—	—	—	I AM DRAWING OUT
—	—	yaka	—	<i>ka</i>	— <i>ni</i>	xtca	—	—	I WILL COME

The suffixes in italics are those which in actual use occur in different positions, and the sounds in parentheses are wanting in the original forms. Following is a list of the actual forms in which inversions have taken place :

*yakanika'*xtcaki, IF I COME
*kaxtcataxkad'**xkini*, I HAVE THE HABIT OF BITING
*kōrani'*kaha, I DO NOT DRINK
*kōranika'*xtca aha', I WILL NOT DRINK

ūkna'xcinixkiki, HOW SHALL WE KEEP HIM
 FOR US TWO?
 niyūnika'xtca, I WILL REFLECT
 ūkra-usini'xki, THEY (2) PLACED HIM THERE
 sak'hilawi'xki, YOU (m.) HAVE BEGUN TO EAT
 sak'hōpawi'xki, YOU (m.) HAVE FINISHED
 EATING
 sak'ika'xtcaha, WILL YOU (m.) NOT EAT?
 haūkilaxki'ni, I START TO SIT DOWN
 witikaū'ha, HE DOES NOT UNDERSTAND
 yananika'xtca, I WILL SPEAK
 wjyūwanika'xtca aha', I WILL NOT GIVE
 TO YOU
 hikrapanika'xtca, I WILL KILL YOU
 yakanika'xtca, I WILL COME

It is possible that the first vowel in the negative form AHA is the auxiliary TO BE to which the negative suffix is attached.

STRUCTURE OF THE SENTENCE

The loose manner in which verbs are combined and juxtaposed has already been commented upon and examples have been given. Others are: Tu'nixka ya'na icpitū'tāhā, I HAVE NOT FORGOTTEN HOW TO SPEAK TUNICA; sa'ku amarka'tā, I PRETEND TO EAT; ūkra'pa wa'nyati, SHE WISHED TO KILL HIM; wī'a lū'pik, GO TO DIE!, OR GO AND DIE! They are also connected by means of the conjunction *mā*.

When a noun is used as the subject of a verb, whether transitive or intransitive, it is referred to again by the use of the appropriate pronominal prefix or suffix, but a noun used as the object is not always represented by an objective pronominal suffix. Thus we have: ōn hō'tūwianta'xtca, ALL MEN THEY ARE GOING TO UNDERSTAND; ta *cī'ka* hūmara'ku ya'kawī, THE BOY WHO WAS FASTING, HE ARRIVED; and also ta *tcī'aku* ūktcū'ti, THE SQUIRREL SHE TOOK

HIM; *ō'tūbuk* ūkpō'wi HIS NEPHEW, HE SAW HIM; but on the other hand: *ō'cka* pō'xtūti, SHE CUT ITS LEGS; *ri* ma'xcūtāxtc, THEY HAVING BUILT HOUSES; *ō'xsin* ra'ukata, THEY LAID HIS HEAD; *tcī'a* ra'pa ūkha'ti, SHE TOLD HIM TO KILL A SQUIRREL; *kō'la* pō'xtinta, THEY BOIL FLOWERS; *wī'ci* kōrata'kaha, THEY DO NOT DRINK WATER.

The only apparent exception to the repetition of the subject in the verb complex by means of a pronominal affix is in one or two cases like the following: Ta Tu'nixka sā'ma na'mōhō hia'ki ha'ac, THE TUNICA ARE NOW FEW; ū'ni mītcē'nixku taxk a'mar hi'aki, THERE ARE EXACTLY THIRTY PEOPLE IN ALL.

Where in English there would be two objects the indirect object is usually the one treated as the direct object and indicated by a pronominal prefix, while the direct object appears as an independent substantive and is not expressed in the verb at all. Examples: hō'xsan kō'wini mā'ku ūkyū'wawī, HE GAVE HIM FOUR VINES ROLLED UP; ta'ic ūktcū'xpā-iti, WE DRAW THE BLOOD FROM HIM.

Still other substantives are brought into apposition with the verb by means of the locative suffixes or by postpositions. Examples: sā'ma ri ma'xcūtāxtc ātca'raxtā kō'xpatac ri kū'mactā THEY MADE HOUSES OUT OF PALMETTOS SURROUNDED WITH CYPRESS BARK; ta Cixkaltī'niku ta'hal *hī'tcu* ū'kri ū'nax, THE AVOYEL INDIAN HAD HIS HOUSE IN THE EARTH; kē'wistā ahē'kinta, IT IS MIXED WITH MEAL; iō'puxtin rō'wac ha-ūmoxtō'tūta, THEY WRAP UP HIM (his body) IN WHITE COTTON; ta niriwa'kac ya'takixtc, THEY MIGHT COME TO THE CEMETERY; ha-i'naxcta ra-ukata', THEY BURY IN OPEN PLACES; ta nā'rā sā'mā nirewā'ka rō'xpanta taxk wī-rō-ōnta, THE SPIRITS DWELL AROUND THE CEMETERY; tihīka'ctik ō'xsin ra'-ukata, THEY PLACE HIS HEAD TOWARD THE SOUTH; ōn-ūkha'yi tala'ukin *ha'ixta* aha', THERE IS NO OLD PERSON IN THE VILLAGE ABOVE; tōn ha'lukin *halūc* ta'uc

tā *ha'ixta* witcá'ta, THE NATION BELOW ON THE MISSISSIPI WENT UP.

As might have been expected demonstratives often take the place of nouns, as: *hi' naxku taxk jhiahōtō'ki*, IT HAS MADE US ALL LIKE THAT ; ta Tū'nixka sā'ma namōho' *hia'ki hā'ac*, THE TUNICA ARE FEW AT THIS TIME ; *hiha'ixta lūphōtō'nta*, OVER THERE ALL ARE DEAD ; *kat(a) amū'xki*, WHERE HE WENT ; *hal(a) kat(a) ūkiō'nta*, HERE WHERE THEY ARE ; *hi'naxk ha'j*, THUS THEY ACT.

In at least one case these have evolved into, or degenerated into, adverbial expressions and connectives introducing sentences or clauses : *hina'xkupa* « LIKE THAT ALSO, » IN SPITE OF THAT, NEVERTHELESS, ALL THE SAME, in *hi' naxkupa yō'lūk yū'ru a'mar e'rusa*, IN SPITE OF THAT THE STORY HAS BEEN KNOWN TO ME FOR A VERY LONG TIME.

Adverbs, like adverbial expressions of the above character, usually precede the verb, as: ta Tū'nixka sā'ma *tcī'taba wī'rukata*, THE TUNICA ALWAYS HAVE REMAINED ; *ha'xcupa lō'ta-e'rusa*, I CAN RUN FAST ; *tcī'taba'k pō'kati*, SHE IS STILL LOOKING. *Wa'ka*, NEVER, constitutes an exception, as its position is always terminal ; *la'tika a'ha wa'ka*, IT WILL NEVER BE NIGHT.

Nouns are compounded by simple juxtaposition, any prefixes being taken by the first of the two and any suffixes by the second, as: ta *na'ra halūki'nic*, IN THE SNAKE COUNTRY ; ta Tū'nixka *a'ria*, THE TUNICA DOCTOR OR DOCTORS ; *ya'nic o'nir tū*, A LITTLE COW-HORN.

Nouns are also brought into subordination to other nouns by means of the possessive prefixes. Examples : *rō'wac o'cka*, SASSAFRAS ITS ROOT, SASSAFRAS ROOT ; *wī'kik ū'krīc*, TO YOUR UNCLE'S HOUSE ; *o'ni ūkte'liaxtc*, A PERSON HIS IMAGE.

The qualifying adjective or participle is placed after the noun or independent pronoun and takes the nominal suffixes when any such are used. Examples : *yō'lūk ka'xci*, A TRUE

STORY ; ta *ni'cara wa'nān*, INFLAMMATION (OR BURNING) OF THE SPLEEN ; *hē'sin hō'tū*, THESE ALL ; *tū'ni ya'xciku*, THE SICK PERSON ; *o'ni lū'pi*, A DEAD PERSON ; *ra'pū sa'xku*, ONE DAY ; *tī'xcuma o'taka*, FRESH MEAT ; *tī'hika yū'ru saxk*, ONE LONG YEAR, OR ONE WHOLE YEAR ; ta *cī'ka būmara'ku*, THE FASTING ORPHAN ; ta *tcī'a rō'waku ra'pa*, THE WHITE SQUIRREL KILLED ; *hō'xsan kō'wini ma'ku*, FOUR LIANAS ROLLED UP.

The adjectives may have adverbs depending upon them, particularly intensives, in which case they are placed after the adjectives they qualify. Examples : *cī'xkal ra le'hi*, VERY HARD STONE ; *ū'ni na'mū le'hi*, VERY MANY MEN ; *ha'yi le'yūta*, STRAIGHT UP ; *yō'lūk ka'xci mi'ctik*, A MORE TRUE HISTORY. In the last example *mi'ctik*, the adverb, is made up of a demonstrative *mi*, and two locative suffixes *-c* and *-tik*.

I have already mentioned introductory connectives, some of which are shown to have originated from demonstratives and postpositions used adverbially. Others are formed by combining a demonstrative with the verb stem *ya* TO DO, as *hīhia'tic*, *hīya'tic*, *hīhia'ti*, or *hīya'ti*, WHY, THAT IS WHY, THIS IS WHY, HENCE, THUS, FOR THIS DEED, THAT DONE.

As is frequently the case in English the independent personal pronoun often repeats the thought contained in the noun (or nouns) when the latter is removed from its verb by modifying elements ; but in Tunica it is commonly used to repeat that thought when the noun is not thus removed. Following are examples :

tō'rōa sū'ma wia'ntaxtcā, THE WHITE PEOPLE
THEY ARE GOING TO UNDERSTAND
tū'ni sikhā'yi le'ūnta sū'ma ri ma'xcūtaxtc,
THE ANCIENT PEOPLE WHO HAVE DISAP-
PEARED, THEY BUILT HOUSES
ta'yaxc hē'sin hō'tū sō'lūxkiti ta'ria i'nima,
THESE MALADIES ARE ALL TREATED BY OUR
DOCTORS

ta Tū'nixka *i'nima* ra'pū sa'xku ūktcū'ūkix-
 kiti, THE TUNICA, WE KEEP HIM ONE DAY,
 WE TUNICA KEEP HIM ONE DAY
 ta pāhasaku', ta tcumuku', ta yi'ciku' *hē'sin*
 hō'tū ti'ksa tcō'haki, THE WOLF, THE
 LYNX, THE RACCOON, THOSE ALL SHE LED
 AS HER DOGS
 e'tūkūma'c *sā'ma* ikwixsā'ta, MY PEOPLE,
 THEY ARE MAKING FUN OF ME.

For the function performed by the suffixes *-ki*
 and *-xtc* in subordinating sentences see page 16.

The locative suffix *tā*, the adverb *pā*, and the
 adjective *naxk* are all sometimes employed as
 connectives though such is not their primary
 function. The greater number of coordinate
 clauses are linked together by means of the
 conjunctions *mā* and *ckā*. Examples of the
 use of these have already been given, and the
 following may be added:

siwa'liwi *mā* la'pūta, HE CALLED THEM AND
 THEY LANDED
 sā'laxk ō'yahūni, rixkuti'ni ōyahūni', ri'xku
 li'puta o'racki pō'xtinta *mā* tū'ni yaxci'ku
 ūkō'wixkinta, THEY BOIL CLOVE-TREE
 BRANCHES, HOLLYHOCK BRANCHES, PRICKLY
 ASH LEAVES AND THEY SWEAT A SICK
 PERSON IN THEM.
 ukō'rinta *mā* yū'kmōxku hi'rani tcū'iti *mā*
 ūkrū'pinta *mā* la'pū ya'tāhāixtc ūkwixkiti
mā ta'ic ūktcū'xpaiti *mā* hixtc la'pū ūkya'
 tāhi wi'xkuhōtiti *mā* hirā ūkpa'xkaxkiti,
 THEY MAKE HIM DRINK IT AND WE TAKE
 SOME HEALING HERBS AND THEY PURGE HIM
 AND IF HE IS NOT CURED WE SCRATCH HIM
 AND THEY DRAW BLOOD FROM HIM AND IF HE
 DOES NOT GET BETTER WE SCRATCH HIM ALL
 OVER AND WE PUT A MEDICINAL PLASTER ON
 HIM.
 hihia'ti *mā* ta'-ūctō'raxta kōraxkū'ra, THAT
 HAVING BEEN DONE HE DRINKS WINE LYING
 DOWN

sikwa'kawimā, HE COMMANDS THEM AS
 FOLLOWS:

si'nima pā sjcā'pa hi'naxku *ckā* sinka'tcitic
 sjcā'paha, THEY 2 WERE ALSO SATISFIED
 INDEED BUT THEY WERE NOT SATISFIED
 WITH THEIR MOTHER
 ka'li wāya'wi ō'ckā mā'ku ū'xki *tā*, HE
 WISHED (OR TRIED) TO STAND UP WHILE HE
 WAS ON HIS FOUR FEET
 pō'ku *ckā* kāya'ti lapō'tsahā, HE LOOKED
 BUT WHAT IT WAS HE DID NOT KNOW
 tikpōxkū'na *ckā* tia'nawahā'ni, HE LOOKED
 AT HER BUT HE DID NOT SPEAK
 timē'kata *ckā* tiwē'nitāha'ni, THEY HUNTED
 FOR HER BUT THEY DID NOT FIND HER
 tita'kqō'niki *ckā* ayōlōlō'takā'ni, THEY PURSUED
 HER BUT THEY GAVE UP CHASING HER
 ya'xci ikya'kax *pā*, wiktā'ma anika'xtca,
 ALTHOUGH I AM SICK (OR ANGRY), I WILL
 GO WITH YOU
 ta kū'aku mū'tcūi wō'yū-ūwatā, THE DUCK
 PLUNGES IN TO SWIM
 ya'xci wi'ta *tā*, WHILE YOU (s. m.) ARE SICK.

PECULIAR FEATURES OF TUNICA

Tunica differs little in its general character
 from the other languages of the Southeast,
 but there are a few features peculiar to it. It
 is a decidedly vocalic language with few conson-
 antal clusters and exhibits a minimum number
 of phonetic changes. In possessing a true *r* it
 is separated from all surrounding tongues,
 the only other languages of the area which
 contain it being Timucua, one dialect of
 Cherokee, and the dialects of the Siouan tribes
 of the Carolinas. Tunica is peculiar also in that
 the greater number of the apparent stems
 consist of two syllables. It is a suffixing rather
 than a prefixing language, but the total number
 of affixes is small. Its most remarkable feature,
 one which gives it a unique position among

American languages, is the possession of sex gender expressed in both noun and verb, and particularly distinction of gender in the second person of the verb as well as the third. The structure is in general loose, the position of the various elements in the sentence being therefore of considerable importance, but dependence on position is relieved to a considerable extent by the elaborate pronominal system.

TUNICA TEXT

THE TUNICA ASCEND RED RIVER AND SETTLE AT MARKSVILLE

(RECORDED BY DR. A. S. GATSCHET)

To'n¹ ha'lūkin² ha'lūc³
The people of the town or nation below
Ta'ūc⁴ tā⁴ ha'ixta⁵ witcā-
the water big (Mississippi) on they
ta.⁶ Sikhē'ri⁷ atē'xpitak⁸
ascended. Their canoes joined end to end
a'taci.⁹ Tcō'hak¹⁰ ti'ric¹¹ ū'xsa.¹²
they went. The chief in front he came.
O'tik¹³ ūkwa'liwi.¹⁴ « Sa'kinawē »¹⁵
His friend he called to him. « Let us eat, »
ūknī'wi.¹⁶ Hjhia'ti¹⁷ ūkū'ni¹⁸ sā'ma¹⁹
he said to him. Why his people these
hō'tū²⁰ siwa'liwi²¹ mą²² la'pūta.²³
all he called them and he landed.
Hi'awixtc²⁴ ta²⁵ Tcikasa'ku²⁶ kōti'ūki²⁷
After he did that a Chickasaw hominy
rō'wa²⁸ wō'tūxki.²⁹ Hiya'wima³⁰
white he gave to eat. He did so and
ō'ti³¹ ka'xci³² ūyaū'xki.³³ Hjhia'tic³⁴
his friend true he made him that is why
ta²⁵ Tūnixka'ku³⁵ taxt³⁶ ha'ixta⁵ ūna'xci-
the Tunica prairie on he led

wi'tcūxki.³⁷ Hihia'wima³⁸ ta²⁵ Cixkalti'-
him up. He did that and an Avoyel
niku³⁹ wē'nūxki.⁴⁰ Ta²⁵ Cixkalti'nik³⁹
he found. The Avoyel
ta²⁵ hal⁴¹ ki'tcu⁴² ū'kri⁴³ ū'nax.⁴⁴
the earth in his house he had.
Ta²⁵ Tū'nixka³⁵ ō'ti³¹ ūkya'wi.⁴⁵
The Tunica his friend he made him.
Ahē'nūna.⁴⁶ ū'xke.⁴⁷ atap-
They saluted each other their 2's hands they
ūna.⁴⁸ Ha'yūhūn⁴⁹ ata'p'hēnū'-
2 took. Above (on arm) grasping each other
nixki⁵⁰. Hjhia'ti¹⁷ hiati'ra⁵¹ ta²⁵
they 2 saluted. This is why since then the
halū'kinikt⁵² se'xtini⁵³ sikya'ota.⁵⁴
village they own they make them.
Hi'atira⁵¹ Tūnixka³⁵ ha'lūkin² wa'lota.⁵⁵
Since then Tunica village they call it.
Tō'ni¹ sikha'yi⁵⁶ hōthō'tōki⁵⁷ hiha'-
The people old all over
ixta⁵⁸ lūphōtō'nta.⁵⁹ Ta²⁵ yō'lūxkt⁶⁰
there they are all dead. The language
a'ki⁶¹ ni'xsara-ō'nta⁶² sā ma¹⁹
which is there young they are they
tcū-ōnta'.⁶³ Hat⁶⁴ kat⁶⁵
they keep. Here (the place) where
ūkiō'nta⁶⁶ tcictaha'k⁶⁷ pō'kati.⁶⁸
they are settled still one is seeing.
Hjhia'ti¹⁷ yō'lūk⁶⁹ ka'xci⁷⁰ ya'kati.⁷¹
Why story true makes.
Hiati'ra⁵¹ ta²⁵ Tcikasa'ku²⁶ wi'-
After this time the Chickasaw is not
nāhā.⁷² Kat⁶⁵ amū'xki⁷³ pā⁷⁴
heard of. Where he went also
ka'kupaha⁷⁵ ō'rusaha.⁷⁶ Hina'xkupā⁷⁷
none he knows. Nevertheless

ta²⁵ Tū'nixka³⁵ sā'ma¹⁹ tci'ctaha⁶⁷ wi'-
 the Tunica they always they
 rukata⁷⁸ namōhō⁷⁹ p̄a.⁸⁰ Ka'ta⁸¹
 remain not many although. Where
 yō'lūk⁶⁹ ka'xci⁷⁰ mi'ctik⁸² a'kikixtc⁸³
 a history true more if it is
 erunasa'ha⁸⁴ i'nima.⁸⁵ Hi'naxkupa⁷⁷
 not know we. Although like that
 yō'lūk⁶⁹ yū'rū⁸⁶ a'mar⁸⁷ e'rusa.⁸⁸
 the story long (time) enough is known.
 Ta²⁵ yō'lūk⁶⁹ hēkte⁸⁹ inā'hali⁹⁰
 The story this (in) our language
 kaxci⁷⁰ lapa'mar⁹¹ ya'nakā⁹²
 true well enough I am relating
 āha'ltā.⁹³
 in my language.

1. Compounded and abbreviated from the article ta AND ō'ni or ū'ni, PEOPLE.

2. This word evidently contains the word for land or country, hal; the rest of it perhaps consists of ūki, TO PLACE, SETTLE OR SEAT, and the noun-forming suffix -n (or -ni).

3. The independent locative adverb halū plus the locative suffix -c.

4. Ta'ūc is from the article ta and wī'ci, the word for water; tā means great, the Mississippi being called « the big water. »

5. The locative adverb ha-i, which appears never to be used alone, and the locative suffix -ta.

6. Witcā or witci, TO GO UP, and -ta, THEY (3d. person pronom. suffix masc.).

7. sik-, THEIR; hē'ri, CANOE OR CANOES.

8. a-, reciprocal prefix; tē'xpi, THINGS PLACED END TO END; tak = taxk, the distributive particle.

9. A appears introduced for euphony or to carry the accent; ta, THEY (subj. affix); ci, plural stem of auxiliary TO GO.

10. tcō'ha, CHIEF; -ku, masculine suffix.

11. Locative adverb; the final -c may be the locative suffix.

12. ū-, masculine suffix of the third person singular prefixed to ā'xsa, because it is an auxiliary; ū- displaces the first vowel.

13. O-, HIS; ti, FRIEND; -ku, masculine suffix.

14. ūk-, HIM (3d pers. sing. obj.); wa'li, TO CALL TO; -wi, HE (3d person sing. subj.).

15. saku, TO EAT; -ina, WE 2 (1st pers. dual); -wē, probably added in shouting.

16. ūk-, HIM; nī, TO SAY; -wi, HE.

17. Probably from hij or hi, the demonstrative « that, » and ya (= hia), TO MAKE OR DO. I do not know whether the final -ti is to be interpreted as the causative auxiliary or the indefinite subjective suffix -iti.

18. ūk-, HIS; ū'ni, PEOPLE.

19. The independent personal pronoun of the 3d person plural masculine.

20. hō'tū is probably compound (see p. 25).

21. si- (for sik-), THEM; wa'li, TO CALL; -wi, HE.

22. ma, coordinate conjunction.

23. lapa, TO LAND; ū, subjective pronominal suffix used as a prefix before ta, the causal auxiliary. It would seem as if this ought to be « they landed, » which would be lapa'nta, or something like it.

24. hi, demonstrative; ya, TO DO; -wi, HE; -xtc, infinitive suffix, « being done. »

25. Article.

26. Teikasa, Chickasaw; -ku, masculine suffix to nouns.

27. Compounded of kōti and yūki, but the meaning of the two parts is obscure. Kū'ti ta'pa signifies VEGETABLES, and kūitayū'ki, KITCHEN.

28. Simple stem.

29. From wōtū, TO FEED; ū-, the subjective pronominal suffix of the 3d person singular masculine prefixed to an auxiliary which, according to my interpretation, is a, TO BE, suppressed after ū; -xki, perfect suffix.

30. hi, demonstrative; ya, TO DO OR MAKE; -wi, HE; ma, the connective closely attached to preceding verb.

31. ō-, HIS; ti, FRIEND.

32. Simple adjective.

33. ū-, HIM; ya, TO MAKE; ū, HE, prefixed to auxiliary complex a-xki.

34. The same as 17 plus a final consonant which I can not explain.

35. Tūnixka, TUNICA; -ku, masculine suffix.

36. ta'xta, PRAIRIE.

37. ū- HIM; na'xci, TO LEAD; witci, TO MOUNT; ū-, HE; (a), TO BE; -xki, perfect.

38. hi, demonstrative; hia = ya, TO DO; -wi, HE; ma, conjunction.

39. ci'xkal, ROCK; tī'ni, SHARP; -ku, masculine suffix. The Avoyel tribe was called rock or flint people by their neighbors.

40. wē'n, TO FIND; ū-, HE; (a), TO BE; -xki, perfect.

41. Found in 2.

42. Locative adverb.

43. ūk-, HIS; ri, HOUSE.

44. Probably from ū-, HE and the auxiliary ana, TO SIT.

45. ūk-, HIM; ya, TO MAKE; -wi, HE.

46. a-, EACH OTHER; hēni, TO SALUTE; -ūna, THEY 2 (subjective suffix 3d person dual masculine).

47. ū-, THEIR 2, pronominal objective prefix, 3d person

dual; *ke* stands for *ken*, hand; *x* perhaps represents a reflexive mentioned on page 5, 8, 9.

48. *a-*, EACH OTHER; *tapa*, TO TAKE, SEIZE, GRASP; *-ūna*, THEY 2 (subj. pronom. suffix, 3d pers. dual).

49. *ha-i*, locative adverb; the composition of the rest uncertain.

50. *a-*, EACH; OTHER *tapa*, TO GRASP; *hēni*, TO SALUTE; *ūni-*, subjective pronoun 3d person dual with auxiliary (a); *-xki*, perfect.

51. *hi*, demonstrative; *atira*, JUST, JUST SO FAR, etc., which in turn is probably composed of the reciprocal *a-* and *tira* related to *tiric*, before, in front of.

52. *halūkin* as in 2 plus the feminine nominal suffix *-ktc*.

53. *sex-* = *sik-*, objective pronominal prefix, 3d person plural masc.

54. *sik-*, THEM (m.); *ya*, TO MAKE; *o*, plural form of the auxiliary, TO BE; *-ta*, THEY (masc.).

55. *wali*, TO CALL, TO HALLOO; *o*, pl. form of aux. TO BE; *-ta*, THEY (masc.).

56. *sik-*, THEY (objective pronominal prefix of the 3d person plural masculine); *hayi*, OLD.

57. *hōhōtō*, duplication of *hōtū*, ALL; *-ki* perfect suffix.

58. *hi*, demonstrative; *ha'ixta*, see 5.

59. *lū(pi)* TO DIE; *hōtū*, ALL (suffixed adjective); *-ōn*, plural auxiliary; *-ta*, masc. pl. suffix 3d person.

60. *yōlūk*, STORY, RELATION, LANGUAGE, probably from *lūk*, TONGUE; *-ktc*, feminine suffix.

61. *a*, sing. stem of the auxiliary TO BE; *-ki*, perfect suffix.

62. *ni'xsara*, from *ni'xsa*, NEW, FRESH, and (perhaps) the auxiliary *-ara*, TO REMAIN; *-ōn*, plural stem of auxiliary TO BE; *-ta*, masculine plural suffix 3d person.

63. *tcū*, TO TAKE, HOLD, GRASP; *-ōn*, plural auxiliary; *-ta*, THEY.

64. Probably composed of the demonstrative *hē* or *hā*, THIS, and the locative suffix *ta* contracted.

65. *ka*, indefinite demonstrative used as the stem of the interrogatives and indefinites; *-t*, contracted from the locative suffix *-ta*.

66. *ūki*, TO REMAIN OR SIT; *-ōn*, auxiliary; *-ta* pronominal subject.

67. I have not succeeded in analyzing this word, and it is uncertain whether the final *-k* belongs with it or not.

68. *pō*, TO SEE; *-ka*, continuative suffix; *-ti* = *-iti*, indefinite pronominal suffix of the 3d person singular.

69. See 60.

70. Unanalyzable adjective.

71. *ya*, TO MAKE; *-ka*, continuative suffix; *-ti* either *-iti* (see 68) or causative auxiliary.

72. *wi*, stem; the rest probably consists of *-n*, noun-forming suffix with sense of past participle; *ā*, auxiliary TO BE; *-hā*, negative suffix.

73. *a*, TO GO; *-m*, instead of participial suffix *-n* (see p. 17); *-ū*, personal pronominal suffix of 3d person

singular masculine, used as prefix before auxiliary; (a) auxiliary understood; *-xki*, perfect suffix.

74. Intensive adverb.

75. *Kakū* signifies « who » and appears to be formed from the indefinite *ka* (see 65) and the masculine suffix *-ku* *paha* seems to consist of a verb stem *pa* plus the negative suffix *-ha*. I have found no case in which *pa* occurs independently of *-ha*. The whole signifies « there is nothing, » « there are none. »

76. *ō-*, personal pronominal prefix, 3d person singular masculine, subject of an intransitive verb; the stem would at first sight seem to be *erusa* or *rusa*, but in the dual and plural we find that the pronouns are infixes, as *erunasa'ha*, WE DO NOT KNOW (no 84). This is the only verb in Tunica showing this peculiarity. *-ha* is the negative suffix.

77. *hi*, demonstrative; *naxku*, adjective or postposition « like »; *pā* adverb used as a conjunction in sense of « although ».

78. *wiru*, stem; *-ka*, continuative suffix; *-ta*, pronominal subject. *Uki'kata* could be used instead (same stem as 66).

79. *namō*, MANY; *-hō*, negative suffix, the vowel being changed from *a* to *ō* on account of the preceding *ō*.

80. Adverb used as in 77.

81. See *kat*, no. 65, of which it is the long form.

82. An adverb compounded of the demonstrative *mi* plus the locative suffixes *-c* and *-tik*.

83. *a*, auxiliary TO BE; *-ki* perfect suffix; *-ki*, subordinating suffix treated on p. 16; *-xtc*, infinitive suffix, see p. 16.

84. See no. 76. From the fact that *-in*, the plural objective pronoun of the first person is infixes we may suspect that *erusa*, which ordinarily appears as the stem, is compound, but there appears to be no clue to enable us to determine the origin of the two elements or which part is the true stem. *-ha* is the negative suffix.

85. Independent personal pronoun of the first person plural (or dual). It consists of *ini*, which is used as the objective prefix in verbs, and *ma*, which is identical with the independent conjunction.

86. Adjective; long in all senses.

87. *a'mar* is here employed as an adverb; it is also used as a verb stem.

88. This appears to be the simple stem without pronominal affixes, an unusual condition for any verb. Possibly, however, it is « I know », which would be expressed in the same way.

89. *hē*, demonstrative pronoun; *-k:tc* feminine suffix.

90. *inā*, possessive prefix of the 1st person plural; *hali* LAND, COUNTRY is here given the exceptional meaning of « language. »

91. Compounded of the adjective *lapū*, WELL, GOOD, and *a'mar* (see 87).

92. *yana*; stem TO TELL; *-ka*, continuative suffix; *nasalization* = *-ni*, I.

93. ā = i- or ik-, MY; hal, LAND and, by derivation, language (see 90); -ta, locative suffix WITH or IN.

FREE TRANSLATION

The people of this nation which was below on the Mississippi came up. They went along with their canoes joined end to end. The chief was in advance. He called out to his friend. He said to him, « Let us eat. » So he called all of his people and he landed. After he had done so a Chickasaw gave him white hominy to eat. He ate it and he made him his firm friend. For that reason he led the Tunica (chief) to the (Marksville) prairie. When he arrived he found an Avoyel Indian. The Avoyel had his house in the earth. The Tunica made him his friend. They greeted each other. They grasped each other's hands. They

greeted each other by grasping each other on the upper arms. That is why they have since owned the village. Since then they have called it the Tunica village. All of the old people over there are dead. The young people keep up the language. The place where they settled may still be seen. And that proves this story to be true. After this occasion the Chickasaw is not heard of. No one knows where he went. But the Tunica have always remained here although there are not many. If there is a truer history (regarding ourselves) we do not know it. Nevertheless this story has been known for a long enough time. This story I am telling sufficiently accurately in our language, in my language.

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