

A SKETCH OF THE ATAKAPA LANGUAGE ¹

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§ I. INTRODUCTION.

Atakapa was spoken along the north shore of the Gulf of Mexico between Vermillion and

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Galveston bays. There seem to have been distinct bands or tribes of Atakapa Indians on Vermillion Bayou, Mermentou River, Calcasieu River, and the lower courses of the Sabine and Neches. On Galveston Bay and Trinity River, Texas, lived a people called Akokisa by the Spaniards, but now known, from a short vocabulary obtained in 1721 by a French sea captain, named Bérenger ¹, to have spoken the Atakapa language. It is probable that they occupied all of the shores of Galveston and Trinity bays and were the people whom Cabeza de Vaca calls Han, and who, he says, spoke a language distinct from the Caoques or Capoques, the Indians among whom he had been cast away. These last were undoubtedly the Cokes or Cocos, a Karankawan tribe. The Opelousa, who formerly inhabited parts of Louisiana near the present Opelousas, are also believed to have belonged to the Atakapan linguistic group although the evidence for such a connection is purely circumstantial. Farther west, on the middle course of Trinity River and extending beyond it, were a people called Bidai, now known quite certainly, on the strength of evidence collected by Prof. H. E. Bolton from the Texas mission archives, to have been connected with the Atakapa, and the same evidence adds two other less well known tribes, the Deadoses and Patiri ².

1. *Les Indiens du Texas et les Expéditions Françaises de 1720 et 1721 à la "Baie Saint-Bernard"*, by MM. de Villiers du Terrage and. P. Rivet, in the *Journal de la Société des Américanistes de Paris*, N. S., Vol. XI, 1914-1919, pp. 403-442.

2. See Bull. 30, Bur. Am. Eth., article San Ildefonso.

The name Atakapa is from Choctaw hatakapa, signifying "man eaters", these people having been addicted to the use of human flesh on certain occasions. Opelousa is also a Choctaw name, probably signifying "black above", and said to refer to the hair, but there must have been some peculiarity more specific than hair color to have given rise to this designation. The Atakapa of the Lake Charles band called themselves Yūk'h'iti, a word closely resembling Atakapa yūki'ti, "our", "ours", but said to be entirely distinct.

The Atakapan Indians had as neighbors on the east the Chitimacha, on the northeast a few small tribes connected with the Choctaw and one, the Avoyel, which spoke a Natchez dialect. Directly north were Caddoan tribes, and westward the Karankawa and Tonkawa, the former along the coast, the latter inland. A comparison between Atakapa and the languages of the Chitimacha and Tunica made some years ago by the present writer led him to conclude that it would be more correct to consider them widely divergent dialects of a single stock language than independent stocks showing resemblances¹.

Very little is known about the ethnology of these Indians, and for that little the reader is referred to Bulletin 43, of the Bureau of American Ethnology, and to a little pamphlet by Dr. J. O. Dyer of Galveston, Texas². Like the Chitimacha and Karankawa on either side of them, they were fish and shellfish eaters and also made considerable use of the alligator. Their social and political organization was extremely simple.

The area covered by Atakapan Indians was so extensive that considerable linguistic diversity might be expected, but this expectation

cannot be thoroughly tested because material from only three bands has come down to us. The first vocabulary to be collected, though the last to be made known to linguists, is the one from the Akokisa already mentioned. The second was obtained by, or under the direction of, Martin Duralde, commandant of the posts of Opelousas and Atakapas, a copy of which was forwarded to the American Philosophical Society in Philadelphia. It was published by Gallatin in the Transactions of the American Antiquarian Society, and also by John Severin Vater in his *Analekten der Sprachenkunde*, Leipzig, 1821. It comes either from the Vermillion band or the Mermentou band. The most important body of material, however, was that collected by the late Dr. Albert S. Gatschet from survivors of the Lake Charles band and preserved among the archives of the Bureau of American Ethnology. It consists of about 2000 words and includes a few short texts. This has never been published. It shows that the Atakapa spoken on Vermillion Bayou, and probably that on the Mermentou as well, differed considerably in vocabulary from the Atakapa of Lake Charles. Akokisa seems to have been very close to the latter dialect, such divergencies as are found being readily accounted for by the difference in time and circumstance attending the collection of the two bodies of material. We thus have an eastern and a western dialect to deal with, but our studies must be based almost entirely upon the latter, the former being employed only incidentally. Unless followed by the initials (E. D.) it is to be understood that the examples are from Western Atakapa.

§§ 2-3. PHONETICS.

§ 2. The Sounds.

Our knowledge of Atakapa phonetics is, and

1. Bull. 68, Bur. Am. Ethn., Washington, 1919.

2. *The Lake Charles Atakapas (Cannibals)*, period of 1817-1820. Written by request of the Howard Memorial Library, New Orleans. Galveston, 1917.

must always remain, very imperfect. Duralde's renderings of Eastern Atakapa and Béranger's of Akokisa were of course very crude, while Gatschet was handicaped by the fact that in his time the language had undergone very considerable changes. His phonetic signs have been given substantially as he left them except that they have been made to conform as far as possible to the Report of the Committee of the American Anthropological Association on the "Phonetic Transcription of Indian Languages," the simpler system being used and the second method of representing vowels¹. In accordance with this the vowels are : *a* as in father, *â* like *u* in but, *ã* as in hat; *ê* like *a* in fate; *e* as in met; *î* as in pique; *ï* as in pin; *ô* as in note; *o* as in not; *û* as in rule; *u* as in put, while nasalized vowels are written with a hook beneath. The other signs must be considered to approximate the English sounds represented in the same manner, with the following exceptions: *ñ* is employed for the *ng* sound in sing; *c* is like *sh* in shall; *x* is the palatal spirant; *f* is a bilabial *f* used in only a few words, for which Gatschet occasionally substitutes *v* and sometimes *p*; *tl* an initial sound with a few verbs probably related to the southeastern surd *l* usually written *l*. It is probable that the sounds now represented by *b*, *p*, *t*, *d*, *k*, *g*, and perhaps *ts* were once distinguished into a series of medials and a series of aspirates such as may still be detected in Chitimacha. *Ts* is employed to the exclusion of *tc* (like *ch* in church) found in most of the other southeastern tongues.

Duralde's vocabulary has been made to conform to the above system as nearly as possible, but one cannot say with certainty what sounds were intended by his *kk*, *kg*, *gg*, *th*, and a few others, although the first three appear to have been an attempt at the spirant *x*. Vowels are

frequently doubled to show that the sound was long.

No phonetic shifts or harmonic changes have so far been detected.

§ 3. Phonetic Composition of Stems.

An examination of 577 stems or unanalyzable units gives the following results, *c* standing for consonant and *v* for vowel :

cvc	282
cv	64
cvv	50
vc	46
cvcc	37
cvcv	20
vcvc	11
vcv	10
vcc	10
v	8
cvvc	6
vccv	5
cvcvv	5
vcvv	4
vvc	4
vv	3
ccv	3
ccvv	3
cvccc	2
c	2
vcvvc	1
cvvcv	1

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This shows that the *cvc* type of stem is overwhelmingly dominant. It also shows that the language is rather vocalic than consonantic, there being comparatively few clusters of more than two consonants though clusters of two are rather common. Yet it is less vocalic than most of the other southeastern languages.

1. Smithsonian Msc. Coll., vol. 66, no. 6.

§§ 4-19. VERBS.

There appears to be no essential difference in structure between verbal and nominal stems.

§ 4. Duplication.

Simple duplication of the entire stem occurs in verbs and adjectives. Following are the cases actually recorded omitting one or two uncertain forms :

- ak*, green ; *akak*, *akcakc*, very green
hai, to weep ; *haihaic*, weeping
hayū (s.) ; *haihaya* (distrib.), to laugh
hēc, *hēhēc*, painful, paining
īl, green ; *īlīl*, green things
its, to wake ; *wi cakitsitso*, I wake someone repeatedly
kam, *kamkam*, to stand out (usually found in the plural)
kapkapst, thunder (E. D.)
katskats, polished, smooth (usually in plural)
katse, ugly ; *katsekatsē*, ugly things
kōk, crooked ; *tūts kōkkōk*, bowlegged
kōl, to rub ; *kōlkōl*, to rub repeatedly
kōlkōl, undulating, wavy
kōmkōm, belly (reason for reduplication uncertain)
kōp, white ; *kōpkōp*, white things
tēpuk kūtškūts, plums
kūts, red ; *kūtškūts*, red things
lak, hard, strong ; *laklak*, hard or strong things
lak, glittering ; *laklakc*, silver, money
lam, shining, *lamlamc*, shining things
kapi līlī, to grind coffee
lōñ, *lōñlōñc*, to thunder
lūm, *lūmlūm*, to roll
lū(c), sticky ; *lūlūc*, sticky things
mañ, long ; *mañmañ*, long things
mēl, black ; *mēlmēl*, black things
mēts, tall ; *mētsmēts*, tall things
mīn, weak ; *mīnmīn*, weak things

- mōk*, short ; *mōkmōk*, short things
mōlmōl, to gargle
ox, sharp ; *oxox*, sharp things
ōl, sweet ; *ōlōl*, sweet things
pax(c), flat ; *paxpaxc*, flat things
pal, split, broken ; *palpal*, split or broken things
pal, flat, level ; *palpal*, flat or level places
pats, to flutter ; *patspats*, fluttering, "wind" in E. D.
paū, to swing ; *paūpaū*, many swing
pō, narrow ; *pōpō*, narrow things
pōl, to gallop ; *pōlpōl*, many gallop
pōl, to float ; *pōlpōl*, many float
pōm, to plow ; *pōmpōm*, to plow repeatedly and on many fields
caki, to wound ; *cakcaki*, to wound one in various places
ca, burning ; *caça*, burning things
cil, to sew ; *cīlcīl*, to sew many things
icak cōkciū, an avaricious man ; *icak cōkciūciū*, avaricious men
cōl (s.), *cōlcōl* (pl.), to rub
cō(l), to scare ; *cōcō(l)*, *cōcō(m)*, to scare repeatedly
cōn (s.), *cōncōn* (pl.), to rattle
tsai, to shake ; *tsaitsai*, to shake many times
tsak (s.) dry ; *tsaktsak*, dry things
tsil, proud ; *tsiltsil*, several proud persons
tsēptsōpc, spotted
tsukt suk, bumpy, rough
tai, straight ; *taitai*, straight things
tam, split ; *tamtam*, split things
tēktēkc, speckled
teuteu, rice (probably from some adjective)
tōkc, ball ; *Tōktōkc*, Round-(eyes) (an Atakapa personal name)
tōl, good ; *tōltōl*, good persons or things
tlem (s.), *tlemtlem* (pl.), to tear, torn
wakwakc, ridgy, corrugated
walc, wave ; *walwalc*, wavy
waci, old ; *cok wacwaciñ*, about ancient things (*cok*, "thing")

wīl (s.), *wīlwīl* (pl.), to rock
wōl (s.), *wōlwōl* (pl.), curly
wōc, to hiss, to screech; *wōcwōc*, to hiss or
 screech repeatedly
yōl (s.), *yōlyōl* (pl.), bad, mean
 This therefore indicates either repetition of
 an act or plurality of objects.

§ 5. Distinct Stems in Singular and Plural.

My material contains the following examples
 of the use of distinct stems in singular and plu-
 ral :

Meaning in English	Singular Form	Plural Form
to arrange, to put in order	<i>itōl</i>	<i>iwīl</i>
to die	<i>kaū</i>	<i>pix</i>
to sit	<i>kē</i>	<i>tō</i> (or <i>nūl</i>)
to take, to seize	<i>kō</i>	<i>yal</i>
to arrive	<i>mōk</i>	<i>natu</i>
to lie down	<i>nī</i>	<i>nōk</i>
to lie down (perfect form only)	<i>tixt</i>	<i>yōxt</i>
to order, to command.	<i>wac</i>	<i>wahi</i>
to stand	<i>ta</i>	<i>tsō(t)</i>

There are a few other verbs which seem to
 have the same meaning; they should perhaps
 come under this head but in the material
 available they seem to be absolute synonyms.

§ 6. The Pronominal System.

There is a series of independent personal
 pronouns of which only six forms are preserv-
 ed, first, second, and third persons in the sin-
 gular and the same in the plural. There is no
 trace of a dual. In addition to the independent
 forms there is a series of objective pronominal
 prefixes and a set of subjective pronominal
 suffixes. These pronouns, as far as they can be
 determined, are given in the following table :

	Independent forms	Objective prefixes	Subjective suffixes
		Singular	
1st pers.	<i>wi</i>	<i>hi-</i>	<i>-ō</i>
2d pers.	<i>na</i>	<i>n-, na-</i>	—
3d pers.	<i>ha</i>	<i>ha-, —</i>	—
		Plural	
1st pers.	<i>yūkit</i>	<i>ic-</i>	<i>-tse(l), -tse</i>
2d pers.	<i>nakit</i>	<i>nak-</i>	<i>-tem</i>
3d pers.	<i>hakit</i>	<i>cak-</i>	<i>-ūl, -ti</i>
	Indefinite		
	form of the	<i>hi-, (or i-)</i>	
	3d person		

There appears to be considerable irregularity
 in the use of these forms, but much of
 this is no doubt due to the broken down con-
 dition of the language at the time when
 Dr. Gatschet collected his material. In certain
 examples both the objective and subjective
 affixes of the first person singular appear to be
 used together, but in such cases the former
 may be the indefinite *hi-*. The exact function of
 this latter, and indeed its independent exist-
 ence, are somewhat in doubt, but it may per-
 haps be explained by comparing it with the
 general objective prefix *ni-* of Chitimacha. It
 is almost inseparable from certain verbs. As
 examples may be mentioned the following :
he ilakc, I am wearied of it; *iti hi-iwalecat*, I
 dreamed last night; *bikōnkō*, I fasten; *icnūlat*,
 they caught it; *kōi hitēu*, one who likes to
 talk; *wi himōc hitōlcō*, I prepare for burial
 (2 occurrences); *wic iwēncō*, I mock. Of course
 we must consider the possibility that the
hi- or *i-* which appears in each of these cases
 is nothing more than a part of the stem, but
 it is rather significant that just these stems are
 almost the only ones which would then have
 to be regarded as disyllabic.

Since I find series of forms like this, *bikē*, I
 possess; *nakē*, you possess; *hakē*, he possesses, I

presume that *ha-* is the proper objective¹ prefix in the third person, but in practice it is so frequently omitted as to leave us in doubt whether *ha* is not merely the independent pronoun, which happens to be identical in form. *Cak-* is a contraction of *icak*, a person, and in consonance with that origin we find it used sometimes for a single indefinite person instead of for several. *Cōk-*, an indefinite pronoun meaning "something" is frequently placed in close conjunction with the verb complex but it is really not treated differently from nominal objects generally. The independent plural forms are composed by using a suffix *-kit*, which, in the second and third persons, is placed directly after the corresponding singular forms. *yū-*, the first syllable of the first person plural, is perhaps merely the independent pronoun of the first person singular with the sounds transposed. There appears to be a connection between both of these and the subjective suffix of the first person singular. The independent forms in the second and third persons singular and the second person plural are formed from the corresponding objectives. Subjective suffixes are apparently wanting in the second and third persons singular; those in the plural for all three persons are entirely different from anything else.

Of the two 3d person plural forms, *-ti* seems to be intransitive. It appears with some verbs which are transitive in English but in Atakapa they are probably considered intransitive; at least no objective pronoun ever accompanies them. Examples: *axtit*, they grew; *wi cak-nōmc pūckin wan-angkamctit*, my children go playing out of doors; *cikōn hēu wäng hōntit*, many cows are lowing; *heū cōkcūc kaūtiūtīt*, many birds fly; *lūtit*, they are swimming; *yūkhitic nōmc icatkin paltit ha*, the Atakapa did

not flatten the heads of their infants; *tū-pam-tet nēcik*, they are going to beat with a club; *wai taū-paūpaūtīt*, the stones are swinging; *icak tsō-ōpictit*, they twist; *tē wac cōntit*, the leaves rustle in the wind; *hakit yūstīt*, they grow.

The use of this form is singular inasmuch as we are accustomed to find the intransitive functions in many Indian languages covered by the regular objective pronouns, while *-ti* never is employed as an objective, *cak-* being used instead, as: *cakwinētem*, you found them; *cōkhē hatseēc cakhōlcūlat*, they put bad medicine into them; *cakhuō*, I see them; *cakhutsel*, we saw them; *cakinō*, I ask them; *miū cakyon-kit*, a bee stings them. The following is an example of the indefinite singular use of *cak-*, *wi cakitsō*, I wake somebody up. It is also used to form the plural of "child", *caknōmc*, from *nōmc*, child, and enters into the nouns *cakkan*, dead man; *capix*, dead men; *cakimōc-nē*, graveyard.

The independent pronouns may be changed to reflexives by placing the particle *nūk* after them: *wi nūk*, myself; *ha nūk*, himself, herself, itself; *yūkit nūk*, ourselves; *hakit tsik nūk*, their two selves.

The verb also takes a reflexive prefix *hat-* which is treated like a pronoun: *hathūne*, looking-glass, "for looking at oneself"; *hatikha-ūcō*, I drown myself; *hatkamcat*, I scratched myself; *hatkaūcō*, I pricked myself *tūts hatkō-kicō*, I bend my leg; *hatkōpicō*, I paint myself white; *tēc hatkūtsntō*, I cut my hair; *hatlaki*, to strain oneself.

A reciprocal *hōk-* is employed similarly: *hōkinats*, battle, "fighting each other"; *hōkitsōi wōngnān*, the roads cross each other; *cōk hōktikaū ha*, things differing from each other; *kōmōk heū hōktanūka*, many different baskets.

The independent pronouns are used as possessives, as: *wi kūtsnen*, my knife; *ha tal*, his skin; *hakit aū*, their house; *yūkili itēt pēl*, our stepfather, "our distant father".

1. Here treated by the Atakapa as if objective, although it would be subjective in English.

§ 7. The Plural Suffix.

Instead of substituting an entirely new stem in the plural some Atakapa verbs, including some adjectives, indicate plurality by changing the final consonant into *m*. This occurs in the following cases: *wi ankats*, I play, *wan ankamctit*, they go playing; *batsēc*, bad, (pl.) *batsimēc*; *lak*, glittering or shining, and by derivation the sun, *lam*, shining, dazzling, probably with plural significance; *wi himakc*, I mix 2 things, *wi himamc*, I mix many things; *pak*, a footprint or track, *pam*, footprints or tracks; *pak*, to beat or hit (usually once), *pam*, to beat repeatedly; *nak npētsta*, are you tired?, *nakit pēmsta*, are you (pl.) tired?; *wan paxkintō*, I go dancing, or I will go dancing; *mōn hōktīwē pūmlō*, let us dance all together!; *wi hatcōcōlcat*, I was scared, *ciwan nōhamc cakcōcōmcat*, the cat scared the chickens; (*cak*) *tsakcō*, I chew, *wi nūk hattams*, I bite myself; *icak hi-imilc*, I hate this man, *icak cakhimimc*, I hate these men; *it hattakcne*, towel, "face wiper", *wōc cakhattsamcne*, towel, "hands wiper"; *wi wōckintō*, I am screeching, *wōcem*, a whistle; *pak*, to throw, *pam*, to throw, to sow; *pats*, to wash, *ōkōtkānc patsemō*, I wash a shirt; *kitsōnc*, fire, *kitsōmc*, coals; *ōkōtkānc*, a shirt, *ōkōtkōmc*, shirts; *tekañc*, branch, *tekamc*, branches.

In one or two of these such as *pak*, *pam*, to throw, the plural distinction is not entirely clear; the last examples are nouns derived from verbs which have retained the plural in *m*.

§ 8. Derivative Prefixes.

A few prefixes appear which may be traced directly to particles or affixes occurring in other connections. Setting aside a few doubtful examples, the following is a nearly complete list:

Containing a prefix from *itse*, *itsix*, on top of,

are *wi nōmc tsik cakitsyūtsickintō*, I bring up 2 children; *icitsyūtskin*, while we grew up; *icitsyūtsicat*, we grew up; *itsiwan*, vertigo, dizziness, "head moving."

Containing *ōts*, up high, above, is *it'hans ōtskañkit*, a cloud is passing over the sun.

Containing *ik*, with, are *nēc-mōñ eñ wi ikcōlō*, I rub tar with (also *eñik wi cōlō*); *wi ikcōlcōlō*, I rub repeatedly with; *icak cōknōk-nāu'ikcōlnlet*, they feathered a man, they rubbed a man with feathers. That this last can not be employed in all cases is indicated by a note of Gatschet's to the effect that *wi paic nec iktamco*, I split with an ax, is not said.

A suggestion of another prefix of the kind is contained in the word *itwank*, or *itwank hokwañc*, war-chief, "going ahead in war", which possibly explains the prefix *it-* in *lū itka āmcne*, a pottery cup, "something made of earth to drink out of."

Again with the verb *ta*, to leave, to come out, we have indications of a prefix *n-* as: *ntanq*, for smoke to go out; *wic ntakō*, when I went out; *kākañ āmn anikē ntahentat*, the water he had drunk came out by his ears; *nta-ō* I get out.

Nevertheless this contains a suggestion of word-composition about which we shall have more to say presently.

We may, however, mention two cases in which the composition is so close that the effect of principal stem and prefix is created. Thus we find *inhōlcō*, I put him in, compounded of the stems *in*, as in *inikō*, I enter the house, and *hōl*, in *cakhōlcūlat*, they put it into them; also *pām-bikhōlcūlat*, they jumped down into, consisting of the stems *bik* (or *ik*), as in *kākañ ikc*, water dropping down, and the stem *hōl* already given. *Pūm*, to dance, furnishes a case of pure composition of verb stems and need not concern us here. The difference between the status of *bik* and that of *pūm* is one of degree only.

§ 9. The Suffix *-c*.

A suffix *-c* is of such constant use and enters so deeply into the structure of words of all classes that it has given a marked tone to the language. It is distinctly verbal in character, its introduction sometimes marking the difference between an adjective and a verb, as, for instance, in *aktsa'u kaukau*, cold water, *kau'kau aktsauc*, the water is cold. It thus suggests some form of the verb "to be," oftenest perhaps the present infinitive "being." Although so common it is not by any means an essential verbal element. It is frequently suffixed to the independent personal pronouns as well as to the verb, as *wic nac hac*, *yukitic*, and Gatschet has a note to the effect that "*ic* in the pronouns means sequent in time: I do it now, after this *you do it*." I think rather that it is emphatic in such situations. In some of his examples he gives *-t* after *-ic*, *naict* for *nac* or *naic*, *haict* for *hac* or *haic*. It is of course possible that this pronominal suffix *-c* is distinct from that employed with verbs but I think not. Following are a number of miscellaneous examples of the use of *-c*:

wic kakaū mēlc, I blacken the water
wic kakaū eñc, I grease the water
kakaū tlōkc uc, the water is too dirty
na iwēñckintō, I am mocking you
wi akilīkicō, I wet in the water
akilīkc, wet
cikōñ am cāknaūcō, I let the cattle drink
hatanians (hatanianc?), wild, savage
wic wi itēt iyanian haxcat, I was not afraid of my father
tōkc nōmc ankamcne, a round ball for the children to play with
wic ankamcō, I play
Hiyēkiti cakioñculat, they called them *Hiyēkiti*

nōmc tanūk baihaic bikit, a child is coming down weeping
tsanūk baihaic, a horse is neighing
hatseēc, bad
cōkhēc, sickness; from *hē*, pain
yukit cūkyaxnān ic'hēuc, we have plenty to eat
tsōōts hilc, sifted corn
hilakc, I am tired, or lazy
keloats hōpc, the bottle is hollow
uts kat'hōpc, nostril, "nose hole"
kakaū ikc, water drop comes down
nōhamc kū iluc, a boiled egg, "a hot egg"
hiyen inčkit, the hog grunts

§ 10. The Continuative Suffix.

Continuation of an action is indicated by a suffix *-k* or *-ki*. The following are examples:

il yakō, I eat things raw
añgūt inīkō, I am entering the house
tai pamīkō, I ford a river on foot
kākaū iyētskat, the sun was rising
wi kinēkō, I meet somebody
wi cakīkō, I wound
wi i-atskō, I am sweating
aknak, a current of water; *kakaū aknak*, running water
ikik kakaū, dropping or leaking water
ēkūn nak ōkō, I arrive just now
icak capixk, spirits or souls, "persons who are dead"
na-tik-tat kakaūkin, you go and stand in the water

By far the greater number of my examples, however, contain this suffix in conjunction with another suffix *-t*, or two suffixes, *-t* and *-n*, or a third suffix *-in*.

Examples:

yukit mōn icāmkit, we all drink
wic ihaihaickit, I am crying or weeping
tiū haūkit, it goes on snowing
tai hetskit, the river becomes bigger

tañ ikikit kakañ, the water is dripping, " the water stands and drips "

hiyen inckit, the hog is grunting

kakañkit, it is raining

wi cōkakiōñckintō, I am begging

kēu kāmckintō, I am paddling

wi okakintō, I am weaving

wi al tūnkintō, I broil meat

ankin tixkin, while lying in the house

wic kē hiāmkin, while I was drinking

hikauckin, on getting through speaking

ōl nōken, if you come near

wañ hōkpemkin, when they shot at each other

§ 11. The Suffix *-n* or *-ne*.

It is used mainly with active verbs. The following are examples :

kēu hatwalcntō, I fan myself while sitting

waantō, I travel

tēc hatkōtsntō, I cut my hair

añ añkat la'kicntō, I lock the house door

katnañ hatlacntō, I shave myself

to hōkwalcntsel, we fan each other

yūkit kākauki tsōōntsel, we stand in the water up to the neck

kulke hōktēwē tixntsōl, we have always lived with each other

nēc kēukatskatsicntō, I plane off while sitting

inlōhi cōkakintō, I help you working

na iwēñckintō, I am mocking you

It appears frequently in the formation of nouns, with which it has the aspect of an instrumental suffix and may be translated by the prepositions " to " or " for. " It is then usually followed by the noun-forming suffix *-n*. Examples :

kapō āmcnen, drinking-cup, " cup for drinking "

katnen, sack, bag, " to put things into "

cōkitēu kahūnān, a chair, " something to sit in "

kūtsnen kininī, a whetstone, " something to sharpen a knife on "

cōkcīlnā, a sewing-machine, " to sew things "

nē-tamnā, shovel, " to dig in the ground "

añ timnān, candle, " for lighting the house "

Similar forms appear as infinitives or subordinate clauses, as :

behikanen bataniānsat, I was afraid he would injure me

hūnān hiwōcōcō, I am in a hurry to see him

paknañ waninān hiōñc, I do not want you to run about

Its use in still other situations is observable as in *nhi inat*, *hatnaxka paibiticnāna*, you have sent to find or bring me ; how can I return ? *hūkitsōi wongnān*, the roads cross.

There is a future in *-n* or *-ne* which is probably merely this same suffix, the association being similar to that which has taken place between English " shall " and " will. " Examples :

yūkit yīlen icāmnenc, we will drink tomorrow

icōkēcicn, I shall be sick

yūkit icpixn, we shall die

cōkhiwinēat nakc nak kanwancun, *cōkhiwinēat nak naxkan wancen*, I found something but will not tell you what.

It is also identical probably with the *-n* or *-en* which appears with imperative force in the following cases :

ōn, come here !

ha wantsen, tell him !

cakwantsen, tell them !

§ 12. The Suffix *-ū*.

Three suffixes are employed in similar situations, especially after the first stem where two verb stems are compounded. The first is the continuative *-k* or *-ki* which has already been mentioned, the second *-t*, to be taken up below, and the third *-ū*. This last is sometimes employed exactly like a plural, but it

also appears as a usitative or continuative, implying a static condition in the object indicated by the verb. Examples :

yūkit icūtsel, we caught it; *cakicaūtsel*, we catch them

kētne, to sit, to remain; *icak kēn-hatwalcentō*, I fan a man who is sitting

kelowats tat, a bottle standing; *taū ikīkit*, a drop of water, "standing and dripping"

wic hiti(c) lōxkin, I go on the prairie; *yūkit tiū lōxkin*, we go on the prairie; *tiūlō*, let us go!

wi ticta, I go away; *yūkit tiūta*, we go away
añōt inikō, I enter the house; *inaū caknaūcal ha*, they would not let others enter

nima, to kill; *nimaūtsel*, we killed a hog yesterday

wi cīlō, I sew; *cōxkcīūkit*, she sewed all the time

ita, or *ta*, to go out; *cakitaūculat*, they let them out

§ 13. The Suffix *-t*.

In discussing this suffix we are immediately met by the problem of determining whether we are dealing with but one suffix or with two. Thus in the verb in the sentence *yukiti nunkin kēntat* we know that the stem is *kē*, to sit or to stay, that *-n* is the volitional suffix, and *-at* a temporal suffix indicating past time. The problem is to determine whether the first two *t*'s are in reality the same suffix employed twice, as occasionally occurs, or whether the first is identical with the *t* in *-at*. It so happens, however, that, with the exception of one doubtful instance, *kē* is the only verb in which such a doubling occurs. It is therefore possible that it may be a part of the stem and in any case we may ignore it, merely noting the fact in passing. But even with this problem eliminated it is difficult to determine the exact significance of the common

t suffix. In some cases it appears to have a perfect signification, as in the following examples, though all of its functions are not covered by calling it a perfect suffix :

tic, to go; *tict*, having gone

hiūxt, I am bent, lit. I am laid or lying

kēc cak cōkēc yōxt wi cakhinai, I think that many women lie or are laid sick

ikhautst, to be drowned

itsixt, it is noon

nūl kēt, settled (see above)

iyang imōctixt, she lies buried here

pētst, over, out, gone, given out

tsikip tat, heron standing

nēc lamcet, a split tree

iggl tōlct, the day is fine or clear (E. D.)

wonn kombust, the dew is heavy (E. D.)

From a wider comparison of examples of the use of this suffix I am inclined to define it as an auxiliary or a suffix, auxiliary in character, having the force of English "to be" or "to do." Examples of its employment in other situations have been given in explaining and illustrating the functions of the continuative *-k* and the volitional *-ne*, to which the following may be added :

wi cō hēhēxkit, my heart is paining

cīwon hōnkit, the cat mews

wi hikōi hōpckit, I cough

hicōkēcintō, I am getting sick

himicintō, they give me

wic hinakantō, I am that way

tantō, I am erect

wic kimiñkintō, I breathe

tiū kōikintō, I speak while lying

wic mañgūt wankintō, I shall walk all the time

There is still to be mentioned the appearance of a final *-t* in a great many words, particularly nouns formed from verbs, which is probably the suffix we are discussing but may be distinct. It is usually preceded by an *s* or *c*,

perhaps identical with the infinitive suffix *-c* above treated although it sometimes appears irregularly after the volitional suffix or indeed after an earlier insertion of *-c* itself. Words of this kind are particularly common in the Eastern Atakapa dialect. In some cases these words are plainly passives. Examples :

hūnst, he is seen
cakinauct, they put them into
cakiwilenct, they put them in order
kapkapst, thunder (E. D.)
cakhatkōpict, white powder to paint the face
bikūckict haxc, don't bother me!
bikōnkc lakic(t), a knot
ckaleggst, joy, enjoyment (E. D.)
lūmlūmst, what rolls
nec pal lūmlūmici, wheel, « a turning board »
kākaū mēlc, kākaū mēlc, kākaū mēlct, the water is black
yakst, to hate, to loathe (E. D.)
mi-innpanst, rainbow (E. D.)
minst, to feel (E. D.)
ti [t] u hemōct itōlc, to prepare for burial
icatipi hatnainst hatitsōm, they put many feathers on their heads, or many feathers were put on their heads.
netswopst, wild cat (E. D.)
wi ya nūltihinst, I live or exist there
ya icak hīkēki ōt, this man comes from the west
ōkst, cheek (E. D.)
itsixt katpaict, afternoon, " returning from culminating "
paict, a chopping implement, an ax
ci komb(n)st, fog, " thick smoke " (E. D.)
cōkekanict, dewberry
tsalagst, bird (E. D.)
hitsaŋct, I get pushed
tsapālst, vine
tsīct, pipe
talst, six (E. D. ?)
tempst, spring of the year (E. D.)

tai katict, straight or direct it goes
akmaltitst, fall, " going to be winter "
wi tōl-kemakict, my pin
kūdnakel(?)tōpict, spurs, " what pricks into the flanks "
wēwēfct, to bark
wōcipst, to hiss, to screec (E. D.)

§ 14. The Temporal Suffixes.

The use of *-t* as a perfect has already been explained. The temporal functions of the following suffixes are much clearer. Past time, sometimes verging on perfect, is normally expressed by a suffix *-at*, sometimes recorded by Gatschet as *-et*. Examples :

na tem amat, you drank yesterday
Ponponne iōñcūlat, they called her Ponponne
elūik hicōkhecāt, the heat made me sick
hīwalcāt, I have dreamed
ōkhūūlat, they visited him
wic hi-īpcōkāt, I was a doctor
icūlat, he caught it
hīkēāt, I had
hakit tiūcāknōnhulet, they went out visiting
kat ōts paket, she slapped her on the mouth
yāl-pēyūlet, they finished taking all
cakcamcēt, it scratched them
wauc cūl lawet, the steam scalded the dog

Besides the occasional employment of the volitional suffix *-ne* with future significance two future suffixes appear to be used, one *-he* or *-ehe*, the other *-t* or *-ti*. Examples of the use of the former are :

cōkmōn icyamicehe, we shall gather everything
yil. mōn tai ō hōktīwē icwangehe, every day we shall walk along the river together
kitsōnkckin cakwakehe (or *cakwaktikit*), we shall bake them in the fire
icak ha icōxkōinbe, a man who will be a chief
aḡ nōken icāmehe, if you come here we shall then drink

hiámebe, I shall then drink
ilu tsik wiic kiwilc ipcókehǎ, I shall be a doctor
bakit nãulhen, when they get there, or when they arrive (in fut.)

hu hilai ap ótebe, his wife will come here
ntsaebe, she will bite you (also *ntsaun*)
bakit yilen ámulhe, they will drink tomorrow

Nearly all of the examples of the use of the future suffix *-t* occur in a few definite situations. One of the most common is in conjunction with the continuative *-ki* which it immediately precedes. Examples :

biketikit, I shall have
wic hilaktikit, I shall be strong
biõñctikit, he shall not want
yákit yilen hicámtikit, we will drink tomorrow
icak kiwilc ipcó[k]tikit, a man who will be a doctor

nkantikit, thou art going to die
uctikit, it will be so
ya icak ya kic kanyuc yilwaitikit, that man is going to marry that woman.

These examples serve to bring out a peculiarity of this suffix which marks it off from all other tense suffixes in that it precedes the continuative. It is thus in the position of a principal stem, and the possibility is suggested that it is in reality the stem of the verb "to go", the future function having developed from it much as in English we have the expression "I am going to". Such an interpretation is strengthened somewhat by the analogous fact that in the neighboring Chitimacha the future suffix *-icu* is identical in form with the Chitimacha stem in the singular meaning "to go".

There are a few cases of the use of this future suffix with the subjective pronominal suffix of the first person singular, *-õ*, as :

wi hicõxkõitõ, I shall be chief
kákaiñ ámtõ, I am going to drink water
hicõkectõ, I am going to be sick

hiyatatõ, I will stand
wi tópietõ, I will prick

These are so few, however, and mistakes are so easily made in collecting fragmentary linguistic material that not much confidence can be placed upon them. On the other hand there is a much longer list of future forms in which the subjects are of both the first and second persons singular and plural, ending in *-ta*, as :

wi yilen aketa, I am going to stay tomorrow
yákit õita, we shall sleep
na hitsámta, you are going to pinch me
na tsúmta, I am going to pinch you
na icsúmta, You are going to pinch us
wi yilen ámta, I shall drink tomorrow
a iitc hiwalecta, I shall dream tonight
yáukintõ huta, I wait in order to see him
néc-añ hikata, I am going to make soap
hólco ticta, I am to travel to the north
në hikãñ nakwanta, I am going to travel into all countries

cõkyaxta, I am going to eat
nyaúta, I shall wait for you
laklaxc hatna hiyikieta, how much money will you pay me ?
wic yilketa, I am going to marry

In these forms the pronominal suffixes, where they would ordinarily occur, seem to be dropped. It is possible that some of these forms are in reality interrogatives.

§ 15. The Imperatives.

No sign whatsoever is used to indicate imperative forms in the second person singular. The following examples may be given :

ám, drink !
al' atna bimic, give me a little meat !
tik nihue, go and lie down !
hañcentõ hõkinats, stop fighting !

icak hū, look at him !

ichū, look at us !

inañ, come in !

caktsanūki ingi-caknaūc, let men on horseback search !

te nakōi, get up and speak !

hikuckict haxc, don't bother me !

nac lak, be strong !

hemie kakaū, give me water !

ām naūc, let him drink !

In the second person plural a suffix *-to* is used :

nakit āmtō, you(pl.) drink !

ōk āmtō, come ye and drink !

hathuntō, look here ye !

kōngntō, catch him ye !

lak timtō, go quick ye !

iyaūntō, wait ye !

The sign of the first person plural is *-lō* :

pām-tiālō, let us go and dance !

mōn hōktiwe pāmlō, let us dance all together !

tsipclō, let us move camp !

§ 16. Interrogative.

Interrogation is usually indicated by a simple vowel *a* placed at the end of the sentence. Examples :

na ca a, who are you ?

na eñ kē a, have you a name ?

batnax kan waciñ a, how old is he ?

n'atnax a, how are you ?

atnaxka mañ kēt n'uxts a, how long can you stay ?

hikā nkōxc a, do you want soup ?

n'bihū haxc a, don't you see me ?

cūl itañ a, where is the dog ?

cōk nka a, what is the matter with you ?

yac kīwilcūl a, are they Frenchmen ?

The exceptions are so few that they are not worth considering, since a few mistakes either

in recording or translation are well nigh inevitable in material of the kind.

§ 17. The Subordinating Suffix.

This is *-in* or *-n* and is employed in subordinating one verb or one clause to another. It is sometimes translated by English " while, " sometimes by " when ", sometimes by " after " and sometimes by " if, " in one case by " up to " or " until. " Examples :

ankin tixkin, while lying in the house

wic ke hiāmkin Jack *makawet*, while I was drinking Jack fell down

nticin tūlōt, when you go to the lake

hikañkin, on getting through speaking

yūkit icōkōin, while we are chiefs

wañ hōkpenkin, when they shot at each other

iñc-wankin, while they were mourning

icak hōkwangc wangen, a man having gone to war

iyūtskin, when I was grown up

tik imōctin, up to the funeral

It is frequently used in the formation of nouns, especially in conjunction with the volitional suffix *-ne*. Such nouns are often readily resolved into their constituent elements ; at other times we may feel equally sure that composition has taken place without being able to interpret the complex. The following are examples :

cec nekin, fig season, " figs being ripe "

hōkwangc yōkon, war song (stem *yōk*, to sing)

yōkon, song (stem as above)

kapō āmcnen, " cup for drinking ", drinking-cup

katnen, sack, bag, " to keep things in "

kātsnen kininī, a whetstone. " to sharpen a knife "

kālsnen, a knife, " something with which to cut "

nē-cīlcnen, broom, "to sweep the ground"
naknen, an instrument described as like a xylophone, "something to play on."

The following nouns I can not analyze but I believe them to be compounded in the same manner :

kanān, a turtle

kōnen, a potato

takinēn, a string of beads, beads

Yīlen, tomorrow, is evidently from *yīl*, day, plus this suffix, the idea being "the day having come." *Waciñ*, aged, and *wacin nak wacin*, very old, from *waci*, old, probably contain this suffix.

A suffix *-ts* seems to be indicated by a number of forms, such as *kākan iyetskit*, the sun rises, *kaūts*, to fly, *yots kānts*, to squat, *kākau tsaksit*, the water is falling or getting low, but its meaning, if such exists, can not be clearly determined, although in some cases it may be from its meaning, top, and perhaps also, to rise.

§ 18. Verb Composition.

Two, and occasionally three, verb stems are put together in the same complex so freely and in so many different ways that we find a complete gradation from stems very closely united to a purely syntactic connection. Two or three cases have already been given in which the first stem has been reduced almost to the condition of a prefix. On the other hand certain stems in the second position perform the functions of auxiliaries. Nevertheless these do not seem to be singled out for special treatment. There is nothing to differentiate them from a number of principal verb stems. The various forms of verb composition which occur may be classified as follows: (1) those in which the first stem appears to have no suffixes; (2) those in

which the first stem is accompanied by the continuative suffix *-k*; (3) those in which the first stem is accompanied by the plural suffix *-m*; (4) those in which the first stem is accompanied by the suffix *-u*; (5) those in which the first stem is accompanied by the infinitive suffix *-c*.

1) Examples of the first class are :

ō kōmanicō, I take and stretch a cord

kōkomicō, I take and relax

wi kōnau, I grasp and place upright

wic kūs-pakicō, I chop the tree down by cutting

wi tai lūl-icikō, I swam over to the other side of the river, I crossed the river by swimming

ām-nauc, let him drink! cause him to drink!

hinimahaxc, don't kill me! (*ha* is treated sometimes as an independent verb)

hintēhī hanūlet, they came near scaring me

kōhipamūlet, they seized and beat me

wi kōpaltō, I have taken and broken it

pōck tōtō hitaūcō, I draw the blood out by sucking

ām hatpēnēō, I finish drinking

cok ampēō, I have stopped drinking

nēc heū pōlpōl ōkit, much wood comes floating

nēc pōl isat nēt, the log is floating past down stream

kōtlemō, I take and tear

nēc yakwankintō, I am going to carry wood in my arms

The following should probably be added though the terminal sound in each case agrees with one of the suffixes already mentioned which may have become fused with it :

kāū-banet, she came near dying, she almost died

wi makan naucō, I cause it to fall, or I let it fall

wi nē-yūckin paknaū-ticō, I go running across a field

wañ-pēñlat, they have stopped walking
cūl pūx-inīkat, the dog jumped through the fence

ōtse heñ cūñ-tiñtit, many snakes go crawling

2) Examples of the second type of composition :

aknak-micket taikin, there were eddies in the river, " running it turns around in the river "

īli mañ hiwalc tik-yīlat, I wept all night
tik-hñō, I go and visit someone, " going I visit someone "

ōk cakhuñlat they come to see them, " coming they see them "

ichiyik-pūmtsel, we rose and jumped over

mōk-wañkit, he has come home

ōk-biuxts, I can come, I am able to come

ha ōk-hibuat, he came to see me

tik-pem, go and shoot !

wic tik-pōtsicō, going I let fly an arrow

ickalit hitiktsanō, I go and hide a child

wi tiktamō tihōp, I went to dig a grave

cūkyak-hañcō, I finish eating

3) Examples of the third type of composition :

tai pam-icikō, I ford a river on foot, " I ford a river stepping "

pām-kañlat, they held (or made) a dance, " dancing they made "

ha icat pamlikc mōn, his head entirely mashed by pounding

pam-nimat, he was killed by beating

wi pam-itōlcō, I have shaped by beating

pām-tiñlō, let us go dancing

4) Examples of the fourth type of composition :

tiñ-aknakit, it (the river) runs swiftly

cōkic kēñ-betskit, the plant grows as it sits

icak kēñwalcinō, I fan a man while sitting

tañ-kōikit, he preaches, " he speaks standing "

kēñ-kūtskintō, I cut into while sitting

ēkūñ kēñ-batlacntō, I shave myself while sitting

yūkit tiñ-ōilō, let us go to sleep !

tañ-hatpawickit, I balance myself while standing

yūkit tsōōpicintsel, we stand twisting

tañ-ikikit, " standing and dripping, " a drop of water

wi tañ-hatwēñintō, I pray

kēñ-cūkyakintō, I am eating sitting

wi kēñ-cūkyūlcntō, I am going to write seated

5) Examples of the fifth type of composition :

haihaic hikit, he comes down weeping

wi ca cōcōlc hanō, I almost scared somebody.

bikēmc kō, I would wish to row

kōmc kaō, I make somebody hang up

nimā-kōxc añcūlat, though wanting to kill him they could not

tsanūk pōlpōlxc tsat, the horse is galloping

The following examples of the use of three verb stems in one complex or at least in close juxtaposition may be added :

ikhanc tik-hanet, he almost drowned himself

bikū tik-hika-kō, I would wish to go to make soup

wi kēñ-ōk-cōkkakintō, I weave many things sitting

pūñ tik-miccecō, I make something go around by blowing

yāñ-tik-biōkn, wait till I come !

An examination of this material brings out several interesting facts. Although not clearly differentiated there is one set of compounds in which the last element has a very general meaning and corresponds to an auxiliary, as for instance *nañ*, to cause; *han*, to come near doing, almost to do : *pē*, to finish; *tī*, to go; *ha*, not to do; *uxts*, to be able; *hañ*, to finish; *ka*, to make; *kō*, to wish; *añc*, to be unable; *tsa*, to go fast. In a second set the first stem

is subordinate. Some of these suggest in the manner in which they are employed nascent instrumental prefixes. This is particularly true of several stems without suffixes or with only the plural suffix *-m*. As instances may be mentioned *kō*, and *yal* (pl.), to seize or by grasping; *kūts*, to cut or by cutting; *lūl*, by swimming; *pux*, by jumping; *pam* by stepping; *pam*, by pounding; *tōts*, by sucking; perhaps also *pōl*, by floating, and *pūn*, by blowing. With two or three exceptions where the force of both stems appears to be about the same all of the other primary stems of the second and fourth types belong to a small class expressing very general ideas of motion and position, viz: *ti*, to go; *ō* and *mō(k)*, to come; *kē*, to sit; *ta* (sing.) and *tsō* (pl.), to stand. The concepts to sit and to stand occur only with *-ū*; the concept to come only with *-k*; the concept to go with both. The peculiar prominence given to this set of concepts is of interest because some of them are developed in the Siouan languages into a particular set of articles, it being necessary to define an object as sitting, standing, etc. The only omission in Atakapa is in the case of the concept "lying," but, as has been shown above, this occurs occasionally as the first stem of an association of verbal stems, when it is followed by the suffix *-t*, as:

pam tixt inūlulat, they left many footprints lying there

ca cōkēc tixt wi hinai, I think someone lies sick

In a few instances a substantive is turned directly into a verb by the addition of the appropriate verbal suffixes:

kākaūkit, it is raining; *kākaū*, water

nōhamc kūalāt, hens laid eggs; *nōhamc*, hens

ōnyo, I thread a needle; *ō*, thread, cord

pōkit, it is smoky; *pō*, smoke

utsō, I sneeze; *uts*, nose

In a few other cases we have what is tantamount to the incorporation of a noun in the verb complex, viz:

wi tūts tsalc, I stamp with my foot; *tūts*, foot or leg

wi tsit tlūkcnlō, I will smoke tobacco; *tsit*, tobacco

wi tsit yintsō, I wrap up tobacco

§ 19. The Suffix *-p*.

A few verbs take a suffix *-p*, always terminal in position, which seems to have the meaning "because" or "on account of," though there are very few examples and some of these can not be brought in line with the above interpretation. Examples: *icōkēcip*, because I am sick; *tsūncip*, on account of pinching him, because I pinched him; perhaps also *tu pō-ip wañ*, steamboat, "boat moving by means of (on account of) smoke."

It is possible that this suffix is identical with a locative suffix employed with nouns, demonstratives, adjectives and postpositions depending on nouns, though it is difficult to translate the two so as to make them harmonize.

§ 20, 21. Nouns.

§ 20. The Noun in General.

As usual we find nouns extending in a complete series from the simplest stems, such as *ai*, swamp, *ak*, liquid, *al*, flesh, meat, *alc*, ice, *an*, ear, *kīc*, woman, *hi*, wind, *cō*, seed, and heart, all the way to long phrases or even sentences nominalized. Among the latter may be mentioned: *an mañmañ*, "long ears," mule; *an hiḥōn*, "folded ears," rabbit; *nēc añ*, "tree grease," soap; *lak hi*, "strong wind," hurricane; *kīc hipahaxc*, "not having a husband," widow; *Yil hiweū*, "powerful day," Sunday;

Kīwīlc yīl hīwēn hets, "big powerful French day," New Year's day; *tōl hōpc*, "head hole," needle; *tsanūk cakioñgic*, "stinging horses," horsefly; *icak cōk cakioñ hiteñ*, "one who likes to beg," beggar; *nōkam*, "fins stand out," shark; *añkat*, "house mouth," door.

The word *kak*, crow and raven, is probably onomatopoeitic, as also *miñ*, bee, but there are very few such words in the material preserved.

The compound or complex nouns do not fall into any natural classes except perhaps those ending in *ne* or *nen*, examples of which have already been given.

The following foreign words are found: *Aleman*, German; *Alpanū* (or *No-ai*, chinkapin swamp men), Alabama Indians; *Enkilic*, English, American; *Tsaxta*, Choctaw; *kapī*, coffee; *kapō*, and *ckōp*, cup; *līla (nēc)*, China (tree); *pakan (nēc)*, pecan (tree); *Samedi*, Saturday; *skale*, escalin.

We have the following place names: *Tai mēl*, "Black bayou," Bayou noir; *Tēu tul*, "End lake," Lake Charles; *Tsōk tai*, "Black-bird bayou," Bayou Dinde; *Tul hets*, "Big lake," lowest of the three lakes at Lake Charles; *Yukhiti tul*, "Indian lake," Small Lake.

Following are some names of men: *Inmantau*, name of chief from whom the name of Mermentau is said to have been derived; *Iskanta*; *Tsōots ic*, "Rotten corn," a chief's name; *Kalnān' (nāu'*, hair or feathers); *Katkō-ciōk*, "Crying eagle" (who gave his name to, Calcasieu River); *Kōnac*; *Lō*, an Atakapa chief; *Icak hitsōn*, "Little man"; *Cneuke*, contracted from *Cūknaikē* or *Cūknokkē*, "Having ducks"; *Cūkūhūi*, containing *cūk*, something, and *hūi* under.

The following are feminine names: *Tai-kōp kic*, "White-river woman"; *Kic-kitsāu*, "Dregs-woman"; *Tōktōkc*, contracted to *Tōtōkc*, "Round (eyes)," the Indian name of

one of Dr. Gatschet's informants, Delilah Morse; *Kīlet-kic*; *Yōyōt*; *Kic-yūts*, "Young-woman" (also the name of the will-o'-the-wisp).

God is called *Otsōtat*, "The-one-standing-above," and there is a demon in the native mythology called *Cakstalkō*. or *Icakstalkō*, "Wanting-a-person's-skin", because he used to go about after human skins.

Possessives are formed by placing the independent personal pronouns before the noun, as: *wi eñ*, my name; *ha tal*, his skin; *yūkiti itēt pēl*, our stepfather, "our far father." *hakit añ*, their house.

§ 21. Postpositional or Locative Suffixes.

With the exception of a few changes in nouns formed from verbs which are of verbal character and due to the origin of the constituent elements of the noun, the only other modifications undergone by nouns are the addition of locative suffixes. Location with reference to the noun is indicated in two ways, by a series of postpositions, and by three or four elements not different in general in the kind of meaning which they express but so closely associated with the noun as to have become suffixes or at least enclitics. These last are *-kin*, *-ki*, *-p*, *-ik*. The first is the most common. It covers relations expressed in English by "in" or "into," motion being sometimes connoted and sometimes not, and sometimes it is best translated by "on." The form of this locative suggests an analogy with the continuative accompanied by the noun-forming suffix employed with many subordinate clauses, but there is no evidence of any connection other than a purely accidental one. We have both of these brought together in *añkin tixkin*, while lying in the house. It should be added that these locatives may be

placed after adjectives and demonstratives. Examples of the use of *-kin* follow :

kakañ kackin winēulat, in the rising water they found her

wi kōm-hōpckin hatkecō, I put into my pocket

nunkin tōhūlat, they lived in villages

nēc hicōmckin, in the small trees, in the bushes

yūkhitić nōmc icatkin paltit ha, the Atakapa did not flatten (on) the heads of their infants
añkin inaulat, they buried him in a grave
nēc-pal itsōnkin tōhia, getting into a buggy
nēkin, on the ground.

It is possible that this suffix is compound, since we find several cases in which *ki* or *ke* appears without the final consonant, and we find a few examples pointing to the use of this latter suffix plus the verbalizing suffix *-c* as a verb stem. Thus we have *kūtsnān kat kec*, a bridle, lit. "iron put into the mouth," and *cakyūlc kecō*, I put a letter in or I post a letter. We have the following examples of the use of *-ki* or *ke*

anike ntahentui, it (water) came out at his ears

akipaikē icak, a man in the south

wōcke, fingerring, "on the finger"

tsanūkki itēū-ōkne, to come traveling on a horse

hōlcike icak, a man in the north

ōtse hiki tsawet, a snake has bitten (on me?).

The suffix *-p* appears to be roughly equivalent to English "at." There are fewer examples than of the suffix *-kin*. The use of a verbal suffix *-p* resembling this in form but apparently distinct in meaning has been commented upon. This suffix has been used so constantly with *nē*, "down" that *nēp* is the commonest form in which *nē* appears. It has the sense of "below," "at a place downward." Other examples of the use of *-p* are : *nōhamc aip*, "chicken in the marsh," turkey; *kōnen aip*,

"potato in the marsh," marsh potato; *yūkhiti-tulip*, on Indian Lake; *hakit an kimatip nē ōts ōt an caklēcnt*, they opened out their ears inside from below up; *ītiyelc kimatip*, in the intermediate month, "at the intermediate month;" *ōk-itōlep*, at the same time; *kakip hīyen*, "hog in the woods," opossum; *icak tūts tsik ketsip*, a man lame in both legs; *tayip nē*, island of the river; *nēwāp añ*, "earthstone house," a brick house; *wi añ nē tsaxkop*, my house on dry land; *nēc tsik tsikatip*, between two trees; *wi añ wañgne tai tsikatip tatō*, my house stands between the road and the river; *tēyō hīyap nē*, put the box right here!; *tik ahp pem*, shoot (your) arrow right here!; *ap ōk*, come here!; *ha hilai apet*, his wife was here. The last example shows a curious use of the demonstrative and locative suffix as a verb stem to which the past temporal suffix is directly added.

-p is also employed in forming numeral adverbs, as : *tanūk*, one; *tanūkip*, once; *tsik*, two; *tsikip*, twice, etc. Perhaps the native idea is "at the first time, at the second time," etc.

-ik consistently parallels in almost all places the English preposition "with." Examples : *hatyūlcō nōhik*, they painted themselves with red; *icat atyene laklakc kōpik ha*, a crown made of silver; *iclañc-tatik kawat*, she died of yellow fever; *wi wōcīk nakcō*, I point with my finger; *cōkōñ nōhik imankit*, the cow pushes with the horn; *wi nēc paicik tamcō*, I split wood with an ax; *wi nēc kūtsnānik tamcō*, I split wood with a knife; *kic taxnik wānsat*, one woman said to another; *ōkyūlik*, with a handkerchief; *kōkōkic-ōik*, with a fish line.

§ 22. Demonstratives Interrogatives and Indefinites.

The demonstratives employed most frequently are *a* or *ha* and *ya*, corresponding roughly to English "this" and "that" respectively.

When used as adjectives these demonstratives appear in their simplest forms and are placed immediately before the noun, as ; *a añ*, this house, *a òtse*, this snake, *ya añ*, that house, *ya òtse*, that snake. The change to a verbal idea is indicated by placing the demonstrative after the noun as in *òtse a*, the snake here, or the snake is here, and *ha hilai apet*, his wife was here. These demonstratives take the locative suffixes, as : *tēyō hiyap nē*, put the box right there ! ; *ha hilai ap (or av) òtebe*, his wife will come here. Instead of the locative *-kin* or *-ki* however, we find forms *yan*, *yañ*, *yang*, which perhaps mean the same thing, as : *yan (or hiyan) tic*, go over there ! ; *yang añ naxcō*, I point at that house far off ; *yan yiltat*, the light shines from afar ; *hiyañ hna*, it is yonder that I saw this man. The *ñ* forms may have arisen by the transposition of *k* and *n* in *-kin*. Like the independent pronouns these demonstratives may take the suffix *-c* and frequently do so when employed as substantives, as : *yac kīwilc*, they are Frenchmen ; *yac kīwilc ūla*, are they Frenchmen ? From the eastern Atakapa dialect we have a demonstrative *kut* recorded, said to mean " this, that, this thing, " but it is impossible to say whether it is a substitute for one of those we are discussing or apart from both.

There are indications of a third demonstrative, *ma*, probably indicating something farther off than either *a* or *ya*. The only examples preserved are the following : *tai ma inōi*, on the other side of the river, beyond the river, across the river ; *tul ma inōi*, across the lake ; *hīwēvc tanūk ma-i*, further than (or over) one mile. To these should probably be added ; *na nōmc ma ?* where is your child ? , *cīwon ma ?* where is the cat ?

Another possible demonstrative, or article is *tē*, as in *tē nāw'*, the mane of a horse (*nāw'*, hair) ; *tē wac*, leaves. As this is all of the information available nothing further can be done with it. It should, wever, be compared with

the Tunica article *ta* which it strongly suggests.

The interrogative " who ? " seems to be rendered by a syllable *ca*, evidently identical with the *ca* signifying a person, a human being. Examples : *na ca a*, *ca a nac*, or *na ca*, who are you ? ; *ca ha a*, *ha ca a*, who is he, she or it ?.

Ithañ, *itañ* or *ntañ*, is the equivalent of the English interrogative adverb " where ? " Examples : *cūl itañ a*, where is the dog ? ; *cōk-am-añ ntāñ* (or *itañ*), where is the kitchen ? ; *na naū itañ na-i*, where did you put your shoes ? ; *i'hañ ticta*, where do you go ? ; *i'hañ ike òkn*, where do you come from ? ; *itañ moñ*, everywhere.

Another interrogative adverb roughly equivalent to English " how " is *hatna*, or *hatnax*, possibly from *nak* " it is like, " " about, " with the reflexive prefix. Examples : *hatnax kan waciñ a*, or *hatnax kan waci na*, how old is he ? ; *hatna ha*, how are you ? , how do you feel ? ; *hatnaxka mañ ket' n'uxts a*, how long can you stay ? This appears to be identical with the adjective *hatna* or *atna* meaning a few, a little. Examples : *al atna himic*, give me a little meat ! ; *cōkwak atnaxt*, a little bit of bread.

" Nothing " is expressed thus in one example : *yac nak tūtaihaxc nkakit*, you do that for nothing.

§ 23. Adjectives.

While the adjective is treated for the most part like a passive verb there are some indications of a differentiation beginning to take place. Thus we have *icak cōklak*, a poor man, but with the verbal suffix, *icak cōklakc*, he is a poor man, *nēc ak*, a green tree, *nēc akc*, it is a green tree. In a few places, moreover, a change in the position of the adjective is recorded. There are but few examples of this kind, and none in the texts, therefore it is possible that those recorded are due to the influence of Eng-

lish or were in fact suggested by the way in which Dr. Gatschet couched his questions. The examples are : *aktsau kakaū* cold water, *kakaū aktsau*, the water is cold; *nēp kakaū*, low water, *kakaū nēp*, the water is low; *kōp hau*, white frost, *haū kōp*, the frost is white; *nal kakaū*, shallow water, *kakaū nal*, the water is shallow. The fact that these are given in couples in each case renders my explanation of them rather probable.

As intimated above adjectives sometimes take the locative suffixes previously described. The method of forming comparatives and superlatives will be explained when we come to consider Atakapa adverbs. All of the other modifications which adjectives undergo, such as reduplication and the addition of suffixes differ in nothing from those found with verbs.

The key numerals are :

- | | |
|------|---|
| 1 | <i>tanūk</i> (W. D.). <i>hannik</i> (E. D.) |
| 2 | <i>tsik</i> (W. D.), <i>hapalct</i> (E. D.) |
| 3 | <i>lat</i> (both dialects) |
| 4 | <i>imatōl</i> (W. D.); <i>tsets</i> (E. D.) |
| 3 | <i>nīt</i> (both dialects) |
| 6 | <i>latsik</i> ("two threes") |
| 7 | <i>paxe</i> (E. D. <i>paighu</i>) |
| 8 | <i>imatōl tsik</i> ("two fours"), <i>tsikhuiau</i> (E. D.) |
| 9 | <i>wōc icōl han</i> ("without little finger")
(<i>wic</i> , is "hand" in E. D.) |
| 10 | <i>wōcpē</i> ("all fingers," "fingers finished") |
| 11 | <i>wōcpē ha tanūk</i> ("all fingers plus 1") |
| 20 | <i>wōcpē tsik</i> ("two complete hands") |
| 100 | <i>hiyen pōn</i> (W. D.), <i>hehin pōn</i> (E. D.),
<i>hiyen</i> , hog; <i>pōn</i> seems to mean
"folded" or "doubled") |
| 1000 | <i>hiyen pōn tsakōp</i> , one thousand. |

There is no distinct set of ordinals except that *ūi* is used for "first" or "in front," "before."

The numeral adverbs, as explained elsewhere,

are formed by suffixing *-p*, probably identical with the locative suffix *-p*, to the cardinals, viz : *tanūkip*, once; *tsikip*, twice; *latip*, thrice, three times; *imatōlip*, four times; *nītip*, five times; *latsikip*, six times; *pexwip*, seven times; *imatōl tsikip*, eight times; *wōc icōl hanip*, nine times; *wōcpip*, ten times; *wōcpē ha tanūkip*, eleven times; *wōcpē tsikip*, twenty times; *hiyen pōnip*, one hundred times; *hiyen pōn tsakōpip*, one thousand times.

The first numeral, *tanūk*, is evidently connected with *tan*, other, another; *latsik* is from the second and third numerals; *imatōl tsik*, from the fourth and second, and the translations of the others show their immediate connection with counting on the fingers. The significance of the words combined to express one hundred does not seem quite clear nor why the word for hog should be selected, though the use of the word for rabbit in the same connection in Chitimacha is equally inexplicable.

The English concept "fold" with numerals is expressed by means of a suffix or particle *cim*, or *sim*, which also means "full of," "together" and is used in other situations. Examples : *tsikcim*, double; *latsim*, threefold; *imatōlcim*, fourfold; *nīsem*, five fold; *latsiksem*, sixfold; *lucem*, full of dirt; *yūkit nōmcem tūxtsel*, we children stayed alone together.

§ 24. Adverbs.

Adverbs may be divided into those which are used mainly to qualify adjectives, those which are used principally with verbs, and those which are locative in character and are transitional between the last series and adjectives and postpositions.

In the first class I find only four : *ipūts*, only, but; *cem*, *sem*, full of, times; *uc*, too; *nak*, about, like, very. An example of the first is : *hac nōmc tanūk ipūts kē*, he has but one

child. *Cem* or *sem* has just been mentioned in connection with numerals. *Uc* is identical with the noun meaning truth, also verbalized. As an adverb it has somewhat the sense of English "truly, really too." Examples: *pai-beñ uc*, too much; *pai-batnax uc*, too little; *pai-bets uc*, too large; *a kitsak hē uc*, this whisky is too strong. *Pai* in these examples has the sense of "again, repeated." *Nak*, sometimes modified into *hinak*, *hinaka*, or *inaha*, has a very wide use, appearing occasionally as a verb. Examples: *ilū wōcpē latsik hinaka*, about 60 years; *nōbamc-kū hinak*, egg-shaped, egg-like; *wic hinakantō*. I am that way; *wōcinga hinaket*, he was as if naked; *hinaka waci*, he is that old; *hinaka pēl*, it is so far; *hinaka ōla*, as near as that; *wōc ke a hinak*, ring-shaped; *tōl kūts inaha*, brown, "nearly red;" *ahinak*, like this; *to kōp inaha*, sort of whitish; *kūts inaha*, pink, "reddish;" *talkōp inaha*, not much blue, sort of blue; *won inaha*, damp, moist, "like fog;" *tōhinak*, just so, because, therefore; *hinak wi tōl cūkiakō*, I have eaten enough or well; *hicntsēt wēt a hinak kicēt hōkia-lūl inak*, it was as if brothers had married sisters.

Besides these uses *nak* is employed as an intensive in a peculiar manner, the adjective being used twice with *nak* inserted between. Examples: *hē nak hē*, very bitter; *elū nak elū*, intensely hot; *hatelañc nak hatelañc*, very still, very quiet; *iti nak iti*, it is very dark.

The following adverbs are usually associated with verbs: *ēkūn*, still, now; *itsi*, above; *kul*, a long time, always; *pai*, back; *pēl*, far; *pōōl*, lowered in front; *tsatn*, afterward; *timka*, many times; *tūū*, swiftly; *tūuxts*, slowly; *tōntafm*, sometimes; *kinal*, astride; *kipaxc*, across. Examples: *ēkūn kēncūkiakintō*, I now eat seated; *itsi hōp*, "hollow above", the fontanelle (also used as a verb and a noun); *icak kultan kau*, a man dead a long time; *kulke kōktēwē tixntsōl*, we have always been together; *yūkit pai ōktsen*,

we having come back; *pai bitickō*, I want to go back (i. e. home); *ya pēl kēt*, that one sitting far off (also used as an adjective); *pōōl tsatn hūnlal*, they saw afterward that it was lowered in front; *tūū kākankit*, it rains hard (or fast); *tūuxts aknakit*, the river runs slowly; *kinal itēwō*, I ride astride; *kipaxci tai pamiciko*, I ford a river on foot (*kipaxci* is however not needed; generally it is employed rather as an adjective or postposition). The affirmative adverb is *haha*, yes (the same in both dialects), and the negative adverb *ana*ⁿ (W. D.) *haan han* (E. D.) no.

Some of the last examples suggest the transition from an adverb depending on the verb to an adjective depending on a noun and a postposition governing a noun. They bring us to the third and most important class of adverbs, among which I include; *at*, and *hūi*, under; *hal* (E. D. *hatt*) back of, after; *inahi*, beyond; *inō*, at the side of; *ipal*, by or near; *itū*, ahead of, before, in front of; *kimati*, inside of, in the middle of; *ō* and *ōc*, on the edge of; *ōl*, near; *ōts*, up on; *ōt*, for, toward; *itwō*, with, close to, near; *tukaū*, resembling, like; *tūt*, before, ahead of; *pūc*, on the outside of. Examples: *nōk at*¹, armpit, "under the arm;" *añ hal*, behind the house (also used as a noun and as an adverb of the second class and in the composition of numerals, as *wōcpe hal ta-nūk*, eleven, "ten and one"); *añ hūi*, under the house (also as a noun and adjective, *tihōp hūkin*, a deep hole); *wai inahi*, beyond the stone (*inahi* is probably connected with *nak*); *tai ma inōi*, on the other side of the river (also used as noun); *kitsōnkc ipal*, near the fire; *wai itū*, on this side of or in front of the stone; *wai kimati* inside of the stone (also a noun as *wōc kimati*, the inside of the hand); *tai ō* or *tai ōc*, on the bank of the river (*ōc* indicating greater nearness than *ō*); *kakaū itsixne*

1. Cf. E. D. *hatt*.

ōl, the sun is near its culmination, the sun is on the point of its culmination; *tsanūk ōts*, on a horse (also used as an adjective and a noun); *tsanūk wi ōt iwat*, the horse comes toward me; *wic ca ōt kēucakyūlckintō*. I am going to write for somebody; *icak biyanian cō tīwē ticō*. I was afraid of him but went with him; *tēpuk cō tukaan*, almond, "like a peach stone;" *yīl tāt*, before daylight, ahead of the day; *añ pūckin*, outside of the house.

§ 25. Connectives and Interjections.

Some methods of uniting clauses have been dealt with in the preceding sections. I believe that all of the methods of subordinating one clause to another have been discussed. The employment of the adverb, *hal*, after, afterward, in the sense of "and" to connect numerals has also been mentioned, and according to information obtained by Dr. Gatschet this could be used in other situations as well. From the examples available it appears evident that nouns were connected by means of a conjunction *n*, with the force of "and", as: *hitēt n ōkēt*, father and mother; *te n ō*, the bow and the string; *ne n itans n icak n mōni*, the world, "earth and heaven and people and all things;" *kēc n kakiōl*, women and men; *cikoñ n tsanūk*, cattle and horses; *kūcmēl n cakō ōket*, a negro and a white man are coming. It is true that in one place where two clauses occur united by *ya* we find Gatschet noting that *n* or *hal* could be used instead, but in the absence of a single instance of such usage we must assume that this was a question not understood by his informant or perhaps an idea entertained by the informant as a result of the break down of her language.

The equivalent of English "and" between coordinate clauses is the conjunction *ya* just mentioned. Examples: *John tankōhi ya lūl-icibat*, John jumped in and swam over; *kōkōkic-*

ō-ik cakicañtsel ya cakitsae, we catch and fry them; *ōk hū ya pōneat ya yīkcat*, he came to see him, cured him, and was paid. Although differing very much from the previous cases the following may also contain this conjunction: *wi himakawet kitsak amañye*, or *wi himakawet kitsak am-wañ ya*. I fell because I was drunk.

In one instance we find what appears to be an alternative conjunction uniting numerals, *lat himatol-u*, three or four.

Only one example of such a conjunction used between clauses and corresponding to English "or" is preserved. It is given as *n tan*, *n* being possibly identical with the nominal connective. The example is: *yīl mōn tai ō hōk-tīwe ic wañebe n-tan nec-pal iśōkin tōhia lōxkin tiñ-sakiōns icwañebe ntan tu-kēm cwañebe*, every day we will walk along the bank of the river or get into a buggy and go visiting on the prairie, or we will go in a rowboat.

The antithetical conjunction between clauses is *kō*, but, although, as: *hicōkēc kō yīlkit mōn* (or *yīl mōn*) *ticō*, though I am sick I go out every day; *mīlc kō yīl mañ cōkaxkō*, though he is blind he works all day; *bets kō tlaū*, big but light; *hitsōn kō kō*, small but heavy.

Only two exclamatory words appear to be preserved: *kika*, see!, and *wānhan*, hurry!

§ 26. Structure of Words.

In the verb complex the objective pronominal prefixes, including the reflexive and reciprocal, come first, unless we except *cōk*, thing, which there is more reason to regard as an independent word than a prefix. Between the pronominal prefixes and the verb stem we find only the few locative prefixes and the somewhat problematical general objective *hi-*. The relation of these two latter to each other can not be told as there are no cases in which they appear together. The suffixes nearest to

the stem are the plural *-m* and the plural or usitative *-ñ*. Indeed these seem to displace the last consonant in the stem itself. Next comes the infinitive *-c*, the continuative *-k* the volitional *-n*, and the perfect *-t* in the same order. The only exception to this appears to be in the case of the future suffix *-ti* which precedes both the continuative and the perfect. I have already suggested the possibility that this is in reality an independent or auxiliary verbal stem. From the material available it would appear that the subjective pronominal suffixes come next. They are followed by all of the temporal suffixes. The negative sign sometimes appears before the past temporal suffix but it is used as an independent verb very frequently. The order observed in the Atakapa verb complex may be exhibited as follows :

“ Thing ” (*cōk*)
 Objective pronominal prefix
 General objective, locatives
 Stem
 Plural, usitative
 Infinitive
 (Future)
 Continuative
 Volitional
 Perfect
 Subjective pronoun
 (Negative)
 Temporal suffix.

There are a few cases in which the continuative and infinitive suffixes seem to be transposed. This is when they are immediately preceded by *-c*, as ; *yūkil pūns-micceksel*, we blow around ; *aknax mickec*, an eddy in the river ; *nēc wīl mōn hatmickec*, the roots of the tree stretch around ; *wi hattickicō*, I am glad. We find a case also in which *cōk*, thing, appears between the pronominal prefix and the stem, as ; *wi hicōkkōinc*, while I am chief ; *wi bicōkkōitō*, I shall be chief. In this case, however, *cōkkōi*,

“ to say things, ” has become a distinct entity with a new meaning “ chief, ” and this fact sufficiently explains the anomaly.

The table on page 144 contains examples illustrating the nature of the verb complex :

The structure of other words need not detain us. Practically the only affixes are the locative suffixes. The structure of complex nouns is merely a reproduction of the structure of the verb and the syntax of the phrase or sentence. When two nouns are compounded the order is the same as that which would be observed in English. Examples : *tū ai*, “ cane swamp ; ” *mīñ ak*, “ bee liquid, ” honey ; *nick-ōlak*, “ sweet salt liquid, ” molasses ; *tsōōts añ*, “ corn house, ” barn, corncrib ; *añ kat*, “ house mouth, ” door ; *nēc eñ*, “ tree grease, ” soap ; *hīyen eñ*, “ hog grease, ” lard.

§ 27. Structure of the Sentence.

The substantive and its modifiers.

Much of the structure of an Atakapa sentence has been explained in the preceding discussions. Compound nouns have just been treated. One noun is frequently made to depend upon another by the use of the locative suffixes and may be placed either before or after the principal noun, as ; *nōhamc aip*, “ chicken in the swamp, ” i. e., a turkey ; *i cat hatyene laklack-kōpik*, a crown made of silver ; *tayip nē*, “ land in the river, ” an island.

Usually the adjective follows the noun upon which it depends. Exceptions have been noted in a previous section (see § 23). When such adjectives have adverbs depending upon them in turn they come immediately after the adjective (see pp. 140-141). The method by which coordinate nouns are connected has also been illustrated (§ 26), and the position of the locative adverbs or postpositions with reference to the noun has also been sufficiently well explained (§ 21).

The possessive pronouns may also be employed in the subordination of one noun to another, as ; *yūkhiti icak kaū ha tal kōat*, he (a certain spirit) desired the skin of a dead Atakapa, " he desired a dead Atakapa man his skin ; " *cōkiōl-nōmc hakit cōkiōlc-hatke*, the boys' trousers, " the boys their trousers ; " *ya icak kaū yūkhiti cōkkōin ha tsanūk imōcūlat*, when this dead person was an Indian chief they buried his horse with him. Oftener, however, the possessive pronoun seems to have been simply understood, as : *icak kaū añ laūiūlat*, they burned the house of a dead man, " a dead man his house they burned : " *Palnal hilai*, Palnal's wife, " Palnal (his) wife. "

The Verb and Its Modifiers.

The position of the adverb with reference to the verb upon which it depends has been illustrated already (see § 24).

A substantive may be used as the direct object of a verb and the objective pronominal prefix omitted. Or we might equally well say that the substantive is taken into the verb complex, as : *Kicmōk iōncūlat*, they called her Short-woman ; *hac ipa haxcet*, she had no husband ; *nōmc lat keāt*, she had three children ; *kam hamic*, give me fire ! (E. D. in which *ha* = *hi*). There is some irregularity in distinguishing the direct from the indirect object since we find, besides the last example and others of the same kind, *ha ot mic*, give him ! " give to him ! ; " *wic wi itēt iyanian haxcat*, I was not afraid of my father.

Atakapa exhibits the greatest freedom in changing other parts of speech into verbs, as : *icak tōlat*, he was a good man ; *pai-tōl-uc-at*, he was too good (*pai*, adverb ; *tōl*, adjective ; *uc*, adverb ; *at*, past temporal suffix) ; *ha hilai apēt*, his wife was here (*a*, demonstrative, *-p*, locative suffix, *-et* temporal ending).

Other nouns are subordinated to verbs by

means of the locative suffixes, as has already been illustrated (see § 21).

The most common position of the verb is at the end of the sentence or clause. Examples : *yūkhiti icak wacin a nep nun nūltihinst*, the ancient Atakapa people inhabited villages below here ; *tēp'uk nēc bicūlat*, they planted peach trees ; *cec-pūm waciwaci-pūm pūmūlat*, they danced the dance of the young and the dance of the old ; *ca cōkhēc hiwēū kaūlen*, *Takapō icak hatwīfat ca-ik cūktēi hatseēc micūlat*, when a person became very sick the Atakapa believed somebody had given him bad medicine.

In the last example, however, we have what is actually a subordinate clause thrown after the principal verb, and this also takes place with other elements in the same clause particularly substantives followed by locative suffixes or postpositions. In precisely the same way subordinate clauses are placed after principal clauses. Following are some examples : *Takapō kic n icak kaūkin*, *it ots kañcūlat okyūlik ya ōka ōtsi*, after the death of an Atakapa man or woman, they covered the face with a handkerchief and laid a sheet over that ; *icat-hatyene jaklalc-kōpik ka winēnlat yūkhiti-tūl hiki inō nē hni iwalkin nūl tamtin nēckiñc tamc añ nūl katin*, they found a crown made of silver on the west side of Indian Lake in the ground among the shells when digging the foundation for a saw-mill ; *ha cakicak tsīpcūlat hiwēfc tanūk mai*, they moved their families more than one mile ; *imōc mak mañ ka ya hōxp naūlat cō itaxne*, they made a long grave mound and left a hole for the spirit to come out ; *nalkin tsīpcat yūkhiti-tūl ōt*, afterward he removed to Indian Lake, *yīl paxe nyaūta nōkne*, I will wait seven days for you to come ; *nakit tsanūk cakwinētem nak cakaxlecat ka yil hiwēn tsikat lat*, did you find your horses which you lost three weeks ago ? ; *Inkilic tai ots nun kētntat Tūl-ten ōtse*, he lived in a village on English Bayou above Lake Charles ; *wi caknōmc pūckin wañ-ankamctit cōktōkcik*, my

children go playing out of doors with a ball ; *cakyōkat yōkon bakit ot*, she sang songs to them.

Subordination of clauses to one another is brought about in various ways, but mainly by the use of the suffixes *-ne* and *-n*. Some illustrations have already been given, to which the following may be added : *tsanuk micat penene*, she gave a horse for curing her; *iyūtskin hac hōkwañc ot ticat ya kawat*, when I was grown up he went to war and died ; *yūkiti icatsickicat yūkit oket hūne*, we were glad to see our mother ; *wañ-hōkpenkin icak cakōñne hōkcekialat*, when they shot at each other the constable came and arrested them ; *ca cōhēc hiwēñ kañlen*, *Takapō icak hatwifat ca-ik cuktēi hatseec micūlat*, when a person became very sick the Atakapa believed someone had given him bad medicine.

For examples of coordination see the material in section 25.

§ 28. An Atakapa Text

Ponponne

Wet kic mōk Kic-mōk n
Cousin woman short Short-Woman and
Ponponne¹ iōñcūlat¹. Takapō³ kic
Ponponne they called her Atakapa woman
Yūkhiti⁴ nunkin⁵ kētntat⁶ Yūkhiti⁴ tūl
Indian village in lived Indian Lake
tōlpot⁷ inō⁷. Tūl-tēñ-iyē-hit-ō⁸ yañ⁹
on the east side Smaller-than-End-Lake there
kētntat⁶ yūkits¹⁰ tūl ma inō¹¹
she lived we lake that on the
other side of
icitsyūtskin¹². Hac¹³ ipa haxcet¹⁴
when we were grow- this husband had none
ing up one
hiuxts¹⁵ hatkaki¹⁶ ya nēc palpal¹⁷
I knew her ever since and wood split
(i. e. plank)

añkin¹⁸ nunkētntat¹⁹. Ikūnyūts²⁰ caktikañ²¹
house in she lived young people like them

cōkka²² hiwēñ²³ cūhañ²⁴ līl²⁴ ya
doing things much moss gathering and
(i. e. being very industrious)

cōkcūkyikc²⁵ ya cūkwak²⁶ n al pai
selling things and bread and meat back

ōk²⁷ ya pilkin²⁸ tixt²⁹ cōkcūkit³⁰.
coming and on bed lying she was sewing
things

Yūkhiti⁴ o³¹ inaka³¹ hatitōlc³² habat³³.
Indians like dressed herself not

Kōmōk³⁴ hēñ hōktannuka³⁵ cakka³⁶ ya
basket(s) many different she made and

cōkcakikcat³⁷. Kic mōkat³⁸ ya yōlet³⁹
she sold them woman was short and was ir-
ritable

kitsak⁴⁰ kañ ya wañ-cakpamkōx⁴¹ ya
whisky drunk and going around want- and
with ing to beat them

cakbēuc⁴². Cōkōñ⁴³ n tsanūk⁴⁴ haxcet⁴⁵.
to abuse cattle and horses had none
them

Nōmc⁴⁶ lat kēat⁴⁷ cakiōl⁴⁸ tsik kic tantuk⁴⁹
children 3 she had boys 2 girl one

hiōl wacin⁵⁰ itī⁵¹ ha eñ Toussaint, hiōl
son (elder) more his name Toussaint son

hitsō ha eñ Ursin ha Yūkhiti eñ
younger his name Ursin his Indian name

Kōnac ickicil⁵² eñ Louison¹ Yūkhiti⁴
Kōnac daughter's name Louison Indian

eñ Yōyōt n Kic-yūts⁵³. Cōk hēñ
names Yōyōt and Kic-yūts things many

cakwants⁵⁴ uxtsat⁵⁵ icak cōk wacwacin
to tell them she knew men things ancient

kultān⁵⁷ kaūlat⁵⁸. Ka⁵⁹ ha caknōmc⁶⁰
long ago they did which her children
(things)

*ya ha caknīl*⁶¹ *cakyōkat*⁶² *yōkon*⁶³
and her grandchildren she sang songs
*bakit*⁶⁴ *ōt.* to them
them to.

*Ilū wōcpe*⁶⁵ *hal*⁶⁵ *imatōl*⁶⁵ *hatkaki*⁶⁶
years 10 and 4 ago
*kaūat*⁶⁷ *ilū wōcpe*⁶⁸ *latsik*⁶⁸ *hinaka*⁶⁹
she died years 10 6 times about
*waciñ. Iclauc-tatik*⁷⁰ *kaūat*⁶⁷ *ya ha nunkin*⁷¹
old with yellow died and her town in
fever

*imōcūlat*⁷². *Ha nūk iyañ*⁷³ *imōc-tixt*⁷⁴
they buried her (by) herself there buried lies
(alone)

*yūkhiti*⁴ *cakimōc-nē-kin*⁷⁵ *ha. Kic-tōt*⁷⁶
Indian graveyard in not Feather-Woman
(or Soft-Woman)

*ha nīl Yōyōt ickicil*⁵² *bahu-ūt*⁷⁷ *kaūat*⁶⁷
ner grand- Yōyōt daughter previously died
child

*a nunkin*⁵. *Cōkhēc*⁷⁸ *hōktanūk*⁷⁹ *cōkaat*⁸⁰.
this town in disease the same she (they)
had it

*Kīwilc cakimōc-nēkin*⁸¹ *imōcūlat*⁷².
French grave-yard in they buried her.

Free Translation

My cousin was a short woman and so they called her Short-woman and also Ponponne. She was an Atakapa woman living in the Indian village on the east side of Indian Lake. She lived at Lake Smaller-than-End-Lake, and we lived on the other side of that lake when we were growing up. This woman had no husband as far back as I knew her and she lived in a house made of planks. She did many things like young people, gathering moss and buying various things, and coming back with bread and meat, she lay down on her bed and sewed. She did not dress like the Indians. She made

many kinds of baskets and sold them. She was a short woman and was irritable when drunk with whisky, and then she wanted to go around and beat people and abuse them. She had no cattle and horses. She had three children, two boys and a girl, the elder son being named Toussaint, the younger Ursin and his Indian name Kōnac, and the daughter Louison, whose Indian names were Yoyōt and Kic-yūts. She could tell many things that men had done long ago. About them she sang songs to her children and her grandchildren.

She died fourteen years ago when she was about sixty years old. She died of yellow fever and they buried her in her town. She lies buried there but not in the Indian graveyard. Feather-Woman, her grandchild, and Yoyōt, her daughter, had died already in this town (i. e. Lake Charles). They had the same disease. She (Ponponne) was buried in the French (i. e. the Catholic) graveyard.

NOTES

1. From the French.
2. *iōñ*, stem though possibly with general prefix *hi-* (§ 6); *-c*, suffix (§ 9); *-ūl*, subjective pronominal suffix of the third person plural (§ 6); *-at*, past temporal suffix (§ 14).
3. A corruption of the Choctaw designation adopted by the whites in the forms Atakapa or Attacapa. The native word was *Yūkhiti*.
4. This is almost the same as the word meaning our or ours, *yūkit*, but may have no connection with it.
5. *nun*, village or town; *-kin*, locative suffix (§ 21).
6. *kē*, to sit; *-at*, past temporal suffix (§ 14); *-n*, suffix (§ 11); one (and perhaps both) of the remaining *t*'s is the perfect suffix which in this word may be used twice (§ 13). This is the only Atakapa word in which this multiplicity of *-t* suffixes appears to occur.
7. *tōl*, east; *inō*, side of; *pot* I can not explain although it may be the postposition meaning "toward" (§ 21).
8. *tūl*, lake; *tēū*, upper end; *īyē*, to rise, above, more than; *hītsō* or *hītsōñ*, small. A lake smaller than "End Lake."
9. *ya*, demonstrative "that"; *-ñ*, probably a contraction of the locative suffix *-kin* (§ 21).
10. *yūkit*, independent pronoun of the 1st person plural

(§ 6); *-s* = *-ic*, suffix, here with emphatic significance (§ 9).

11. *inōi* is same as *inō* with the addition of a vowel *-i* the significance of which is uncertain.

12. *-ic*, objective pronominal prefix of the 1st person plural (§ 6); *ils-*, stem meaning top, to rise, to get up, used as prefix (§ 8); *yūts*, to grow; *-ki*, continuative suffix (§ 10); *-in* participial or subordinating suffix (§ 17).

13. *hi*, independent personal pronoun of 3d person singular (§ 6); *-c*, suffix giving emphasis (§ 9).

14. *hax* = *hi*, negative suffix and independent verb stem; *-c*, suffix (§ 9); *-el*, past temporal suffix (§ 14).

15. *hi-*, objective pronominal prefix of the 1st person singular (§ 6); *uxts*, verb stem.

16. This word I can not analyze with any certainty except that it seems to have the reflexive prefix *hat* (§ 6); *ka* is perhaps identical with a demonstrative particle of very general meaning here employed as a verb stem, and *-ki* may be the continuative suffix (§ 10).

17. Duplication of stem *pal*, to split.

18. *añ*, house; *-kin*, locative suffix (§ 21).

19. This is identical with note 6 except that it seems to take the word for town as a prefix.

20. *ihūn* or *ēkūn*, now, newly, just; *yūts*, to grow; i. e., "just grown."

21. *cak-* objective pronominal prefix of the third person plural, from *icak*, person, persons (§ 6); *tikaū*, to look like, like.

22. *cōk*, things; *ka*, to do or make.

23. *hiwēū*, powerful; hence : much, great, hard.

24. *cīl*, tree moss; *bañ*, perhaps the demonstrative *ba* plus the locative suffix as in no. 9; *līl* occurs nowhere else in my material with this meaning.

25. *cōk*, things, is doubled; *yīk*, stem to sell, to trade; *-c*, suffix (§ 9).

26. *cūk*, thing, something; *wak*, an ear of corn, perhaps identical with the stem *wak*, to roast.

27. *ō*, stem; *-k*, = *ki* continuative suffix (§ 10).

28. *pīl*, bed; *-kin*, locative suffix (§ 21).

29. *tīx*, to lie; *-t*, perfect suffix (§ 13).

30. *cōk*, things; *cī*, stem, perhaps contracted from *cīl*; *-ū*, plural suffix (§ 12); *-ki*, continuative suffix (§ 10); *-t*, perfect suffix (§ 13).

31. *o*, a word of uncertain meaning, possibly representing an error on the part of the recorder; *i-*, indefinite objective prefix (§ 6); *naka*, near, like, about.

32. *hal*, reflexive prefix (§ 6); *ilōl*, stem (*i-* possibly general objective prefix, § 6); *-c*, suffix (§ 9)

33. *ha*, negative stem; *-hal* = *-at*, past temporal suffix (§ 14).

34. *kō*, an infant-basket carried on the back; *mōk*, short, the word for baskets in general.

35. *hōk-*, reciprocal prefix (§ 6); *tanūka ū tanūk*, one, evidently connected with *tan* or *tq*, other, another.

36. *cak-*, see 21; *ka*, to do or make.

37. *cōk*, things; *cak-*, them (see no. 21); *īk* = *yīk*, stem; *-c*, suffix (§ 9); *-at*, past temporal suffix (§ 14).

38. *mōk*, short; *-at*, past temporal suffix (§ 14).

39. *yōl*, stem; *-el*, past temporal suffix (§ 14).

40. Probably contracted from *kitsōnc*, fire, and *ak*, liquid.

41. *wamī*, probably from stem *wan*, to travel, to go, and *-k*, continuative suffix (§ 10); *cak-*, see note 21; *pa*, stem: to beat; *-m*, plural suffix (§ 7); *kōx* = *kō*, to want.

42. *cak-*, see no. 21; *hēū*, stem; *-c*, suffix (§ 9).

43. This word seems to contain *cōk*, thing; the second syllable is possibly *oñ*, grass, the whole being contracted from some phrase signifying "grass eaters."

44. *tsanūk* must be a comparatively modern word but I can not analyze it.

45. The same as no. 14.

46. The form of this word suggests that it may have been originally a compound ending in the suffix *-c* (§ 9); *-m* may have been the plural suffix (§ 7); while *nō* perhaps is connected with stems of similar meaning in Tunica (*nixsa*) and Chitimacha (*nūxts*).

47. *kē*, stem; *-at*, past temporal suffix (§ 14).

48. *cak-*, see no. 21; *iōl*, son.

49. See no. 35.

50. The final consonant seems to be a suffix but I do not know its function.

51. *ūī*, before, the first, and hence more; probably connected with *ū*, face.

52. *ic* or *hic-* is a prefix employed with several terms of relationship, but its significance still remains unsolved.

53. *kic*, woman; *yūts*, young, or growing, sig. "Young-Woman."

54. *cak-*, see no. 21; *wan* seems to be the true stem; the function of *-ts* is as yet unknown.

55. *uxts*, stem; *-at*, past temporal suffix (§ 14).

56. Same as no. 50 but with principal part or stem duplicated.

57. *kul*, stem; *tan* (?), possibly *-n* is the subordinating suffix (§ 17).

58. *ka*, stem; *-ūl* subjective pronominal suffix of the third person plural (§ 6); *-at*, past temporal suffix (§ 14).

59. Seems to be an indefinite demonstrative (see no. 16).

60. *cak-*, see no. 21; *nōmc*, see no. 46.

61. *cak-*, see no. 21; *nīl*, grandchild.

62. *cak-*, see no. 21; *yōk*, stem; *-at*, past temporal suffix (§ 14).

63. *yōk*, stem; *o*, may be the plural suffix *-ō* or *-ū* (§ 12); or else harmonic due to the previous *ō*; *-n*, participial or subordinating suffix (§ 17).

64. Independent pronoun of the third person plural (§ 6).

65. *wōc*, hand; *pē*, completed; *hal*, means behind, back of, after, following and here has the force of "and". She died in 1870.

66. See no. 16.

67. *.kaū*, stem; *-at*, past temporal suffix (§ 14).
68. *wōcpē* (see no. 65); *lutsik* = *lat*, 3, and *tsik*, 2.
69. See no. 31.
70. *ic-* or *hic-* may be compared with the same syllable used with terms of relationship, see no. 52; *laū*, to burn, to blaze; *-c*, suffix (§ 9); *lat*, yellow; *-ik*, locative suffix "with" (§ 21).
71. See no. 5.
72. *i-* is perhaps the general objective prefix (§ 6); *mōc*, stem; *-ūl*, subjective personal pronominal suffix of the 3d person plural (§ 6).
73. *īyañ* = *yañ* (see no. 9).
74. *imōc* (see no. 72); *īxt* (see no. 29).
75. *cah-* (see no. 21); *imōc* (see no. 72); *nē*, earth, ground; *-kin*, locative suffix (§ 21).
76. *kic*, woman; *tōl*, feathers, down.
77. *īt* = *īlī*, before, ahead of; *hahu* is uncertain though *ha* may be the demonstrative, "this" (§ 22).
78. *cōk*, thing; *hē*, to pain, pain, painful; *-c*, suffix (§ 9).
79. See no. 35.
80. *cōk-*, thing, something; *ka* = *kē*, to have; *-at*, past temporal suffix (§ 14).
81. The same as 75 except that a second *n* appears before-*kin*. I do not know the meaning of this.