Edition of Dorothy Nicodemus's Coyote cuts Sun's heart

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The University of Montana

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An edition of Dorothy Nicodemus's

Coyote Cuts Sun's Heart

by

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"Coyote Cuts Sun's Heart" is one of nearly four dozen Coeur d'Alene narratives collected by Gladys Reichard, a linguist and professor at Barnard College. Reichard spent the summers of 1927 and 1929 on the Coeur d'Alene Reservation in Idaho recording grammatical material and narratives in Coeur d'Alene, a Southern Interior Salish Language.

The English translations of these narratives were published in 1947, as the American Folklore Society Memoir titled An Analysis of Coeur d'Alene Mythology. While Reichard had also prepared the narratives for publication in interlinear format, these have remained unpublished.

The body of this thesis consists of a comprehensive interlinearization based on Reichard's manuscript. The interlinearization includes the transcription in standard phonetic Coeur d'Alene orthography at the level of surface contrasts, a line of morphemic analysis, and a line of free English translation.

An introduction based on Reichard's correspondence during the summers of 1927 and 1928, a continuous English translation of the narrative, a brief interpretation of the narrative, and a glossary are the remaining parts of the thesis.
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- inflectional affix boundary
+ derivational morpheme boundary
    and synchronically irrelevant segmentation
C consonant
V vowel
*** incomplete analysis

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Introduction

1. The texts.

During the summers of 1927 and 1929 Gladys Reichard collected about four dozen Coeur d'Alene texts, and later prepared them for publication in interlinear format (see Fig. 2). These manuscripts are deposited in the library of the American Philosophical Society in Philadelphia.¹ Coyote Cuts Sun's Heart is the third text in the collection, titled by Reichard Coyote cuts Sun's Heart (see Fig. 1).

Figure 1. Fac-simile of title.

¹The Linguistics Laboratory of the University of Montana has a partial copy of these materials, which are item # 764 in Freeman, John F. 1956. A Guide to Manuscripts Relating to the American Indians in the Library of the American Philosophical Society. Philadelphia.
The crossed-out W probably reflects a rearrangement of the texts into a new sequence; the numbers in parentheses probably refer to notebook pages—pages which, however, I have not seen. The text is fourteen typewritten pages, with the numbers 160-183 at the margins as in Fig. 2, a facsimile reproduction of a three-line fragment.

Figure 2. Fac-simile of typewritten lines.

In the *American Folklore Society Memoir* 1947 Reichard published the English translations of these texts in a volume titled "An Analysis of Coeur d'Alene Mythology", a volume in which she edited the interlinear translation into a more polished rendering of the text. Titles, too, were edited. *Coyote cuts Sun's Heart* appears as *Coyote overpowers Sun* (securing Sun Disk). Along with the narratives in English translation, Reichard presented commentary on the style and cultural implications of Coeur d'Alene mythology. My purpose is to represent one such narrative as it was originally transcribed, that is, in the Coeur d'Alene language. As my work is ultimately hers, Reichard first deserves an introduction.
2. The assignment.

Reichard's study of Coeur d'Alene was instigated by Franz Boas in early spring 1927. Boas headed the Department of Anthropology at Columbia University where Reichard received her Ph.D. Reichard became close to Boas and his family, living with them in their home during and even for some time after graduate school. Boas directed Reichard's doctoral dissertation and in 1923 recommended Reichard for a teaching position at Barnard, an undergraduate school for women affiliated with Columbia where Reichard would teach until her death. But more important with respect to the Coeur d'Alene, Boas was chair of the committee in charge of linguistics work, formally known as the Committee for the Study of Indian Languages, of the American Council of Learned Societies. He wrote Reichard in early April to inform her that he had set aside $800 "in case [she] should want to undertake anything this summer" (FBC April 9, 1927).\(^2\) Reichard was in Germany at the time with the support of a Guggenheim Memorial Fellowship to study the Melanesian art collection in Hamburg.

Apparently Reichard had earlier expressed an interest in studying Yurok, a language close in geographic proximity and linguistically related to the Wiyot on which she had based her dissertation. Boas was quick to warn her, however, that it might be best not to take up the Yurok just yet. Although Boas was the chair, Edward Sapir and Leonard Bloomfield had also been appointed to the committee in charge of linguistics work.

\(^2\)Boas's correspondence is held at the American Philosophical Society Library, Philadelphia (hereafter cited as FBC).
Antagonism between Sapir and Reichard had developed a few years prior over a disagreement as to whether Wiyot and Yurok were genetically related to the Algonkian family. Sapir proposed that they were related based on material gathered by Alfred Kroeber and was later offended by some remarks Reichard made in a paper on the subject while still a graduate student. In the end Reichard accepted the impossibility of studying Yurok, but not without some comment to Boas:

I got the letter about the field trip. Is Kroeber still nursing his feelings? Or does Sapir want to do Yurok himself? I must say I am not enthusiastic about starting something so entirely unknown to me in the limited time. But of course I will. ...You see I even know what interpreters to use among the Yurok & I know the woman would like to do it so it would be efficient. But I haven't any feelings which have to be petted so please attend to Kroeber's and Sapir's. One thing is certain. Sapir with his keeness can never bully or intimidate me again. I have made my judgements and tested them with the machinery & they were not often wrong (FBC April 25, 1927).

Instead, Boas suggested it was time "to see another piece of work taken up seriously that [had] been hanging for a long, long time; that is the Salish" (FBC May 7, 1927). More than ten years earlier, Herman K. Haeberlin had begun work with Boas on a long manuscript describing Salish suffixes. But, due to Haeberlin's untimely death in 1918 his work was left unfinished. Boas hoped to rewrite the suffix paper with the aid of Reichard's findings. In fact, he himself was planning a trip out West that summer to Washington to "spend a few days with Jacobs, who [was] going to continue work on the Klicitat, and then stay a little time with Thelma Adamson, who [was] going to continue
work on the Salish mythology" (FBC May 7, 1927). He also hoped to get "a little more
detailed information" on Chehalis, a coast language on which he had worked previously
and hoped to publish (FBC May 7, 1927). His express desire regarding the Coeur
d’Alene was this:

My wish would be that you should take up the Coeur d’Alene with the
idea of getting under way with the whole interior Salish. We ought to get,
then somebody else to take up the coast Salish, because the whole field is
altogether too vast for one person. We have some information about the
ethnology of the Coeur d’Alene, but mythological material is practically
non-existent. In case you should do this work you should take along
Mengarani’s [sic] Grammar and Giorda’s Dictionary; both of these would
[be] of immense help. The field that you would gradually have to cover
would embrace about eight dialects; some of them fairly divergent and
certainly not mutually intelligible. The country to be covered reaches from
the Columbia River over to Montana, taking in a considerable part of
southern interior of British Columbia. Of course the idea would be that the
work would extend over a number of years (FBC May 7, 1927).

By the time Reichard arrived back in the states Boas had already left for the West.
Waiting for her in his office were Mengarini’s Grammar, Giorda’s Dictionary, Boas’ own
brief sketch on the Thompson language (one of the interior dialects), the Haeberlin
manuscript on suffixes, another paper by Haeberlin and Boas on phonetic shifts, a
manuscript by James Teit on the Coeur d’Alene, a letter from a missionary in Desmet,
Idaho, regarding interpreters and accommodations, and a check for $800. Boas insisted
that she "must, however, take very good care of all these manuscripts" and advised also
that it would be of considerable help to her if she would, "first of all, try to ascertain
what suffixes there are in Coeur d’Alene" (FBC June 9, 1927). He reminded her that the
object of her trip was purely linguistic and that the committee expected as a result a grammatical sketch of the Coeur d'Alene which Boas believed differed more from the other inland dialects than any other (FBC June 9, 1927). She would, "of course, collect texts and whatever else" she could get (FBC June 9, 1927).

Reichard made arrangements to take the train from New York on July 3 through Chicago on the fourth and on to "De Smet (Missoula) when we get there," evidently sometime on the fifth or sixth (FBC June 26, 1927). Reichard didn’t follow through with these plans though and wrote Boas a belated and apologetic letter from Livingston, Montana, on July 12:

I deserve all the things you are saying to yourself about me. But it is hard to apologize because I haven’t regretted a moment of the trip out here, even if in the last week all the Salish languages should have died out. My uncle, whom I re-discovered before I went to Europe, has never had a vacation in his life and needed one. Just a few days before I was ready to start he proposed bringing me in his Peerless 8 7-passenger towing car. Everybody, myself included thought it a fine idea & the only consideration was the time for me. It was too tempting so I took it & now I hope to be on the job in a few days (FBC July 12, 1927).

On the sixteenth, Reichard arrived at last in De Smet and set to work.

3. Finding interpreters.

Reichard described the interpreter she first began to work with as "not first-class" (FBC July 19, 1927). She "speaks very clearly, but doesn’t know nearly all the words" (FBC July 19, 1927). This first woman had a sister whom Reichard felt was better and
there was some hope that the sister might take Reichard to her grandfather for texts. The only problem was Reichard happened to be staying at the Catholic mission in De Smet. Although she found the nuns and clergy "awfully obliging," the Catholics were at the same time "a hinderance" (FBC July 19, 1927). Reichard wrote of her new-found interpreter:

This girl seems to have wandered from their idea of the straight and narrow path. Naturally she doesn't want to come to the mission. So it appears I have started right by going to her sisters to work--squashed a bedbug on your ms. today! The girl will work with me there perhaps, but doesn't want to come here (FBC July 19, 1927).

Reichard was raised in a Quaker household. Though she knew something of Catholic missionaries from previous work with the Navajo, this was her first experience living among them. "The sisters are very jolly & don't their costumes look nice? It is so cute to see them sitting about the campus and trotting to & fro in their little blue and white aprons" (FBC July 19, 1927). Her amused response to the Catholics continued:

I went to mass Sat. & Sun. & I must say I can understand the Cd'A. as well as the English! Just think! Mass is conducted in Latin, English, Cd'A & Kalispel, and they don't understand a word of it. Vivat pater noster = p'ip'at pater noster! (FBC July 25, 1927)

She certainly did not seem to appreciate the excitement surrounding the visit of a delegate from Rome:

Did I tell you about the visit of the Archbishop from Rome? We are all nicely blessed & we had masses all day so we ought to be all safe for

---

3Reichard probably meant from rather than for.
considerable wickedness for a while. This Catholicism is a terrible thing, gets worse the more you learn about it (FBC August 24, 1927).

While the Church was in some sense a "hinderance," Reichard was without a car and would soon discover the advantage of her location. Saturday and Sunday were "the best days here to nab [interpreters] to and from church" (FBC July 25, 1927). Reichard did not discover this at once, however. On her fifth day in the field she began to panic:

I am having difficulty getting Coeur d'Alene interpreters. I have no car & cannot chase them down. They live on their ranches from 5 to 14 mi. away and come in Sat. & Sun. for mass. The woman I was using petered out yesterday. I got to verb forms & she didn't know any. Her sister promised to come and didn't. Today I await a man but if he comes I shall be shocked. They say they will oblige you & then just simply do not show up. They have enough to live on & have a good time & don't need the money. And they do not like to settle down to a steady job (FBC July 21, 1927).

This passage reveals more than Reichard's initial frustration. Although Reichard never mentions a specific amount, clearly the interpreters were paid for their contribution, probably something less than five dollars a day. In a letter written when plans for the summer were still in the making Reichard commented, "$800 wouldn't go very far [with the Airkars?] They exact such outrageous prices, never less than $5 a day (which would mean $10). Curtis ruined them & they all hold together like a union" (FBC April 25, 1927).
But, Reichard was perhaps too hasty in her judgement regarding the Coeur d'Alene and steady jobs. This time her man did show up. Relieved, she quickly mailed off a postcard to Boas contradicting the worried letter she had mailed earlier that day:

Today a grand interpreter showed up. We are working on your suffixes first. I ask him one & he gives about five examples voluntarily. But he is the usual will-o’-the-wisp & I can only pray he will show up again (FBC July 21, 1927).

Reichard persisted in her distrust of him, but later described him with some regard:

Pascal George is perhaps one of—if not the—most enterprising on the reservation. He is Spokane but is the crack Cd’A. interpreter. He knows Kalis. & Spokane & what is more analyzes many things correctly. He is like my Wiyot Mrs. Barts in that he ponders over words & finds similar examples. After we get on a bit with Giorda’s vocabulary we must get some stories. He has written up one long one in English. He is really a very high grade person. He now has his Ford at the garage for repairs so is not quite so slippery (FBC July 25, 1927).

Alcohol apparently contributed to Reichard’s assessment of George as "slippery":

I got an awful lot out of Pascal George in a few hours, but he is terrible slippery. I much fear he has gone off on a drunk & have no idea how long that will last. Prohibition is an awful big—in fact the biggest—problem on this reservation (FBC August 31, 1927).

Reichard used "various interpreters for various things," but her letters that summer mention only George and three others (FBC August 20, 1927). "One very nice lady" was teaching her the prayers in Cd’A (FBC July 25, 1927). Dorothy Nicodemus, "the old wife of Teit’s informant" was a "good" source for texts (FBC August 7, 1927). She mentioned once Julia Antelope Nicodemus, Dorothy Nicodemus’ daughter-in-law, who,
like George, probably worked at interpreting material previously transcribed and provided isolated forms in response to Reichard's questions about the language (FBC August 7, 1927).

4. The work.

After the initial panic over interpreters, Reichard spent approximately three weeks eliciting strictly grammatical material. Boas had warned her that "the principle [sic] difficulty in Salish phonetics is the differentiation between the middle case series and the velar case series. It is also very important to differentiate between labialized k's and others" (FBC June 9, 1927). In her first report to Boas after starting work, Reichard's focus was on the phonetics: "I seem to be able to hear all the k's distinctly but the velar (q) certainly gets my goat to say" (FBC July 19, 1927).

After George arrived she began, as Boas suggested, using the Boas-Haeberlin material on Salish suffixes to elicit Coeur d'Alene forms. Apparently, she used Giorda's Kalispel dictionary for a similar purpose. By July 26, the subject and possessive pronominals appear in a letter and by the 31st, Reichard was clearly trying to work out tense and aspect. After three weeks with the Coeur d'Alene she wrote, "From now on I am hell-bent for texts" (FBC August 7, 1927). By the end of August she had collected and begun to analyze twelve such texts, the final total being twenty when she left De Smet in mid-September. I should point out that, at the time, electronic recording devices
were not yet practical for field work. Texts were dictated by an informant and phonetically transcribed.

Reichard also managed to arrange a trip up to Spokane for the purpose of X-raying George's mouth as he produced ten Coeur d'Alene sounds. Reichard had jokingly worried, "what shall we do with his handsome teeth," for fear that his teeth would be in the way of a good view of the sound production (FBC July 25, 1927), but the X-rays turned out "apparently very good" (FBC Sept. 29, 1927).

5. Summer 1929.

Two summers later Reichard returned to the reservation to continue work. She chose not to stay at the mission:

I am staying at the Hotel Tekoa which to say the least is not so hot. At best it is clean & has no bleeding hearts to greet you upon awakening. Those bleeding hearts at the Mission sort of get my goat (FBC June 12, 1929).

Reichard seemed happy enough with her accommodations, raved about the meals she received from the cook next door, and wrote a passionate and lengthy account of her new car:

Yes, I got a car. Her name is Carry. You will laugh when you know her breed. She is a Dodge! I tried out a Chevrolet & it rattled me all over Spokane. Then just before I signed on the dotted line I went over & looked at the Dodges & was lost. You feel when you take hold of one that you have hold of something. The Chevrolet you felt you had to hold together. This is a 1924, the best model they made. You won't believe it
but Carry is a good-looker. Her paint is fine—she is a touring—she has a thermometer, bumpers, transmission lock & good curtains. I have driven her almost far enough to brag about her. I’ll do that in the next letter (FBC June 12, 1929).

As in the summer of 1927, Reichard spent about eight weeks with the Coeur d’Alene. As for interpreters she makes no mention at all of George Pascal. Apparently she worked almost exclusively with Julia Antelope Nicodemus, though she continued to collect texts from her mother-in-law, Dorothy Nicodemus. Julia liked the work and Reichard describes long working days from nine in the morning with a break for lunch and back to work until six. One day, Julia’s son, Lawrence, wrote a word in Coeur d’Alene and asked Reichard if she could read it. He and Julia were overjoyed when she could (FBC July 3, 1929). Reichard gave Julia a phonetic key and Julia began to write her own Coeur d’Alene. This proved an advantage to Reichard:

She has a much better grasp of my difficulties now & our texts are much better since she has tried herself. She also has corrected my phonetics in spots & that is, as you know, the best we can expect. She is being analytical too & I find her son, Lawrence, is naturally so (FBC July 3, 1929).

Lawrence Nicodemus would later become much more significant in Reichard’s study of Coeur d’Alene. During the 1935-36 school year, Lawrence went to New York and worked with Reichard at Columbia. Finally, in 1938, Reichard’s grammar, Coeur d’Alene, appeared in Part 3 of Boas’s Handbook of American Indian Languages. In 1947 she would publish her analysis of the 700 pages of texts she had collected during her summers with the Coeur d’Alene.
Reichard’s translation of Coyote Cuts Sun’s Heart differs from that presented here.

In her preface to An Analysis of Coeur d’Alene Mythology Reichard explained:

Considerable effort has been put forth to make the translations intelligible, sometimes by adding an explanatory phrase not in the text, sometimes by transposing phrases and sentences and sometimes by the use of notes. The Coeur d’Alene sentences are not always clear if literally translated and besides, the informants often offered voluntary explanations (vii).

The translation which follows is closer to a literal or morpheme by morpheme translation than Reichard’s more polished translation. There are cases when the Coeur d’Alene sentence does not seem clear, but this is probably due more to the lack of background knowledge on the part of a non-Coeur d’Alene reader than to any problem with translation. In these cases I have relied upon Reichard’s translation to fill in the missing information. For example, the Coeur d’Alene text never directly points out that Sun is the chief of the people encountered by the Coyote and Antelope children. Sun is first referred to only as the chief. Later we learn that Coyote will avenge himself on the one who has killed the Coyote children. Next we learn that it is Sun he will avenge. Only late in the story does it seem clear that Sun is the chief who originally owned the sun disc. To avoid ambiguity, this translation immediately names Sun as the chief as in Reichard’s translation.

Like Reichard, I have transposed words and phrases to conform with English order. I have even eliminated some words. The repetition of and and then, while
appropriate for oral narrative, trips up the reading of a written translation. I have tried not to transpose sentences or make complex sentences from simple. As Reichard well understood, "Coeur d’Alene has a method of expressing subordination. ...but it is not a favorite means of expression" (1947, p.25). Whether this is true outside of oral narrative Reichard did not say. In any case, rather than long complex sentences, the Coeur d’Alene seem to prefer "short staccato sentences which express all that is necessary and primarily emphasize action" (Reichard 1947, p.26). Part of the narrative’s drama is inherent in the sentence structure. I have tried to retain what drama I could in the English translation.
Coyote Cuts Sun's Heart: Continuous Translation

Coyote lived in a house with his four children. He lived with Antelope and also Antelope's four children. In the morning Coyote's children went to the sweathouse. Antelope's children went away. They were gone four days and then came back. Then Coyote's children went away and Antelope's children went to the sweathouse. For one month they did this.

Then together the eight went far away. They came to a place where there were many people. It was night and Antelope's youngest child stopped. The next child came closer to the people and stopped. And again another child came closer and then the oldest child even closer. This was the last of the Antelope children. Then Coyote's children came closer. Coyote's youngest child, cer*cínčn, came closer, then čēt'átalq' and ylimux't'eq'tqn. Then Coyote's oldest child came and walked about these people. He went toward the group of people. At the center was Sun, the chief.
The chief had a valuable. The sun disc lay at his house. Coyote's oldest went into the house. He took the sun disc. Then he went out and it was discovered that he took the sun disc. Someone shouted, "He took it, the sun disc. Coyote's child took it."

Then the people woke up. They chased him and he ran away. Then he was surrounded and about to be killed. He rolled the sun disc and ylmuxt'eq'tqn grabbed for it. Right then he jumped up and took it. He jumped up and ran away and Coyote's oldest child was killed. From there ylmuxt'eq'tqn was chased. He was surrounded. Again as before he threw the sun disc and again it lay still. če̱t'áfalq" took it. Again he took it and jumped up and ran away. Then če̱t'áfalq" was killed. cer"cínčn' was chased. This last child was surrounded near where Antelope's children lay. Then cer"cínčn' was killed. All of Coyote's children were gone.

Next, the sun disc was taken by Antelope's child and he ran away. He was chased. He was not caught up with before he reached the next Antelope child. The next child jumped up and the people were on both sides of him. He ran away and again the Antelope child was not caught up with. Soon the people were left behind because the Antelope children were swift. The people turned back.

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4In his dictionary under the entry for wi?p, cry out, shout, Nicodemus indicates that this word may mean literally that the town crier in an Indian village does the shouting.
The Antelope children went on. They neared their house. There they shouted, they said, "Your children were used up for you, Coyote."\(^5\)

Coyote and Antelope had been waiting anxiously for their children. They heard the shouting and went outside. They listened. Again they heard the shouting.

Antelope said, "Coyote, your children are used up for you." Coyote said, he kept saying, "Antelope, Antelope, they are not speaking of Coyote."

As they were arguing, again they heard someone shout, "Your children are used up for you, Coyote. They are used up."

Coyote said, "They are speaking of the Antelope children."

And Antelope said, he said, "Are my children so careless that they would be used up for me?"

And Coyote asked, "Am I the one? Is it my children who just ate and did nothing else for four days?"

And Antelope replied, "Now I am the one? It is my children who went away to the rocky places for four days and ate only rosehips?"

Antelope took a burning stick and clubbed Coyote in the face. Antelope ran away and Coyote took the stick. Just as Antelope was about to go out, Coyote clubbed him on the tail and nearly scorched it.

\(^{5}\)The announcement of a death was made by hammering on a canoe. The people then came out of their houses to hear who had died. The ones in the canoe then chanted the name of the deceased. (Reichard 1947, p. 46)
"Ha· · ·," cried Coyote all day long, "έψεψεψ my children, έψεψεψ my sons." And then Coyote left.

Antelope said to his children, "Go. Give him his valuable. It is said he is up there. If he is still crying, then take it there because it belongs to his children, the ones who first took it."

The valuable was given to him for this reason and yet he kept crying. And Coyote took it and he said, "Because you are cowards, I have received your property even though you were far away. You will take your half." Then he kept crying and he did not sleep, just kept crying. I don’t know how many days. Maybe four days.

No longer swift of the mouth, he cried, "έψεψεψ my children."

Antelope said, "Go look at him."

And then they went to peek at him. They looked for Coyote and he was gone. While they looked for him he was always crying. They kept looking. And here it was his saliva talking. There it was talking. It shouted, it said, "Coyote is gone." And it was his saliva talking.

The group of Antelope brothers left. They looked for Coyote. He was seen running with his valuable. He was running toward a cliff.

Coyote came to the cliff and said, "I will pretend to throw it just four times." Only then would he throw it into the water. And then he did like this with the valuable.
Coyote said, "Just three more times." And he did not let it go. He said, "Just twice more, just once more, then I will let you go and you will be gone forever."

The Antelope group came closer. Coyote raised the sun disc and threw it. One of the Antelope caught it. They asked him, "How will you pay for it?"

And Coyote answered, "What did you pay for it when you followed this valuable?"

And then again the Antelope took it. Again Coyote cried. He went to his house and again he cried. He did not sleep. He did not eat, I don't know, for two days. Then just as it was dark, he was quiet. But very soon again he cried, "u u u u···"

Antelope said, "You crazy Coyote."

Coyote cried, "xiye xiye we we x"u x"u. Shouldn't I be a woman I soil my eyes so? Go sing my four little aunties." His aunties were mice.

Then he said to Antelope, "I suppose he did not die, the one who did this to me. Maybe you would do as I will do. I will avenge myself."

Then Antelope said, "You rascal of a Coyote."

Then Coyote went to avenge himself. All day and all night the little mice sang. And then, just at the earliest light, he said to his little aunties, "Just one month I will be gone. Then you will think Coyote died." Then he left. He said, "Good day, my little aunties."
Coyote walked about and walked about. Then the sun rose and said, "You rascal of a Coyote. You walk about. Then at night you sleep and in the morning you walk about some more."

Then the sun rose again and said, "You rascal of a Coyote. You go about seeking to avenge yourself?" He laughed, "You are seeking to avenge yourself?"

Two little sticks, nice little sticks lay in Coyote's path. He stepped on them and they broke. A voice said, "ένον. You broke my legs. I was about to tell you a story."

Coyote said, "My! I am not in good humor." The voice was Meadowlark's.

"And why are you not in good humor?" she asked and was about to tell Coyote a story.

But Coyote said, "I will fix you again little one." And he smoothed the sticks that were legs.

Then Meadowlark said, "Why do you walk about in the daytime? Does not the sun rise and see you there walking about? Here then, stop walking about in the daytime. Walk about at night and just when it is morning crouch on the ground. Sleep all day and just when it is dusk get up and walk about. Do this."

Then Coyote said to her, "All right. Thank you." Then he took a necklace and slipped it on her.
Coyote walked about. Then it was morning and he crouched down on the ground.

I don't know how many days he did this. And at dusk he walked about. In the morning he again crouched down.

The sun rose and Coyote was gone. And the sun said, "I wonder if he has made himself small, if he is lying in a hole?"

Coyote walked about some more and saw the Sun at the spring. Then Coyote took out his powers. They said, "Here, show me. You make people shiver."

His powers said, "All right. The Sun never passes by the spring. Always at noon he goes and drinks. Go there, Coyote. Dig a hole and crouch in the ground. The Sun will go there at noon and descend from on high. He will descend. He will be saying, ‘Coyote is crouching in the ground.’ And again he will rise, but do not believe what you hear. Very soon he will descend again."

Then he was given a knife and by another power he was given an arrow. And another said, "I will be the one to hold you back."

Then it was morning and the Sun came. Then it was noon. The Sun said, "Coyote is crouching in the ground seeking his revenge."

And Coyote said, "Already I am seen. I might as well walk about."

And he was told, "No. He is only pretending. Soon he will come again."

Then the sun came down a little farther. Then he went up. He came down. Then Coyote saw him holding something to his forehead.
He was told, "There is his heart. This is what will be cut for him."

Then again the Sun rose.

Coyote said, "Then let me go."

He was told, "No. Soon he will come down again."

Then again he came. He came nearer. Coyote said, "I will shoot." Then again he rose. Still coyote wanted to shoot.

He was told, "No. Don’t shoot at him yet. He will not die. You must cut it off. Then he will die."

Then again the Sun descended. He touched the ground and looked around. Then he knelt. Again he looked around. Here was the water and he drank. And here was Coyote crouching in the ground. Coyote took hold of Sun’s heart and he did it.

He was told, "Grab him." He pulled Sun’s heart and he bit it with his teeth. Coyote was given a knife. He was told, "Cut it here." Then he cut it. The Sun fell. Then he died. And Coyote kept it, Sun’s heart. And it was dark.

The people went about saying, "Coyote is a killer."

Then Coyote walked about. He walked about. He stumbled over someone. Then he felt him there, the one he had killed. Then Coyote walked about again. Again he stepped on someone. Then again he felt it, the one he had murdered.
Again his powers spoke to him. He was told, "All right. You are holding Sun's heart. Lay it down there for him." Coyote laid it down. Then again it was light. Again it was light.
Interpreting the Myth

In her preface to "An Analysis of Coeur d'Alene Mythology," Reichard wrote, "Titles (not given by the informants) have been selected to indicate as well as possible the point of the tale" (vii). Both her published title, Coyote Overpowers Sun (Securing Sun Disk), and her original title, Coyote cuts Sun's Heart, indicate the same event as central to the point of the tale, though her original title certainly provides a more vivid description of that event. As Reichard put it, "[myth clues] define ...ideals which delineate the more subtle and deeply rooted ethics of human behavior" (1947, p.53). This event then is a clue and my purpose here is to discover the ideal, the point beyond the event itself.

The tale first locates the protagonist, Coyote. He lives in a house with his four children and Antelope and her four children. As Reichard pointed out, the organization of the tribe was territorial (1947, p.42). "The territorial unit is what is constantly referred to by the introduction of the tales" (Reichard 1947, p.42). Later, the Coyote children and Antelope children go "far away" and arrive at a large group of people with the chief at
the center. They are entering others’ territory. The children display caution as each, beginning with Antelope’s youngest and working up to Coyote’s second oldest, stops only a little closer to the crowd than the next. Only Coyote’s oldest child is brash enough to walk toward the other group.

On some level the myth does seem to espouse the Coeur d’Alene moral code against trespassing. No one could safely hunt or fish in another’s territory without permission (Reichard 1947, p.42). Soon all of Coyote’s children are killed for taking the sun disc "without permission." But, more than a warning against trespassing, the deaths of Coyote’s children also serve to develop the motivation central to plot--Coyote’s desire for vengeance.

Before jumping directly from here to Coyote’s act of vengeance, I will comment briefly on the function of various elements which fall between. In her analysis Reichard described several conventional narrative devices which the Coeur d’Alene might use to keep the plot rolling. Of these devices, trickery and what Reichard termed the *deus ex machina* are at work in this tale.

"Trickery is resorted to when the action comes to an end and there seems no way of getting it going again" (Reichard 1947, p.11). Even after the Antelopes have given him back the sun disc, Coyote continues to mourn his children. When Coyote’s crying becomes weak, Antelope sends his children to check on him. They find Coyote has left his saliva to cry for him while he is off and up to no good. This trick signals the end of
the mourning period and the beginning of Coyote’s first attempt to rid himself of the object that had caused such tragedy by throwing the sun disc away into the water.

Of course Coyote is foiled when an Antelope catches the sun disc before it reaches the water. Coyote decides instead to destroy Sun, the chief of the people who killed his children. At this point Meadowlark appears out of nowhere to fill the role of _deus ex machina_. Reichard explained this device as the "warning or rehearsal of a scene and the repetition of that scene in actuality" (1947, p.12). Meadowlark warns Coyote not to walk about during the day as Sun will see him and know what he is up to. Instead she tells him to sleep all day and walk about at night. Coyote does just this.

Coyote sees Sun at a spring and realizes this may be his chance. In order to guarantee his success Coyote takes out his powers. Reichard wrote:

> None of my informants could (or would?) tell me exactly what these helpers were. They always said, 'That's a Coyote word.' The Thompson (and other Salish tribes) attribute special powers to Coyote's excrement. From linguistic evidence I suspect the four powers are excrement, testes and penis (1947, p.17).

Whatever they might be, Coyote’s powers function much as Meadowlark. They predict for Coyote what Sun’s behavior will be and they rehearse for Coyote exactly what he must do in order to successfully kill Sun. Events unfold just as the powers predict.

Both Meadowlark and Coyote’s powers function to help the narrator as well as Coyote out of an impasse. Meadowlark’s presence also allows for the inclusion of explanatory detail in the myth. Before Coyote leaves her he takes a necklace and slips it
on her. This of course explains how the actual markings on the breast of the meadowlark came to be. As Reichard explained, these types of explanatory details have no influence on the plot (1947, p.7). Another example of explanatory detail appears earlier in the narrative when Antelope scorches Coyote's eyes and Coyote in turn nearly scorches Antelope's Tail. This episode is occasioned not merely by the presence of these two characters, but also by the plot as the action is motivated by the anger generated during Coyote and Antelope's argument. Their retaliatory actions have no further influence on the plot, however. The inclusion of these explanatory details seems to add interest to the narrative.

Coyote's powers also play a dual role in providing for dramatic effect. His powers do not predict everything that is to happen at once. Instead, the narrative is organized so that the listener knows only a small part of what is to happen. As the first prediction is fulfilled a second is thrown in then fulfilled and so on. Tension lies between expectation and fulfillment. Such organization draws out the tension of the climactic moment.

Coyote and Sun, the characters themselves, provide the first clues to understanding the significance of that climactic moment. Referring to Coyote, Reichard wrote, "The Coeur d'Alene admire his slyness, fear his power and trickery, distrust his promises and even his success and, above all, despise him" (1947, p.20). Sun we are left to characterize for ourselves. Sun is quick to recognize what Coyote is up to. He ridicules Coyote for walking about during the day when he can be seen. When Sun no longer sees
Coyote walking about, he guesses correctly that Coyote is hiding in a hole. To protect himself at the spring, Sun tries to discourage Coyote’s attack by pretending that he can see him. From this we can conclude that Sun is clever, perhaps wise. But, Reichard had twenty tales from which to draw her characterization of Coyote and these few lines are all we have of Sun. Sun might be better interpreted as a symbolic figure.

Sun is the sun incarnate. As such he provides the light that makes life possible. On a conceptual level light may symbolize knowledge or wisdom, traits which Sun, the character, seems to possess. Sun may also be symbolic of fire. I am tempted to argue that the Coeur d’Alene may think the sun symbolic of fire as their word for sun disc, wəɬwəɬímsəʔst, contains the suffix -us, fire. My argument is weakened as Reichard wrote that her interpreters describe the disc as a disc of tallow and not as a disc of fire (1947, p.40). wəɬwəɬímsəʔst also occurs as wəɬwəɬímsəʔst without the suffix, -us. Even so, Sun may yet be symbolic of fire.

From a European point of view fire is often thought to symbolize that which distinguishes humans from animals. Fire allows for civilization. It would be a mistake, however, to interpret the point of this tale as setting humans apart from animals. As Reichard pointed out:

In the age in which the myths are set, animals were people and people animals. There was little differentiation, and animals had the good or bad characteristics which we now ascribe to people in addition to the characteristics now possessed by the animals themselves (1947, p.14).
Coyote and Antelope's group may as easily be people as Sun's people may be animals. In fact, not even the possession of fire sets the two groups apart. As the tale begins Coyote's group goes to the sweathouse. Without fire there is no sweathouse. Sun symbolizes the possession of fire by his people. Instead, Coyote's individual characteristics, not necessarily group traits, set him apart from Sun and his people.

Coyote is bullheaded in refusing to accept the deaths of his children. His continuous crying is pitiful. He is stupid to walk about during the day when Sun can see him. He believes that Sun can see him near the spring even after his powers have warned him of the trick. Coyote stumbles throughout the story never knowing quite what to do. Sun is the wiser, steadier character predictably rising and descending. As Sun descends for the final time and kneels at spring to drink Coyote is told that only by cutting Sun's heart would he succeed in killing him.

"The Coeur d'Alene believe the heart is the seat of thought and right-doing" (Reichard 1947, p.48). Not only does Sun himself symbolize wisdom and civility, but these concepts are dually emphasized by the heart which Coyote must cut from him. In cutting off Sun's heart, Coyote leaves the world in darkness. He does away with intellect and conscience. He returns the world to its uncivilized state. True to his character, Coyote does not realize the significance of his actions. He continues to stumble about, literally stumbling twice over the dead body of Sun. Finally, his powers advise Coyote to return Sun's heart. Light and reason reappear.
In some sense, Coyote here is the anti-Promethean figure. Coyote does not bring fire. He extinguishes it. Reichard wrote, "Mourners, according to the myths, were accustomed to use backward talk. Instead of singing the praises of the deceased, they referred to his defects" (1947, p.46). Perhaps this myth in its entirety can be taken as backward talk. Rather than praise the one who brings light, this myth decries the one who takes it. Either way, the point is similar. Life requires light; civilization, ‘right-doing’.
What follows is a three line interlinearization of the Coeur d’Alene text originally transcribed by Gladys Reichard. Each line as a unit consists of a sentence as indicated in the original text with a period. The first line represents the phonetic transcription of the sounds of Coeur d’Alene broken up into word units as realized in the actual telling of the story. The second line represents a morphological breakdown of the phonetic transcription: here a hyphen (-) represents an inflectional affix boundary; the plus sign (+) represents a synchronically irrelevant morpheme boundary, including a derivational affix boundary; and three asterisks (***) indicate incomplete analysis. The third line is a morpheme by morpheme English translation of the Coeur d’Alene. Each line of interlinearized text is followed by a line of free English translation.

Almost without exception, those who have worked on Coeur d’Alene since Reichard have all chosen to alter her transcription somewhat (Sloat p.8). Some have opted for symbols they felt were either easier to type or more suggestive of the sound types being represented. Also, some of the sounds represented by Reichard are predictable by
rule and are not included in more modern transcriptions. The symbols chosen for this work are, for the most part, standard in current work on Coeur d’Alene (See Doak 1997 pp. 4-9). The following two tables lay out the differences between Reichard’s graphemes and current phonemic representation:
Table 1: Reichard's Graphemes

<table>
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<tr>
<th>p</th>
<th>t</th>
<th>ts</th>
<th>tc</th>
<th>k'w</th>
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<td>p'</td>
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Table 2: Coeur d'Alene Phonemes

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To begin with the consonants, ʔ, ɨ, ɨʷ, ɬ, ʃʷ, ʃ*, ʃ′* replace Reichard’s ʔ, c, ɬ, ɬʷ, R, r*, R’, r’* respectively. Here the argument for change is that at this time the current symbols are more widely accepted as suggestive of the sound types they represent.

Reichard also used two symbols to represent single segment affricates §47. c, c′, č, č′, j replace Reichard’s ts, ts’, tc, tc’, dj respectively. As Reichard indicated in her grammar, there are cases in Coeur d’Alene when t and s or t and c may meet and not necessarily form an affriicate §56. To avoid ambiguity Reichard was forced to indicate distinct consonants by placing a period between them: t.c, t.s. Current transcription avoids this complexity with one to one symbol segment correspondence.

Although she did not include them in her chart of graphemes, in the text Reichard did transcribe non-labialized palatal stops. As Reichard points out, the palatal stops occur only in labialized form §54. Historically, in Coeur d’Alene k has shifted to post-alveolar č, k’ has shifted to č′, and x to ɨ §54. But to her credit, Reichard wrote, "where g, k and k’ have been written they are followed by a u and must be understood to be labialized" §55. For the sake of added consistency, current transcriptions indicate labialization of g, k and k’ with a raised “w” before u.

As for the vowels, ɛ and o replace ä and ö respectively. Again the current symbols are either thought to better represent the sound type or are easier to type. ɪ, ɛ, and ʊ are reduced or weakened forms of i, ɛ and u and are here transcribed as ə. Also prevalent

6Reichard’s grammar is referenced with the symbol § followed by the section number of the grammar where the reference may be found.
in Reichard’s transcription are raised vowel symbols. These raised vowel symbols represent the so-called echo vowels in Coeur d’Alene. The echo vowels are produced by either the release of a glottal stop in vowel position or by the incomplete rearticulation of a stem vowel §41. However, in both cases echo vowels are predictable and are therefore omitted from current transcriptions (Sloat, pp.48-50).

Now that I have noted the changes made to Reichard’s phonetic transcription, I should also note a few changes made to her morphological analysis of Coeur d’Alene. I have relied on Ivy Doak’s analysis of the pronominal system and transitivizers for the work presented here (Doak 1997). The basic difference between Reichard’s analysis and current analysis is that Reichard did not segment what is now referred to as the -t, transitivizer as an individual morpheme. Instead, Reichard incorporated the -t either as part of certain object pronominal suffixes, -t, 3s, -täl, 1p and -tulm, 2p §325, or as part of her two proposed aspectual suffixes, -ts, completive and -stm, customary §320,323.

In current analyses, t no longer begins any of the object pronominal suffixes, 0, 3sACC, -εl(i), 2pACC, -ulm(i), 2pACC (Doak 3.2). The final segments of each of Reichard’s proposed aspectual suffixes, s and m, are now recognized as belonging to the pronominal suffixes, -si, 2sACC and -mε(l), 1sACC (Doak 3.2). The remaining segments, -t and -st, have been re-analyzed as transitivizers, -t, transitivizer and -st(u), causative transitivizer (Doak 4.2.1, 4.2.2). I should mention, however, that the -st(u), causative transitivizer is still thought to function, in part, as an indicator of customary aspect (Doak 4.2.2).
For the sake of quick reference, I have laid out the pronominal system of Coeur d'Alene along with the basic formation of the intransitive and transitive constructions:
Independent and Genitive Pronouns:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Independent</th>
<th>Genitive</th>
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</thead>
<tbody>
<tr>
<td>1s</td>
<td>čn ŋɛ(nĝt)</td>
<td>hn-</td>
</tr>
<tr>
<td>2s</td>
<td>kʷ ŋɛ(nĝt)</td>
<td>in-</td>
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<tr>
<td>3s</td>
<td>cénil</td>
<td>-s</td>
</tr>
<tr>
<td>1p</td>
<td>č lipust</td>
<td>-ɛt</td>
</tr>
<tr>
<td>2p</td>
<td>kʷup lipust</td>
<td>-mp</td>
</tr>
<tr>
<td>3p</td>
<td>cə-nililš</td>
<td>-s (-ilš) (Doak Table 8)</td>
</tr>
</tbody>
</table>

Simple Intransitive Constructions: SUBJECT + ASPECT + STEM

Subject Pronominal arguments:

Nominative:

1s čnₜ 1p čₜ 2s kʷuₜ 2p kʷuₜ+pₜ

Absolutive:

3s 0 3p 0 (-ilš) (Doak Table 1)
Continuative Intransitive Inversions:

PATIENT + ASPECT + STEM + MIDDLE + AGENT

*If AGENT is first or second person singular:
PATIENT + AGENT + ASPECT + STEM + MIDDLE

Patient Pronominals (identical to intransitive subject):

Nominative:

1s ěn  
2s k*u  
1p ě  
2p k*up

Absolutive:

3s 0 3p 0 (-ilš) (Doak Table 1)

Agent Pronominals (identical to genitive pronominals):

1s hn- 1p -met
2s in- 2p -mp
3s -s 3p -s (-ilš) (Doak Table 8)
Completable and Customary Transitive Constructions:

ASPECT+STEM+TRANSITIVIZER+OBJECT+SUBJECT

Object Pronominal Arguments:

Accusative:

1s  -se(l)/me(l)  1p  -el(i)
2s  -si/mi  2p  -ulm(i)

Absolutive:

3s  0  3p  0 (-ilš)  (Doak Table 2)

Transitive Subject Pronominal Arguments:

Ergative:

1s  -n  1p  -(me)t
2s  -x*  2p  -p
3s  -s  3p  -s (-ilš)
NTE  -m/t  (Doak Table 3)
Coyote Cuts Sun's Heart

1. smayíw ecwis  
   ept  ñexm.tus scacam’il’tel’ts.
   s+myíw ec-wiš  
   ept  ñexm.tٔ-mus s+c+cem’+il’t+l’t-s
   coyote ACTL-live have house person-four children-3sGEN

   Coyote lived in a house with his four children.

2. ept  snuk‘cwíš  
   stٔin  xel tμs  tɛ
   ept  s+nuk‘+ec+wıš  
   s+tٔin  xel  tٔeٔ-mus  tɛ
   have housemate antelope also person-four ART

   scacam’il’tel’ts.
   s+c+cem’+il’t+l’t-s
   children-3sGEN

   Coyote lived with Antelope and also his four children.

3. k“um’ laʔaχ“  
   k“um’ x“ui nleq’ancti⁹  tɛ  g“u⁴
   k“um’ laʔx“  
   k“um’ x“ui hn+leq’+n+t+sut  tɛ  g“u⁴
   and be_morning and go sweathouse ART group

___

⁷tٔ- is the prefix expected with numerals in counting persons §396.

⁸See note 7, line 1.

⁹Reichard glosses this word as a verb, to sweat. Nicodemus glosses the identical form as a noun, sweathouse. I have decided to use Nicodemus’s gloss.
In the morning Coyote's children went to the sweathouse. Antelope's children went away.

4. deşt mósq'it utčit'ēpap.
   deşt +t mus-asq'it utč-c-t'ēp+p
   go four-day again-hither-stop

They were gone four days and then came back.

5. k'um' uttádáxt tē g"ut č'ismayiw.
k'um' ut-te-deşt +t tē g"ut č'it-s+myiw
and again-thither-go ART group offspring_of-coyote

And next Coyote's children went away.

6. k'um' uttanléq'əncut tē g"utč'istfín
   k'um' ut-te-hn+læq'+n+t+sut tē g"utč'it-s+t'fin
and again-thither-sweathouse ART group-offspring_of-antelope

uttaléq'əncut.
utt-te-læq'-n-t-sut
again-thither-bury-D-T-RFLX

And Antelope's children went to the sweathouse. Again they buried themselves.

7. k'um' pintč ciʔt ac'axi:l enek'"a atdárenč.
k'um' pintč ciʔ+t ec-axil ε-nék"'+εʔ atdárenč
and always there ACTL-do PREP-one month

They did this for one month.
Then one month there did this.

Then the eight went. They went far away.

Then they arrived and there were many people.

And the next child came closer and stopped.
And another child came closer and then the oldest child came closer.

Here was the last of Antelope’s children.

And the Coyote group came closer and cer’cínčn came closer, then čélt’álqʷ and ylmuxt’eq’tqín. Then Coyote’s oldest child walked about these people.
He went toward the group of people. At the center was the chief.

The chief had a valuable.

Then he went in, this child of Coyote.

Then he took the sun disc.

---

11In her *Analysis of Coeur D'Alene Indian Myths*, Reichard's interpreters described the sun disc as a disc of tallow (40).

12See note 10, line 15.
Then he left and it was discovered that he took the sun disc.

Then someone\(^\text{13}\) shouted, "He took it, the sun disc. Coyote's child took it."

Then the people woke up.

\(^{13}\)See note 4, continuous translation.
25. k"um' x"e't'p.
   k"um' x"e't'+p
   and run_away

   And he ran away.

26. hoi k"um' yim' stom
    hoi k"um' yim'-st(u)-m
    then and surround-CT-NTE

   And then he was surrounded and about to be killed.

27. hoi k"um' yär-mãnc
    hoi k"um' yar-m-n-t-s
    then and roll-CAUS-D-T-3sERG

   And then he rolled the sun disc and Coyote's next child grabbed for it.

28. uw'enčf
    c'el'ol'išes
    right_there-CONN

    Right then and there he jumped up and took it.

---

14See note 10, line 15.

15t'a+alq" appears in both čet+t'a+alq", name of Coyote's second child (lines 15, 35, 38) and s+t'a+alq"+ut, next child. -alq" is a suffix meaning log or sticklike object §498, but I am unable to find a gloss for t'a+.

16Some suffixes if used with a verb which has been subjected to final reduplication must themselves be duplicated §610.
29. k‘um’ c‘el‘al‘išaš x‘et‘p.
k‘um’ c‘el‘+l‘+ś+ś'17 x‘et‘+p
and stand up run away

And he jumped up and ran away.

30. k‘um’ čapulpustəm.
k‘um’ č-c-pulut-st(u)-m
and hither-kill-CT-NTE

And he was killed.

hoi k‘um’ tel‘+ci? čšp-n-t-m tə yelmuxt‘eq’tqən
then and more chase-D-T-NTE ART P.NAME

And then from there yelmuxt‘eq’tqən was chased.

32. hoi utčapšpəntəm.
hoi ut-čšp-n-t-m
then again-chase-D-T-NTE

Then again he was chased.

33. hoi ul‘yım’stamp.
hoi ut-yım’-st(u)-m
then again-surround-CT-NTE

Then again he was surrounded.

17See note 16, line 28.
34. hoi uł-ččmístus x"i? ułk"eyỵ'tāq"uc.
hoi uł-ččmin-st(u)-s x"i? uł-k"iỵ'+tāq'+ut-s
then again-throw-CT-3sERG here again-lie_still-3sERG

Then again he threw the sun disc and again it lay still.

35. čɛt'átalqʷ k"um' ułtećk"ístus.
čɛt+t'at+alqʷ k"um' uł-te-ec-k"in-st(u)-s
P.NAME and again-thither-CUST-take-CT-3sERG

Again čɛt'átalqʷ took it.

36. hoi k"um' x"et'p.
hoi k"um' x"et'+p
then and run_away

And then he ran away.

37. hoi ułk"ístus k"um' x"et'ëtśëš k"um' x"et'p.
hoi uł-k"in-st(u)-s k"um' x"et' +t'+š+š k"um' x"et'+p
then again-take-CT-3sERG and jump_up and run_away

Then again he took it and jumped up and ran away.

38. hoi k"um' půlustom čɛt'átalqʷ.
hoi k"um' pulut-st(u)-m čɛt+t'at+alq".
then and kill-CT-NTE P.NAME

And then čɛt'átalqʷ was killed.

---

18See note 16, line 28.
And then cer’cinčn was chased.

And then cer’cinčn was also surrounded near where Antelope’s children lay.

And then cer’cinčn was killed.

Then all of Coyote’s children were gone.

---

19See note 10, line 15.

20Compare sentences 14 and 42.
Then next it was taken by Antelope’s child and he ran away.

And he was chased.

And then he was not caught up with before he reached that other [Antelope child].

And he himself ran away and again [the Antelope child] was not caught up with.

---

21 lutecenčicεčn’təm is transcribed lutecenčicεčn’təm in line 46. lutecenčicεčn’təm seems more likely.

22 See note 16, line 28.

23 See note 20, line 45.
And then soon they were left behind because [the Antelope] group was swift.

Then those who were chasing the Antelopes turned back.

Then again they went. Again they approached their house.

again-thither-off_of-wait_anxiously and ACTL-shout and go_out-3pABS

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There they shouted. They said: "Your children were used up for you, Coyote."

Coyote [and Antelope] had been waiting anxiously for their children. They heard
the shouting and went outside.24

And then they listened.

And then again there was shouting.

Antelope said: "Your children are used up for you." And Coyote kept saying,
"Antelope." And he said, "Antelope, they are not speaking of Coyote."

---

24See note 5, continuous translation.
And just as they were arguing, again someone shouted.

Someone said: "Your children are used up for you, Coyote."

And again Antelope shouted, he said: "Your children are used up for you, Coyote."

Coyote said, "They are speaking of Antelope's children."

---

25For the sake of breaking up a long line, I inserted the period here. No such break is present in Reichard's text.
And Antelope said, he said: "Are my children so careless that they would be used up for me?"

58. k"um' ek"n te smayiw: ni k"um' čan'é ehasc̓əc̓am'íl'tel'ʔ?
k"um' ek"n te s+myiw ni k"um' čn ʔe ē-hn-s+c+cəm'+il't+l't
and say ART coyote INTRG and 1s PREP-1sGEN-children

And Coyote asked: "And are my children?"

59. x*aʔ mosq'it tmiš ic'išn?
x*e mus-asq'it tmiš ec-išn
ART four-day only ACTL-eat

"Are my children the ones who just ate for four days?"

60. k"um' tel'ciʔ ek"n ũa stišin: ni k"un' čənulē
k"um' tel'+ciʔ ek"n te s+t'ın ni k"un' čn (ʔ)ul+ʔe
and more say ART antelope INTRG now I know it is mine

ehasəcəcəm'íl'tel'ʔ x*e teč ení šét'ut tečiʔt
ē-hn-s+c+cəm'+il't+l't x*e teč enis šet'+ut te-ciʔt+ıt
PREP-1sGEN-children ART toward go_away rock hither-there

x*uyəlš amósq'it tmiš ic'htə̱lš ecuxways?y'ípeʔ?
x*ui-lš ē-mus-asq'it tmiš ec-išn-lš ecux+cux+w?y'ípeʔ?
go-3pABS PREP-four-day only ACTL-eat-3pABS PREP-rosehips

And furthermore, Antelope said: "Now I am the one? It is my children who went away to the rocky places and for four days ate only rosehips?"
And Antelope took a burning stick.

Here Coyote was clubbed right there.

Antelope ran away.

And then in turn it was taken by Coyote.

And just as Antelope was about to go out, Coyote clubbed him on the tail and nearly scorched it.
"ha...", cried Coyote all day long, "ewewe my children, ewewe my sons."

And then there Coyote was left.

And he said, Antelope said to his children, "Go. Give him his valuable."
He is said to be up there. If he is still crying, then take it there because it belongs to his children, the ones who first took it.

Then it was given to him for this reason and yet he kept crying.

And Coyote took it and he said, "Because you are cowards, I have received your property even though you were far away."
"Then you will take your half."

Then he kept crying and he did not sleep, just kept crying. I don’t know how many days, maybe four days.

Then remaining no longer swift of the mouth, he cried, "ewewe my children."

---

31 In her stemlist Reichard wrote p (and not p'). Neither does Nicodemus write a glottalized p'.

32 I am not sure how the k"u, 2sNOM works here.
Antelope said, "Go look at him."

And then they had gone and proceeded to peek at him.

Coyote was looked for and he was gone.

And while he was looked for he was always crying.

---

33 $x^wuyul$ is transcribed $x^*uyul$ in line 68.

34 The c in ac$\chi$ should be glottalized.
And here it was his saliva talking.

And there it was talking.

It shouted and said, "Coyote is gone." And it was his saliva talking.

And the group of brothers went out.

And he was looked for.
He was seen running with his valuable.

And again he was running toward a cliff.

Here he arrived.

---

35 syaraqsənc was previously transcribed syaraqsəes in line 68.
Coyote said, "I will pretend to throw it just four times."

Only then would he throw it into the water.

And then here he did like this with the valuable.

He said just three more times and the sun disc.

\[^{36}\text{/yuk}^\text{seems to require use of the s-, \textit{intentional}; I cannot find \text{\textbar}ai, but Reichard glossed it as \textit{throw} in the text.}\]

\[^{37}\text{\textit{w\text{\textbar}el\text{\textbar}el\text{\textbar}ime?st was transcribed \textit{w\text{\textbar}el\text{\textbar}el\text{\textbar}imuse?st in line 18.}}\]
He said, "Just twice more the sun disc wu..., just once more."

"Then I will let you go and you will be gone forever."

And Antelope’s children came closer.

And then again, "The sun disc wu..." Just here it was caught.

---

38 čʼič’íť ta probably should have been transcribed č’ič’ífte?.
He was said to, "How will you pay for it?" And Coyote answered, "What did you pay for it when you followed this valuable?"

98. hoi k'um' utlk'fttəm.
   hoi k'um' ut-l-k'ın-t-t-m
   then and again-take-P-T-NTE

And then again it was taken.

99. hoi k'um' utc'uʔum.
   hoi k'um' ut-c'uʔum
   then and again-cry

And then again he cried.

100. k'um' utx"uí te tecetx"s.
    k'um' ut-x"uí te tecetx"-s
    and again-go ART thither-house-3sGEN

And again he went to his house.

101. k'um' utc'uʔum.
    k'um' ut-c'uʔum
    and again-cry

And again he cried.
He did not sleep. He did not eat, I don’t know, for two days. Then just as it was dark, he was quiet.

Then very soon he said, "u u u u ..." Then Antelope said, "You crazy Coyote."
Farther he said, "xiye xiye we we x"u x"u. Shouldn’t I be a woman I soil my eyes so. Go sing my four little aunties." They were mice.

105. hoi k"um’ tæl’ci? ne? lutïpt ntañuxæn t
hoi k"um’ tæl’ ì-ci? ne? lut-ip-ì hn-tαx"w+x"w-n 4
then and more IRR NEG-after-CONN LOC-die-LOC CONN

tu? x"a ?æn’eæxaiscutæn ne? ci? t
	tu? x"e y’c-hn-ñay’s-t-sut-n 42 ne? ci? t
there ART CONT-LOC-avenge-T-RFLX-LOC IRR there CONN

k"u?uc’áxæl eçan’è hoi
k"u-y’c-æxil e-çn’è hoi
2sNOM-CONT-do PREP-1s then

cæanxay’æspmæncut.
cn-æc-hn-ñay’s-p-min-n-t-sut
1sNOM-CUST-LOC-avenge-INVOl-use_for-D-T-RFLX

And then farther, "I suppose he did not die, the one who avenged himself. Maybe you there are like me. I then will be the one to avenge myself."

39 The 3sGEN on aunties is translated as 1sGEN in Reichard’s translation. The 1sGEN translation seems to make more sense. I am not sure how a 3sGEN works here.

40 See note 7, line 1.

41 -n is generally a nominalizing suffix, but when used in combination with hn-, LOC it may indicate place where §571.

42 See note 41, line 105.
Then Antelope said, "You rascal of a coyote."

Then he went to avenge himself.

And then all day and all night the little mice sang.
And then just at the earliest light, then he said to his little aunts, "Just one month I will be gone. Then you will think Coyote died."

Then he went out. He said, "Good day my little aunts."

Then he went out.
Then he went, he went. Then the Sun rose and said, "You rascal of a Coyote. You go about then at night you sleep and in the morning you go about some more."

113. hoi ta ?atdárenč utečit'ičę.
hoi te atdárenč uteči+tičę
then ART sun again-rise

Then again the Sun rose.

114. hoi ut'ek'n ta ?atdárenč najaro. ̓ɛsmɔyíw
hoi ut-ek'n te atdárenč najaro ɛ-s+myíw
then again-say ART sun rascal PREP-coyote

nχay'aspmíncut k"ux*ux*ist ̓ek'n
hn-xay's-p-min-n-t-sut k"u-x"+x"is+t ̓ek'n
LOC-avenge-INVOL-use_for-D-T-RFLX 2sNOM-go_about say

nχaiy'aspmíncut. 44
hn-xay's-p-min-n-t-sut
LOC-avenge-INVOL-use_for-D-T-RFLX

Then again the Sun said, "You rascal of a coyote. You go about seeking to avenge yourself." He said, "You are seeking to avenge yourself."

115. ɛcp'erp'en ̓a?asál'al'q" ̓xaχá̃esal'al'q"
ɛc-p'+p'en ε+esl-alq* ̓xe+̓xes ɛsl-alq*
ACTL-lie two_little stick nice_little two stick

---

44See note 24, line 55.
Two little sticks, nice little sticks lay there. Coyote stepped on them. They broke.

She said, "enanan. You broke my legs. I was about to tell you a story."

Then Coyote said, "My! I am not in good humor."

"And why are you not in good humor?"
Coyote was said to, "Go. She will tell you a story."

"Soon I will fix you again little one."

Then again she was smoothed.

Then Meadowlark said, "Why do you go about in the daytime?"

"Does Sun not rise and see you there going about?"

---

45 The CVC-CVC reduplication here means to have the quality of affecting §302.
"Here then, stop walking about in the daytime."

"At night go about and just when it is morning crouch on the ground."

"Sleep all day and just at dusk get up and go about."

"There do thus."
Then he said to her, "All right. Thank you."

Then he took it and slipped it on her.

Then Coyote went about.

Then it was morning and he crouched down on the ground.

Then I don't know how many days he did this.

And at dusk he went about.
And in the morning he again crouched on the ground.

And the sun rose and Coyote was gone.

And the Sun said, "I wonder if he has made himself small, if he is lying in a hole."

Then he went about some more.

---

46 \( \ddot{c}' + \ddot{c}e \) isn't found in either Nicodemus' dictionary or Reichard's stemlist, but it is similar to \( \ddot{c}' + \ddot{c}e\ddot{n}' + e' \), one is small.
And Coyote saw Sun at the spring.

Then Coyote took out his powers.

Then he said, "Here show me."

They said, "You make people shiver."
Then he was said to, "All right. He never passes by the spring. Always at noon he goes and drinks."

"Go there, Coyote. Here dig a hole and crouch in the ground."

"And he will go there at noon and he will descend from on high. He will descend."
"He will be saying, 'Coyote is crouching in the ground.'"

"And again he will rise, but do not believe what you hear."

"Very soon he will again go there."

Then he was given a knife by one power and by another and by another power he was given an arrow.

And another said, "I will be the one to hold you back."
Then it was morning and he came. Then it was noon.

And there he said, "Coyote is crouching in the ground seeking his revenge."

And Coyote said, "Already I am seen. I might as well walk about."

And he was said to, "No. He is only pretending."
154. k"wuk"nìy'ɛ? ne? utčcwùi.
    k"w+k"n+íy'+ɛ? ne? ut-čcwùi
very soon IRR again-hither-go

"Soon he will come again."

155. hoi čidēx"məncut
     tɛl'ci? nw'íst47.
hoi čc-dēx"-m-n-t-sut
     tɛl'+ci? hŋ-g*iš+t
then hither-descend-CAUS-D-T-RFLX more LOC-rise

Then he came down a little farther. Then he went up.

156. čidēx"məncut.
čc-dēx"-m-n-t-sut
hither-descend-CAUS-D-T-RFLX

He came down.

157. hoi tɛg"ičc
tɛ smɔyiw x"iʔt
hoi tɛ-g"ič-t-s
tɛ s+myiw x"iʔ+t
then thither-see-T-3sERG ART coyote here

aniʔčin'ũsčən.
ɛ-niʔ+čən'+il+sčn
PREP-hold_stg_to_forehead

Then Coyote saw him holding something here to his forehead.

47I can’t make out Reichard’s transcription. She had crossed out a symbol between n and w'. I’m guessing it was a g. I have no explanation as to why s might be transcribed ſ.
158. ekʻústəm tu? xʻi? cpuʻus.s
ekʻn-st(u)-m tu? xʻi? yʻc+puʻs-s
say-CT-NTE there here heart-3sGEN

He was said to, "There is his heart."

159. tu? xʻa četəcníčʻtəm.
tu? xʻe čet-yʻc-níčʻ-t-t-m
there ART FUT-CONT-cut-P-T-NTE

"There is what will be cut for him."

160. hoi utəngʻíšəš.
hoi ut-hn-gʻiš+š
then again-LOC-rise

Then again he rose.

161. ekʻn hoi xītčməncel.
ekʻn hoi xīt+ičt+m-n-t-se(l)
say then let_go-D-T-1sACC

He said, "Then let me go."

162. kʻumʻ ekʻústəm lut kʻukʻ̓nyʻe? ne? utčəcxʻuí.
kʻumʻ ekʻn-st(u)-m lut kʻ̓n+kʻn+ýʻ+e? ne? ut-čc-xʻui
and say-CT-NTE NEG very soon IRR again-hither-go

And he was told, "No. Soon he will come again."

163. hoi utčəcxʻuí telʻci? čicčʻité.
hoi ut-čc-xʻui telʻ+ci? čc-čʻit+e?
then again-hither-go more hither-be_near

Then again he came. Nearer he came.
Then Coyote said, "I will shoot."

Then again he rose. There he wanted to shoot.

He was said to, "No. Don’t shoot at him yet."

"He will not die. You will cut it off for him. Then he will die."

---

48 Reichard transcribed čēt+s as čēs §759. čēs- could be čc+s, but Reichard did translate the same form with the future in line 167.
168. hoi utdêxʷməncut.

Then again he descended.

169. hoi tal’tal’q”úl’umxʷ x”iʔ+ áxil ex”úsəm.

Then he touched the ground here and looked around.

170. hoi hənšarípəm.

Then he knelt.

171. hoi ut’eэк’ex”úsəm’.

Then again he looked around.

172. kʷum’ x”iʔ x”e sik”e? kʷum’ x”a x”iʔ+ áxal.

And here was the water and here it was.

---

49 In his dictionary Nicodemus transcribed e’khus, but in the text and stemlist Reichard transcribed exʷus without the glottal stop after e.

50 See note 49, line 169.
And then he drank.

And here Coyote was crouching in the ground. And here Coyote took hold of it. And here Coyote did it.

He pulled it.

And he bit him with his teeth.
178. k*um’ čeččiftam (pupúq*eʔs).
k*um’ čč-či-t-m ***
and hither-give-T-NTE ***

And he was given a knife.

179. ek*ústəm x*i’ʔ† nič’ənt.
ek*n-st(u)-m x*i’ʔ+† nič’-n-t
say-CT-NTE here cut-D-T

He was said to, "Cut it here."

180. hoi čecníč’ənc.
hoi čc-nič’-n-t-s
then hither-cut-D-T-3sERG

Then he cut it.

181. hoi čidexʷt.
hoi čc-dexʷ-t
then hither-descend-T

Then he fell.

182. hoi táxuxƛ.
hoi taḥʷ+ƛʷ
then die

Then he died.

183. k*um’ pintč ek*ístus x*i’ʔ əcphʔuss.
k*um’ pintč ec-kʷin-st(u)-s x*i’ʔ ic+puʔs-s
and always CUST-take-CT-3sERG here heart-3sGEN

And always he kept it, this his heart.
184. hoi č’em’p.
hoi č’em’+p
then be_dark

Then it was dark.

185. hoi acmát’q’”’’’’te scint ek”’n hoi pulut+tc’e?’’’’te
hoi ac+malq’”’’’te s+čint ek”’n hoi pulut+̣tse?’’’’te
then all_the_time ART person say then killer ART

smoyíw.
s+myíw
coyote

Then all the time people said, "Coyote is the killer."

186. hoi x”ist ’’’’te smoyíw x”ist x”i-st.
hoi x”is+t ’’’’te s+myíw x”is+t x”is+t
then go_about ART coyote go_about go_about

Then Coyote went about. He went about.

187. catal’qine9’’’’enc he scint.
c-tal’q-ine? ’’’’-n-t-s he s+čint
hither-step_on-ear-D-T-3sERG ART person

He stumbled over a person.

188. hoi musonc x”i? x”ε hiicpulutc’e?.
hoi mus-n-t-s x”i? x”ε hii-y’c-pulut+̣tse?’
then feel-D-T-3sERG here ART the_one_who-CONT-kill

Then he felt him here, the one he killed.
Then he went about again.

Again he stepped on a person.

Then again he felt it, the one murdered.

Then again his powers spoke to him.

He was said to, "All right. You are holding his heart."

"Lay it down there for him."
Then again he lay it down.

Then again it was light. Again it was light.
Organization of the Glossary

The entries are listed according to the following alphabetical order:

a b c c' c d e g h i j k' k' l m m' n n' o p p' q q' q' r' r' s s t t' u u' w w' x'

Each entry is listed in bold with a simple gloss in italics to the right. Some entries may contain the plus symbol (+). The plus indicates either one of two possibilities: derivational affixes or morpheme breaks which may be considered synchronically irrelevant, but historically significant. In those entries where the plus does occur, a gloss for each individual morpheme follows the italicized gloss for the word.

Lexical affixes and morphs with grammatical functions are referenced to Reichard's grammar of Coeur d'Alene with the symbol § followed by the section number. Doak's Coeur d'Alene grammar is referenced with her name and the section number. The symbol / indicates the word root.

88
The parenthesized number indicates the number of times the item occurred in the text. A list of the specific line numbers in which the entry occurred follows. For high frequency entries the specific line numbers are omitted.
Glossary

-á  exaggeration or emphasis, particularly on the duration or force of an action §569. (4)
  125, 131, 134, 143

ac+malq"  all the time, all day; ac- for ec-, customary?; /malq", be spherical. (2) 66, 185

ac+malq"+asq’it  all day long; ac- for ec-, customary?; /malq", be spherical; -asq’it, 
day §472. (1) 126

acqe’  go out. (5) 50, 65, 83, 110, 111

ac’x  look at. (1) 75

acš+et’qt  day, time, daytime; Reichard divided the word this way in her stemlist, but
  I am unable to gloss the morphemes. Nicodemus transcribed achšét’q’it in his
dictionary. (2) 122, 124

aiy+asq’  sons; aiy, ?; /asq’, son. (1) 66

-alq”  log, sticklike object, tree §498. (1) 115

aldořenč  month; sun. (9) 7, 8, 109, 112, 113, 114, 135, 136, 138

a+n+ci”  demonstrative verb static; it is there near thee §706; a- for ε-, general
  preposition §371; n- for hn- locative preposition §402; ci”, demonstrative adverb
  §702. (1) 86
arʷ be many. (2) 10, 16

-asqʷit day §472. (7) 4, 59, 60, 73, 102, 126, 132

axil do. (10) 7, 8, 90, 96, 105, 127, 132, 169, 172, 174

a+yaʷ all; a- for ε-, general preposition §371; /yaʷ, be many. (1) 23

c- hither; shortened form of ĝc-, hither §413. (2) 115, 187

c+ciy’e intensive demonstrative pronoun diminutive form; that very one near thee §701; ciy’e, demonstrative adjective §700; CV-CVC, diminutive §603, 604. (1) 68

cę definite article; the near thee §708. (3) 56, 150, 165

cęn- under, off of §401. (3) 50, 96, 167

cęn+ćiic arrive; cęn-, under, off of (used idiomatically with /ćiic) §401; /ćiic, arrive. (2) 10, 45

cęn+ćiic+ęcń’ catch up; cęn-, under, off of (used idiomatically with /ćiic) §401; /ćiic, arrive; ęcń’, tie up sack. I wonder if Reichard correctly identified ęcń’ as a stem. Nicodemus did not include it in his dictionary. (2) 45, 46

cęn+gʷaq’+ip peek; cęn-, under, off of §401; /gʷaq’, spread apart as to part hair; -ip, bottom §463. (1) 76

cęn+šem+iw’es be on both sides; cęn-, under, off of §401; /šem, be in between; -iw’es, between, together, be in contact §537. (1) 45

cęrʷcínčn proper name; Coyote’s first child. (4) 15, 39, 40, 41

cętxʷ house. (4) 1, 18, 49, 100

ći+ip+† first one who; ći-, first §420; -ip, bottom §463; †, connective §799. (1) 69
ciy'ε demonstrative adjective; that near thee §700. (1) 86

ci§ demonstrative adverb; there near thee §702. (10) 16, 18, 86, 105, 127, 128, 142, 167, 193, 194

ci§+t demonstrative adverb with connective, there near thee is where §703, 704. (8) 7, 8, 12, 60, 67, 103, 150, 151

cmi§ was to be but is not. (1) 116

cun+me§ point, show; /cun, point, show; -me?, in every way §540. (1) 140

cuxw+cuxw+w?y'ipe? rosehips. I am unable to identify the morphemes. Nicodemus recorded sqwaayapa', rosehip. (1) 60

cuy+cuy+me§ shiver; /cuy', be chilly; CVC-CVC, distributive §596; -me?, in every way §540. (1) 141

c'el+§ get up; /c'el, one stands; -§, be in act of §434. (1) 126

c'el+l' arrive; /c'el', stand up; CVC-VC, it came to be §607. (1) 87

c'el+l'+§+§ stand up; /c'el', stand up; CVC-VC, it came to be §607; -§, be in act of §434; -§, suffix redup. §610. (2) 28, 29

c'esp annihilate, destroy, consume, use up. (7) 14, 42, 50, 53, 55, 56, 57

c'kin run. (1) 86

c'kin+m+§ running; /c'kin, run, -m, causative §439; -§, be in act of §434. (1) 85

c'u?um cry. (4) 66, 69, 99, 101

c'u?um+§ crying; /c'u?um, cry; -§, be in act of §434. (3) 70, 73, 78

c- on, attached to but not part of, at a point §395. (1) 97

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če- *hither* §412. (28)

če-min *throw.* (2) 34, 89

če-ilg-es *wait anxiously;* čel, ?; -ilg-es, heart, stomach §490. (1) 50

če-f *future* §757. (16) 26, 65, 72, 88, 97, 109, 116, 124, 147, 148, 159, 164, 166, 167

če-t+a+alq- *proper name of Coyote’s second child;* čet, future §757; t’at, ?; -alq-, sticklike object §498. (3) 15, 35, 38

če-n’ *take hold of large object.* (1) 27

če-n’+n’ *take hold of large object;* ķče’-n’, take hold; CVC-VC, it came to be §607. (1) 174

če-t- *on a surface or object broader than subject, above, over* §398. (1) 65

če-Ø *ought, sense of obligation* §780. (1) 104

če+t’i’č- *rise;* či-č, arrive; t’i’č, be east ? Nicodemus translated this word as coming from the east. This is all the evidence I have in support of t’i’č meaning be east. (4) 112, 113, 123, 135

če-t *give.* (4) 68, 70, 148, 178

če-t’es *three* §636. (1) 91

če- first person singular nominative Doak 3.1. (4) 104, 105, 117, 152

če- *this way;* čč - ěn → čn; čč-, hither §412; ěn- locative, §402. (1) 145

če-nek’e’ other; č-, shortened form of čč-, hither §413; ěnek’e’, one. (1) 45

če-ne first person singular independent pronoun Doak 3.4. (3) 58, 105, 149
čn (π)ul+ε  it's mine, it belongs to me; čn ιε, I; (π)ul- belonging to; Doak 3.4 ex.40.  
(1) 60
čs- after, behind, in pursuit of, for a purpose §399. (1) 70
čšip  chase. (6) 24, 31, 32, 39, 44, 48
č'+č'en'+ε′ little; /č'en', round object lies; CV-CVC, diminutive §604; -ε′, ? §531.  
(1) 109
č'eε'+us+m+iw'es cliff; /č'eε', one long object lies; -us, orifice §478; -m, causative  
§439; -iw'es, between §537. (1) 86
č'em' remaining. (3) 74, 91, 93
č'em'+p be dark; /č'em', be dark; -p, involuntary §306. (1) 184
č'i+č'it+ε′ be near; /č'it, be near; CV-CVC, diminutive used by adults to express  
modesty §605. (1) 95
č'ih approach, get near. (1) 49
č'it- offspring, child of §377a. (11) 3, 5, 6, 14, 19, 22, 40, 42, 43, 56, 95
č'it+ε′ be near; /č'it, be near; -ε′, ? §531. (1) 163
č'u be absent, gone, missing, empty. (4) 77, 82, 109, 135
dex lower, descend, dismount. (5) 144, 155, 156, 168, 181
dex+t pl. go, depart, travel. (3) 4, 5, 9
dik"+s turn back, turn about in going; /dik", turn back; -s, in an unnatural way §437.  
(1) 48
dul' run fast, pursue. (1) 46
α- a general preposition used with nominal forms which may express locative (on, in, into, at, to), instrumental (with, by means of), and agentive ideas (by) §371. (19) 7, 18, 19, 43, 58, 60, 106, 112, 114, 125, 138, 145, 148, 149, 151, 157, 165, 174, 177

ε + ιει two little ... ; ει, two §636; V-VCC, diminutive §603. (1) 115

εο- actual; it has been made so §293, 384. (16) 1, 7, 18, 50, 52, 53, 54, 56, 59, 60, 71, 80, 81, 82, 108, 115

εε- customary aspect §280. (9) 35, 71, 85, 97, 105, 122, 149, 183, 193

ε + ην + ειδ demonstrative verb static; it is there near thee, right there §706; ε-, general preposition §371; ην-, locative §402; ειδ, there near thee §702. (1) 62

εκ’αν say, tell. (49)

ενις leave, set out, go away. (1) 60

επλ there is, have. (4) 1, 2, 17, 76

εσι two §636. (3) 93, 102, 115

ε + ς + Τιμ’ with what §811; ε-, general preposition §371; ς-, nominalizer §297; Τιμ’, what, something §811. (1) 97

εχ’ + εχ’ + εισ look for, hunt; εχ’, εισ, -εισ, eye §478; VC-VCVC, distributive §596. In his dictionary Nicodemus transcribed e’khus, but in the text and stemlist Reichard transcribed ex’us without the glottal stop after ε. (1) 171

εχ’ + εισ look for, hunt; εχ’, εισ, -εισ, -εισ, eye §478. (4) 77, 78, 79, 84

ευ’νήτ because §803. (3) 47, 50, 69

γ’ιή see. (5) 85, 123, 138, 152, 157

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g"is+t be high; /g"is, be high; -t, used with some verbs of action §301. (1) 134

g"iš+s rise; /g"iš, rise; CVC-VC, it came to be §607. (3) 146, 160, 165

g"iš+t rise; /g"iš, rise; -t, used with some verbs of action §301. (1) 155

g"n+n+ix be true; /g"nix be true; CVC-VC-C, it came to be §607. (1) 146

g"ut verbalizing or demonstrative pluralizing element; group §389. (14) 3, 5, 6, 14, 15, 47, 56, 57, 83, 95, 104, 108, 109, 110

he definite article §723,724. (8) 10, 16, 86, 93, 108, 110, 142, 187

he?qin'+m eight §636; he?qin’, eight; -m, ? (1) 9

hii- that which, the one who §375,376. (1) 188

hť connective; may connect nouns, or verb and noun as well as coordinate verbs, or verb and participle §801. (8) 45, 53, 87, 102, 118, 122, 129, 138

hn- first person singular genitive Doak 3.3. (7) 58, 60, 66, 74, 104, 109, 110

hn- locative; in, on, into, onto §402. (25)

hn+id pay for; hn-, locative §402; /id, exchange. (1) 97

hn+k”+k?in+m+ilg"es+m+n obtained property; hn-, locative §402; /k"in, take; CV-CVC, diminutive §603; -m, it came to be §308; -ilg"es, heart §490; -m, causative §439; -n, nominalizer §571. (1) 71

hn+leq’+n+t+sut sweathouse; hn-, locative §402; /leq’, bury; -n, directive Doak 4.2.1; -t, transitiveizer Doak 4.2.1; -sut, reflexive §567. (2) 3, 6

hn+luk”+uk”+ut+m oudistance; hn-, locative §402; /luk*, be far; CVC-VC, it came to be §607; -ut, state of §447; -m, ? (1) 47
hn-...-n  place where §571. (1) 105

hn+pa'as  crazy; hn-, locative §402; /pa’as, come to surface. As Reichard indicated in her stemlist, pa’as, come to surface is phonetically similar to pas, be astonished, bewildered; amaze, wonder. (1) 103

hn+yem+p  forever; hn-, locative §402; /yem, silent; -p, involuntary §306. (1) 94

hoi  then. (105)

hoi+cin  be quiet; /hoi, cease; -cin, mouth §475. (1) 102

ic+pu’s  heart; ic, continuative §283,292; /pu’s, desire, heart. (2) 183, 193

iťn  eat. (3) 59, 60, 102

-inč  hollow, whence §493. (1) 108

-inę?  ear §473. (4) 115, 146, 187, 190

-ip  bottom, after, behind §463. (2) 27, 105

itš  sleep. (2) 112, 126

-k“ę”  water §519. (1) 89

k“in  sing. (1) 104

k“in  take. (21)

k“ić  early in the morning, be dusk. (4) 11, 112, 125, 133

k”u  second person singular nominative  Doak 3.1. (14) 72, 73, 74, 105, 112, 114, 116, 118, 122, 123, 125, 126, 127, 143

k“um’  and. (119)
\( \text{k^"un'} \) **now I know**; interjection indicating "now it is clear" after one has been troubled, or doubtful, and including element of surprise. The only source I found for this entry was footnote 31 from the analyzed text Reichard includes in her grammar. (1) 60

\( \text{k^"u+p} \) **second person plural nominative** Doak 3.1. (2) 71, 109

\( \text{k^"e} \) **second person singular independent pronoun** Doak 3.4. (1) 103

\( \text{k^"iE} \) **how many**. (2) 73, 132

\( \text{k^"iy'+faq'+ut} \) **lie still**; \( \text{k^"iy'} \), still; \( \text{faq'} \), crouch; -ut, state of §447. (1) 34

\( \text{k"i} \) **bite**. (1) 177

\( \text{k^"+k^"it'En'} \) **mouse**; \( \text{k^"it'En'} \), mouse; CV-CVC, diminutive §603. (2) 104, 108

\( \text{k^"n+f}+y'++e^\circ \) **in a short while**; \( \text{k^"n} \), future; CV-CVC, diminutive §603; -iy', billowy §460; -e^\circ, ? §528. (4) 103, 147, 162, 154

\( \text{k^"n+e^\circ} \) **future, going to**; \( \text{k^"n} \), future; -e^\circ, ? §528. (1) 120

\( \text{k^"u+k^"ul'} \) **fix**; \( \text{k^"ul'} \), fix; CV-CVC, diminutive §603. (1) 120

\(-l\) **belonging to** §377. (1) 69

\(-l\) **second person plural imperative** §309. (1) 104

\( \text{la^\circ x} \) **be daytime, morning, tomorrow**. (7) 3, 109, 112, 125, 131, 134, 150

\( \text{lek^"+t} \) **be far**; \( \text{lek^"} \), be far; -t, used with some verbs of action §301. (1) 71

\( \text{lek^"+ut} \) **far**; \( \text{lek^"} \), be far; -ut, state of §447. (1) 9

\( \text{leq'} \) **bury**. (1) 6
lim + lm + t +  $ thank you;  \sim \text{lim}, be thankful; CVC-CVC, have the quality of affecting §302; -t, innate quality §300, 302; -š, be in act of §434. (1) 128

-lš third person plural absolutive Doak 3.1. (5) 49, 50, 51, 54, 60

lut negative §750. (8) 53, 104, 105, 117, 123, 153, 162, 166

lute negative §751-754. (10) 45, 46, 73, 74, 92, 102, 118, 142, 146, 167

‡ connective §798-801. (12) 28, 50, 53, 55, 56, 69, 71, 83, 86, 97, 105, 135

-l- possessor applicative; in behalf of Doak 4.2.3. (13) 50, 53, 55, 56, 57, 96, 98, 120, 121, 159, 167, 188, 194

†aq’ person lies on stomach, crouch. (4) 125, 131, 134, 143

†aq’ + ut crouch; †aq’, crouch; -ut, state of §447. (5) 34, 40, 145, 151, 174

†e definite article, the there §708, 726. (86)

†ex” + p + us slip on; †ex”, slip on; -p, involuntary §306; -us, eye §478. (1) 129

†il + iy’ + eø + us soil one’s eyes; †il, sprinkle; -iy’, billowy §460; -e?, ? §528; -us, eyes §478. (1) 104

†uw’e demonstrative adjective; that §700. (3) 15, 45, 49

†up demonstrative adverb; there far from speaker or second person §702. (5) 50, 81, 105, 158, 159

-m nontopic ergative Doak 3.2.1. (44)

-m middle Doak 4.1.2. (15) 48, 76, 86, 97, 104, 109, 116, 139, 143, 149, 164, 169, 170, 171, 174

malq”w be round, spherical. (1) 108

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mey be evident that, know. Doak glossed mey as know while Reichard glossed mey as report and mey as know. (1) 116

mey' + ey' + qin noon; √mey', know; CVC-VC, it came to be §607; -qin, top §489. (3) 142, 144, 150

mey' + mey' be evident that, know; √mey', know; CVC-CVC, have the quality of affecting §302. Doak glossed mey' as know while Reichard glossed mey' as report and mey as know. (1) 119

mii discover, learn. (1) 21

-min used for §452. (5) 105, 107, 112, 114, 151

-mp second person plural genitive Doak 3.3. (5) 50, 53, 55, 56, 71

mus four §636. (8) 1, 2, 4, 59, 60, 73, 88, 104

mus fumble, feel about. (2) 188, 191

-n directive Doak 4.2.1. (62)

-n first person singular ergative Doak 3.2. (3) 88, 94, 120

-n nominalizer, the one who, that which §571. (1) 165

najaró scoundrel, rascal. (2) 112, 114

nek' one §636. (1) 109

nek'+e' one §636. nek' at times seems to demand a suffix -e', and in other cases it does not §646.(6) 7, 8, 12, 93, 148, 149

ne' irrealis, expresses doubt §777. (25)
neʔ+kʷun think; neʔ, irrealis §777; kʷun, ?. Both Nicodemus and Reichard identified \(\sqrt{neʔk}^\text{w}un\) as the root, but my guess is that \(k^\text{w}un\) is the root prefixed with neʔ, irrealis. neʔkʷun, when it occurs in this text, seems to mean to believe something is so when it is not. neʔ might function to imply misperception or doubt about the truth, but I could not isolate the function of kʷun alone. (1) 109

neʔ+mʔn'us I don't know, maybe so; neʔ, irrealis §777; mʔn'us, ?. Again, as in the previous entry, it seems reasonable to assume that neʔmʔn'us is a fossilized combination of neʔ, irrealis and a root which can no longer be identified. (3) 73, 102, 136

ni interrogative §811. (4) 57, 58, 60, 123

nič' cut with blade. (4) 159, 167, 179, 180

niʔ+čen'+il+sčn hold something to forehead; niʔ-, gives formalized meaning §405; \(\sqrt{čen'}\), hold; il+sčn, forehead §494 (il-, where two planes meet §453). (1) 157

niʔ+miʔ+ut+iw'es center; niʔ-, superlative (the very middle) §406; \(\sqrt{miʔ}\), bore; -ut, state of §447; -iw'es, between §537. (1) 16

-nun succeed after effort §450. (6) 21, 50, 53, 55, 56, 57

nʔutxʷ enter. (1) 19

oqʷs drink. (2) 142, 173

-p indicates that the action was involuntary on the part of the subject §306. (6) 21, 105, 107, 112, 114, 151

-p second person plural ergative Doak 3.2. (2) 97

p+ɛ+hn+ciʔ up there; p-, ?; ɛ+n+ciʔ, it is there near thee §706 (ɛ-, general preposition §371; hn-, locative §402; ciʔ, there near thee §702). In his dictionary Nicodemus included pentiche', extending to no one knows where. The phonetic
correspondence between Nicodemus' tiche' and Reichard's ci? (if any) is problematic. (1) 69

pest+εʔ  half; /pest, be half, one side; -εʔ, ? §528. Reichard wrote the root with an echo-vowel, pāst+āʔ. (1) 72

pintč  always. (6) 7, 70, 73, 78, 142, 183

pulut  kill, injure. (5) 26, 30, 38, 41, 188

pulut+tseʔ  killer; /pulut, kill; -tcεʔ, body, §497. (2) 185, 191.

p’+p’ēn  little long objects lie; /p’ēn, long objects lie; CV-CVC, diminutive §603. (1) 115

p’+saq’w  break bone; p’, ?; /saq’w, split. (1) 115

p’+saq’w+ iw’ēs+šiŋ  break legs; p’, ?; /saq’w, split; -iw’ēs, between §537; -šiŋ, leg §482. (1) 116

qa+qaqs  sing; /qaqs, sing; CV-CVC, diminutive §603. (1) 109

qem+ilg’ēs  be in good humor; /qem, be unconcerned; -ilg’ēs, heart §490. (2) 117, 118

qit+qit+t  wake up §595; /qit, wake up; CVC-CVC, distributive plural §595; -t, used with some verbs of action §301. (1) 23

qʷaʔ+qʷɛʔl  argue?, speak, talk; /qʷɛʔl, speak; CV-CVC diminutive §605. Both Reichard and Nicodemus list /qʷaʔqʷɛʔl as the stem, without identifying the initial reduplication. (1) 54

qʷēn’p’  be dusk, go out of sight, disappear below the horizon. (2) 102, 126

s-  intentional §346-349. (11) 26, 65, 88, 109, 116, 124, 142, 146, 164, 166, 167

s-  nominalizer §373. (3) 8, 109, 125
-s third person singular ergative  Doak 3.2. (42)

-s third person singular genitive  Doak 3.3. (19) 1, 2, 18, 27, 50, 68, 69, 80, 82, 85, 100, 104, 109, 148, 158, 177, 183, 192, 193

-s in an unnatural way, artificially, affectedly §437. (1) 88

s+c+cēm’+il’t  children; s-, nominalizer §373; /cēm, be small; CV-CVC, diminutive §603; -ilt, offspring §502. Initial reduplication must always be accompanied by the glottalization of the following sounds: m,n,w,y,l,r,ο,υ, with the exception of n in hn-, locative §603. (4) 50, 53, 55, 56

s+c+cēm’+il’t+l’t  children; s-, nominalizer §373; /cēm, be small, CV-CVC, diminutive §603; -ilt, offspring §502; VCC-VCC, plural? §592. (8) 1, 2, 58, 60, 66, 68, 69, 74

s+c+cīw’+ut+mš  youngest child; s-, nominalizer §373; /cīw, be youngest; CV-CVC, diminutive §603; -ut, state of §447; -mš, people §506. (1) 11

s+čkent  person. (7) 10, 15, 16, 23, 185, 187, 190

-s+čkent  people §505. (2) 141, 175

-se(l) first person singular accusative Doak 3.2. (5) 57, 116, 140, 152, 161

-si  second person singular accusative Doak 3.2. (8) 50, 53, 55, 56, 72, 94, 120, 123

sidst during the night, overnight. (1) 108

sik’ew’ water. (1) 172

sincē’+iw’ес  brothers; /since’, m.s. younger brother; -iw’ес, between §537. (1) 83

s+g’ut+hn+xat+xl+ul  cowards; s-, nominalizer §373; γut, group §389; hn-, locative §402; xJak, scare; CVC-CVC, plural §592; -ul, habitually §443. (1) 71
s+hn+qemil’tup powers; s-, nominalizer §373; hn-, locative §402; qemil’tup (? 1) 192

s+hn+t’aﬂ+cin swift of mouth; s-, nominalizer §373; hn-, locative §402; t’aﬂ, be swift; -cin, mouth §475. (1) 74

-s+l§ third person plural ergative Doak 3.2. (2) 45, 48

-s+l§ third person plural genitive Doak 3.3. (1) 49

s+miy’em woman. (1) 104

s+miy’w coyote. (42)

s+nuk”+ec+wi§ housemate; s-, nominalizer §373; nuk”, partner §378; ec-, actual §384; wi§, live. (1) 2

s+q”el’+k”up match; s-, nominalizer §373; q”el’, light; -k”up, fire §480. (1) 61

s+sii’+ut+m§ oldest child; s-, nominalizer §373; si’, be first; -ut, state of §447; m§, people §506. (2) 13, 15

s+tépaﬂ” saliva. (2) 80, 82

s+tim’ what is it? §811; s-, nominalizer §373; tim’, what, something §811. (2) 118, 222

-st(u) causative transitivizer Doak 4.2.2. (30)

s+t”in antelope. (18) 2, 3, 6, 11, 14, 40, 43, 53, 56, 57, 60, 61, 63, 68, 75, 95, 103, 106

s+t’afl+alq”+ut next child; s-, nominalizer §373; t’aﬂ, ?; -alq”, sticklike object §498; -ut, state of §447. (1) 27

-sut reflexive §567. (18) 6, 11, 12, 46, 48, 71, 104, 105, 107, 112, 114, 136, 144, 151, 153, 155, 156, 158
s+wān'tn' spring. (3) 138, 142, 143

s+yar+aqs+n valuable; s-, nominalizer §373; āyar, roll; -aqs, breast §467; -n, nominalizer §571. (2) 68, 85

s+yar+aqs+ē'st valuable; s-, nominalizer §373; āyar, roll; -aqs, breast §467; -ē'st, round object §513. (1) 17

-š be in act of §434. (5) 125, 131, 134, 139, 143

šar+ip kneel; šar, hang; -ip, bottom §463. (1) 170

šēc dig. (1) 143

šēc'+qin+m listen; šēc', wait; -qin, head §489; -m, causative §439. (1) 51

šēt'+ut rock; šēt', ?; -ut, state of §447. (1) 60

š(i)- benefactive Doak 4.2.3.2. (2) 116, 119

šiḏ just. Nicodemus' definition is perhaps more precise: šiḏ fit, be exact, correct. (8) 54, 65, 66, 68, 96, 109, 125, 126

-t transitivizer Doak 4.2.1. (97)

-t nontopic ergative Doak 3.2. (4) 50, 53, 55, 56

tal'q step on. (3) 115, 187, 190

tal'+tal'q step on; štal'q, step on; CVC-CVCC, distributive §596. (1) 169

tam+p be scorched; R306 štam, scorch; -p, involuntary action §306. (1) 65

tašw stop. (2) 11, 12

tašʷ+šʷ die; štašʷ, die; CVC-VC, it came to be §607. (5) 105, 109, 167, 182
te-  person §643. (6) 1, 2, 104, 148, 149

t+č'ėm+ip+tx* outside; t-, on §393; č'ėm+ip, door (/č'ėm, be surface; -ip, behind §463); -tx*, house §496. (1) 50

tė-  thither §416. (13) 3, 5, 6, 35, 50, 54, 60, 64, 97, 100, 157

tėč  to, towards. (7) 9, 12, 13, 16, 60, 95

tel'+ci? more; tel'-, comparative adverb §821; ci?, there near thee §702. (14) 12, 13, 15, 31, 43, 46, 60, 104, 105, 112, 132, 137, 155, 163

ten  pull line. (1) 176

tep-  on the way §418. (1) 65

tg"el'  because, that is the reason §802. (3) 71, 118, 122

tmëš  just, only. Nicodemus transcribed utmësh. (3) 59, 60, 73

t+ tik" +e? little aunts; /tik"+e?, paternal aunt (-e?, ? §528); CV-CVC, diminutive §603. (2) 109, 110

t+ tik" + tik" +e? little aunts; /tik"+e?, paternal aunt (-e?, ? §528); CV-CVC, diminutive §603; CVC-CVC, plural §592. (1) 104

tu's-  as far as; as far as to..., with the purpose of... §419. (1) 75

t'ap  shoot. (1) 166

t'ap+m+n  arrow; /t'ap, shoot; -m, causative §439; -n, nominalizer §571. (1) 148

t'a+t'ap  shoot; /t'ap, shoot; CV-CVC, diminutive §603. (2) 164, 165

t'aš+t  be swift; /t'aš, be swift; -t, used with some verbs of action §301. (1) 47
t'ek"w  one lies. (3) 18, 194, 195

t'ek"w+ut  lying; /t'ek"w/, one lies; -ut, state of §447. (1) 136

t'ep+p  stop; /t'ep, stop; CVC-VC, it came to be §607. (1) 4

t'ic’  smooth by rubbing. (1) 121

t'i?  already, surely, absolutely, quite §782. Nicodemus’s gloss conveys a slightly different meaning: t’i’, prep. after. (4) 47, 50, 152, 166

t'k"ip  begin. (1) 97

u+ɛ+hn+ci’  right there §706; u-, just §386; ɛ-, general preposition §371; hn-, locative §402; ci’, there near thee §702. (1) 28

-ul’mx’w  ground §486. (9) 125, 131, 134, 136, 143, 145, 151, 169, 174

ut-  again, back §411. (48)

-us  eye, face, fire §478. (2) 97

u+šť  just at that moment §769, 770; u-, just §386; šť, be fitting. (2) 65, 102

utmiš  just, only. (1) 167

wiš  build, raise poles, dwell. (1) 1

wi?  cry out, shout. Nicodemus explained that it was literally the town crier of a village who shouted. (8) 22, 50, 52, 54, 56, 82

wl+wlim+ɛ?st  sun disc; /wl+wlim, coin (CV-CVC, diminutive §603, 605); -ɛ?st, round object §586. (1) 91
wl+ wlim + us + e?st  sun disc; /wl+wlim, coin (CV-CVC, diminutive §603,605); -us, fire §478; -e?st, round object §586. (8) 18, 20, 21, 22, 27, 90, 93, 96

w'l' + w'l'im' knife, little iron; CV-CVC, diminutive §603. (1) 148

-x" second person singular ergative  Doak 3.2. (5) 116, 166, 167, 193, 194

x"al + x"alex" teeth; /x"alex", tooth; CVC-CVC, plural §592. (1) 177

x"e demonstrative article §726. (18) 11, 15, 21, 22, 59, 60, 80, 81, 82, 86, 105, 118, 143, 159, 172, 188, 191, 193

x"ele? meadowlark. (1) 122

x"et' + p run away, move hurriedly; /x"et', run away; -p, involutarily §306. (6) 25, 29, 36, 37, 43, 63

x"et' + t' + š + š jump up; /x"et', move hurriedly; CVC-VC, it came to be §607; -š, be in act of §434; -š, some suffixes if used with a verb which has been subjected to final reduplication must themselves be reduplicated §610. (2) 37, 45

x"is + t one travels, goes about; /x"is, go about; -t, used with some verbs of action §301. (13) 15, 16, 112, 122, 124, 125, 126, 130, 133, 137, 152, 186, 189

x"iy'ë demonstrative adjective: this §700. (3) 27, 48, 97

x"i? demonstrative adverb §702. (10) 13, 34, 80, 124, 143, 158, 172, 183, 188, 191

x"i? + † demonstrative adverb with connective; here §703. (13) 11, 14, 21, 62, 87, 90, 96, 140, 157, 169, 172, 174, 179

x"ui go. (17) 3, 49, 60, 68, 75, 76, 100, 104, 119, 142, 143, 144, 147, 150, 154, 162, 163

x"ut proceed to. (1) 76

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$x^\text{u} + x^\text{e}$, the here §708; $x^\text{u}$-, initial redup.? Neither Reichard nor Nicodemus mentioned this form of the definite article $x^\text{e}$. Reichard did include a similar form of the demonstrative adverb, $x^\text{u} + x^\text{i}^\text{?}$, this here, and the demonstrative adjective, $x^\text{u} + x^\text{i}^\text{y}^\text{e}$, this very one, in her grammar §705,701. $x^\text{u}$- looks like initial reduplication with intensifying function. See Doak 2.2.4.3. (1) 15

$x^\text{u} + x^\text{i}^\text{y}^\text{e}$ intensive demonstrative pronoun; this very one §701; $x^\text{i}^\text{y}^\text{e}$, this §700; $x^\text{u}$-, initial redup.? $x^\text{u}$- looks like initial reduplication. See Doak 2.2.4.3. (1) 27

$x^\text{u} + x^\text{i}^\text{?}$ demonstrative pronoun and adverb; this here §705; $x^\text{i}^\text{?}$, here §702; $x^\text{u}$-, initial redup.? $x^\text{u}$- looks like initial reduplication which functions to intensify the meaning of what follows. See Doak 2.2.4.3. (2) 19, 40

$x^\text{w} + x^\text{i}^\text{s} + t$ go about; $x^\text{i}s$, go about; -t, used with some verbs of action §301; CV-CVC, diminutive §603,605. (3) 112, 114, 123

$x^\text{ay}^\text{?$s}$ avenge. (5) 105, 107, 112, 114, 151

$x^\text{ay}^\text{?xiy}^\text{?} + \text{alqs}$ high priced thing; /$x^\text{ay}^\text{?xiy}^\text{?}$, be large; -alqs, end §477. (1) 97

$x^\text{el}$ also, likewise. (2) 2, 40

$x^\text{eli}^\text{?}$ might, in sense of threatening §784. (1) 73

$x^\text{el} + p$ be light; /$x^\text{el}$, be light; -p, involuntary §306. (2) 196

$x^\text{es} + t$ he $\text{ec} + \text{et}^\text{?qt}$ good day; $x^\text{es}$, be good; -t, innate characteristic §300; he, definite article §724; ec, actual §293; et$^\text{?qt}$, day? (1) 110

$x^\text{et}$ club. (2) 62, 65

$x^\text{e} + x^\text{es}$ nice little ... ; /$x^\text{es}$, be good; CV-CVC, diminutive §603. (1) 115

$x^\text{i}^\text{f} + i^\text{c}^\text{s} + m$ let go; /$x^\text{i}^\text{f}$, leave; -i$c^\text{s}$, hand not including fingers §488; -m, causative §439. (1) 94
\[\text{xitt} + \text{i\text{c}t} + \text{m} \] let go; \[\text{xitt}, \text{leave}; -\text{c}t, \text{hand including fingers \$487}; -\text{m}, \text{causative \$439}. \] (2) 92, 161

\[\text{xitt} + \text{t} \] leave, desert; \[\text{xitt}, \text{leave}, -\text{t}, \text{used with some verbs of action \$301}. \] (1) 67

\[\text{xit} + \text{t} \] be inefficient, careless; \[\text{xit}, \text{be careless}; -\text{t}, \text{used with some verbs of action \$301}. \] (1) 57

\[\text{xit} \] pass by. (1) 142

\[\text{yar} \] roll \text{(a hooplike object)}. (1) 27

\[\text{yim}' \] encircle, surround. (3) 26, 33, 40

\[\text{ylmix'm} \] chief. (2) 16, 17

\[\text{ylmux'teq'tqn} \] proper name; Coyote's third child. (2) 15, 31

\[\text{yo} \] oh my! (1) 117

\[\text{yuq}^* + \epsilon \] pretend; \[\text{yuq}^*, \text{pretend}; -\epsilon^?, \ ? \$528. \text{Nicodemus included both yuq}^* \text{and yuq}^*\epsilon \text{as stems}; \text{Reichard included only yuq}^*. \] (1) 88

\[\text{y'c-} \] \text{continuative Doak 4.1.3. (25)}

\[\text{y'c+pu'?s} \] desire, heart; \[\text{y'c-}, \text{continuative Doak 4.1.3}; -\text{pu'?s}, \text{heart}. \] (1) 158

\[\text{y'it+s} \] sleep; \[\text{y'it}, \text{sleep}; -\text{s}, \text{be in act of \$434}. \] (2) 73, 102

\[\text{y'oq}^* \] tell a lie. (1) 153

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Falk, Julia S. 1997. [Incomplete Reference]


