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THE
TEXT BOOK
OF
CRYPTIC MASONRY.

A MANUAL OF INSTRUCTIONS

IN THE DEGREES OF

ROYAL MASTER, SELECT MASTER AND SUPER-
EXCELLENT MASTER.

TOGETHER WITH THE CEREMONIES OF

INSTALLING THE OFFICERS, CONSTITUTING AND
DEDICATING A COUNCIL,

AND

INSTALLING THE OFFICERS OF A GRAND COUNCIL.

BY

JACKSON H. CHASE, 33°,

GRAND LECTURER TO GRAND COUNCIL OF ROYAL AND SELECT
MASTERS OF THE STATE OF NEW YORK.

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P R E F A C E .

THE present work has been compiled as a "Text Book" for Officers and Companions of Councils of Royal and Select Masters.

That such a Manual has long been needed, will be acknowledged by all conversant with Cryptic Masonry.

The manuscript was submitted to our late M. P. Rev. Charles H. Platt, G. M., for his examination, and received his unqualified approval.

It has been arranged in strict conformity to the work as approved by him, and adopted by the Grand Council of Royal and Select Masters of the State of New York, and is respectfully submitted to the fraternal consideration of Cryptic Companions, wheresoever dispersed.

JACKSON H. CHASE, 33°

ALBANY, N. Y., *Dec.*, 1869.



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ROYAL MASTER.



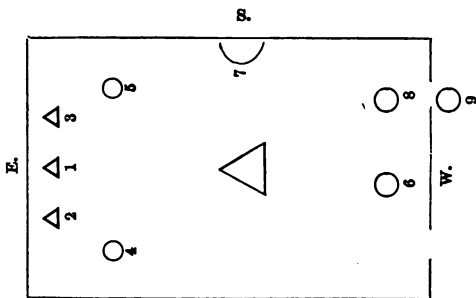
THIS degree is conferred on Royal Arch Masons only, and is preparatory to the Select Master's degree.

The ceremonies are impressive as well as replete with useful and valuable information. It is intimately connected with and explains many mysteries of the Royal Arch.

A Council of Royal Masters is composed of the following officers :

1. THRICE ILLUSTRIOUS MASTER, representing King Solomon ;
2. RIGHT ILLUSTRIOUS DEPUTY MASTER, representing Hiram, King of Tyre ;
3. ILLUSTRIOUS PRINCIPAL CONDUCTOR OF THE WORKS, representing Hiram Abif ;
4. MASTER OF THE EXCHEQUER OR TREASURER ;
5. RECORDER ;
6. CAPTAIN OF THE GUARDS ;
7. CONDUCTOR OF THE COUNCIL ;
8. STEWARD ;
9. SENTINEL ;

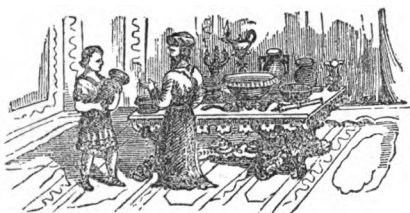
The following diagram will show the stations of the officers :



OPENING.

Now and ever may our Supreme Benefactor preside in all our Councils. May He direct us to such measures as He himself shall approve and be pleased to bless. May we ever be favored of God. May our Sanctuary be the pride of the worthy, the resort and seat of the moral virtues, the asylum of the oppressed, a name and a praise in the whole earth until the last of time shall bury the empires of the world in undistinguished ruin. Amen. So mote it be.

SECTION I.



* * * * *

the other cherub touched the other wall; and their wings touched one another in the midst of the house.—1 KINGS vi. 27.

And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold and the table of gold, whereupon the shew-bread was; and the candlesticks of pure gold; five on the right side, and five on the left, before the oracle; with the flowers and the lamps, and the tongs of gold; and the bowls and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the Temple. So Hiram made an end of doing all the work that he had made King Solomon for the house of the Lord.—1 KINGS. vii. 48-50 & 40.

* * * * *

And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha

"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain."

* * * * *

Companion Adoniram, death is a subject that admits of no levity when mentioned by mortal man. The *young may* die, the *old must* die, the wisest knoweth not how soon. The youngest E.: A.: upon the checkered pavement below, dwells even in the shadow of death, while the invisible hand extends equally above K.: S.: on his ivory throne. We walk upon the ashes of the generations who have gone this way before us, and our bodies must soon crumble into dust. It is not for me, Companion Adoniram, to hope that I shall escape from the common doom of man, but when * * * * * Death terminates the labor of a man. There is no work, nor device, nor knowledge, nor wisdom

craft were called from labor to refreshment, * * *. After the rest of the craftsmen had retired, Adoniram * * *.

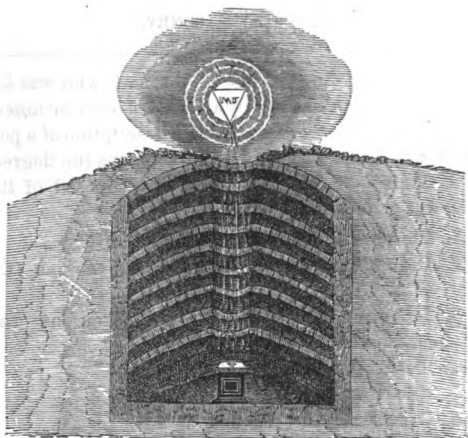
* This conversation having been related to K. : S. : by Adoniram * * * to which this is preparatory.

The furniture of the S. : S. : consisted of many holy vessels made of pure gold, but the most important there, was the Ark of the Covenant, called the glory of Israel, which was seated in the middle of the holy place, under the wings of the cherubim. It was a small chest or coffer, three feet nine inches long and two feet three inches wide and deep. It was made of wood, excepting only the mercy seat, but overlaid with gold both inside and out. It had a ledge of gold surrounding it at the top, into which the cover, called the mercy-seat, was let in. The mercy-seat was of solid gold, the thickness of an hands breadth; at the two ends were two cherubim, looking inward toward each other, with their wings expanded; which, embracing the whole circumference of the

mercy seat, they met on each side, in the middle; all of the Rabbins say it was made out of the same mass, without any soldering of parts.

Here the *Shekinah*, or Divine Presence, rested, and was visible in the appearance of a cloud over it. From hence the Bathkoll issued, and gave answers when God was consulted. And hence it is, that God is said in the Scripture, to dwell between the cherubim; that is between the cherubim on the mercy-seat, because there was the seat or throne of the visible appearance of his glory among them.





SELECT MASTER.



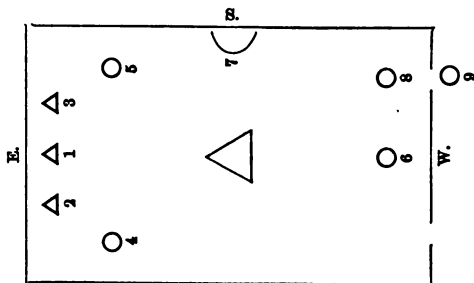
THIS degree is the summit and perfection of ancient Masonry; and without which the history of the Royal Arch Degree can hardly be said to be complete. It rationally accounts for the concealment and preservation of those essentials of the craft, which were brought to light at the erection of the second temple; and which lay concealed from the Masonic eye for four hundred and seventy years. Many particulars relative to those few who were selected, for their superior skill, to complete an important part of King Solomon's temple, are explained. And here, too, is exemplified an instance of *justice* and *mercy* by our

ancient patron, toward one of the craft who was led to disobey his commands by an *over-zealous* attachment for the Institution. It ends with a description of a particular circumstance, which characterizes the degree.

A Council of Select Masters is composed of the following officers:

1. THRICE ILLUSTRIOUS MASTER, as K. . S. .
2. RIGHT ILLUSTRIOUS DEPUTY MASTER, as H. . K. . of T. .
3. ILLUSTRIOUS PRINCIPAL CONDUCTOR OF THE WORKS, as H. . A. .
4. TREASURER.
5. RECORDER.
6. CAPTAIN OF THE GUARDS, as A. .
7. CONDUCTOR OF THE COUNCIL, as A. .
8. STEWARD.
9. SENTINEL.

STATIONS.



PRAYER AT OPENING A COUNCIL.

May the Supreme Grand Master graciously preside over all our counsels, and direct us in all such things as he will be pleased to approve and bless. May our profession as Masons be the rule of our conduct as men. May our secret retreat ever continue to be the resort of the *just* and *merciful*; the seat of the moral virtues, and the home of the *select*. So mote it be.

The following Psalm is read:

His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me. Behold, Philistia, and Tyre, with Ethiopia: this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah.

As well the singers, as the players on instruments, shall be there: all my springs are in thee.—PSALM lxxxvii.

RECEPTION.

The following passages of Scripture are introduced and explained:

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bore the Ark of the Covenant of the Lord, saying, Take this Book of the Law, and put it in the side of Ark of the Covenant of the Lord your God, that it may be there for a witness against thee.—DEUT. xxxi. 24–26.

* * * * *

And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a Pot, and put an omer

full of Manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept.—
Exod. 32-34,

* * * * *

And the Lord said unto Moses, Bring Aaron's Rod again before the testimony, to be kept for a token.—NUMB. xvii. 10.

* * * * *

HISTORY:

In giving the history of this degree we revert to the building of the temple. Our three Grand Masters, Solomon King of Israel, Hiram King of Tyre and Hiram Abif being in possession of the writings of Moses and the prophets, well knew that if the children of Israel deviated from the laws therein contained, their enemies would be let loose upon them, their cities and temples sacked, ruined and destroyed, and all the

sacred treasures in the S.: S.: would be forever lost.

In order to prevent this evil * * *. This secret vault * * *, place to deposit a true copy of all the holy vessels and sacred treasures contained * * * Grand Council to confer * * *. There were employed to work on the other eight arches, twenty-two men from Gebal, a city in Phœnicia, together with Ahishar and Adoniram, all of whom were well skilled in the arts and sciences generally, but particularly in sculpture. Their hours of labor were * * *. During the erection of this vault a circumstance occurred which characterizes this degree and upon which the ceremony of initiation is founded. * * * and for a long time he grieved in silence. * * *, meaning when the temple was completed and he should * * *. This satisfied him. * * *. When the ninth arch was completed * * * Ark of the Covenant and placed within * * * copy of the Book of the Law, and that it might be known by whom and for what purpose it

was deposited, * * * When the deposit was made * * *, yet on their return if found, by means of the other two languages it might be restored, and that it might be known and distinguished * * *, by which means was preserved and brought * * *. It was then lost. * * *. It was again restored to the craft, in whose possession we trust it will forever remain.

The Lecture may end here with the charge or be continued as follows:

There may be an inquiry in your mind what was the nature of the word that rendered the Jews so anxious to keep possession; how came it in their possession, and of what importance was it to them—this part Solomon has allusion to when the Master's word was lost.

Zeroaster (who flourished about 800 years before the building of the temple) in the Zendavista writes, "There are names given by God himself to every nation, of unspeakable efficacy in the mysteries." Therefore, this

word in the minds of the Jews was of unspeakable efficacy, preserving them as a nation and conferring upon them a mighty power. We find the Trojans 200 years before the building of the temple having possession of a Palladium which fell from heaven, and only by its loss could their city be destroyed. The Chaldeans wore triangular pieces of metal, sometimes stones, on which were engraven certain characters called talismans, the possession of which they imagined gave them power over the spirits and mortals. The principal was named Bel or Baal. In confirmation we find the Jews saying to Christ, "You cast out devils by the aid of Belzebub." The Hindoos have a word of such tremendous efficacy that the simple utterance of the word by a holy Brahmin would shake the paradise of Swerga to its center, convulse the earth to its foundation, restore the dead to life, destroy the living, transport himself where he pleased, and fill him with the wisdom of the gods. This word is Aun or

On, and belongs to the triad. The word On is Egyptian and was esteemed the most ancient of the gods, for Plato, who derived much information from the Egyptians, writes, "Tell me of the god On, which was and is and never knew beginning." They ascribe the same powers to "On" that the Jews did to Jehovah. But the affinity of certain words between Hindoos, Chaldeans and Egyptians is so close that we may presume they came from the same source. The Jews believed by the power of the name. It cured them of evils, warned them of danger, restored the dead to life, brought fire from heaven, rent buildings asunder, maimed and destroyed their enemies, and filled them with great wisdom; the pronunciation shakes heaven and earth, and inspires the very angels with astonishment. The Rabbins call it "Shem Hamphorosh," the unutterable name. That the word inspired the possessor with great wisdom, the sacred records testify in many instances. The first place where we find it in its proper name is in Samuel,

who was inspired with so great wisdom as to be judge of the Jews. We find, also, the word had the same power when communicated. Samuel gave the word to Saul, and the possession filled him with wisdom and understanding far above his compeers, and, in the allegorical language of the East, gave him another heart, and so surprised those who knew him as to make them exclaim, "Is this Saul the son of Kish?" But we find on the loss of the word he was greatly troubled and endeavored to regain it in various ways; at last summoned the spirit of Samuel to give it. Samuel gave the word to David, and the Lord was with David from that day forward, for he says expressly, "For thy word's sake has thy servant known these great things." And we find David triumphing over all his enemies by the power vested in him.

When God refused David to build a temple to his name, Solomon was appointed in his stead, and tradition states, that on commencing the foundation he struck on a cavern

in which were immense treasures of gold, silver and precious stones. Believing it to be the remains of some temple built before the flood, and fearing that it had been in the service of idolatry, he was informed by a dream that this place had been thrice devoted to God. It was the place whence Enoch was translated, where Abraham was about to offer up his son Isaac, and it was the place of the threshing-floor of Ornan the Jebusite, where David met and appeased the destroying angel. The treasures were collected and used in building the temple. On exploring the lowest recesses of the cavern they came upon an arched vault, in which they found a white marble pillar, on which, encrusted with precious stones, was a delta, and on which was engraved the Gr.: Om.: word, the possession of which filled him with such wisdom and understanding that his name resounded throughout the earth, and has so continued to the present day. It was this that enabled our three Grand Masters to erect such a magnificent structure, the

like of which has not been before or since.

The Arabians have the tradition that the word was engraved on a seal, and gave them power over the Dives, Afreets, Ghouls and other evil spirits, imprisoning them and confining them at the bottom of the sea, by impressing on them the signet. By them it was called a talisman or conferrer of power. By the Egyptians they were worn as amulets or averters of danger, and are still worn at the present day. We now see by the inspiration it gave its possessor what struck Solomon with such consternation and anxiety on the death of H.: A.: The key was probably a triangular plate on which was engraved the Omnific name, this being worn constantly on the breast, would, by lying on it continually, give a faint impression of the word; * * *. It was the possession of the word * * *. Having mentioned that all nations possessed a word, we will inquire how it first came in possession of the Jews. The Rabbinical tradition is, that it was given by God to Adam, who, foreseeing the deluge,

enjoined on the sons of Seth to preserve it for future generations, when the flood would have swept all but Noah's family away. Enoch the son of Seth, while deliberating upon the best means of preserving for future generations the ineffable name of Deity, was favored by a mystical vision, he seemed to be transported to the top of a high mountain. On looking up, he discovered in the heavens a triangular plate brilliantly illuminated, on which appeared certain mystic characters which he received a strict injunction never to pronounce; he then appeared to descend to the bowels of the earth; looking beneath him he discovered the same triangle. Instructed by this vision he built two pillars, on which was engraven the knowledge of the antediluvian world, and beneath he formed a cavern, and in it he deposited the triangle on which was engraved the ineffable word. He left a key to the name, as our Grand Masters have done, so those who had this key could pronounce the name. The Eastern nations have the tradition that the

key left was composed of small squares joined together, called a Zuarga, which they consult at the present day, as to matters of health and business. It is possible that the key to the R. A. W. is the Zuarga of the East.

The ineffable name was pronounced once a year by the High-Priest, amid the clang of cymbols and sound of trumpets, at the Feast of Expiation. It was not lawful to pronounce it any other time.

* * * * *

After the loss of the word, the Jews endeavored to find a substitute by an idol, called by the Rabbins a Teraphim. According to tradition it was constructed in this wise, and occasioned the Jews much trouble in after periods. A head of a child first born and dead born was placed on a golden plate on whose rim was engraved mystic characters. Under the tongue they placed a laminar of gold, on which was engraved characters and inscriptions of certain

planets. After performing invocations before it, it was endowed with speech to foretell events. This is the idol that is so bitterly inveighed against by Isaiah, Jeremiah and Ezekiel. This is following after the abomination of the heathen instead of seeking the word.

The Babylonians practised divinations and sorcery, and the Jews copied largely from them, and were in full force from their return from Babylon till the destruction of the temple by Titus, and thus has been transmitted down to us the various rites, mystic ceremonies and charms yet practised among the ignorant and uneducated of the present day.

Thus, Companion, have I endeavored to give a brief epitome and slight explanation of such parts of our work as may stimulate your zeal and energies to further enquiries in penetrating the darkness and bringing to light the long lost word in all its effulgent splendor.

CHARGE TO THE CANDIDATE.

COMPANION: Having attained to this degree, you have passed the *circle of perfection* in ancient Masonry. In the capacity of Select Master you must be sensible that your obligations are increased in proportion to your privileges. Let it be your constant care to prove yourself worthy of the confidence reposed in you, and of the high honor conferred, in admitting you to this select degree. Let uprightness and integrity attend your steps; let *justice* and *mercy* mark your conduct; let *fervency* and *zeal* stimulate you in the discharge of the various duties incumbent upon you; but suffer not an idle or impertinent *curiosity* to lead you astray, or betray you into danger. Be *deaf* to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of *disobedience*. Be voluntarily *dumb* and *blind*, when the exercise of those faculties would endanger the peace of your mind, or the probity of your conduct; and let *silence*

and *secrecy*, those cardinal virtues of a Select Master, on all necessary occasions, be scrupulously observed. By a steady adherence to the important instructions contained in this degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged, and, after having *wrought your regular hours*, may be admitted to participate in all the privileges of a *Select Master*.

CHARGE AT CLOSING.

COMPANIONS: Being about to quit this sacred retreat, to mix again with the world, let us not forget, amid the cares and vicissitudes of active life, the bright example of sincere friendship, so beautifully illustrated in the lives of the founders of this degree. Let us take the lesson home with us; and may it strengthen the bands of fraternal love between us; incite our hearts to duty, and

our desires to wisdom. Let us exercise Charity, cherish Hope, walk in Faith. And may that moral principle, which is the mystic cement of our fellowship, remain with and bless us. So mote it be.



SUPER-EXCELLENT MASTER.



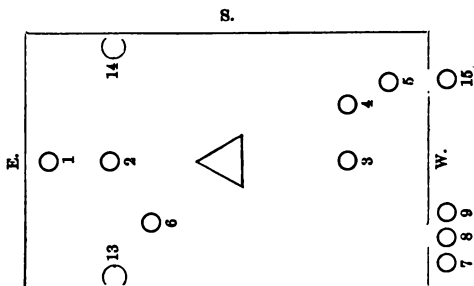
THIS degree has no connection, either in symbolism or history, with the degrees of Royal and Select Master. It refers to circumstances which occurred during the siege of Jerusalem by Nebuzaradan, Captain of the Guard of the King of Babylon. The ceremonies are intended to represent the final destruction of the Temple and the carrying away of the captive Jews to Babylon, and exemplifies a part of the Royal Arch degree.

The degree, no doubt, comes from the Ancient and Accepted Rite, and was originally conferred by the Inspectors General of that rite. It is now conferred in many of the jurisdictions in Councils of Royal and Select Masters. The moral of the degree is intended to inculcate integrity and fidelity to vows; and the treachery of Zedekiah is illustrated as a warning to remain faithful to our engagements.

The officers of a Council of Super-Excellent Masters are as follows:

1. ZEDEKIAH, King of Judah, styled M. . . Ex. . . K. . .
2. COMPANION GEDELIAH;
3. FIRST KEEPER OF THE TEMPLE;
4. SECOND KEEPER OF THE TEMPLE:
5. THIRD KEEPER OF THE TEMPLE;
6. CAPTAIN OF THE GUARDS;
7. FIRST HERALD;
8. SECOND HERALD;
9. THIRD HERALD:
10. GUARD, }
11. GUARD, } Attendants to the K. . .
12. GUARD, }
13. TREASURER;
14. SECRETARY;
15. SENTINEL.

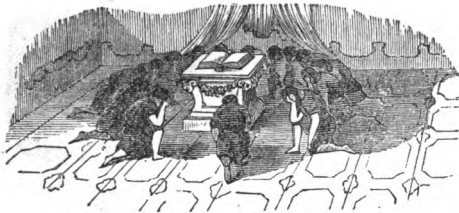
The officers are stationed as follows:



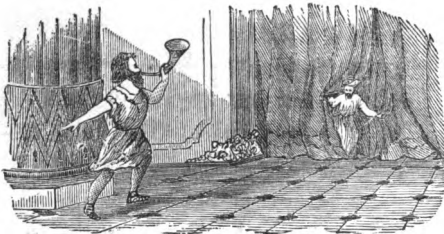
Guards attend King (10, 11, 12.)

RECEPTION:

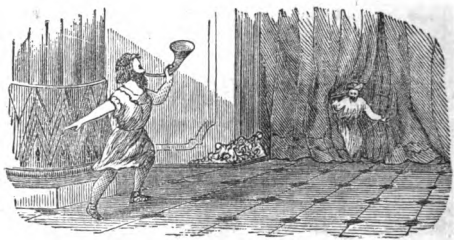
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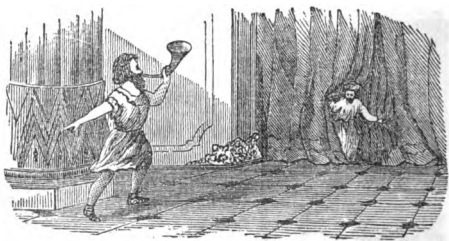
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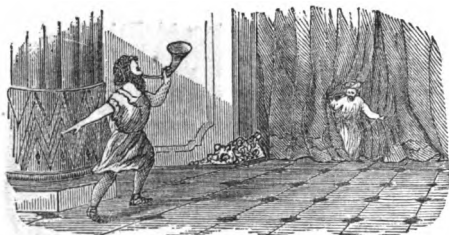
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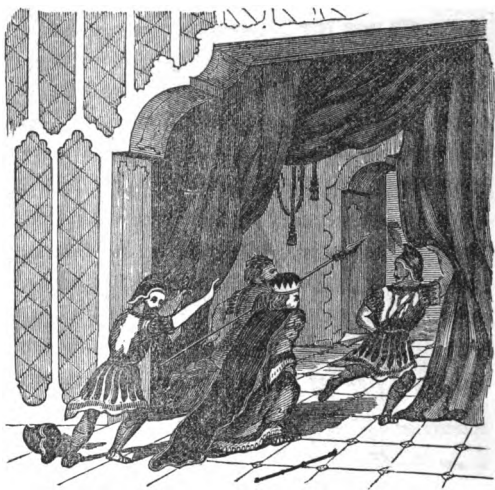
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The King and all his men-of-war fled by night by the way of the gate between the walls which is by the King's garden, and the King went the way toward the plain, and the army of the Chaldeans pursued after the King and overtook him on the plains of Jericho—and all his army was scattered from him. So they took the King and brought him up to the King of Babylon, to Riblah, and they gave judgment upon him; and they slew the sons of Zedekiah before his eyes, and they put out the eyes of Zedekiah and bound him in chains of brass and carried him to Babylon.

The sword of the enemy prevails, our young men are captives and our old men are slain.

* * * * *



* * * * *

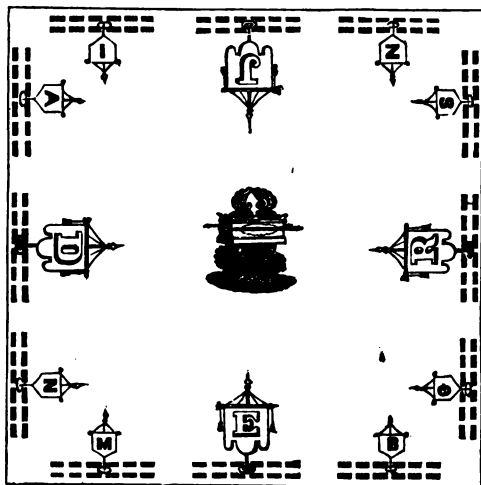


How doth the city sit solitary that was full of people; how is she become as a widow! she that was great among the nations and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.—**LAMENTATIONS, i. 1-2.**

HYMN:

Air—St Martin, or Balerna.

By Babel's stream we sit and weep,
Our tears for Zion flow;
Our harps on drooping willows sleep,
Our hearts are filled with woe.



* * * * *

“And on the east side toward the rising sun shall they of the standard of the camp of Judah, pitch with Isaacher and Zebulon.”

“On the south side the standard of the camp of Reuben, with Simeon and Gad.”

“On the west side the standard of the camp of Ephraim, with Manasseh and Benjamin.”

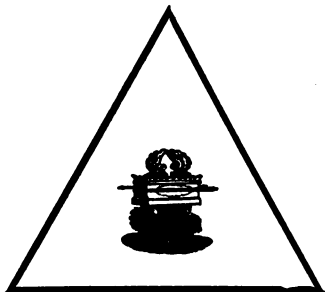
“On the north side the standard of the camp of Dan, with Asher and Napthali.”

“Then the Tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp.”

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps on the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasteth us required of us mirth, saying, Sing us one of the songs of Zion.—PSALM cxxxvii. 1-3.

Our walls no more resound with praise,
Our Temple, foes destroy;
Judea's courts no more upraise
Triumphant songs of joy.

* * * * *



* * * * *

Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest; all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn

feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness.—LAMENTATIONS, i., 3-4.

How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning.—PSALM cxxxvii. 4-5.

Here, mourning, toil the captive bands,
Our feasts and Sabbaths cease;
Our tribes, dispersed through distant lands,
Are hopeless of release.

* * * * *



* * * * *

The word of Jeremiah the prophet, to the captives in Babylon, saying, This captivity is long. Build ye houses and dwell in them: and plant gardens, and eat the fruit of them; And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.—JER. xxix. 5, 7.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.—PSALM cxxxvii. 6.

* * * * *

But should the ever gracious Power
To us propitious be,
Chaldeans shall our race restore,
And kings proclaim us free.



* * * * *

HISTORY.

The ceremonies through which you have passed have a moral and historic significance.

The *historic* alludes to the taking of Jerusalem, and the destruction of the Temple by Nebuchadnezzar, King of Babylon.

Zedekiah who reigned at this time in Jerusalem was the uncle of Jehoiachim, the youthful king placed at eighteen years of age upon the throne.

The former name of Zedekiah was Mattaniah. The change of name was to indicate that the *justice*, and not the *gift* of the Lord, imparted to him a scepter at the pleasure of the Babylonish monarch.

Nebuchadnezzar's final and fatal siege of Jerusalem began on Friday the 30th of December, in the 588th year before the Christian Era, being the seventh year of Pharaoh Hophra, King of Egypt.

The King of Judah besought the aid of Egypt against the Chaldeans. Pharaoh attempted to interpose, but the result was

to no purpose, as the prophet had foretold.

Pharaoh's demonstration only occasioned an intermission of the siege for a period of about one hundred days. The city yielded to the Chaldean power and to famine on Wednesday, the thirteenth of June.

Deducting from the 530 days since the forts were built about Jerusalem, the probable interval of 100 days, wherein Pharaoh diverted the attention of the Chaldeans, and we have the 430 days during which Ezekiel was called upon prophetically to bear the iniquities of Israel and Judah.

Zedekiah, dreading the fury of the monarch to whom he owed his own elevation, had fled from the city, but was pursued by the Chaldeans and captured in the plains of Jericho, about eighteen miles from Jerusalem.

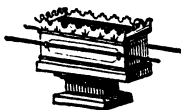
Northward from this, 100 miles distant, was Riblah, in the region of Hamath, where Pharaoh Nechi had put in bonds the humiliated Jehoahas, son of Josiah.

At this place Nebuchadnezzar now had his quarters, and to him the troops conducted the captive Zedekiah: "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him with fetters of brass and carried him to Babylon." Thus were verified what had seemed to be the contradictory prophecies of Jeremiah and Ezekiel. The former predicting of Zedekiah: "Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon." And the latter announcing, "I will bring him to Babylon to the land of the Chaldeans, yet he shall not see it though he shall die there."

Nebuzaradan, the commanding officer of the Chaldean army presented himself at Jerusalem on Wednesday, the 11th of the succeeding month, and on the following Sabbath, the 14th of July, he completed his cruel and profane ravage in plundering and burning the Temple and city.

The history prepares us for the thrilling and sacred theme of the pious and wonderful rebuilding of the Lord's house. The *moral* purpose of this degree is to inculcate true devotion in spirit and in truth to the Great I AM, in contradistinction to idolatry; to teach traditionally life's vicissitudes; to encourage generous hospitality and friendship; to enlighten the mind and amend the heart, that we may become wiser and purer, brighter and brighter unto the perfect day, and by precept and example to excite our Brethren to moral action and the amiable practice of sincere devotion toward God, and of all the social virtues. It also inculcates the faithful fulfillment of our several vows, and the fearless discharge of our respective duties; and teaches us, that the violation of our solemn vows, as in the case of Zedekiah, the last king of Judah, will not only cause us to forfeit the respect and friendship of our Companions, but will also most surely destroy our own peace of mind.

Then let us, my Companions, labor diligently and fearlessly in the cause of Truth our allotted time, doing with our might whatever our hands find to do, so that, when at the time of the third watch our work is finished, we may be greeted as Super-Excellent Masters, and be released from our captivity in the flesh, to return over the rough and rugged way of the valley of the Shadow of Death to our abiding-place, eternal in the heavens, there to erect our last and perfect moral and Masonic Temple and adore the Holy One of Israel throughout the endless cycles of eternity.



INSTALLATION OF THE OFFICERS
OF A
SUBORDINATE COUNCIL.



OFFICERS of Subordinate Councils may be installed by any present or Past Grand Officer, or by any present or Past Master of a Council in good standing in any regularly constituted Council of Royal and Select Masters.

The Council being duly assembled and in working order, the installing officer shall direct the Recorder to read so much of the records as refer to the election of the officers presenting themselves for installation.

After which he shall say:

Companions of — Council, No.—, do you remain satisfied with the choice you have made in the selection of your officers for the ensuing Masonic year?

The answer being in the affirmative, the officers elect shall be arranged by the Marshal (an officer to be appointed for the occasion) in due form in front of the installing officer, when they shall be required to make the following

DECLARATION:

I, —, do solemnly promise that I will faithfully, and to the best of my ability discharge the duties of the office to which I have been elected in this Council, and that I will strictly conform to the requirements of the By-Laws of this Council, and the Constitutions and General Regulations of the Most Puissant Grand Council of the State of — — so far as they may come to my knowledge.

The officers elect shall then resume their seats among the Companions.

The following, or some suitable prayer, shall then be delivered by the Chaplain:

PRAYER.

Most Holy and Glorious Lord God, the Great and Mighty Father of all men, we, Thy humble servants, desire to approach Thee with all reverence, and to implore Thy blessing upon the Companions selected to preside over and conduct the affairs of this Council, and now before Thee. Fill their

hearts, we beseech Thee, with Thy fear, that their tongues and actions may promote Thy glory. Make them steadfast in Thy service. Grant them firmness of mind. Animate their hearts and strengthen their endeavors. May they be enabled to teach Thy judgments and Thy laws. Bless them, O Lord, and bless the work of their hands. Accept us in mercy. Hear Thou from Heaven, Thy dwelling-place, and forgive our transgressions. Glory be to God as it was in the beginning, is now, and ever shall be, world without end. Amen.

RESPONSE: So mote it be.

The Marshal will then present the officers elect severally, according to rank, for installation.

Addressing the installing officer, by his proper Masonic title, he shall say:

——, I present to you Companion ——, for installation as —— of this Council. I find him to be well skilled in the Royal Mysteries, zealous in diffusing the sacred principles of our fathers, and in whose integrity and fidelity his Companions of ——

Council, No. —, repose the highest confidence.

The installing officer will then complete the ceremonies by delivering the following Address and Charges, severally, to the officers elect, as they are severally presented to him, according to rank, by the Marshal:

ADDRESS AND CHARGE TO THE MASTER.

THRICE ILLUSTRIOUS COMPANION: I feel great pleasure in receiving you as the presiding officer of this Council. It is a station highly honorable to him who diligently and faithfully performs the duties it imposes upon him. Before investing you, however, with the appropriate insignia of your office, I must require your unequivocal assent to the following interrogatories:

1. Do you solemnly promise that you will use your best endeavors to correct the vices and purify the morals of your Companions, and to promote the peace and prosperity of your Council?

2. That you will not suffer your Council to be opened when there are less than nine

or more than twenty-seven Select Masters present?

3. That you will not suffer any one to pass the circle of perfection in your Council, in whose integrity, fervency and zeal you have not entire confidence?

4. That you will not acknowledge or hold intercourse with any Council that does not work under some regular and constitutional authority?

5. That you will not admit a visitor into your Council who has not been regularly and lawfully invested with the degrees conferred therein, without his having previously been formally healed?

6. That you will faithfully observe and support such By-Laws as may be made by your Council, in conformity with the Constitutions and General Regulations of the Order?

7. That you will pay due respect and obedience to the Grand Officers, when duly installed, and sustain them in the discharge of their lawful duties?

8. Do you submit to these requirements, and promise to observe and practice them faithfully?

RESPONSE: I do.

With entire confidence in the rectitude of your intentions, and in the integrity of your character as a Select Master, I now invest you with the appropriate insignia of your office.

Having been honored with the free suffrages of your Companions, and elevated to the highest office within their gift, it becomes your duty to set them an example of diligence, industry and fidelity; to see that the officers associated with you faithfully perform their respective duties, and that the interest and reputation of your Council are not endangered by imprudence or neglect. The important trusts committed to your charge will call forth your best exertions, and the exercise of your best faculties.

As the representative of the wise King of Israel, it will be your duty to recite the secret

traditions, and illustrate the moral principles of the Order, to cherish the worthy, and to hold in due veneration the ancient landmarks.

By a frequent recurrence to the By-laws of your Council, and the General Regulations and Constitutions of the Grand Council, you will be enabled to fulfill the important obligations resting upon you with honor to yourself and with credit to the Craft. •

And may He, without whose approving smiles our labors are all in vain, give strength to your endeavors and support to your exertions.

CHARGE TO THE DEPUTY MASTER.

RT. ILLUSTRIOUS COMPANION : Having been elected to the second office in this Council, I, with great pleasure, invest you with the insignia of your office.

The duties of the important office to which your Companions have elevated you will require your constant and earnest attention. You are to occupy the second seat in the

Council, and it will be your duty to aid and support your chief in all the requirements of his office. In his absence you will be called upon to preside in the Council, and to discharge all the important duties annexed to his station.

Although the representative of a king, and elevated in rank above your Companions, yet may you never forget that in all the duties you owe to God, your neighbor and yourself, you and they stand upon the same level of equality. Let the bright example of your predecessor in the Grand Council at Jerusalem stimulate you to the faithful performance of every duty, and when the King of kings shall summon you to His immediate presence, may you receive from His hand a crown of glory that shall never fade away.

CHARGE TO THE PRINCIPAL CONDUCTOR
OF THE WORK.

ILLUSTRIOUS COMPANION: As the third officer of this Council, I now invest you with the insignia of your office. It is your duty to

sound the silver trumpet at early dawn and eve of day, when the sun's first and last beams gild the mountain-tops, to announce high noon, and proclaim the time of rest and labor.

In the absence of either of your superior officers, you will be required to perform the duties annexed to his station respectively; and as the interests of your Council ought never to suffer from the want of intelligence in its officers, you will allow me to urge upon you the necessity of being always qualified and fully prepared to meet the emergency, should it ever arise.

Having been admitted to the *fellowship of Kings*, you will be frequently reminded that the office of *mediator* is both honorable and praiseworthy. Let it therefore be your constant care to preserve harmony and unanimity of sentiment among the members of your Council. Discountenance whatever may tend to create divisions and dissensions among the Brethren in any of the departments of Masonry. And as the glorious sun

at its meridian dispels the mists and clouds that obscure the horizon, so may your exertions tend to dissipate the mist of jealousy and discord, should any such ever unfortunately arise in your Council.

CHARGE TO THE RECORDER.

COMPANION: I now invest you with the insignia of your office. The qualities which should distinguish you in discharging the various duties annexed to your station are, correctness in recording the proceedings of your Council; judgment in discriminating between what is proper and what is improper to be written; regularity in making the returns to the Grand Council; integrity in accounting for all moneys that may pass through your hands, and fidelity in paying the same over to the Treasurer. The possession of these qualities has designated you as a suitable Companion for the important office to which you have been elected, and I entertain no doubt but that you will discharge all the duties incumbent on you with fidelity and

honor. And when you shall have completed the records of your transactions here below, and finished the term of your probation, may you be admitted to the Grand Council above, and find your name recorded in the book of life.

CHARGE TO THE TREASURER.

COMPANION: You have been elected to a very important and responsible office in this Council, and I now, with pleasure invest you with the insignia of your office. It is your duty to number and weigh out the shekels of the sanctuary, and to provide for the helpless orphan. The qualities which should distinguish you are accuracy and fidelity; accuracy in keeping a fair and true account of the receipts and disbursements; fidelity in carefully preserving the property and funds of the Council, and in rendering a just account of the same when required.

Your interest in this Council, your attachment to the Craft, and your known integrity

of character, are a sure guaranty that your duties will be faithfully performed.

CHARGE TO THE CAPTAIN OF THE GUARD.

COMPANION: Having been appointed Captain of the Guard in this Council, I present you with the insignia of your office. Guard well your post, and suffer none to pass it but the *select*, the faithful and the worthy. Be ever attentive to the commands of your chief, and be always near at hand to see them duly executed.

CHARGE TO THE CONDUCTOR.

COMPANION: The office to which you have been appointed is one of much importance in the proceedings of this Council. In the discharge of the duties appertaining to it, and with which you are doubtless familiar, be fervent and zealous; you will thus secure the respect and esteem of your Companions, and the approbation of your own conscience.

You will now assume your station.

CHARGE TO THE CHAPLAIN.

REV. COMPANION: You have been appointed Chaplain of this Council. Your good inclinations will undoubtedly aid you in the performance of those solemn services which created beings should constantly render to their Great Creator, and which, when offered by one whose holy profession it is *to point to Heaven and lead the way*, may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the presence of our Supreme Grand Master, where happiness will be as perfect as it is endless.

CHARGE TO THE MARSHAL.

COMPANION: The duties of your office require but little elucidation. It is your duty, in connection with the Conductor, to attend to the examination of visitors, and to take special care that none are permitted to enter but such as have proved their title to our favor and friendship. I present you with the implement of your office, in the confi-

dent belief that it is intrusted to competent and faithful hands.

CHARGE TO THE STEWARD AND SENTINEL.

COMPANIONS: You have been appointed to the office of Steward and Sentinel, respectively, and I now, with pleasure, invest you with the appropriate insignia of your office. Let the sword placed in your hands serve as a constant admonition to you to set a guard at the entrance of your thoughts, to place a watch at the door of your lips, to post a sentinel at the avenues of your affections, thereby excluding every unworthy thought, word and deed, and enabling you to preserve your consciences void of offense toward God and man.

CHARGE TO THE COUNCIL.

WORTHY AND BELOVED COMPANIONS: From the nature of our beloved institution, some must of necessity *rule* and others *obey*. And while justice and moderation are required of the officers in the discharge of their

official duties, subordination and respect for their rulers are equally demanded of the members. *The relation is reciprocal.* The interests of both are inseparable, and without mutual coöperation the labors of neither can succeed. Let the avenues to your passions be strictly guarded. Let no curious intruder find his way into the secret recesses of your retirement, to disturb the harmony which should ever prevail among the *select* and *chosen*. In so doing, you will best secure the prosperity of your Council, the respect of your Companions and the commendation of your own consciences.

The Installing Officer shall then make the following declaration:

By virtue of the powers in me vested, I do now declare the officers of Council, No. ..., regularly installed, in due and ancient form.

The Chaplain shall then conclude the installation ceremonies by delivering the following, or some suitable form of

PRAYER.

Eternal and ever blessed Jehovah, most humbly do we beseech Thee to look down with an eye of favor upon this Council, now assembled before Thee. Bless, if it shall please Thee, the proceedings of this hour, and grant that every transaction of this body may tend to Thy glory and to our advancement in knowledge and virtue, and to Thy great name shall be ascribed eternal praises, world without end. Amen.

RESPONSE: So mote it be.

ORDER OF CEREMONIES
IN
CONSTITUTING AND DEDICATING COUNCILS
OF
ROYAL AND SELECT MASTERS.



THE new Council shall assemble in their hall and be called to order by their presiding officer.

The Grand Council will meet and open in an adjoining room.

A Committee from the new Council shall inform the Grand Marshal that the new Council is prepared to receive the Grand Council. The Grand Marshal will announce the same to the Grand Master.

The Committee shall then conduct the Grand Council to the Hall of the new Council, where they shall be received with the usual honors.

The officers of the new Council shall then resign their seats to the Grand officers, and cause their jewels to be laid upon the altar and covered.

An Ode shall then be sung, or an appropriate piece of music be performed, after which the Grand Chaplain shall repeat the following, or some other suitable form of

PRAYER.

Almighty and Supreme Architect of the Universe, Maker and Ruler of all things, who is there in Heaven but Thee, and who upon earth can stand in competition with Thee? Thine omniscient mind brings all things in review, past, present, and to come. Thine omnipotent arm directs the movements of the vast creation. Thine omnipresent eye pervades the secret recesses of every heart. Thy boundless beneficence supplies us with every comfort and enjoyment. Thy unspeakable perfections and glory surpass the understanding of the children of men. We do most humbly invoke Thy special blessings upon the purposes of our present assembly. Let this Council be established to thy honor and glory. May its officers be endowed with wisdom to discern and fidelity to pursue its true interests. May its members be ever mindful of the duty they owe to their God, the obedience they owe to their superiors,

the love they owe to their equals, and the good-will they owe to all mankind. May this Council be erected to Thy glory, and may its members ever exemplify their love to thee by their beneficence to their fellow-man, and eventually enjoy the rewards of a well-spent life in the sacred sanctuary on high. Glory be to God, as it was in the beginning, is now, and ever shall be, world without end. Amen.

RESPONSE: So mote it be.

Should time permit, an oration or some suitable address may now be delivered.

The Grand Marshal shall then address the Grand Master in the words following, viz:

MOST PUISSANT GRAND MASTER: A constitutional number of Companions, duly instructed in the sublime mysteries, having received from the Grand Council a Charter, authorizing them to open and hold a regular Council of Royal and Select Masters in this place, are now assembled for the purpose of having the same legally constituted and solemnly dedicated in *ample* form.

The Charter granted the new Council shall then be read by the Grand Recorder.

The Grand Master will then address the Companions forming the new Council as follows:

COMPANIONS: Do you accept the Charter which has just been read in your hearing by the Grand Recorder, and do you promise to perform all the requirements therein contained, conforming in all your Masonic workings to the Constitutions, By-Laws and General Regulations of the Most Puissant Grand Council of the State of — — ?

The answer being in the affirmative, the Grand Master shall proceed as follows:

By virtue of the high power in me vested as Grand Master of Royal and Select Masters of the State of — —, I do now form and constitute you, my worthy Companions, into a regular Council of Royal and Select Masters, by the name of Council, No. . . . ; and I hereby authorize and empower you and your successors to open and hold said Council, and to do and perform all such things as may appertain thereunto, conform-

ing in all things to the Constitutions, By-Laws, and General Regulations of the Most Puissant Grand Council of the State of——
——. And may the God of our fathers be with you to guide and direct you in all your doings. Amen.

RESPONSE: So mote it be.

An Ode or Hymn shall then be sung, or a suitable piece of music performed, during which the Grand Marshal shall uncover the jewels.

The following Dedicatory Declaration shall then be pronounced by the Grand Master:

To our Ancient and Most Puissant Grand Master Solomon, King of Israel, we solemnly dedicate this Council. May the blessings of him who presides in the Grand Council above rest upon all the members thereof, and may He so direct their labors that His name may be magnified, now and ever. Amen.

RESPONSE: So mote it be.

The following proclamation shall then be made by the Grand Marshal:

I am directed by the Most Puissant Grand Master to proclaim, and I do hereby proclaim this Council, by the name of Council, No., duly constituted and dedicated, this day of, A. D.

Should it be deemed desirable, another suitable piece of music may be now performed, when the ceremonies shall close with the following benediction, to be pronounced by the Grand Chaplain:

BENEDICTION.

May the blessing of the God of Abraham, the God of Isaac, and the God of Jacob rest upon and be with you always, now and forever. Amen.

RESPONSE: So mote it be.

Should any other officer than the Grand Master officiate at the dedicatory ceremonies, the word *ample* is to be omitted wherever it occurs in the service, and in place thereof shall be used the words "*in due and ancient form.*"

INSTALLATION OF THE OFFICERS.

OF THE

GRAND COUNCIL.



AT the time appointed for the Installation, the Grand Council being regularly opened, the Chair must be taken by some Grand or Past Grand Master; or, if none be present, by the highest Grand or Past Grand Officer, who is, or has been, a presiding officer in a Subordinate Council.

The R. P. Grand Marshal shall then introduce the Grand Master elect to the Installing Officer, saying:

MOST PUISSANT: I present to you Companion, who, having been duly elected Grand Master of the Grand Council of the State of — — —, for the ensuing Masonic year, now declares himself ready for installation.

The Installing Officer shall then address the members of the Grand Council, saying:

COMPANIONS OF THE GRAND COUNCIL: Companion, having been duly elected to preside over you as your Grand Master, now

declares himself ready for installation. If any of you can show just cause why he should not be installed, you will make your objections now known, or forever after hold your peace.

If objections are made, the Grand Council shall proceed at once to hear and determine the same.

If no objections are made, he shall continue to say,

No cause being shown to the contrary, I shall now proceed to install him.

The Installing Officer shall then administer the following Obligation of Office, all the companions standing:

I,, do solemnly promise and swear that I will serve as Grand Master of the Grand Council of the State of, for the term for which I have been elected, and will, to the best of my abilities, faithfully discharge the duties appertaining to that office. I do furthermore promise and swear that I will support and maintain the Constitutions of this Grand Council, and inviolably preserve the ancient landmarks of the Order. So help me God.

The Grand Chaplain shall then offer the following prayer:

O thou most holy and omnipotent Lord God of heaven and earth! we do most humbly beseech thee to smile upon and bless this Grand Council now assembled. Sanctify unto each one of us now present the transactions of this hour. Make us humble and thankful recipients of all the bounties Thou art continually bestowing upon us, and move our hearts with impulses of tenderness and charity toward all men, and especially toward those who have wrought with us their regular hours in the secret vault. Bestow upon us, we beseech Thee, a portion of Thine infinite Wisdom, and especially upon him who has been selected to preside over this Grand Council. Take from him all pride of heart, stubbornness of will, and self-sufficiency of understanding, and all vanity, ostentation and arrogance, if any such he have; and give him in their stead a meekness and lowliness of heart, and a kindness and gentleness of disposition, that shall cause him to

rule and govern his Companions with love and affection, and in thy fear.

And we pray Thee, O Lord God, that, when our labors here are ended, and the hour of everlasting rest has arrived, we may be received into the Grand Council above, and hear the thrilling welcome, "Come, ye blessed of my Father, into the mansions prepared for you from the beginning of the world." Amen.

RESPONSE BY THE COMPANIONS: So mote it be.

The Installing Officer then invests the Grand Master elect with the insignia of his office, and proceeds with the following

CHARGE.

By the voice of your Companions, you have been elevated to the highest office within their gift; and as they rely with entire confidence upon the rectitude of your intentions and the integrity of your character, it becomes your duty to set them an example of diligence, industry and fidelity; to see that the officers associated with you faithfully

perform their respective duties ; and that the reputation and interests of this Grand Council are not endangered by imprudence or neglect.

The important trust committed to your charge will call for your best exertions, and the exercise of your best faculties. As the representative of the wise King of Israel, it will be your duty to recite the secret traditions, to illustrate the moral principles of the Order, to cherish the worthy, and to hold in due veneration the ancient landmarks of our time-honored institution.

The purple robe, the crown and the scepter are emblems of union and authority. They are to indicate to you that, while you govern your Companions with mildness, firmness and impartiality, you are to teach them lessons of union and harmony, which are the chief supports in our great Masonic edifice. And as you are seated in the East, the place of light and heat, so you are to be the source of light and heat to those under your charge. Enlighten them with a

knowledge of our traditions, our forms and ceremonies ; the signification of our tools and emblems, and the general arts and mysteries of our Craft; and impart to them a portion of the warmth of zeal and devotion that burns in your own bosom.

By a frequent recurrence to the Constitutions of this Grand Council, and the general regulations of the Fraternity, together with a constant observance of the great principles inculcated in the various lectures and charges, you will be enabled to fulfill the important obligations resting upon you with honor to yourself and credit to the Craft. And may He, without whose approving smiles our labors are all in vain, give strength to your endeavors and support to your exertions.

The Grand Master elect shall then take his seat in the East, and assume the gavel. After which (all the Companions standing) the Grand Captain of the Guard shall make proclamation thus:

COMPANIONS : In the name of the Most High God, I do proclaim Most Puissant

Companion,, Grand Master of the Grand Council of the State of, for the term prescribed by the Constitutions.

The remaining Officers elect, standing in order before the officiating Officer, shall then make the following declaration:

I,, do solemnly promise that I will faithfully, and to the best of my ability, discharge the duties of the office to which I have been elected, and that I will strictly conform to the requirements of the Constitutions of the Grand Council of the State of, together with the General Regulations of the Order, so far as they may come to my knowledge.

After which the officers elect shall kneel (the rest of the Companions present standing), while the R. P. Grand Chaplain repeats the following.

PRAYER.

Most Holy and Glorious Lord God, the Great Architect of Heaven and Earth, we approach Thee with reverence, and implore Thy blessing on these Companions, selected to assist our presiding officer in conducting

the business of this Grand Council, and now prostrate before Thee. Fill their hearts with Thy fear, that their tongues and actions may promote Thy glory. Make them steadfast in Thy service. Grant them wisdom, that they may teach Thy judgments and Thy laws. Animate their hearts and strengthen their endeavors. Bless them, O Lord, and bless the work of their hands. Accept us in mercy. Hear Thou, from Heaven, Thy dwelling-place, and forgive our transgressions. Amen.

RESPONSE: So mote it be.

The R. P. Grand Marshal will now present each of the remaining Grand Officers elect in order, according to rank, when they shall be charged by the Installing Officer, respectively, as follows:

(After each charge, the R. P. Grand Marshal shall conduct the officer elect, so charged, to his proper position in the Grand Council Chamber.)

CHARGE TO THE DEPUTY GRAND MASTER.

RIGHT PUISSANT COMPANION: Have you attended to the important obligation taken by your superior, and do you promise to support

all the ancient charges and regulations as freely and fully as he has done?

ANSWER: I do.

The duties of the important office to which your Companions have elected you will require your constant and earnest attention.

You are to occupy the second seat in this Grand Council, and it will be your duty to aid and support your chief in all the requirements of his office. In his absence you will be called upon to preside in the Grand Council, and to discharge all those important duties which now devolve upon him. Let it, therefore, be your unremitting study to acquire such a degree of knowledge and information as will enable you, when called upon, to discharge with promptness and propriety all the important duties annexed to your station.

CHARGE TO THE GRAND ILLUSTRIOUS
MASTER.

RIGHT PUissant COMPANION: You have been elevated to the third office in the Grand Council. The duties of the important office

to which your Companions have elevated you will require your constant and earnest attention. It will be your duty to aid and support your superior officers in all the requirements of their offices. In their absence, you will be called upon to preside in the Grand Council, and to discharge all the important duties annexed to that station. Although the representative of a King, you should never forget that, in all the duties you owe to God, your neighbor, and yourself, you stand upon the same level of equality with the rest of your Companions.

Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem stimulate you to the faithful performance of every duty, and when the King of kings shall summon you to his immediate presence, from His hand may you receive a crown of glory that shall never fade away.

CHARGE TO THE GRAND PRINCIPAL CONDUCTOR OF THE WORK.

RIGHT PUISSANT COMPANION: As the fourth officer of this Grand Council, it will be your duty to sound the silver trumpet at early dawn and eve of day, when the sun's first and last beams gild the mountain-tops, to announce high noon, and proclaim the time of rest and labor.

In the absence of your superiors you will be required to perform their duties; and as the interests of the Grand Council should never be permitted to suffer through want of intelligence in its officers, you will allow me to urge upon you the necessity of being always qualified and prepared to meet the emergency, should any such arise.

Having been admitted to the fellowship of Kings, you will be frequently reminded that the office of *mediator* is both honorable and praiseworthy. Let it, therefore, be your constant care to preserve harmony and unanimity of sentiment among the members of

the Grand Council. Discountenance whatever may tend to create division and dissensions among the Companions in any of the departments of Masonry. And as the glorious sun at its meridian dispels the mists and clouds that obscure the horizon, so may your exertions tend to dissipate the mist of jealousy and discord, should any such ever unfortunately arise.

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CHARGE TO THE GRAND RECORDER.

RIGHT PUISSANT COMPANION: It is with much pleasure that I install you into the office to which you have been elected by your Companions. The qualities which should recommend a Recorder are: *correctness* in recording the proceedings; *judgment* in discriminating between what is proper and what is improper to be written; *regularity* in attendance upon the Grand Council; *integrity* in accounting for all moneys that may pass through his hands, and *fidelity* in paying the same over to the Grand Treasurer. The possession of these qualities, I have no doubt, has

designated you as a suitable Companion for this important office. I have the utmost confidence, therefore, that you will discharge all the duties incumbent on you with fidelity and honor. May God grant that, when you shall have completed the record of your transactions here below, you may be admitted into the Grand Council above, and find your name recorded in the Book of Life.

CHARGE TO THE GRAND TREASURER.

RIGHT PUISSANT COMPANION: You have been elected to an important and responsible station in this Grand Body. It will be your duty to number and weigh out the shekels of the sanctuary, and to provide for the helpless and the destitute. The qualities which should distinguish you are *accuracy* and *fidelity*—accuracy in keeping a true and fair account of the receipts and disbursements; fidelity in carefully preserving the property and funds of the Grand Council, and in rendering a just account of the same when required. Your interest in this Grand

Council, your attachment to the Craft, and your known integrity of character, are a sufficient guarantee that these duties will be faithfully performed.

CHARGE TO THE GRAND CAPTAIN OF THE GUARD.

RIGHT PUISSANT COMPANION: Having been appointed Captain of the Guard of this Grand Council, I present you with the insignia of your office. Guard well your post, and suffer none to pass it but the select, the faithful, and the true. Be ever attentive to the commands of your chief, and be always near at hand to see them duly executed.

CHARGE TO THE GRAND CHAPLAINS.

RIGHT PUISSANT AND REV. COMPANIONS: You have been appointed Chaplains of this Grand Council. Your good inclinations will undoubtedly aid you in the performance of those solemn services which created beings should constantly render to their Great Creator, and which, when offered by one

whose holy profession it is *to point to Heaven and lead the way*, may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the presence of our Supreme Grand Master, where happiness will be as perfect as it is endless.

CHARGE TO THE GRAND MARSHAL.

RIGHT PUSSANT COMPANION: The office to which you have been appointed is one of much importance in the proceedings of this Grand Council. In the discharge of the duties appertaining to it, and with which you are familiar, be fervent and zealous. Let uprightness and integrity attend your steps; let *justice* and *mercy* mark your conduct, and predominate in all your actions through life. You will now assume your station.

CHARGE TO THE GRAND STEWARD AND SENTINEL.

PUSSANT COMPANIONS: You are appointed respectively to the office of Grand Steward

and Sentinel of this Grand Council, and I now invest you with the implements of your office. As the sword is placed in the hands of the Sentinel to enable him to guard the sanctuary and entrance to the secret passage with sleepless vigilance against intruders, so should it morally serve as a constant admonition to us all to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, to post a sentinel at the avenues of our actions, thereby excluding every unworthy thought, word and deed, and enabling us to preserve our consciences void of offense toward God and man. You will now assume your respective stations.

CHARGE TO THE MEMBERS OF THE GRAND COUNCIL.

COMPANIONS: From the nature of the constitution of every society, some must of necessity *rule* and others *obey*. And while justice and moderation are required of the *officers* in the discharge of their official duties, subordination and respect for their

rulers are equally demanded of the *members*. The relation is reciprocal; the interests of both are inseparable, and without mutual coöperation the labors of neither can succeed. A house divided against itself cannot stand. Let, therefore, brotherly love prevail among you; let each be emulous of the others in all good works, and *in no other way*. Let the avenues of your passions be strictly guarded; let no curious intruder find his way into the *secret recesses* of your retirement, to disturb the harmony which should ever prevail among the *select and chosen*. In so doing you will secure the prosperity of this Grand Council, the respect of your Companions, the commendation of your own consciences, and, finally, the approval of your Supreme Grand Master and a Crown of Life.

The Grand Marshal shall then make the following proclamation:

I am directed by the Most Puissant Grand Master to proclaim, and I do hereby proclaim, the officers of the Most Puissant

Grand Council of Royal and Select Masters of the State of duly and regularly installed in ample form.

The Right Puissant Grand Chaplain shall then offer the following or some suitable prayer, which shall conclude the ceremonies of installation of the Grand Officers:

To Thee, O God, we now commend ourselves, and the varied interests committed to our charge. Ever keep and preserve this Grand Council in purity and usefulness, and may its proceedings tend to Thy glory and the benefit of our race. Amen.

RESPONSE: So mote it be.



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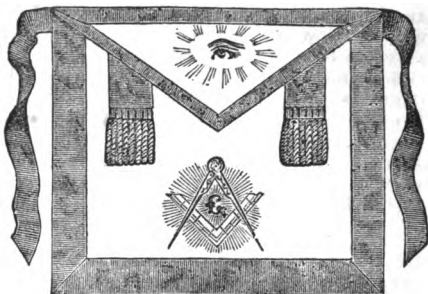
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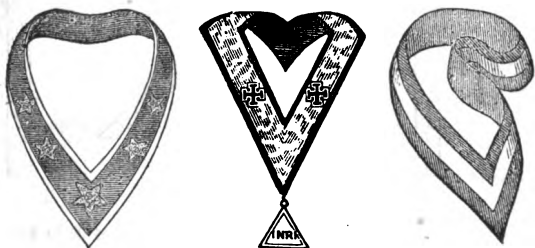
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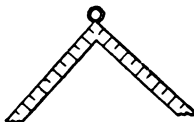
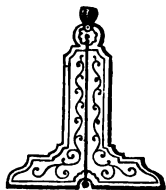
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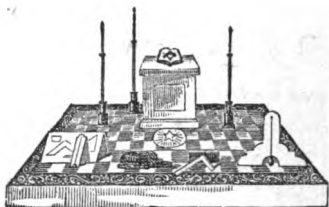


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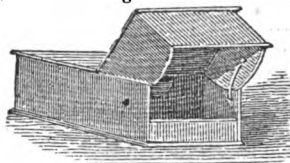
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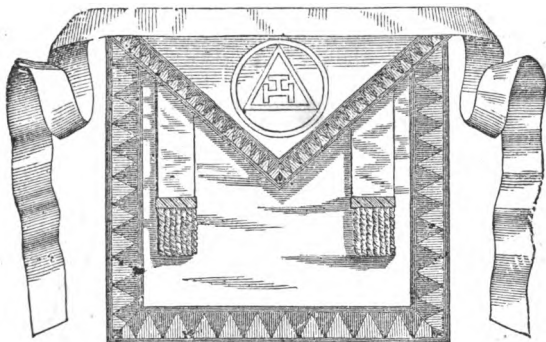
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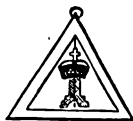
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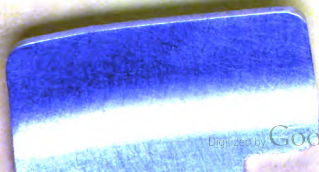
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**A BOOK OF
SYMBOLIC
NAMES FOR
CAMP
FIRE
GIRLS**

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TO THE
LIBRARY OF

A LIST OF INDIAN WORDS

from which girls can derive their Camp Fire names

Prepared and Edited Especially for the use of
Camp Fire Girls

By Charlotte V. Gulick



The Camp Fire Outfitting Company
17-19 West Seventeenth Street
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THE ROMANCE OF NAMES

By Ethel Rogers

When little American Dora reaches the age of Why? Why? Why? it may occur to her some day to ask her mother a question that neither the Dictionary nor the Encyclopedia can answer. "Mother, why does my name have to be Dora?" Then her mother will answer, "Because your father and I chose that name for you," or "Because it is such a pretty name," or "Because your Aunt Dora wanted you named after her." Or perhaps she will take little Dora on her lap and tell her a story the child will never forget about a beautiful woman named Dora, who took mother as a little child when she had lost her mother, and cared for her as if she had been her own little girl, making her happy and teaching her to be a true, faithful woman. "So you see," she will say, "that is the reason why your name is Dora, and mother wants you to grow up just as beautiful and true and good as the woman whose name you bear."

The child will promise and run away, thinking many serious thoughts about this matter of names. Why don't other girls' names have meanings as beautiful as her own? Why can some other girl have the name "Dora" without its meaning that you must be kind and loving and true at all? Above all, why must some girls have pretty names and some ugly ones, without a bit of choice in the matter themselves?

There are "whys" for older girls as well as for little ones in this matter of naming, and there is a wealth of romance in it, too, which we have only begun to realize.

When names first began to be given, many, many years ago, every name had its own meaning and was suited to the person who bore it. If it was not, something was added to make it suitable. Just look at the names of the kings of old England, if you don't believe that. "The good," "the brave," "the just"—when you see a word like that made part of the name, you really know something about the person. But we don't have to go so far back as old England, because this old idea of naming is carried out even more beautifully by our own American Indians, whose poetic love of nature has helped them to express in their names not only the truth they have seen, but the beauty and mystery they have felt in life. Suppose, for instance, that our little American Dora had been an Indian maiden. Her name would not have been Dora, but, let us say, Wapomio, Little Sunbeam. When Wapomio begged her mother to tell her why her name had been given, she would perhaps hear a story like this:

"Once upon a time when you were a wee papoose, your father, the great brave, took his squaw and his little one for a long journey in search of food. We rode in his canoe on the lake, and one day there was a fearful storm that tossed the canoe as if it had been a leaf. The brave's brow was like a thunder cloud. But our baby laughed, and a moment later the sun came out through the clouds and soon the waters were quiet. So we said, 'Let us call her Wapomio, and may she always bring sunshine, no matter how heavy the clouds have been!'"

For the Indians wove poetry into their names as into their decorations on basket and gown and tepee, doing nothing thoughtlessly. Often they waited many years to give a name to a boy, till he had won it by showing his skill in athletic games, his gifts of speech, or by performing some act of valor. A name won in such a way was not only a source of pride, but a great spur to the lad to be worthy of it, and to press on to higher honors.

Some such feeling our American boys show, though not so poetically, in the nicknames they bestow on each other. Every crowd has its "Shorty," "Fatty," "Poky," or "Sissy" named for some personal characteristic that easily catches the eye. Other names are won by achievement and confer great honor, such as "Doc," for the boy who is skillful in binding up the bones of injured animals, or "Judge," for the one whose wisdom and authority all acknowledge.

Something of this happy democracy of names, with a good deal of the Indian poetry, and a depth of meaning that goes beyond either, have been gathered up into the Camp Fire plan of choosing names for use within the Camp Fire circle. In the first place, each girl chooses her own name. It is for her to say whether it shall be ugly or beautiful. It is not a standard some one else has chosen for her, nor a summary of what some one else thinks she is like, but an expression of her own nature and her own deepest ideals.

The name should not be chosen hastily. As the Indian waits to name his son till the great moment arrives when he wins himself a name, so the girl should wait patiently, with much searching of the heart, till the "ruling passion" of her life reveals itself. The Guardian must help her in this search, within and without, for the symbol and word that satisfy her longing. For this may be, and indeed has often proved to be, the moment when the girl comes face to face with her own heart and chooses deliberately, for the first time in her life, what kind of a woman she purposes to be.

Every Camp Fire Girl must understand that the secret of her life, whether for joy or for sorrow, lies in herself. If she wishes success in the world of business or professional life, it depends upon the thoroughness of her preparation and the faithfulness of her service. If she wishes for success in life itself, as a friend, a daughter, a sister, a mother, she must build for that no less thoughtfully and purposefully than for the other. It is to aid the girl in this process of building her life, and to make the building of it a thing of beauty, happiness and romance, that

the Camp Fire plan of choosing names has been adopted. It is the same idea of self-development that should be expressed in the ceremonial gown, every decoration being the expression of some personal achievement or experience or ambition, lovingly wrought by the girl's own fingers with all the beauty of symbolism and grace of design at her command.

No one language is suited so well as the Indian to aid the girl in her choice for a name, both beautiful to the ear and full of the imagery of nature and of life. For this reason a list of names is being prepared, to place at the command of Camp Fire Girls the choicest names from many dialects, which they might not be able to study for themselves. Yet this does not mean that the girls are limited in their choice to the Indian languages. They are free to choose from any language, or to combine words in our own to express their heart's desire, or to fashion new words for themselves as the Camp Fire watch-word, WOHELO, was formed, by combining letters from Work, Health and Love. If after a time a girl decides that her name was too hastily chosen, or that she has outgrown it and her ideals have changed, she may write it on a slip of paper, burn it in the ceremonial fire, and receive, with the Guardian's approval, a new name to express her new desire.

So it is expected that every Camp Fire Girl will choose her name with loving care, and will find it a guiding star in her happy progress along "the open road" of Camp Fire Life.

LIST OF ABBREVIATIONS

B. & O.....	Biloxi and Ofo
Chipp.....	Chippewa
D.....	Dakota or Sioux
K.....	Klamath
L.....	Lenape
Nat.....	Natick

N. B.—The Otchipwe, Ojibway, Chippewa and Chlappas are all the same language.

PRONUNCIATION

The Dakota "c" is pronounced "ch"; "e" as "a" in "fate"; "i" as in "machine."

NOTES

It is possible to abbreviate and change the spelling of names to suit one's taste.

Make up combinations of two or more Indian names, getting them of the same dialect if possible.

Make up names from syllables of English words like Wo-he-lo.

Take names from other languages.

The names in this list are not all suitable for names of girls, but many of them may be used in the "Count."

Ability

ability, according to: **O ki hi ya** (D.)
 able for anything, to be: **I yo ki hi** (D.)
 able, one who is: **Wa o ki ha ka** (D.)
 able, to be: **Wa o ki hi** (D.)
 above: **A ka na ta** (D.)*
 above all: **Ish peem ing**
 absorb: **Yu he pa** (D.)
 abundance: **O ta** (D.)
 abundantly: **I tu sdi** (D.)
 acceptable: **O i yo kipi** (D.)
 accompany another: **Ki ci cin yan** (D.)
 accomplish, able to: **O ki hi** (D.)*
 accurate: **O wo tan na** (D.)
 accurate: **Ni su tu ti** (B. & O.)
 achieve by working: **Shu ta** (K.)
 acorn: **U ta** (D.)
 acorn: **Pek su** (D.)
 X act, to; to do: **Skan** (D.)
 active, I am (make progress in work): **Han di ta** (D.)
 add to: **Ne ta** (K.)
 add to: **A o ka ga** (D.)
 adorn the neck with beads: **Waka**
 advance: **I yo pta** (D.)
 adventurous: **Wa di ta ka** (D.)
 advice: **Wo wa ho kon ki ye** (D.)
 advice; to advise: **Hah hoh pah**
 advise, to: **Wa ho kon ki ya** (D.)
 advising together: **Ho de es seh**
 afford a mutual help, to: **Hasha tu.aya** (K.)

Ant

afraid, not: **Mun ne pus kee**
 after: **A ha kam** (D.)
 again and again: **A ka ta ka** (D.)
 again and again, to come: **Hi yan ka** (D.)
 again; once again: **A ki hde** (D.)
 against wind or current: **Ta to he ki ya** (D.)*
 agreement: **Shutanka** (K.)
 ahead: **Tanni** (B. & O.)
 aim, to take: **Laya** (K.)
 air: **Awan**
 air (wind): **Silla**
 alder: **Csputa** (D.)
 alight: **Nah pee**
 alike; equal: **Na pin tu** (D.)
 alive: **Te** (B. & O.)
 alive, I am: **Ni wauna**
 alive, to make: **My ake yusa**
 all (emphatically give all, be all etc.): **E ca o wa sin** (D.)
 alliance; friendship: **O da ko ta** (D.)
 all over: **O wan ca** (D.)
 all together: **O co wa sin** (D.)
 all, whole: **Nanuk** (K.)
 alone: **Tan sna** (D.)
 always: **Imi**
 ambition: **Askwan isiwin** (Chipp.)
 ambitious: **Wi cas ta tanka cin**
 amuse or comfort one: **I ma ga ga ya** (D.)
 anchor: **Ki saq**
 anchor, an: **Wi spe ye** (D.)*
 anew, to make: **Pi ya** (D.)
 answer; to speak in return: **A yu pta** (D.)
 answer, the: **Ni co man**
 ant: **Ta zu ska** (D.)

ant: Shi wa nu	assemble, to collect: Pi wa ta ya
"ant clan": An namu	assistant; disciple: Ta o ki ye (D.)
antelope, prairie: Ta to ka dan (D.)	assist each other: Hashat u aya (K.)*
ant hill: Ki mad sham*	assist in carrying a load: O kpe (D.)
ant hill: Eni gowi gamig (Chipp.)	association, form an: Mepka (K.)
appear and disappear: A hi yoka sin sin (D.)	assume, always, the good: Shewa (K.)
apple: Ta span tan ka (D.)	at once: Wa ca ke (D.)
apple: Mish imin	attached to, be: A mah ya (D.)
apply oneself intensely, to: A can can (D.)*	attack: Wa a na tan (D.)
appreciate: Stinta or Witchna (K.)	attain; reach to: K 'leka (K.)
April (the moon in which the waters become navigable): Wa to pa pi wi (D.)	attempt more than once: Ke ko uya (K.)
April (wild goose moon): Wa wa gisiss (Chipp.)	attention, pay: Ma tcha tka (K.)
apron: Ma ku ak alipi*	August (green corn moon): Mondamin gisiss (Chipp.)
apt: Wa yu pi ka (D.)	August (when choke cherries are ripe): Can pa sa pa wi (D.)
around: Tuna (K.)	aurora borealis: Shnuya (K.)*
around, all: Gin ka kia mna (K.)	autumn: Ptan ye tu (D.)
arrange things well, to: Wa pi ki ya (D.)	autumn: Hi don ne
arrow: Wan hin kpe (D.)	autumn: Shalam (K.)
arrow: Wintap	avenue, long: O hah kas tatch y an te
arrow, little: Taltsiaga	awake: Ki kta (D.)
arrow to the string, to put the: E ka ta (D.)	awaken: Am asi ka (Chipp.)*
artery: Kan (D.)	awake, the keeper: Sa go you wa tha
artist, stillful: Woh do ke ca (D.)	awake, to become: Skishula (K.)
ascend: Ga ula (K.)	awake, to cause one to: Wa yu hi ca (D.)
ascend above the horizon: Ge up ka (K.)	
ascend repeatedly again: Ga ulapk.apele (K.)	
ascend unseen by others: Gau lap ka (K.)*	
ashes: Pangwi (Chipp.)	
ask, to: Wada (D.)	
aspen: Wah cin ca (D.)	
assemble: A mni ci ya (D.)	
assemble together: Wi ta ya i hi ya (D.)	

B

baby: **Tenase**
 bake oven out of doors: **Horno**
 baker: **Was pan ki ya** (D.)
 ball: **Ta pa** (D.)
 ball, play: **Ta ka psi ca** (D.)

Balm

Bird

balm: **Wahpe wastemna** (D.)
 bandage, a: **I yu skite** (D.)
 band together for a purpose:
 A o wa ki ya (D.)*
 barberry bush: **We le li** (K.)
 bark: **Canha** (D.)
 bark: **Wa na geb**
 bark of a tree: **Too kam is**
 barter or exchange: **To ki yo**
 pe ki ya (D.)
 basket: **Ma kan oplye** (D.)
 basket; bucket or pitcher:
 Wa ki sko kpa (D.)
 basswood: **Hinta** (D.)
 bathe: **In du za za** (D.)
 bathe: **Apaste** (B. & O.)
 beach: **Huta** (D.)
 bead: **Yahl** (K.)
 beads: **To to dan** (D.)
 beads; things strung on to-
 gether: **O ya za** (D.)
 beads, string of: **Bo hel hel**
 (D.)
 beads, white: **Ska ska dan**
 beam of light: **La tow**
 bear (North wind): **Ya o gah**
 (Ir.)
 bearer of the law: **Ga ne sha**
 oh*
 bearing the names (record
 book): **Se uh no keh te**
 beautiful: **Aish ish tchi** (K.)
 beautiful lady: **Wi wa ste ka**
 (D.)
 beaver: **Hah nee**
 beaver: **Tama kwa***
 beaver: **Ah meek** (Chipp.)
 beaver woman: **Chah pa wee**
 (D.)
 because: **Ha ka**
 beckon, to: **Koot kootah**
 become; cause to be or cause
 to become: **Hi ye ya** (D.)
 bed: **O win za** (D.)
 bee: **Tuh ma ga** (D.)*
 bee: **Zea ra te**
 bee: **Kanxi**
 bee: **Bi** (K.)
 before: **I to kam** (D.)

before, to go: **To ka he ya**
 (D.)
 begin: **To ka he ya econ**
 beginning, the: **To ka he** (D.)
 behave beautifully: **Tidsh**
 shut a (K.)
 behind; after: **I hek tam** (D.)
 behind: **I ha ka pa** (D.)
 bell: **Tin tin**
 below: **Do ma pe ha**
 bend in the river, a: **I pa ksan**
 (D.)
 be on time: **He lo mala**
 best: **Tah sni**
 be, to: **Wan ka** (D.)
 better: **A wa ste ya ken** (D.)
 better: **A he ce ca ke** (D.)
 better, to be a little: **O e ce ca**
 (D.)*
 between: **O ta he dan** (D.)
 bewitch: **Ta wi** (K.)
 bewitching power: **Shu ish**
 (K.)
 be with; following with; on
 the same side with: **Ki ci ca**
 (D.)
 beyond: **Kuta**
 beyond, from: **Sanpa tan han**
 (D.)
 beyond; greater than: **Ai yo**
 tan (D.)
 bind, I: **Wa Kas Ka** (D.)
 bind, to: **I ya ka ska** (D.)
 birch bark: **Man kwa**
 birch grove: **Win na kee**
 birch, white: **Tan pa** (D.)*
 bird: **Ku des ka** (B. & O.)
 bird: **Waz hi ga**
 bird: **Ko ko ai a**
 bird: **Chi wu**
 bird: **Nle he**
 bird, a sea: **La gua dji***
 bird chief: **Waz hi ga ga hi**
 bird, humming: **Ta na gi dan**
 (D.)
 bird, little: **Ni e hi sa**
 bird, little grey forest: **Tchi**
 kash (K.)*
 bird, lonely: **Shin ga wos sa**

Bird

Bubble

bird of the forest, little: **Teh il il ika** (K.)

birds: **Wa ki ye** (D.)

bird, small: **Su ti ki**

bird's nest: **Hoh pi** (D.)

bird, snow: **Wa ka san san na**

bird that flies through the rain: **Ge me wun ac***

bird woman, the heavenly: **Gi zhi go bin es ik**

bird, yellow: **Waz hin ga ci**

birth: **Ton pi** (D.)

black: **Wa ta ya**

black: **Sa pa** (D.)

blackbird: **Zit ka tanka** (D.)

blackbird, red-winged: **Am do sa** (D.)

blackbird, red-winged: **Wa mdo sa** (D.)

black walnut: **Hma** (D.)

blanket: **Yudi yudi**

blanket, red: **Si na sa** (D.)

blanket, to spread one's: **Wah dum da ya**

blanket, under a: **Ka gun tuk**

blanket; woolen or skin: **Sku tash** (K.)

blaze on a tree: **His pich**

blaze, to make a: **I de ya** (D.)

blood: **We** (D.)

bloom, eternal: **A i yansh**

blossom: **Wah ca**

blossom, a: **I tka** (D.)

blossom out, to: **Ka mdu** (D.)

blossom, to; a blossom: **Shlapa** (K.)

blotter: **Wa asa pe** (D.)

blow and make a blaze, to: **Bo i de** (D.)

blow as the wind, to: **I po gan** (D.)

blows, it; wind: **Ta to wa pa** (D.)

blue: **To he**

blue beads: **To to dan** (D.)

bluebird: **O wa issa** (Chipp.)*

bluebird: **Waz hin tu**

bluebird clan: **Chorzha na mu**

blue dawn: **Na chur u chu**

blue; grape colored: **Tete** (D.)

bluejay: **Tete ni ca** (D.)

blue, light: **Sup kin**

blue or green: **To** (D.)

blue, sky: **To wan zi ca** (D.)

boat: **Wa ta** (D.)

boat; steamboat: **Peta wata** (D.)

boat, steer the: **I yu pse ki ci yu za** (D.)

boat, steer the: **I yu pse yu za** (D.)

body, the whole: **Tan o wa sin** (D.)

book: **Kde** (B. & O.)

book (painted or written): **Wo wa pi** (B. & O.)

borne up, to cause to be: **Yu o ka po ta** (D.)

both places: **La puk ni** (K.)

bow and quiver: **E sha ko nee**

bowl: **Ka pa** (K.)

bow string: **I ta zi pa i kan.** (D.)

branch out: **Wu uk ala** (K.)

brass: **Ma za zi** (D.)

brave: **Wash u she**

brave: **Wa di ta Ka** (D.)

brave: **Wa di ta** (D.)

brave, to be: **O hi ta ya**

bread: **Pak we ji gan**

break of day: **An pao** (D.)

Breathe: **Hoka** (K.)

breath of life: **Tani ya** (D.)

breeze, airy and cool: **O ka du za** (D.)

bright eyes: **Ki ri ki**

bright eyes: **Al ku la na**

bring near to: **O was ya** (D.)

brimful: **Stani** (K.)

broad woods: **Kar he tyon ni**

brooklet, at the: **Ko kas ki**

broom: **Owa kica hin te** (D.)

broom: **Yuk kay ik**

brown: **San** (D.)

browse: **Pa wa** (K.)

bubble, curl and laugh along as a stream: **I ha ha** (D.)*

Bubble

Chipmunk

bubble up, to: A bomdu (D.)
 buds; ends of branches: Can
 in kpa (D.)
 build a lodge: Latcha (K.)
 building: Latchash (K.)
 building, she is still: Sen hah
 lo ne
 lullrush: Ke wa te wa*
 bullrush: A puk wa (Chipp.)
 buoy up, to: A spe wa ya (D.)
 burden, carry a: Met kla (K.)*
 burn, or blaze like fire, to:
 It kon (D.)
 burn, to: E lus na
 burn, to cause to: Gu ya (D.)
 burn, to cause to; set afire:
 Ide ya (D.)
 burn with a pleasant smell,
 to: I ya zi ta (D.)
 burst into light: Nii wa
 bushes, rose: On zin zin tka hu
 (D.)
 busy for someone, to be: Shat
 u ya (K.)
 busy oneself: Tami (B. & O.)
 buttercup: Wak mu su da*
 butterfly: Ki ma ma (D.)
 butterfly: A pa denska (B. &
 O.)
 butterfly: Me maing gwa
 butterfly spirit: Ka cloozh
 butternut tree: Ta zu ka hu
 (D.)

O

cabin, little willow: Stin a ga
 (K.)
 call one's own by name: Ca zi
 hdata (D.)
 call to a feast, to: Ki co (D.)
 calm: A mda ke dan (D.)
 calm, daughter of the: Ka ye
 li si
 calm and shady places, to-
 ward: Da bi na wa*
 calm place in a lake or river:
 Ka omni (D.)
 camp: Gabeshi win (Chipp.)*
 camp, to pitch: Me wa (K.)

camp in the mountains, to
 pitch: Ma Ku ala (K.)
 camp fire, to build a: Shu dsha
 (K.)
 candle, to: Uda (B. & O.)
 canoe: Can-wa ta (D.)
 canoe: Ga o no uh*
 canoe: Pa a
 canoe: Chee main
 canoe: Mu to ma
 canoeists, good: Mo he gans
 carpenter: Can ka zi pi (D.)
 carry for another: Ki ci cin
 (D.)
 carry together: A ki yu ha pi
 (D.)*
 carve, to: Pa go (D.)
 cause to play, to: Skan ki ya
 (D.)
 cave: Ma koh do ka (D.)
 cedar: Hante (D.)
 cedar: An su di*
 cedar, feathered leaf of: Tes
 su ya
 cedar mald: Han tay wee (D.)
 cedar, red: Han te sa (D.)
 celebrate by dance songs: Ye
 ka (K.)
 celestial bear: Nya gwa ih
 cement: I yas ka pe (D.)
 center of the lodge near the
 fire, in the: Ce te ta (D.)
 ceremonies, conductor of: D
 kee pah ka se kah
 chance, by; accidentally: Wa
 nun
 cheer up by words: Can to ya
 tin za (D.)
 chickadee: El u te a
 chief: Ty ee
 chief: I tan can (D.)
 chief, fire: Pe de ga hi
 chief, great: Mu ni la ki (K.)
 chief, little: Ga hi ge zhin ga
 chieftanship: Mi a war wit
 child, little; baby: Ho ksi yo
 ko pa (D.)
 children: Hok si yo pa (D.)
 chipmunk: Ay ashe*

Choke Cherry

Command

choke cherry: **Can pa** (D.)
 choose, to: **Wa ka hni ga** (D.)
 churn to: **Wa bo co** (D.)
 circle: **Pon go**
 circle: **Ku ne ki** (B. & O.)
 circle, going around in a: **Ba wa**
 circle, inside the: **Lu yan sti** (K.)
 circle, to form a: **Ta ki ma** (K.)
 citizen: **Wo zu ti** (D.)
 clay: **Wa bi gan**
 clear and cold: **O po sa** (D.)
 clear as sky, sky colored: **Ka so ta** (D.)
 clear as water: **Mde ze dan** (D.)
 clearing; an opening: **Teka hun di an do**
 clearly: **Mdes ya ken** (D.)
 clearness (like air): **O wo tan in** (D.)
 clear sighted: **I sta mde za** (D.)
 clear the thicket, I: **Alib amu***
 clear, to make: **Mdes ya** (D.)
 clear up (as the sky): **Ka sot a** (D.)
 clear sky woman: **Mizh a qu ud ok** (Chipp.)
 climb: **Guka** (K.)
 climb, to: **A di** (D.)
 climb up, to: **A di** (D.)
 clock: **Wi i ya ye dan** (D.)
 close; near: **Wi ka** (K.)
 close to: **O ka se ye dan** (D.)
 close to the camp fire: **Wig gata** (D.)
 close to, to be; to touch: **I pu ski ca** (D.)
 close together, standing: **A ki ps ya** (D.)
 clothed with, to be: **Ki ton** (D.)
 cloud: **Pat ki**
 cloud: **Mah pi ya** (D.)
 cloud, blue: **Maq pi ato**

cloud, floating: **Pe ahm e squeet** (Cherokee)
 cloud, red; scattering clouds: **Ma hpi hpi ya** (D.)
 clouds, among: **Ma hpi ya** (D.)
 clouds, beyond the: **O ka ge zu ya**
 clouds, bunch of: **Shu kaki**
 clouds, shifting: **Ana ba bik wa sin**
 clouds, sitting on the: **Au nah quet o haw pay**
 cloud, the: **Ye how lo gee**
 cloud, the great: **Chee me na ya quet**
 cloud, white: **Notch ee ning a**
 cloud, white: **Wa bo kie shiik**
 clover: **Tci ty ee**
 clover: **Lexse***
 clover dance: **Lu lln ka mi ni**
 clover, wild: **Chi wi**
 cluster of tents; town or village: **O ton we** (D.)
 coal of fire: **Peta ga** (D.)* ..
 cob web: **Unk to mi ta ho ka ta** (D.)
 cob webs: **Mah pi gin gin ca**
 cold: **O sni** (D.)
 cold: **Wah gee yah**
 collect: **Mna yan** (D.)
 collect, to: **Wa ka mna** (D.)
 cold side (north): **Oto wa ga**
 come: **Wa hi bu** (D.)
 come; become; grow: **U ya** (D.)
 come, bring in one's own, to: **Hdo u**
 come home and remain, they: **A hi yu kan** (D.)
 come near to; hold near to: **Ah de yu za**
 come up again after diving: **Hdi na pa**
 comet: **Ish koo dah** (Chipp.)*
 comfort one, to: **Ki can pts** (D.)
 command of one's self, to have: **O i el tin za** (D.)
 command over one's self:

have: **Can te i ki cun** (D.)
 comrade: **Ki cu wa** (D.)
 confidence: **Wa cin yan pi** (D.)
 consecrate, to: **Wa yu wa kan** (D.)
 consult, to: **I wa ki ksa pa**
 contain, to: **Ki pi** (D.)
 contented: **Wa cin pi yo kipi**
 continue to go up: **Ek o le la**
 cook by the heat, to; toast:
O kan ya span yan (D.)
 cooking fire, to build a: **Shu**
te la (K.)
 cook, little: **Uhon zhin ga**
 cook on coals: **No kla** (K.)
 cook, to: **Wat ca**
 cook, to be a: **Pa shu ta** (K.)
 cool off the evening, the: **Hta**
cu ni (D.)
 copper: **Ma za sa** (D.)
 cord; thread: **Ha hon ta** (D.)
 corn: **Wa hin ske** (D.)
 corn: **Kau**
 corn: **A ti ra**
 corn: **Mondamin** (Chipp.)
 corn ear: **Ni sa ko si** (Ojib.)
 corn ear maiden, white: **Qotca**
awat mane
 corn, ear of: **Hu wa pa** (D.)
 corn girl, yellow: **I eh chu ri**
chah
 corn, Indian: **Wa mna he za**
 (D.)
 corn planter: **Gyant wa ka**
 corn silk: **Na tu** (D.)
 corn, spirit of: **A na tah**
 corn, sweet: **Wa sku ya** (D.)
 correct: **Nis tu ti** (B. & O.)
 costly; valuable: **Te hi ke** (D.)
 cotton tail rabbit: **Pee oo ee**
deh
 council house: **O wa ih e ti pi**
 council to meet in: **Shu tan**
ka (K.)
 counsel; advice: **Wa ho kon ki**
ya (D.)
 counsellor: **Ta yi to** (D.)
 counts the thing to the very

end: **O kub e a gin dum ok**
 (Chipp.)
 counts himself rich, one who:
I hda zi ca ka (D.)
 crab apple: **Ta span tan ka**
 (D.)
 cradle: **Ny yuk putto**
 crane, white: **Pe han san** (D.)
 create, to: **Shu ta** (K.)
 creation, the whole: **Wa ma**
ko hna ka (D.)
 cross over, to: **Ma ko dsha**
 (K.)
 cross over a stream, to: **Hi ya**
ka pta (D.)
 crow: **An dek** (Chipp.)
 crow, little: **Ho sa**
 cultivating the ground, to
 work: **Ki can yan** (D.)
 cup: **Wi ya tken** (D.)
 cup, painted (a flower) **Pot al**
u kai u in
 curl or crisp as bacon, to: **Na**
hmun (D.)
 curl up in flame; send up
 sparks: **Ka ha ha** (D.)
 cut up fire wood: **Ki ci ca ksa**
ksa (D.)

D

dance: **Wa ci pi** (D.)
 dance, I: **Ni ba ta na**
 dance, medicine: **Wa ci pee**
wakan
 dance, night: **Han wa ci pi**
 (D.)
 dance of gratitude: **Pe noh**
 dancer: **Namid**
 dancing girl: **Wa chee we** (D.)
 danger, to take a place of:
 expose oneself for another:
Wa a na ki skin (D.)
 dare, to: **A o toh na ka** (D.)
 dark: **Tpa za** (D.)
 daughter: **Cun ksi** (D.)
 dawn: **An pao** (D.)
 dawn, first glimmerings of:
An pta ni ya (D.)

dawn, God of the: Wom pan
 and
 dawn, it begins to: Talaw ya
 yna
 dawn light: Sekyal ets tewa
 dawn spring: Tala oon
 day: Anda
 day: Kit to ko
 day: Weya, Uwaya
 day: An pay tu (D.)
 day dawns, the: Nil ka (K.)
 day, every: Kona way
 day light: Cha kwat
 day long, all: Waita (K.)
 day sun: An petu wi (D.)
 day, the next: Ian petu (D.)
 day, this: Neppetangis
 day, this; now: An pe de han
 (D.)
 debts, to pay one's own: Wah
 da zu zu
 December (long night moon):
 Ta he cap sun wi (D.)
 decide: Yaco (D.)
 decorate: Heyaky waste ste
 kicun (D.)
 deep as water, dense as foli-
 age: Sma (D.)
 deep down: Muna (K.)
 deep, far within: Tema hen
 (D.)
 deep, to be (as water): A sma
 deer: Dosh shee
 deer: Tahin ca (D.)
 deer: Tak chu
 defend: Oki ya (D.)
 dense leaves: O wa sma (D.)
 depth: O she
 desire a great deal: A ka cin
 desire, I: Shana uli (K.)
 desire more: A ka ha
 desire much; to long for: Wa
 cant okpa ni (D.)
 desire, or want: Cin ka (D.)
 desire strongly: Tiama (K.)
 desire, to: Wakon (D.)
 desire to be with: Ki wa kan
 he za (D.)
 desire; wish: Cin (D.)

determination: O wa kon ze
 (D.)
 dew drops: Cum ni (D.)
 dew eagle: O se hage a
 dexterity: A ka ho pi (D.)
 dexterous, one who is: A ki h- (D.)
 ka (D.)
 difficult: Tehi ka (D.)
 difficult, that which is: Waki
 ksa pe ca
 digging into: O ka pi (D.)
 diligent, to be; make: Au nah
 Aici ci ya (D.)
 discover: Shle ta
 dish, the: Haun naw co
 dish; plate; bowl: Wa
 (D.)
 dissolve; melt; disap-
 Skan (D.)
 distance from, at a: Wel
 (K.)
 dive, to: Ki hnu ka (D.)
 diver: Shingebis*
 divide: Kiyus pa (D.)
 divide among themselves
 Ki ci pa mni pi (D.)
 divided; partaken of equa
 A ki pam (D.)
 divine: Wakan (D.)
 do difficult things well: Wa
 han ka (D.)*
 doe (loving maid): Tak chah
 wee (D.)
 doe: Ta wi ye dan (D.)
 do for someone, to: To ka ki
 con (D.)
 dogwood: Can sasa hin ca (D.)
 doll: A mo mo na
 do more than is required, to:
 I sun (D.)
 don't fall down: Um bich Ea
 sash
 door: Ti yo pa (D.)
 door, at the: To yi pa ta
 door, great: Ka no ago a
 door, her (happy hostess):
 Ta tee yo pah
 door, open: Do ne ho ga we

the open: **Ten squa ta**
 to open the: **Shla uk iola**
) **O mi mi** (Chipp.)
 wood: **Majella**
) **Ya na** (K.)
 co. **Mu kmuksh** (K.)
 cor, to: **E con** (D.)
 con fly: **Kwo ne shee**
 cool.)
 Oly: **Kok tingsh** (K.)
 cookhr: **Kuk tu** (K.)
 tela: **Shu ma ka lo wa**
 cook, li
 cook o' to the fire: **Pet is**
 cook, t
 cook, maiden: **Owa Manitu***
 cool **uksh** (K.)
 cusout, to: **A i han mna**
 coppe
 cord; out anything, to: **A**
 corn: **e**
 corn: habitually: **Hush ti**
 corn: **s** (K.)
 corn: **Wi han mde sa** (D.)
 corn, prophetic: **Tui ka**
 corn
 ...; have intercourse with
 the spirit world: **I han mna**
 (D.)
 ream, in a: **A de zo ka nug**
 reams in song, express: **Tu**
 ticksh **shu ina**
 ream song, they sang their:
Shu ina sha tutiks m'n' alam
 ream song, to sing uninter-
 ruptedly: **Shu in o ta** (K.)
 res, in full; with all beads
 on: **Shul u tam na** (K.)
 rift along; wave in folds, to:
Kah bo ka (D.)
 rink from a spring, to stoop
 down and: **I pa mung** (D.)
 rooping wings: **Teyo weyen**
 don
 rowsiness: **Wi ca hba** (D.)
 rum: **Can cega** (D.)
 ry: **Pusa** (D.)

dry branches fallen on the
 ground: **Ots kwi ra ke ron**
 duck: **Wawa**
 duck: **Pa hi tu**
 duck, little: **Shi shi bens**
 dusky: **Tip tipli** (K.)
 dweller, mountain: **Ca ka na yi**
 dwell in, to: **O ti** (D.)

E

each and every one: **O to i yo**
 hi (D.)
 each other, with: **Ki ci** (D.)
 eagle, golden: **We pla gah**
 eagle, little: **Ti a mi li a***
 ear: **Ma so a ki**
 ears: **Wi ca no go** (D.)
 ears; sense of hearing: **No ge**
 (D.)
 early in the morning: **Una**
 (K.)
 earth: **Ma ka** (D.)
 earth: **Ka ila** (K.)
 earth: **Ri pa**
 earth: **Tu wa**
 earth in spring: **Elat sey i**
 (Cherokee)*
 Earth Maiden (generous,
 motherly: **Mah kah wee** (D.)
 earth, the trembling: **Mon**
kaush ka
 east: sunrising: **Wi hi na pa**
 (D.)
 East wind: **Wy o hin yan pata**
 (D.)
 East wind: **Wabun** (Chipp.)
 East wind: **No pa tin** (Nat.)
 eats, I procure the: **Nim mid**
Jim ike (Chipp.)
 eats: **Mid Jim** (Chipp.)
 eat, to: **Wo ta** (D.)
 eat with one another, to: **Ki**
ci yu ta (D.)
 echo, an: **Ya i yo wa za** (D.)
 eclipse: **Gisiss ni bo** (Chipp.)
 elastic; flexible, to be: **Hu hi**
wa (K.)
 eldest: **To ka pa** (D.)

elm: **Ay udi** (B. & O.)*
 embark, to: **Wata en o pa**
 (D.)*
 embroider, to: **Wa pa hda ton**
 (D.)
 encamp while travelling, to:
Makt chna (K.)
 enchanted stream: **Has sa yam**
pa
 encircle with the arms, to:
A o ki be (D.)*
 encircling with: **O ki be ya**
 (D.)
 encourage, to: **I yo ki** (D.)
 encourage, to: **I yo pa sta ka**
 (D.)
 end, at the: **I han ke** (D.)
 endless: **O wi han ke wa ni oa**
 (D.)
 enlarge, to: **Ka tan ka** (D.)
 enliven; cheer, amuse: **I ma ga**
ga (D.)
 esteem: **Waste daka** (D.)
 esteem, to: **Ki da** (D.)
 esteem, to: **Wa han da**
 evening: **Hta ye tu** (D.)
 evening: **To ko chippe**
 evening: **Ken wan ne**
 evenings, towards: **Hta ki ya**
 (D.)
 evenly: **Mda ye ya** (D.)
 every one: **I yo hi** (D.)
 everywhere: **O wan cha ya**
 (D.)
 everywhere: **Na nu kash** (K.)
 exactly: **Tkon sa** (D.)
 exceed: **Ka pa** (D.)
 excell, to cause to: **Wa ka pe**
ya (D.)
 existence, to have been
 acquainted with in a former
 state of: **Ti han mde ya** (D.)
 expose oneself for another:
An a kik sin*
 extending far: **Han ske ya**
 (D.)
 eye: **Ista** (D.)*
 eye: **Konda**
 eyes: **Os sa**

eyes, clear: **I sta sok so ta**
 eyes, quick: **Wy ten ac**
 eyes, silver: **Da na waq**
 eye, the watching: **Shunt**
hunta
 eyes, with many: **Lul pal th**
 (K.)

F

face: **Estah**
 face: **Yet**
 face toward the mountain: **A**
wah ko wish o shush
 fair: **Nick a wadis** (Chipp.)
 fairies of the woods: **Puk wa**
jinies
 fairy woman: **Cum ush quio**
 faith; belief: **Wi ca dapi** (D.)
 faith; confidence: **Wa cin ya**
pi (D.)
 faithful: **Wi ca ka** (D.)
 faithful keepers, society of
 the: **Ho non di ont**
 falling day: **Des ha ye nah**
 falling leaves: **Ka am ak**
 falls: **Bak it ig**
 falls, ribbon: **Lung u tu ku ya**
 fall, to: **Pa** (D.)
 familiar: **I ya ki te dan** (D.)
 far: **Tehan** (D.)
 far: **Tehan yan** (D.)
 far as the eye can reach: **I**
sta o hi ya (D.)*
 far from any dwelling: **I ta**
wo ta he dan (D.)
 far; high up: **Ati** (K.)
 far, I come from: **An dah sh**
oh thal
 fastened together, to be: **I**
ko ya ka (D.)
 fast, to go: **Tcina** (B. & O.)
 father: **Ni su na**
 faun: **Ta cin ca dan** (D.)
 faun, little: **Ta cin ca** (D.)
 faun (South Wind): **Ne o ga**
 feather down: **Poh klee tum**
 February (hunger moon): **B**
ka de win
 February (raccoon moon):
Wicata wi (D.)

Feeds

Firm

ds us, she (spirit of the
 maize): **Tono ca yo hua**
 gently, to: **Kim***
 ling of heart; purpose:
 an te o oze (D.)
 dle: **Can i pa kin za** (D.)
 d, in the: **Maga ta** (D.)
 d mouse: **Thoo chee deh**
 : **Maz pa be** (D.)
 , in Indian: **O we cin han**
 D.)
 , to: **O pa gi** (D.)
 full, to: **O zu dan ya** (D.)
 : the place full—standing,
 he: **Pe bi ga bow ik** (Chipp.)
 ls much, one who **Wai ye**
 a ca (D.)
 ls much, one who: **Wawa**
 leun van ka (D.)
 : **Miska**
 : weather: **Oh kum ha**
 ger: **Na pcu pe** (D.)
 ger: **Na psu ka za** (D.)
 sh, perfect: **Hda su** (D.)
 sh, to: **Yu-stan** (D.)
 l, to: **I ye ya** (D.)
 l, one's own, to: **I ye ki ya**
 D.)
 l one's self, to: **Sha ku al**
 K.)*
 , soft: **Koan na**
 Jin gob (Chipp.)
 : **Ish ko te** (Chipp.)
 : **Ohe Ha**
 : **Ta hi**
 : **Peta** (D.)
 : **Yo lo**
 : **Ta ta**
 : **Tun**
 : **Ta cot**
 : **Tat osh**
 : act of making: **Pon sa**
 : agn
 brand: **Pet u ste** (D.)
 burning brightly: **Kez hi**
 me
 burns briskly: **Ki zhi ko**
 (Chipp.)

fire coming op oot of the sea:
Ki nax gegantic*
 fire every day, build a new:
Sho dsha pell
 firefly: **Wah wah tay see**
 (Chipp.)
 firefly: **Wan ye ca** (D.)
 firefly: **Peti** (B. & O.)*
 firefly: **Uda** (B. & O.)
 fire for cooking, build a **Shu**
te la
 fire for someone, to make:
Ce ki ca ti (D.)
 fire, lie near; they are near
 the Camp Fire: **Ksh i la la**
 (D.)
 fire, lie near; they are near
 the Camp Fire: **Ksh i lu ya**
 (D.)
 fire, near the: **Pet ka hda** (D.)
 fire, near the: **Pet ki ye dan**
 (D.)
 fire, night: **Wik kla oh**
 fire on a journey build a:
Shne na
 fire, on the: **Petan** (D.)
 fire, people of the place of
 the: **Po ta wa to mi***
 fireplace: **To ke** (K.)
 fireplate; chimney stove: **O ce**
ti (D.)
 fire, resembling: **Xon ne wan**
 fire, sacred: **Wakan den da**
 fire, self-burning: **Way lk ga**
ni
 fire, the crackle of: **Na kpa**
kpa (D.)
 fire, the new: **Bon son gee**
 fire there, having: **O te go**
 fire, to make: **In nik**
 fire, to make a: **Ceti** (D.)
 firewood, to gather: **Can de**
 (D.)
 fire worker: **Sank hi can**
 firmness; strength: **Wi co su**
ta (D.)
 firm of heart, to be: **Can te su**
ta (D.)

Firmly

Foot

firmly; solidly at rest: **Ka tin sa**
 firmly standing: **Son gan** (Chipp.)
 first, at the: **To ka** (D.)
 first born daughter: **Wi no na** (D.)
 first, the beginning: **O to ka he ya** (D.)
 first to come, the: **He bani gani**
 fish: **Ka shi ta**
 fish: **Ko ta**
 fish, great: **Ga ye was**
 fish, to: **Ho ku wa** (D.)
 fish under water: **In cha nan do**
 fittingly: **Ki pi ya**
 flame: **Ol de** (D.)
 flame: **A yo ti** (B. & O.)
 flame; blaze: **In de** (D.)
 flame, in the red: **Ai de sa sa** (D.)*
 flame rises high: **Sa sa gak wa ne** (Chipp.)
 flame, to burn with: **Nu ta** (K.)
 fledged; large enough to provide for one's self: **Ki hi**
 flicker (bird): **Thon eiga**
 flies low, she: **Te bus asik**
 flint, made of: **Ta weh skah sooh nyk**
 float along in little waves, to: **A ka pot po ta** (D.)
 float along on water or in air: **O ka hbo ka** (D.)
 float circling in the sky, to: **Nagged sha** (K.)
 floating on a stream: **A o ka pon** (D.)
 float like water birds, to: **Tchewa** (K.)*
 flock, to be in a: **Wa** (K.)
 flood: **Mini tan** (D.)
 flour: **A gu yi pi mdu** (D.)
 flour: **Pala ash** (K.)
 flower: **Up pi shan**
 flower: **U to yan**

flower: **Xi ye** (B. & O.)
 flower: **Wah ca** (D.)
 flower, beautiful: **Pip a sewa***
 flower, blue wild: **Hoksie kpa** (D.)
 flower, budding: **Shlapsh** (K.)
 flower on the prairie: **She gati**
 flower, pretty (beautiful): **War chah wash tay** (D.)
 flower, white: **Wa bi goon**
 flowing swiftly: **Ka dur** (D.)
 flute: **Pi guo gan**
 flute: **Tol tolia**
 flutes: **La len tu**
 flutter along the ground or the water: **Nena** (K.)
 fly all around the sky: **Kia ta gi cig**
 flying clouds: **Pay ta kootha**
 flying: **Da so ak***
 fly, I: **Na mi ha u**
 fly, to: **Wa kin yan** (D.)
 fly, to: **Ni ye** (B. & O.)
 fly towards the one speaking: **Hunt chip ka** (K.)
 fly, those, who; birds: **Ki yan pi** (D.)
 fly, one who is trying to: **Ning a gwet sea***
 fly over, to: **A kin yan** (D.)
 fly skyward, to: **Nu wal xa**
 fog: **Pagu nava**
 fog disappears: **Pa ka wal** (Chipp.)
 fog lifts, the: **Lu ash lu ya** (K.)
 fog, wrapped in a: **Lu ash** (K.)
 follow after: **Ta pa** (D.)
 follow, to: **Pa si** (D.)
 food: **Ta won** (D.)
 food: **Kwa tak**
 food to, to give: **I yo hnag** (D.)
 foot: **Nampa**
 foot; feet: **Si ha** (D.)

foot, on: **Hu i yun** (D.)
 forces together, joining: **A ki pan** (D.)
 ford: **Sua wa ti**
 ford; crossing: **I yu weh ya** (D.)
 forest: **Mitig waki** (Chipp.)
 forest, in the midst of the: **Na wak wa** (Chipp.)*
 forest, woman of the: **As gutu yik**
 forth, go: **Huketa**
 fortunately; to make fortunate: **Wa pi ya** (D.)
 foundation: **A he cin** (D.)
 foundation: **A de han** (D.)
 fountain, pure: **Hee lah dee**
 fountain; spring of water: **Mi ni hdo ka** (D.)
 fountain; spring of water: **Mi ni o we** (D.)
 friend: **Ak ta tci** (B. & O.)*
 friend: **Ko da**
 friend: **Ki cu wa** (D.)
 friend: **Ma pu ka**
 friend; helper: **Ta wa si** (D.)
 friend, I am a: **Tah in jcon ay ish lee**
 friendly: **O da kon ya** (D.)
 friendly with, to be: **Da kon ya** (D.)
 friend, particular: **Ko da** (D.)
 friendship: **Ko da ki ci ya pi** (D.)
 friendship: **Ak ta tci** (B. & O.)*
 + friendship: **O ta ku ye** (D.)
 frisk; jump about: **A ske han**
 frog: **Pakwa**
 frog: **Nos gwals**
 frolic: **Ga wann ka**
 frost, covered with: **A xe wo**
 frozen: **Ta sa ka** (D.)
 fruit: **Wa sku ye ca** (D.)
 fruit, sweet: **O ya ga uh**
 fruits and grains, invisible little people of: **Gan de yah**
 full: **O zu dan** (D.)

full; running over: **I o zim na** (D.)
 fungus, red: **To ka no ge** (D.)
 further; beyond: **San pa** (D.)
 future: **To ka ta** (D.)
 future, in the: **To ka ta pa** (D.)

G

game, to play the: **Lo wa** (K.)
 garden: **Ma ga** (D.)
 garden: **Kitigan** (Chipp.)
 garlands: **Yo kol**
 garment: **Shu lo tish** (K.)
 gather: **A pa hi** (D.)
 gather berries, to: **Sta ila ni** (K.)
 gathering place: **Shi ul kish** (K.)
 gather in one place, to: **Hi he ya** (D.)
 gather together; pick up: **Pa hi** (D.)
 gazing and watching, she who is: **Gan a wa bun dum ok**
 generous, to be: **O han pi** (D.)
 generous: **Akate** (B. & O.)
 generously: **Tidsh** (K.)
 gentle: **O kin yan** (D.)
 gently: **Wah ba dan** (D.)
 get through with; finish: **I hu ni ki ya** (D.)
 get up: **Cke a git ahan**
 gift: **Taku wi ca ku pi** (D.)
 girl: **Pit kin**
 girl, a: **Wi cin ca** (D.)
 girls: **Shish ua ga**
 girls of the sky: **Gus tu ko ha ni**
 give: **Wa ku** (D.)
 give: **Pot latch**
 give a share of, to: **O ki ni ki ya** (D.)
 give away: **Kaye** (B. & O.)
 give away: **A pa gan** (D.)
 give away much: **I ce win** (D.)
 give away one's own (ceremony): **A kpa gan** (D.)

Give

Grow

give; bestow, to: **Itu han** (D.)
 gladly: **Pi da ya** (D.)
 glad, to be: **Pi ki da** (D.)
 glad, to make: **Pi da ki ya** (D.)
 glad, to make: **Can te wa ste ya** (D.)
 gleam or glisten: **Wiyat pat pa** (D.)
 glisten to cause to: **Wi ya tpa ya** (D.)
 glow: **I ye ga** (D.)
 glorify: **Ya o ni han** (D.)
 glory in; be proud of: **I win kta** (D.)
 glow worm; firefly: **Kal mo moksh** (K.)
 go directly to anything: **A ta ya** (D.)
 god of the woods: **Can o ti dan** (D.)
 goes ahead: **Rasuk ose**
 go, I: **Mda** (D.)
 going carefully: **O ka mna yan** (D.)
 go in one's own boat: **O ki pa** (D.)
 gold: **Ma za ska zi** (D.)
 golden: **Zah rah**
 good: **Yi ma**
 good: **Su a you**
 good man with big name: **Ho yah nah hasen no wah neh**
 good; pretty: **Was te** (D.)
 good standing: **Min o ga bow** (Chipp.)
 go on; make progress, to: **I yo pta** (D.)
 go upwards: **Ca ula** (K.)
 good, the spirit of: **Hah gwe di yu**
 good tidings: **Ga i wi u**
 good, to make: **Waste ya** (D.)
 goose, white: **Wai wash**
 goose, wild: **Ma ga sa pa** (D.)
 govern; rule over, to: **I wa da ka**
 grapes: **Ha stan han ka** (D.)
 grass, green: **Wa to** (D.)

grasshopper: **Puh puh kena** (Chipp.)
 grass, sweet: **Wa can ga** (D.)
 grass, sweet-scented: **Pshan shaw**
 grass, tall: **Dyo e oh gwe**
 grass, waving: **Kis ke mas**
 grass, wet: **Dyo ge oh ja eh**
 grass with a red flower: **Pe ksu dan** (D.)
 gratitude: **Wo pi da** (D.)
 great: **Tah ah ee**
 great; chief: **I yo tan** (D.)
 great; large: **Mu ni** (K.)
 great peace: **Ka ya ne renh kowa**
 great spirit (ruler): **Ha wen ne yu**
 great spirit: **Wo can da**
 great spirit: **Gitchi manitou** (Chipp.)
 greatness: **Wo tan ka** (D.)
 grey sprinkled with blue: **Mak mak li** (K.)
 grey squirrel: **Si na go**
 green: **To to** (D.)
 ground: **Ka i la** (K.)
 ground, bare: **Ki sa pa** (D.)
 ground, sit on the: **Wa wap ka**
 groups, walking in: **Shuka mon thin**
 grove of woods: **Ta sko zu** (D.)
 grove, little, or island of trees: **Can wi ta** (D.)
 grow: **Ksa pi** (B. & O.)
 grow and flourish, to: **Ki nun ka** (D.)
 grow by reason of something: **I tan yan** (D.)
 grow on, to: **A ki ca ga** (D.)
 grow, something that makes things: **Win uke** (D.)
 grow, to: **Kag ha**
 grow to be something, to: **I ki ca ga** (D.)
 grow, to cause to: **A i ca ha** (D.)
 grow up like a plant: **Sank an is sick**

ardian of the fire: Ah wahn
 ah
 arding our own, we are:
 I wan hdag (D.)
 ard, to be on one's: I wak
 ta (D.)
 ard, to stand: A ki ci ta na
 zin (D.)
 ess; foretell, to: Wa a ya ta
 (D.)
 ill: Ne tha

H

bit: I yo wan ke (D.)
 ill storm, little: Wah su lah
 ir: Hin (D.)
 lo (around the sun or
 moon): Wi te sdag ki ton
 (D.)
 immer: Ma xi ya pe (D.)
 ind: Nep (K.)
 ind: Onka
 ind, little: Ne pa ga (K.)
 ind, my: Mi na pi (D.)
 inds, clap the: Wah das
 kapa
 indsome; fine of form: Tan
 waste (D.)
 inds see, he whose: Djin
 quo tin
 inds, with both: Na pa nun
 kin (D.)
 ing on; stick to: Luta (K.)*
 appy: Elu ta
 appy: Iyus kin (D.)
 appy bird: Wapomeo
 arbor, canoe: Ponck hock ie
 arkening to each other: A na
 ki ci go ptan yan (D.)*
 arvest: Wa su ton pi (D.)
 ave, I shall: Nesh wata
 ave; possess: Ton (D.)
 ave to keep, to: O tan da (D.)
 awk: Ce tan (D.)
 awk, night: Pisko
 awthorne: Ta span hu (D.)
 ead: Mo zo bi
 eal, to; healer: Wa a sni yan
 (D.)

healing, the art of: Me da min
 health again, to be in good:

Hesh u amp ell (K.)

health, hill of: Ta ra jo ries

healthy: Za ni yan (D.)

healthy; sound; well: Za ni ka
 (D.)

hear, I: Nita ba na

hear: Naxe (B. & O.)

hearing: O na hon (D.)

hearken; obey: A na go ptan
 (D.)

heart: Can te (D.)

heart: Tche ka

heart: Na tka

heart: I po tuk

heart, gladness of; my heart

sings: Wi co can te waste
 (D.)*

heart of man: Wi ca cante
 (D.)

heart, with the whole: Can
 te o ze ya (D.)

heat; to be warm inside:
 O ka ta (D.)

help: O ki ya (D.)

help; aid: Wa o ki ya (D.)

helper, to have for a: Ta wa
 si ya (D.)

help in sickness, to: Tchuta

helping each other; they talk
 together; make peace: O ki
 ci ya pi (D.)

herbs; medicines of all kinds:
 Pe zi hu ta (D.)

here: Hi na

heron: Shuh shuh gah (Chipp)

heron, blue: Ho k'a to (D.)

hickory: Can su (D.)

hide and seek: Nah oo pah
 chee

higher than: P'la i ta ni (K.)

high up: Te han wan kan (D.)

hill: Pa ha (D.)

hill, at the: He ya ka ta

hill covered with trees, side
 of a: Can he nap tan

hill, fot of a: He ma ya can

hill; mountain: He ya ka

Hill

Influence

hill, on a: **Kit ke hah ki**
 hill, on a: **O gi da ki** (Chipp.)
 hill, on the: **Pa ha ta** (D.)*
 hill, one who goes up: **Ku ki wash** (K.)
 hill people: **Etis hoka**
 hills, among the: **I wa** (K.)
 hillside, on the: **Ka ne sa da ki**
 hill, sloping: **Nah ne wa ye**
 hill top: **Nink pa ta**
 hill, to run up a: **Hu wa li e ga** (K.)
 hill, under the: **Al la ma wun ke** (L.)
 hit every time, to: **Shi li lam na**
 Hoe one's own (corn): **Ah da ta** (D.)
 hold as one's own, to: **Edo ni ca**
 holder of the heavens: **Taen ya wah kee**
 hold fast on a purpose: **Shnuk pa** (K.)
 hold of, to lay: **O tan** (D.)
 holds on to it: **Sho tye na wat**
 hold the head up: **An ta** (B. & O.)
 hollow: **O sma ka** (D.)
 holly tree, the: **Psun ti** (B. & O.)*
 home, at: **Ti ya ta** (D.)
 home, the spirit's: **Yek gi ga wua ni**
 home, to come: **Hdi** (D.)
 home, to take: **A hda** (D.)
 honey, full of: **Sit or avi**
 honor; reverence; have confidence in: **Ki ni han** (D.)
 honored for something: **I yo ki ni han** (D.)
 house: **O ti**
 house: **Ti pi** (D.)
 house: **Hit**
 house, a: **Init**
 house, at the: **Ti ya ta** (D.)
 house, at the end of the road: **De cu hit**

house, council: **Wa a i a ti** (D.)
 household, including persons as well as things: **Ti wa** (D.)
 house, in the: **Tin** (D.)
 house or lodge, belonging to: **Hunkel amsh**
 hover; brood over, to: **H wan ka** (D.)
 hover; brood over; to: **Na w** (D.)
 huckleberry: **Ha za** (D.)
 Hudson River: **Sha te muk**
 humility: **On si han pi** (D.)
 humming bird: **To he ha**
 humming bird: **Mo mox** (B. & O.)
 humming bird: **No no kah** (Chipp.)
 humming bird; butterfly: **W tin ni ka**
 hunt: **A na sa** (D.)
 hunt, to: **Wa ku wa** (D.)
 hunt: seek for: **I hni** (D.)
 hunting: **Wa ku wa pi** (D.)
 hunting: **Gi o sse win** (Chipp.)

I

I: **Wa** (D.)
 I alone: **Mi ye cin ka** (D.)
 I can: **Aka** (K.)
 ice: **We sh** (K.)
 imitate: **Kda ka yi** (B. & O.)
 imitate: **O wang ya** (D.)
 imitate one's parents or elders, to try to: **Mut chu ya**
 improve, to: **Wa yu waste** (D.)
 I, myself: **Mis miye** (D.)
 I, myself: **Shee dah**
 incense: **I zin ya** (D.)
 incense, burn: **A i zi ta** (D.)
 industrious: **Mi ni he ca** (D.)
 industrious: **A pu dux ka** (B. & O.)
 industrious: **Nita Anoki**
 influence, to: **Kon za** (D.)

Ink

Labor

ink: **Mi ni sa pa** (D.)
in; on: **Oh na** (D.)
inquire, I: **I wan ga** (D.)
inside of: **Yu hiena** (K.)
instruction; counsel: **I wa ho kon ki ya** (D.)
intelligent: **Daka** (B. & O.)
intensity: **Ketchi**
intercourse with the spiritual world, to have: **Han mde** (D.)
interpret: **Lu tat ka** (K.)
interpreter, an: **I e ska** (D.)
invent, to: **To ka yu hdo ke ca** (D.)
inventor: **To an do ah** (*)
invincible, the: **O an ko i tu peh**
invitation to the feast: **Wai ku**
invite to something: **I ki co** (D.)
inviting each other: **O ki ci co** (D.)
inward; deep: **Ma he tu** (D.)
inwards; toward the center: **Kan ye** (D.)
iron square, an; or steel yard: **Ma za i yu ta pi** (D.)
island: **Mna han**
island: **Witka**
island: **A. wa luash** (K.)
island: **Wi ta** (D.)
island, beautiful: **Wi ta waste** (D.)
island, little: **A wa lo ga** (K.)

J

January: **Witehi** (D.)
January (snow moon): **Agon-gissis** (Chipp.)
jest; make fun: **A o we han** (D.)
jewel: **O i na** (D.)
jingles (merry hearted): **Snah nah** (D.)
join (as two roads): **Hi yo hpa ya** (D.)
joint, a: **I yo ki he** (D.)

joyful; glad, to be: **Can te wa ste** (D.)
July (moon of moulting): **Wa sun pa wi** (D.)
July (Thunder Moon): **Animi-ki-gisiss** (Chipp.)
June (moon of strawberries): **Wa zu ste ca sa wi** (D.)
just; right: **E ce tu** (D.)

K

katydid: **Sade** (B. & O.)
keep at work at a difficult thing: **Ka ba za** (D.)
keeper of the gateway: **Te hua**
keep on, to: **Hande** (B. & O.)
keeps at it, he: **Ka bas** (D.)
keeps yelling very fast: **De da tub we wi dum ok**
kettle: **Chay gah** (D.)
kettle: **Hoos** (L.)
kettle, iron: **Tchi kemem pol ko**
kind; loving: **Wa can ki ya** (D.)
kindly disposed: **Can te yukan** (D.)
kingdom or ruler: **Wa wi da ke** (D.)
kingfisher: **I ci da ga yi** (B. & O.)
knife: **Mo ko man** (Chipp.)
knock: **Wahuh de**
knock at one's own door, to: **Hda to to** (D.)
knot, a: **O i ya kas ke** (D.)
knot of a tree: **A det ka** (D.)
knot, to: **I ya kas ka** (D.)
know how, to: **Wa on spe** (D.)
know one's own, to: **Sdon ki ya** (D.)
knows when he finds things: **Mi or up He ah sas**
know, to: **Sdon ya** (D.)

L

labor for one; work on anything: **Ah ta ni** (D.)

Lady Bug

lady bug: **On a teska**
 lady of the moon: **Mu ya wu u**
 lady slipper: **Pi sko ta han pe**
 (D.)
 lake: **Mde** (D.)
 lake: **Lu tu ami**
 lake: **Su**
 lake, at the: **Mde ya ta** (D.)
 lake covered with yellow lilies: **Ka sen e kwar**
 lake, handsome: **Ga ne o di yo**
 lake, moon: **A dis**
 lake is glittering with azure colors, my: **Ktsalui ge u e**
 ush
 lake of the great star: **Kil lo**
 qua
 lake of the sun: **Theor pah**
 whee ai
 lake, silver: **Kalpshi**
 lamb: **Debe**
 land in a boat, come to: **Wato**
 i hu ni (D.)
 landing place: **O i hu ni** (D.)
 land, in the spirit: **Na gi ya ta**
 (D.)
 language, to use; speak: **O le**
 ya (D.)
 large; broad: **O tan ka** (D.)
 large, great: **Tan ka** (D.)
 large, great: **Mu ni** (K.)
 lark: **Skule** (K.)
 lark: **Kikibi komeshi** (Chipp.)
 lark, meadow: **Ta ti thin ge**
 lasting for ages: **Tchi us hni**
 ni
 last, the; youngest: **Ha ka ta**
 (D.)
 laughing maid: **E ha wee** (D.)
 laugh; jest, to: **I ha ke** (D.)
 laugh, to: **I ha** (D.)
 laugh, to cause others to: **I ha**
 keya (D.)
 laugh, to make others: **Ya i ha**
 law, a: **Wo kon ze** (D.)
 law; custom: **Wi co ope** (D.)
 leader: **Pa si pi ka** (D.)
 lead to (like a road): **Ai ya**
 hde (D.)

Listen

leaf, red: **Mis ko bag** (Chipp.)
 leap into the water: **Hu wa**
 (K.)
 learning: **Ka ta kin yan** (D.)
 leather thong: **Ti hmi so**
 leaves: **Manape**
 leaves are falling, the: **Bin ak**
 wi (Chipp.)
 leaves are wet, the: **Tipa бага**
 (Chipp.)
 leaves; leaf: **Wa pa** (D.)
 leaves on ground, thick as:
A ki sa ka (D.)
 leaves, village in the: **Wah pe**
 ton wan (D.)
 leg: **Sia**
 legs; arms: **Hu ha** (D.)
 level: **Kah o sta**
 level; plain: **Mda ye dan** (D.)
 life; breath: **Ni ya** (D.)
 life, to return to: **Ki ni** (D.)
 lift: **Yu ha** (D.)
 light (noun): **I yo yan pa** (D.)
 light (not heavy): **Yoo wis**
 light, a: **I yo zan zan** (D.)
 light, a: **Nah pee**
 light as a candle, to give:
I zan zan (D.)
 lighten, to: **Wude** (B. & O.)
 light in weight: **Pa po za**
 lightning: **Wal lo ka** (or **To**
mo ke)*
 lightning: **Wah kahn dee** (D.)
 light, where they have: **Kah**
hah
 like; as: **Seya** (D.)
 likeness; resemblance: **Wi ya**
 cin pi (D.)
 limber; pliant: **Wins win ze**
 dan (D.)
 limpid; clear: **Yai la la** (K.)
 linked together: **Ko ca ya hdan**
 (*)
 linked together (group sym-
 bol): **A yu zun ta** (*)
 lips: **I ha** (D.)
 listen to; attend; obey: **Na**
 hon (D.)

listening; attend to: **No go**
 ptan (D.)
 little: **Chee mi**
 little: **Ketcha (K.)**
 little: **Cow kootcha**
 little cedar: **Gi ji kens**
 (Chipp.)
 little girl: **Wi cin ca dan (D.)**
 little grey night bird: **Ho et**
 ska
 little lake; pond: **Mde dan (D.)**
 little one; youngest daughter:
 Wee hah kay dah (D.)
 little snow shoe: **A gi mens**
 (Chipp.)
 little star: **A nan gons**
 little woman: **We yan nah**
 live again, to: **Kini (D.)**
 live again, to cause to: **Kini**
 ki ya (D.)
 live, I: **Ni wa un**
 live, to: **Mi ye (D.)**
 live, to: **Ti (D.)**
 live together: **Wi ta wen tin**
 (*)
 lively: **Ko. ko han na (D.)**
 lives out of doors: **Tan ko doo**
 na
 loaf giver: **A gu ya pi (*)**
 lodge, a: **Wa ke ya (D.)**
 lodge, to build a: **Latcha**
 (K.)
 log wood: **Can wi du ta (D.)**
 long (either time or place):
 Te han (D.)
 long; tall: **Han ska (D.)**
 long night: **Pitch a tibik**
 (Chipp.)
 longing, I am filled with:
 Nin gao Ken dum
 look: **Nush ka**
 look around, to: **Ha kik ta**
 (D.)
 look for my own, I: **Owa kile**
 look into: **O ton wan (D.)**
 look out ahead, to; look for-
 ward: **Shat allaya (K.)**
 lookout, to be on the: **I wa kta**
 (D.)

looks both ways: **Daga ayo**
look; see, to: **Aton wan** (D.)
look sharp: **Aksu pi**
look stedfastly at, to: **Opa hta**
(D.)
look up stream: **Hitchiti**
look up to: **Ahiton wan** (D.)
loon: **Mdo za** (D.)
loon: **Mahng** (Chipp.)
loon girl: **Mahn ge quay**
(Chipp.)
love: **Sagil wewin** (Chipp.)
love: **Ak ta ti**
love: **Can te ki ya pi** (D.)
love, to: **Waste da ka** (D.)
love, to: **Can te ki ya** (D.)
love with, to be in: **Shu an ui**
(K.)
loved, one who is: **Waste da**
ka pi (D.)
loving each other: **Waste ki ci**
da pi (D.)
love; honor; respect: **Tan da**
(D.)
low; near the ground: **Ku ce**
dan (D.)
low clear land by a river or
lake: **Wa co ka** (D.)
lucky; fortunate: **Wa pi** (D.)
lucky; fortunate, to be: **Wa a**
ta ya (D.)
lull, to take a: **Ked shi ko la**
(K.)

M

magic voice: M̄nəwə
make after a model, to: Oka
ga (D.)
make; create, to: Aka ga (D.)
make good, to: Ayu na ste
make it, I: Nanis ti na
make one's self new: I hdu e
ce tu (D.)
make something for someone:
Kl ci ca ga (D.)
mallard duck: Pa gon ta (D.)
mankind: Wi ca sta (D.)
manner, in a loving: Cant o
hna g ya (D.)

many; much: **O ta ka** (D.)
 maple: **A yan** (B. & O.)*
 maple, sap of the sugar: **Tch ap cha p'lu**
 maple, soft: **Ta hdo hu** (D.)
 March (Crow Moon): **Andek-gissis** (Chipp.)
 marsh, village of the: **Si si ton wan** (D.)
 master; ruler: **Wa wi da ke** (D.)
 material for council fire: **Ga nun ta ah**
 May (leaves are green): **Can wap ton wi** (D.)
 May (song Moon): **Nagamo-win-gissis** (Chipp.)
 meadow: **Muskoday** (Chipp.)
 meadow: **Saika**
 meadow: **Hiwassee**
 meadow lark: **Tah ski kah**
 measure (weight): **I yu ta** (D.)
 measure one's self, to: **I hdu ta** (D.)*
 medicine crow: **Peritse Maj-pash**
 medicine, happy: **Katuk a nak**
 medicine, make big: **Na da ne na**
 medicine woman: **Any ky an ya**
 meet in council: **Shu tan ka** (*)
 meet, launch out to: **E ki ci pa** (D.)
 meet, to: **A ki pa** (D.)
 mellow: **Kam du** (D.)
 melt, to: **Skan** (D.)
 mercy, to have: **On si da** (D.)
 merry-hearted; jingles; like little bells: **Snah nah** (D.)
 metal, worker in: **Ma za ka ga** (D.)
 middle, in the: **O co kam** (D.)
 midnight: **Han co ka** (D.)
 midst: **Co ka ta** (D.)
 mid-summer: **Mdo ke tu co ka ya** (D.)

mighty puller: **Ma mu ska wash** (Chipp.)
 milk: **Pte a san pi** (D.)
 milkweed: **Vam pu**
 milkweeds, among the: **Ga nos ga go**
 milky way: **Tchi be ka na** (Chipp.)
 milky way: **Jas we do** (*)
 mind: **Tu**
 mind; will; purpose; thought: **Ta wa ein** (D.)
 mine: **Mi ta** (D.)
 mine, it is: **Mi ta wa** (D.) (D.)
 mingle; mix with: **I ci ca hi ya**
 miracle: **Wo wa pe to ke ca** (D.)
 mist: **Bo zan** (D.)
 mist, clad in: **Tem ola** (K.)
 mist, fine rain: **Mi ni bo zan** (D.)
 misty, it is: **Lua** (K.)
 mix; to be mixed with others: **Tchaw i na** (K.)
 moccasin: **Tar moosh**
 moccasin: **Wak shna**
 moccasin: **Han pa** (D.)
 moccasins: **Sho loh**
 mocking bird: **Ya hpa**
 money (shell wampum): **Ha wok**
 moon: **Pah hlee oh**
 moon: **U ka u kosh** (K.)
 moon: **Wi** (D.)
 moon, big: **Dis len**
 moon child: **Dis ya di** (*)
 moon, corn (August): **Wa su ton wi** (D.)
 moon, full: **Han ye tu wi** (D.)
 moon-light: **Han wi yan pa** ..(D.)
 moon, little (crescent): **Ta-waklia** (*)
 moon moving, new: **Ton ithin**
 moon, the: **Ni li ha si**
 moon, white: **Mi wa con**
 moose (east wind): **O yan done**
 morning: **Han han na** (D.)

ning, glory of the: Ho po
 e kaw
 ning land: A ba na ki
 (Chipp.)
 ning land, people of: Wa
 na ki (Chipp.)
 ning light: Wah sai yan
 im
 ning star: Intka nin tan
 m (B. & O.)
 ning star: Wa ba nang
 (Chipp.)
 s, water: Awisho
 sy place: Ta ha wet ho
 quito: Sug gemah
 her: Na ku
 her: In tui
 her: Ga ho wes (L.)
 her: Ne na
 her deer: Koo lais ka sum
 her earth: Ma ka eena
 her, mothers: Wi ca hun ku
 (.)
 her of snow: Tahoma
 hers: Pikama
 ild, I: Nin sig a a bo we
 Chipp.)
 intain: Ya i na (K.)
 intain: Yal lan i (*)
 intain, beside the: Gan net
 ha
 intain, child of the: Rog ah
 na non da go
 intain, little: Ya in a a ga
 (K.)
 intain, Rocky: Ta wah que
 ah
 intains or hills, among
 e: I wa (K.)
 uth: Wi cai (D.)
 uth: Ya ne na
 ving lodges: Aha chik
 ving to and fro: Yu la lo
 an
 lberry tree, a: Ans an ku
 i (B. & O.)* ..
 stery: Paka
 stery, those who are with:
 'aka zo hi. gara

N

name; to give names: Wa cas
 ton (D.)
 near: Ki ye dan (D.)
 near: Kim tam
 near by: Gita (K.)
 near to, to be: O wa za (D.)
 near to; near at hand: I ka ya
 dan (D.)
 neatly: Wa yu co (D.)
 needle: Ta hin spa ci ka dan
 (D.)
 needle, sewing: Spi ka nash
 (K.)
 nest: Kut
 nest: Ho hpi (D.)
 new: Te ca (D.)
 new field, a: Mah te ca (D.)
 new, to make; to renew: Te
 ca ya (D.)
 night: Se oh
 night: Han ye tu (D.)
 night: Chip pe
 night: Wik kia
 night, at: Tan
 night, by: Han yen (D.)
 night dancer: Sa tur ka
 night, good: Han waste (D.)
 night, summer: Ki shen ha a
 night sun (moon): Han ye tu
 wi (D.)
 nights, they stayed out many:
 Lax gun hasuxe
 night, this: Han na ka (D.)
 night, those who are with the:
 Hon zhogara
 night, through all the: Nish
 ta (K.)
 noise around, to make a: A
 ho tan (D.)
 none: Wa ni ca (D.)
 north: Wy
 north: Wa zi yata (D.)
 northeast wind: Chi pe wes sin
 (Nat.)
 north, to the: I wa zi ya pa
 (D.)
 northwest wind: Che ke su (*)

northwest wind: **Kee way din** (Chipp.)
 north wind: **Na nu mit** (Nat.)
 north wind: **Ka bib in ok ka** (Chipp.)
 north wind: **Ya o gah** (Ir.)
 north wind, woman of the: **Ki we din ok** (Chipp.)
 November: **Ta ki yu ha wi** (D.)
 November (ice forming): **Mikwa mika-gissis** (Chipp.)
 now: **Na ka** (D.)
 now; quickly: **Wanya** (D.)

O

oak: **Utu** (B. & O.)*
 oak, live: **Ha ha**
 oak, the pin or water: **Udi** (B. & O.)*
 oak, white: **E sin**
 oak, white: **U sku ye ca hu** (D.)
 oar; paddle: **Wa mna he ca** (D.)
 oar, splashing: **Eni wa wa sa**
 obedient, he who is: **Tea za hua tea kame**
 obey; follow a command: **O ki ci pa** (D.)
 obey, to: **A na go ptan** (D.)
 observing: **Wa a ton wan** (D.)
 observing, to be: **Wa to wa**
 ocean (all over water): **Mi ni wan ca** (D.)
 October (the moon in which the Indians lay up rice): **Wa zu pi wi** (D.)
 October, leaf falling: **Bin ak wi gissis**
 odors of the pine; wholesome; refreshing: **Wa zee me nah wee** (D.)
 often; frequently: **O ta ki ya** (D.)
 old: **Kan** (D.)
 on; upon: **Ko pa**
 once: **Wan ca** (D.)
 open; as a wood where there

is no underbrush: **O kam** (D.)
 open out (as a door): **Ka mni** (D.)
 open for someone (as a door): **Ki yugan** (D.)*
 otter: **Ptan** (D.)
 outdoors: **Kani** (K.)
 out of doors, lives: **Tan doonah**
 outside of: **Kan itant** (K.)
 outward, far: **Deki**
 oven...: **Cega soka** (D.)
 over-see; watch over; take care of: **Wa a wanya ka** (D.)
 owl: **Hin a ka ga** (D.)
 owl: **Pa nu hu**
 owl: **I hi ka**
 owl: **Ko ko ko** (Chipp.)*
 owl, grey: **Hin ha n san** (D.)

P

pack, the: **Wa kin** (D.)
 pack, to carry on one's back: **Wa kin** (D.)
 pad, to put under a pack: **Wun pa** (D.)
 paddle: **I pa xa ka**
 paddle: **Wati cak boka** (D.)
 paddle, a: **A bwi** (Chipp.)
 paddle a canoe: **Wa to pa** (D.)
 paddle a canoe by one's self: **Sin wa pa ki ya**
 pages: **Yu mda pi**
 painter, the: **We chash a w con**
 paint, I: **Ne hio**
 paint, I shall: **Ne hio see**
 paint or dye blue or green: **To ya** (D.)
 paint, sketch, to: **O wa** (D.)
 paint, to: **Nahl** (B. & O.)
 parables: **Wi ya cin i a pi** (D.)
 parent, my: **Ni totem** (Chipp.)
 part: **O ka pe**
 part, a: **Han ke** (D.)
 part, to take one's: **Tan ya la** (D.)

path: **Nan ko**
 pathfinder: **Hah hah he sucs**
 path, night: **Sam pa wams**
 path, right hand: **Yim dum bo**
 path, she had a: **Cat ha iach**
 ua
 patient: **Wa cin tan ka** (D.)
 peace: **Ka ya ne renh**
 peaceable, very: **Ach wan gun**
 do wi (L.)
 peaceful ones: **Hop itu**
 peace, great: **Sken so wa ne**
 pearl: **Ana nid gi** (Chipp.)
 pebbles in a stream, smooth:
 Sa da quoit
 peep of day, the woman of
 the: **Bi da bun ok** (Chipp.)
 pen; pencil: **Shum a lot kish**
 (K.)
 people: **Tili kum**
 people: **Nika**
 people of the end of the road:
 De ci tan
 perfect one's own, to: **Hdu co**
 (D.)
 persuade: **Wi ca da ki ya** (D.)
 pheasant: **Bena**
 piece, a little: **On spa dan**
 (D.)
 pigeon: **Wa ki ye dan** (D.)
 pigeon: **Omim** (Chipp.)
 pigeon, white: **Ruch ka scha**
 ka
 piles them on the fire: **Ha**
 taas yon e
 pilot, a: **I yu pse yu ze** (D.)
 pilot, a: **Wa he kta pa** (D.)
 pillow: **Po kwah si mon**
 pine: **Pinon** (Spanish)
 pine: **Kosh; Kapka; Kuga**
 - pine: **Wa si** (D.)
 pine grove: **Ak ach wa**
 pine, hard: **Ta sa ka can**
 pines, by the: **O so a went ha**
 pine; hemlock pine: **Wako**
 (K.)
 pine, standing: **Kos te uts**
 pine, tall: **O so ha** (*)
 pine tree, young: **Kap ka** (K.)

pitch a tent, to: **Ti ca ga** (D.)
 pitch one's tent, to come and:
 A hi ti (D.)
 place, at that; there: **He ci ya**
 (D.)
 place, at the: **I ye han** (D.)
 place between heaven and
 earth: **Ta he pi ya** (D.)
 place of rushes: **De yo he ro**
 place of the council fire: **Pem**
 pot a wut hut
 plain, beautiful: **Gea ti yo**
 plain, great: **Ska hun do wa**
 plant and make a field: **A mah**
 ya (D.)
 plant by the water, those
 who: **Min kan ye wo su pi**
 plant, to: **A mah ya** (D.)
 plant, vegetables: **Has hua a**
 (K.)
 play an instrument: **Can do**
 wan ki wa (D.)
 playing, amuses herself: **Me la**
 wa ka
 playing games; dancing: **Pan**
 och anog
 play pranks; cut capers: **O**
 han han han
 plays to the end of the game:
 O ka be a ta gek
 play the game to the end: **Le**
 wa (*)
 play with, to: **Ki ska ta** (D.)
 pleasant: **Al yo kipi** (D.)
 pleasantly; delightfully: **I yo**
 ki pi ya (D.)
 please, or be pleased with: **I**
 yo kipi (D.)
 plunge into the water: **U sin**
 hin (B. & O.)
 polish: **Paman** (D.)
 poplar: **Tu de** (*)
 porcupine: **Pah hin** (D.)
 portage: **Wato ha** (D.)
 possess for one's own: **Ta wa**
 ya (D.)
 pour out, to: **Ka stan** (D.)
 powerful: **Litch litch li** (K.)
 practise: **A ki ya** (D.)

Prairie

Red

prairie: **Tin ta** (D.)
 prairie: **Saiga** (K.)
 prairie, belonging to the: **Tin ta pa** (D.)
 prairie, out on the: **Tin tan ta** (D.)
 prairie woman: **Mush ko de que** (Chipp.)
 pray to; ask for help: **Wa ce ki ya** (D.)
 press tight on, to: **A put in za** (D.)
 pretty girl: **Wee ko** (D.)
 prevent: **Pazin** (D.)
 prize, the: **O ki pe** (D.)
 proceed and break the road, to: **Kah lin to kam ya**
 produce, to create: **Wal ca ga ya** (D.)
 promise: **Shen ol ak u ish** (K.)
 property: **Wo yu ha** (D.)
 prophet: **Wa a ya te** (D.)
 protruding stone: **O men yo ti**
 proud; elated: **Witan** (D.)
 proud, to be; to glory in: **I tan** (D.)
 proud, to make: **Witan tan yan** (D.)
 prove; try to: **I yu tan yan** (D.)
 provision: **Wan e ya** (D.)
 pulse, the beating of the: **Kan i pa pa** (D.)
 purify, to: **Ece dan ya** (D.)
 purple: **Stan** (D.)
 purpose; his influence; this is used for the Spirit of God: **Ta wa kon ze** (D.)
 purpose, to: **Wac in yu ya** (D.)
 push out from shore with a paddle: **Ka can nan** (D.)
 push with all one's might: **Ki pa ti tan** (D.)
 put on one's own, to (as wood on a fire): **A ki on pa** (D.)

Q

quail: **Ushi wa thi**

quarters of the sky, four: **Ta te o u ye to pa** (D.)
 questions, to ask; make inquiries: **Wi wan ga** (D.)
 quick: **Ko** (D.)
 quick; handy: **O han ko** (D.)
 quick, to be: **Ko ya han** (D.)
 quill pen: **Migwan** (Chipp.)*
 quill work; embroidery: **Wi pa ta pi** (D.)

R

rabbit: **Mok ta ques** (*)
 race, a: **Ki in yan ka pi** (D.)
 rain: **Pas si ri**
 rain: **Yoki** (*)
 rain: **Ma ga zu** (D.)
 rainbow: **On chi o ta**
 rainbow: **Witchi ak** (K.)
 rainbow: **Oga nyoda** (*)
 rainbow in a misty place: **Ken you scot ta**
 rainbow maid; return of blessing: **Wik mun kee wee** (D.)
 raincloud: **Ama u wu**
 rain, done in the: **Tu a la**
 raspberry: **Ta kan he ca** (D.)
 rate high, to: **Steda** (K.)
 raven: **Ka ka gos**
 reach a place, to cause to: **I yo hi ya** (D.)
 reach home, to: **Ki yo hi** (D.)
 reach, to, able to: **O hi** (D.)
 ready: **Wiy e ya** (D.)
 ready for anything: **A wi ye ya** (D.)
 ready, I am: **Nani tata usa na**
 ready to give: **Pa hu ki ti wa**
 ready, to make: **Yu wiy e ya** (D.)
 ready, to make one's self: **I hdu wiy e ya** (D.)
 red: **Sa** (D.)
 red-brown, rusty: **Gigi** (D.)
 red, crimson, scarlet: **Tak tak li** (K.)
 red, dark: **Sa stan**

ed haw: **Ta span** (D.)
 ed morning; aurora: **Ma ca**
 (D.)
 ed pine: **Pa sa aku**
 ed, scarlet: **Du ta** (D.)
 ed, to become: **Sa sa** (D.)
 ed, to paint; to redden: **Sa**
ya (D.)
 effect (as sun in water):
Ktchalta (K.)
 effect (in thought): **Ko pa**
 (K.)
 egard for one's own, to have:
I ha ki kta (D.)
 ejoice; be glad: **I yu skin**
 (D.)
 ejoice, I: **Mo ji gi dee**
 (Chipp.)
 elate: **O ya ka** (D.)
 emember, to: **O ki su ya** (D.)
 epeatedly: **I ci ze han** (D.)
 esemble: **Kih be** (D.)
 esemble; be like: **O wan ka**
 (D.)
 esolute, to be: **Ta wa cin ki**
cun (D.)
 espect; to honor: **O ho da**
 (D.)
 est: **O wi ca zi** (D.)
 est, at: **I yo zi ya** (D.)
 esting, a place of: **Oe yu hpa**
 (D.)
 est on, to: **A han** (D.)
 estore to one what belongs
 to him: **Ki cu** (D.)
 est; repose: **I yo zi** (D.)
 est, take a: **O zi ya** (D.)
 est, to cause to be solidly at:
Ka ti ns ya (D.)
 eshes: **Wi wi ca zi ce** (D.)
 ichly: **Wi zin ya** (D.)
 ang in timber (a year's
 growth): **Ho yu hi** (D.)
 ang, to form in a: **Gak ima**
 (K.)
 ang, to make something:
Shna hu ai ta (K.)
 ape: **Suton** (D.)
 ase from sleep: **Pat kal** (K.)

rise, to (as the sun or moon):
Tin ship ka (K.)
 rise to the top: **A o ka po ta**
 (D.)
 rise very early in the morn-
 ing: **Han ki kta** (D.)
 risk of life, at the: **O to hna**
ka (D.)
 river: **Pa sa he** }
 river: **Ni chia** }
 river: **Si bo** }
 river: **A cho ma wi** }
 river, goes up the: **Hay law**
she kaw
 river, most beautiful: **Wel hik**
han ne
 rivers flowing together, two:
Dekan awida
 river spirit: **Wak pa wakan**
 (D.)
 river, straight place in a: **O**
ha (D.)
 river, yellow: **Pa ha tai nep**
 road; path; trail: **Can ku** (D.)
 roast (as corn in the ear):
Wa ce on pa (D.)
 robe, buffalo: **Ta gi ca ha** (D.)
 robin: **Si so ka** (D.)
 robin: **Man de kan ke**
 robin: **Opechee** (Chipp.)
 robin redbreast: **Wish ka ga**
 (K.)
 rock: **Mi sa na ke**
 rock, high: **Cam lam**
 rocky country: **A ma ha mi**
 room for, to make: **Ki yu kan**
 (D.)
 room, there is: **O co ka ka** (D.)
 roomy: **O ci kan** (D.)
 root: **Hu te** (D.)
 root: **Ma na hisse**
 roots of a tree: **Can hute** (D.)
 rope: **Ha ka kmon pi** (D.)
 rose: **Ogin** (Chipp.)
 rose flower: **Ah ne ah** (*)
 rose; rosebud: **On jin jin kah**
 (D.)
 rose, wild: **Ye nis**
 round: **Hmi yan yan** (D.)

row, in a; abreast: **I pa tku ga** (D.)
 rub and make warm, to: **A pa coza** (D.)
 rudder: **I yu pse** (D.)
 run, I: **Nanig ana**
 running straight: **Tal tali** (K.)
 running under: **O pa zan yan** (D.)
 run well, to (as a canoe): **Pi ya ya** (D.)
 rustling, falling off (as leaves): **Sna han han** (D.)
 rustling; ringing: (as falling leaves): **Sna han** (D.)

S

sacred: **Wa kan** (D.)
 sacred lodge: **Ti pi wa kan** (D.)
 saddle: **Suk tanka akin** (D.)
 sage; sagebrush: **Na kash** (A.)
 sail in the air as an eagle: **Na win** (D.)
 sail, to: **See**
 sand: **Wi ya ka** (D.)
 sand: **Ca smu** (D.)
 sand of the desert: **Tu wa ni ne ma**
 sap: **Han pi** (D.)
 sap-sugar tree: **Can han pi** (D.)
 saying; a verse: **Oe ye** (D.)
 scarlet, brilliant: **Ta loo tah** (D.)
 scattered here and there: **Can hde hde** (D.)
 scissors: **Mo jwa gan** (Chipp.)*
 scrub, scour: **O wan ka yu za za** (D.)
 sea-gull: **Ke la di**
 season, a: **O ma ka**
 season, falling leaf: **Mat men ni**
 season, leaf: **Yo ho ni**
 seaward; out to sea: **Dak**
 secret, a: **Sha i shash** (K.)
 secretly: **Nah ma na** (D.)

secret, to keep as a: **Aish** (K.)
 see; perceive: **Wan ya ka** (D.)
 see, to cause one to: **Ton we ya** (D.)
 seed: **Su** (D.)
 seeker after history: **Hy we sus** (*)
 seek for: **A ki ta** (D.)
 seek for, to: **O de** (D.)
 seek for, to: **A ode** (D.)
 seek; hunt, to: **Wa a ki ta** (D.)
 seize and hold: **E yu za** (D.)
 self possession: **I hdu ha** (D.)
 send, to: **Dutan** (B. & O.)*
 separated, not capable of being: **Ka spe pi ca sni** (D.)
 serpent: **Ke na beek** (Chipp.)
 serves, one who: **Al lo ga gan** (L.)
 serve, to: **I da ka** (D.)
 seventh direction: **It ti wan na**
 set the heart upon: **Cant a hde** (D.)
 sew: **A pa sun ta** (D.)
 shade; shadow: **O han zi** (D.)
 shade, something set up for: **O han ze hde pi** (D.)
 shadow, to cast a: **Sma hia** (K.)
 shell: **U pu le ma**
 shell; mother-of-pearl: **Ktchak** (K.)
 shell, the: **Ka pes ka day**
 shell; wampum bead: **Al ket chik** (K.)
 sheltered place; harbor: **I yo mni na** (D.)
 shine from a distance, to: **Ny yua** (K.)
 shine; give light: **I yo yan pa** (D.)
 shine, glisten: **Wi ya tpa** (D.)
 shine into: **I yo zan zan yan** (D.)
 shine, sparkle: **I ye ga** (D.)*
 shine, to: **Mel ku**
 shining: **Woh su mee**
 shining eyes: **Woh sum naab**

Shining

Sleep

shining from a far distance:

Shna tko lua

shoot well: **Bot' on** (D.)

shore, at the: **Hu ta ta** (D.)

shore; margin; edge: **Hu ta** (D.)

shore, toward the: **Hu ta ta ki** (D.)

shoulder, the: **Hi ye te** (D.)

show; point to: **A pa zo** (D.)

show; to point out: **Ala hi** (K.)*

sickness, to treat for: **Tchu ta**

side of, by the: **O ka hda** (D.)

side, on the: **Tan na ke ki ya** (D.)

sighted, clear: **Mde sa han** (D.)

silently: **Ain ina** (D.)

silver: **Ma za ska** (D.)

silver, white: **Tchi ke man**

sing: **Wi na** (K.)

sing: **Nena**

sing: **Ta lo a li**

singer: **Tao**

singer: **A no hom**

singer: **Na wa da ha** (*)

sing, I: **Ya ka ni**

sing, I: **Nani bi na**

sing in chorus: **Wi no ta** (K.)

singing a song, I am: **Nani** (D.)

singing cricket: **Tai gay sha**

singing together: **Shu ina la** (K.)*

singing voice: **Do wan ho wee** (D.)

sing in praise of anyone, to: **A do wan** (D.)

sing, to: **Ya on ni** (B. & O.)

sing, to: **Do wan** (D.)

sing to someone: **Ki do wan** (D.)

sing to them: **Wi ca ha hi ya** (D.)

sing with great power, I will: **Ni da zon ga gi dan**

sister: **Ta mi xe na**

sister, big little: **Wi he ton ga**

sister, my: **Tanki** (D.)

sister, youngest: **Ptanka**

sit astride, to: **A ba zan** (D.)

sitting down: **I ye tan ka** (D.)

sit near the water: **Tcha le ki** (K.)

sit, to: **Ki ka na ke** (M.)

skates: **Ma za o ka ze ze** (D.)

skate, to: **Shek tla lo na** (K.)

skies, toward the: **Plai na** (K.)

skillful: **Spe** (B. & O.)*

skillful; dexterous, to be: **A ki ho** (D.)

skillful; spider: **Ni a tha**

skillful, to be: **I wa yu pi ka** (D.)

skimming over the surface:

Ha a kam ye dan (D.)

sky: **Mah pee yah** (D.)

sky-blue: **Mets mets li**

sky, clear: **Ka lo** (K.)

sky, clearing: **Mi ja ki ya cig** (Chipp.)

sky clears, the: **Mi ja kwad** (Chipp.)

sky, face turned to the: **Talualxa** (K.)

sky; in the; across the sky; of the sky: **Gi ci gun** (Chipp.)

sky is red, the: **Misk wa wad** (Chipp.)

sky, it is a burning: **O ron by a tek ha**

sky, it touches the: **De yon ron yon**

sky; sky-like: **Ti o ra tis**

sky, the blue overhanging: **We ja wuckwago deg gicig**

sky, those who are in the: **Gi wilagi cig**

sky woman: **A taen sie** (*)

sky, woman who comes down out of the: **Mesh a ki wim i**

bin ea ik

sleep: **Ha vi kwa**

sleep: **No pah win**

sleep bird, the: **Ta**

sleep out of doors: **Lo lua** (K.)

Sloping

Speech

sloping down hill gently: **Ka a pa ma hde** (D.)
 slowly; carefully: **Han hi ki ya** (D.)
 slowly; gently: **Ke una** (K.)
 small: **Nis ko dan** (D.)
 small, very: **A ke dan**
 small; young: **Kitch ka ni** (K.)
 smart, clever: **Deka** (B. & O.)
 smile, to: **Ma me ga**
 smoke: **Pukwana** (Chipp.)
 smoke: **Shoo de ga cha**
 smoke: **So ta** (D.)
 smoky or hazy like Indian summer: **Gin gin ca** (D.)
 smooth: **Sto ya** (D.)
 smooth for one another, to make: **Ki ci yu sto** (D.)
 smoothly: **A sto ya** (D.)
 smoothly: **Pat pat** (K.)
 smooth; polished: **Lak lakli** (K.)
 smooth, to make: **A pa sto** (D.)
 snow: **Agen** (Chipp.)
 snow: **Wa** (D.)
 snow: **Nuva bi**
 snow: **Wa he**
 snow: **Yo lo**
 snow: **Tak a tun**
 snow bird: **Wa ban in go si** (Chipp.)
 snow drift: **Wo gan** (D.)
 snow flies, the: **Wa bo mdu** (D.)
 snowing, it is: **Ka na** (K.)
 snowshoes, round: **Tan mda** (D.)
 snows, it: **Wapa** (D.)
 snow, soft new: **Wa hi sna hi ca** (D.)
 soap: **Wi pa za za** (D.)
 soft like down: **Hi hi** (D.)
 soft like snow: **Span** (D.)
 somewhere: **To ki ya** (D.)
 song: **Cl**
 song: **Naga mo win** (Chipp.)

song, magic: **Shi un ot ish** (K.)
 song, medicine: **Shuish** (K.)
 song, medicine, to make use of: **Hish un ua** (K.)
 song, night: **Han do wan** (D.)
 songs, dream: **Ina bur dji gan**;
Nagu mo win
 song, to start a: **Shu yega** (K.)
 song; tune: **O do wan** (D.)
 soon, very; quickly: **Ko han** (D.)
 soothsayer: **A ya te** (D.)
 soul; spirit: **Tar nak**
 soul, the: **Ott wais ha**
 source, at the: **In kpa ta** (D.)
 south: **O ka ga** (D.)
 south: **Hora**
 south: **Na wun**
 south (high sun): **En de lh kwa**
 south, the: **So wa noh ke** (Nat.)
 south, towards the: **I to kah wapa** (D.)
 southwards: **O ka ga ha** (D.)
 south wind: **Neoga**
 south wind: **Tou wut tin** (Nat.)
 south wind: **Sha won das ce** (Chipp.)
 sow broadcast, to: **Ka da da** (D.)
 sows, one who: **Wo zu** (D.)
 space between earth and heaven: **An pe he pi ya**
 speak aloud in public, to: **Am nad sha** (K.)
 speak correctly, to: **Wah da zun ta**
 speaking spring: **Chak pa hu**
 speak the truth: **Tapwe**
 speak, to: **Tchu pi**
 speak to the point, to: **Yai yo waza** (D.)
 speak well, to: **Tchu pi oh**
 speech, to deliver a: **Hem kan ka** (K.)

spider: Un kto mi (D.)
 spider clan: Koh hang namu
 spider woman: Koh kang wuhlti
 spin, to: Wa pah mun (D.)
 spirit: Sagi
 spirit: Wakan (D.)
 spirit, bird: Warrah wikoo gah
 spirit, day woman: Ma ni da gi ci go que (Chipp.)
 spirit dweller: Ka kin nos kit
 Spirit, Great: Wa kan tan ka (D.)
 Spirit, Great: Gitchi Manitow (Chipp.)
 Spirit, Great: Wo kan da
 spirit land: E ni (K.)
 spirit of fire: Ga ntu yegi
 Spirit of the rock: Gus ta ote
 spirit of the sea: De kin a yek
 Spirit of the wind: Ga oh
 spirit road; milky way: Thi guni ba (*)
 spirit roads among the stars: Klesh yem mel
 spirits: Mun oh eka
 spirit; shadow: Wa na gi (D.)
 spirit; soul of a person: Na gi (D.)
 spiritual; sacred; wonderful; incomprehensible: Wa kan (D.)
 spirit, water: Mi ni wa kan (D.)
 splendor: Kitchal shkash (K.)
 spoon: Kuchera (Spanish)
 spoon: Tu ki ha (D.)
 spoon: Em ho an is
 spoon, horn: He kin ska (D.)
 spot, at one; together: Wigatak (K.)
 spotted frogs: Che gwa li
 spot, toward that: Hat ak tala (K.)
 spring: Alt a pum
 spring, a: Mi ni hi ni
 spring, hidden: Nan y va
 spring house: Gun hit

spring of beautiful water; pure and cold: Utsy an ti a
 spring of warm water: Lu lu ku ash ti
 spring of the year, the: Wetu (D.)
 spring of the year: Sko (K.)
 spring of water: Wa ko ni ya (D.)
 spring of water: Wel wash
 springs of water: Pok kam
 spring, the: De o de so to
 spring, the: Si guan
 spring, the: Go hay
 spring time: He hin unde
 spring time; it is perpetual spring: Skoa (K.)
 spring up and grow: I ca ga (D.)
 spring up, to: Skoa (K.)
 spring, warm as: Wetu i ya ki hde maste
 spring water: Ne ba naw baigs
 spruce, spirit of the: Oh swe da*
 squirrel: Ad ji dau mo (Chipp.)
 squirrel, flying: Psin ea (D.)
 squirrel, grey: A ro
 stairs: Gam ni kish (K.)
 stand at the end of, to: La li wa (K.)
 standing by the water: Li u li ga (K.)
 standing tree: Os kuk
 standing with: A hnahan (D.)*
 stand on the sky: Lag gaya (K.)
 stand on, to cause to: A yu na zin (D.)
 stands by himself, he who: Go to kow pah a
 stand with, to: Ah nah an
 star: Anang (Chipp.)
 star: Alan
 star dancer: Niji-Namid
 star, each and every: Kitchol kitchol (K.)

star, evening: **Kewané alan** ✓
 star house: **Quoxa naxa hit**
 star, like a: **Anun gun**
 (Chipp.)
 star, little: **An an gons** (Chipp)
 star, morning: **Wab an ang**
 (Chipp.)
 star, morning: **Wikapi nahon***
 stars of the constellation
 Taurus: **Ta wa mni pa** (D.)
 stars, sky full of: **Ka lo ktc hul**
 (K.)
 star; stars: **Wi can hpi** (D.)
 star walker: **Ko ke maw ne ka**
 star woman: **Ga ji sonda**
 stays in the lodge she: **A bi**
que (Chipp.)
 stick; adhere to: **A i ko ya ka**
 (D.)
 sticking fast, I am: **Nu winta**
 (K.)
 sticking on: **A ka slay ya ken**
 stick on the surface of: **Gin**
tana (K.)
 sticking to: **A i ko yag** (D.)
 sticking to each other: **I ca ya**
skam
 stick together as growing on
 one root: **O ki ya sin** (D.)
 stick to roast meat on: **San**
wi pa snon
 stick on, to: **Wa a ska pa** (D.)
 still; silent: **I ni na** (D.)
 stilly; silently for: **A i ni na**
 (D.)*
 stitch to: **I capa** (D.)
 stone: **Tse**
 stone: **Ta**
 stone: **Lu oh na**
 stone, crystal: **Eeh nis kin**
 stone shell: **Quay ham kay**
 stone; stones: **In yan** (D.)
 store house: **Ma zo pi ye** (D.)
 story, the act of telling a:
O e ya ke ya (D.)
 story, to tell a: **Shap kea** (K.)
 stove: **Ma za o ce ti** (D.)
 straight ahead: **Tala, or**
Gitala (K.)

straighten up; stand straight:
I hdo o wo tan na to
 straight through: **I to o pte ya**
 (D.)
 straight, to be, or without
 wrong doing: **Abaka** (D.)
 strawberry: **Odah min**
 stream, clear pebbly: **Tu nes**
sas sa
 stream, down: **O ka ga** (D.)
 streams and rocks, invisible
 little people of the: **Ga hon**
ga
 stream, sprucey: **Schind han**
dowl
 stream, up: **Ta to wam** (D.)
 stream, winding: **Pemid han**
uch
 strength: **Wo was a ke** (D.)
 strength: **I wa sa ka** (D.)
 strengthener, a: **O yu tin ze**
 (D.)
 strengthen oneself; make
 ready: **I hdu wi ye ya** (D.)
 strengthen the heart; to en-
 courage: **Can te tins ya** (D.)
 stretch out the hand, to: **Na**
pe ye ya (D.)
 stretch up after anything: **A**
o zig zi ca (D.)
 string, bow: **Na hlish**
 stroking gently: **Tash u lo la**
 (K.)
 strong: **San han** (B. & O.)
 strong: **Wa sa ka** (D.)
 strong enough to bear, be:
A hda han (D.)
 stronger by means of, to be:
I waste (D.)
 stronger, to become: **Shi wi xi**
 (K.)
 strong heart: **So an ge ta ha**
 (Chipp.)
 strong, to be; to accomplish:
O wa sa ka (D.)
 strong, to make, to invigorate:
Wa yu wa sa ka (D.)
 sugar maple: **Can ha san** (D.)
 sumac: **Can zi** (D.)

suitable; befitting: **I ye ki ci**
han tu (D.)
 summer: **Pim mi non**
 summer: **Mdo ke tu** (D.)
 summer: **Pau pe lan**
 summer: **Pata** (K.)
 sun: **Ku su da**
 sun: **Tawa**
 sun: **Gisiss** (Chipp.)
 sun: **Ina** (B. & O.)
 sun: **An pe tu wi** (D.)
 sun: **Me nah ka**
 sun arrow: **Thor bloh ah**
 sunbeam: **Wap-O**
 sunbeam: **Ktcha la ish**
 sunbeam: **Latow**
 sun clan: **Tawa namu**
 sundown, at: **Kish emi** (K.)
 sun enlightening the earth.
 rays of: **Kar agh ya dir ha**
 sun-flower: **An kawu**
 sun-flower: **Wah ca zi zi** (D.)
 sun halo, the: **Wanaka**
 sun is low, the: **Wi ku ce dan**
 sun, mid-day: **See tse be a**
 sunrise: **Ha ka na ki** (B. & O.)
 sunrise on one, to have the:
Wi a hi na pa (D.)
 sunset: **Tin ega***
 sunset: **Kish** (K.)
 sunset: **Wiiyaya** (D.)
 sun shines out, where the:
Chu de naang
 sun, traveling: **In ke cahe**
 surpass, to: **Ka pa** (D.)
 surpassing: **I ya ka pe ya** (D.)
 surround, to: **A ho co ka ya**
 (D.)
 survey or examine, to: **I wan**
ya ka (D.)
 swallow: **Shaw shaw an i bissi**
 (Chipp.)
 swallow (bird): **Ku des ka**
 (B. & O.)
 swallow, a: **Ti ta ki a** (K.)
 swamp grass, light green:
Tul al up tchi (K.)
 swan: **Wa bi si** (Chipp.)
 swan: **Ma ga tan ka** (D.)

swan maiden: **Mah gah skah**
wee (D.)
 swan, the: **Wa pon je a**
 swan, white: **Kush**
 swan, wild: **Wan he se**
 sweet, having taste: **Sku ya**
 (D.)
 sweet heart: **Ne mo shayn**
 sweet scented: **Waste mna**
 (D.)
 "sweet singer": **Na wa da ha**
 swiftly: **Ni hi i na**
 swiftly, I run: **Nihiga huna**
 swiftness: **Wi co du za he** (D.)
 swift of foot, to be: **Wa du zu**
han
 swim, below the surface: **Ki**
dsha (K.)
 swimmer, the: **Pam a ho**
 swim, to: **Ni wan** (D.)
 swim up stream, to: **Tchu ka**
 (K.)*
 swing, a: **Ho ta dan** (D.)
 swinging: **Ka o ze ze ya**
 sympathy with an absent
 friend, to be in: **Wa ke hde**
ca (D.)

T

table: **A hna wo ta pi** (D.)
 take or carry, to: **I cu** (D.)
 talk: **Teene**
 talk about; to consider: **A ki**
la (D.)
 talking lake: **Mde i ye dan**
 (D.)
 talks to Wakonda: **Wak on da**
o kie
 talks walking: **De mon thi**
 tall; slender: **Ga yoni**
 teach: **On spe ki ya** (D.)
 teach, a teacher: **Wa on spe ki**
ya (D.)
 teacher: **Ach ge ke tum** (L.)
 teeth: **Wi ca hi** (D.)
 tell a thing as it ought to be
 told: **Yas eenya oyaka**
 tell folk tales and traditions:
Hi tun ka kan (D.)

Tell

Trust

tell stories: **O ya ka** (D.)
 tenacious of life: **Ote tehi**
 tent, a decorated: **Wi o wa**
 (D.)
 tent pins: **Wi hu ti pa spe** (D.)
 tent, pitch a: **A ti** (D.)
 thankful: **Pi da** (D.)
 thaw, to: **Wa stu ca** (D.)
 thaw, to cause to: **Stun ya**
 (D.)
 thick: **So ka** (D.)
 thimble: **Na po stan na** (D.)
 thin; fine: **Zib zi pe dan** (D.)
 think about; be thoughtful:
Wa a wa cin (D.)
 thinker, the: **Not a way**
 think hard, to: **Te hi ke da**
 (D.)
 thinking; having understand-
 ing: **I yu kcan yan** (D.)
 think, one who makes others:
Wa a wa cin yan (D.)*
 thirsty, I am: **Na ka ye na**
 thirsty, to be: **Am but ka** (K.)
 thought: **Can te o ze** (D.)
 thought, the: **Mash kee wet**
 thrive, to: **I nun ka** (D.)
 through: **O pta** (D.)
 thunder: **A ni mi kee** (Chipp.)
 thunder: **Pa do gi**
 thunder: **Chekwa**
 thunder, big: **Wa kin yan**
 thunder bird: **Tai ye bas unk**
 thunder boy: **Gun no do yah**
 thunderer: **He no**
 thunder people: **Ni ka wa kon**
da gi
 thunders, it: **Wakin yan hoton**
 (D.)
 tie a knot: **O ki ca ska** (D.)
 tie or wrap up, to: **He yun**
 (D.)
 tie, to: **A i ya ka ska** (D.)
 time, at any: **To han tu ka sta**
 (D.)
 time, it is sunset: **Ti no lo la**
 (K.)
 time, just at the: **I ye han tu**
dan (D.)

time of need, at: **Hu tam ya**
 tinder: **Mih ka de**
 tin or iron pans: **Ma za wa ksi**
ca (D.)
 together: **A pe ya** (D.)
 together: **Ka ta** (D.)
 together (group): **E ci ptan**
 (D.)
 together, they go: **A ya** (D.)
 tongue: **Ce zi** (D.)
 tongue: **Apudi**
 top one, the: **A kan tu** (D.)
 torch: **Pet i zan zan** (D.)
 torch: **Was sew a gan** (Chipp.)
 torch: **Kup kash** (K.)
 torch, first to carry the: **Ne ta**
mi men da wen
 tortoise: **Ke ya** (D.)
 touch: **Ge na la** (K.)
 touch by hand: **Tash ta** (K.)
 touch each other: **Sha tashi**
 (K.)
 touch, to: **O ka se** (D.)
 touch; to feel: **O yu tan** (D.)
 touchwood; tinder: **A guo da**
was
 traditions, legends: **Hi tun ka**
kan pi (D.)
 trail: **Mi kana** (Chipp.)
 trail: **O we** (D.)
 trail, : **O sdo he** (D.)
 train up (as a child) **Ki hi ya**
 (D.)
 tranquillity: **Wana kiwin**
 (Chipp.)
 traveller, a: **O i ci ma mi** (D.)
 travel, to: **Tamenu** (K.)
 tree: **Mana**
 tree, big: **Seuh no go wah**
 tribe, nation: **O ya te** (D.)
 trout: **Na me goss** (Chipp.)
 trues, the (Great Spirits):
Whay nin
 true, to speak, to be: **Wi ca ka**
 (D.)
 true, to make: **Wa yu wi ca ka**
 trust; believe in, to: **A na cin**
 trust; believe in, to: **Lola** (K.)

trusted in, something which
can be: **Wa cin ye pi ca** (D.)
trust in; depend upon: **Wa cin
yan** (D.)
trust in; have confidence: **Wa
cin ki ya** (D.)
trust in, to: **In a wa pa**
try; attempt: **Uta** (D.)
try hard, to: **Litch ta kia** (K.)
try: **Ke ko** (K.)
tune, whistle a: **Shlu ya ki ga**
(K.)
turtle: **Ak hi si** (B. & O.)
turtle: **Ha nu nah**
turtle, walking: **Ca ro ma nie**
twig: **Cin int pa** (D.)
twin stars: **Ni jan ang**

U

unceasingly: **Tch ush ak** (K.)
uncover; to clear off: **Ka tan
in** (D.)
under: **Mah pi ta**
under, beneath: **Hu ku ya**
(D.)
underneath: **Ino ti la** (K.)
understand each other: **Sam
tchat ka** (K.)
understanding, to have: **Wa
cin ton** (D.)
understand, to: **I yu kean** (D.)
undertake, or attempt, willing
to: **Ta wan ka** (D.)
unite, to: **Ki yo ki zu** (D.)
united, to be: **O ki zu** (D.)
unitedly: **Ko ki yu za** (D.)
uniting (flowing on as two
streams): **Ko ki ci ya sin**
(D.)
up hill; ascending: **I tan wan
kan hde** (D.)
upon: **Akia**
upright, straight up: **Bo sdan**
(D.)
upward: **P'laina** (K.)
usefulness: **Ina bad is i win**
(Chipp.)

V

valley: **O wa ko pe**
value as one's own, to: **A ho
ki pa** (D.)
value; esteem most highly: **I
yo tan da ka** (D.)
value or guard one's own, to:
I ton ki pa (D.)
value very much, to: **Te hi ke
da** (D.)
venus, the star: **Wu go sha hi**
vermillion: **Wa se sa** (D.)
very: **Hin ca** (D.)
victorious: **O hi ya** (D.)
village: **Mibti**
vines, running: **Wati yu wi**
(D.)
violet: **A pis si** (Chipp.) —
violin, play the: **Ad sha ga**
(K.)
vision, a: **O wan ya ke** (D.)
vision; insight; power of fore-
telling: **Tel shna**
voice: **Bi ba gi win** (Chipp.)
voice, human: **Wi ca ho** (D.) —

W

wait for, to: **I ki pe** (D.)
wait, to: **Wa ape** (D.)
walk, a: **O ma ni** (D.)
walk, a long: **O ma ni hanska**
(D.)
walk arm in arm: **Hush pa
ntchna** (K.)
walker, constant: **Moi e nee
shee**
walker, great: **Mo an a hongo**
walk in the night, to: **Han ma
ni** (D.)
walks before, one who: **Ka kin
to ka pa**
walks shining, she: **Dak an** —
manyen
wampum belt, has a long: **Sho
yo wase**
wanting; hoping for: **A pe ya**
(D.)

Warm

Whip-poor-will

warm: **Am chi**
 warm: **Pela**
 warm by kindling a fire, to: **Wa yu co za** (D.)
 warm condition, in a: **O cos ya** (D.)
 warm, hot: **Ka ta** (D.)
 warmth; heat: **Ocoza** (D.)
 warm, to: **I yo kan ya** (D.)
 warm, to be: **Lu kua**
 wash: **Yuz aza** (D.)
 watch; clock: **Wi hi ya ye dan** (D.)
 watch, on the: **Da at go do se**
 watch over and guard one's own: **I ha kta** (D.)
 watch; oversee (Guardian): **A wan hda ka** (D.)
 watches over us, she who: **Ya is wa noh***
 —water: **Kilo**
 water: **To ah**
 water: **Ampu** (K.)
 water: **Mini** (D.)
 water, clear cold: **De o na ga no**
 water-falls: **Mini haha** (D.)
 water, fountain of; spring: **Mini yo we** (D.)
 water from one's canoe, splash: **Wah du hepa**
 water, god of the: **Unk ta hee**
 water, going into the: **Pil at ka**
 waterlily: **Wah be gwoo nee**
 water maiden (moon): **Pah hlee oh**
 water, misty: **Ni ma ha**
 water of light: **I os co**
 water, rapid; strong current: **Mi ni ca du za** (D.)
 water, red (at sunset): **Mini sa** (D.)
 waters are deep, the: **A atle ewa**
 waters, clear: **Yale alant**
 water's edge; beach, to walk around the: **Ga la li na** (K.)

waters, over the: **Ska no wun do**
 waters, sweet: **Hap pogue**
 water, to be in the: **Ampu al a** (K.)
 water, white: **Pai wai ak**
 wave, big: **Ko man ni kin**
 waves: **Ta za** (D.)
 waves and foam as the wind does in storm, to make: **Ka ta ga** (D.)
 waves, rough like waves: **Ta za** (D.)
 waves without white caps: **Ta zo pa wi wi** (D.)
 way, by a nearer: **A ko ka pa** (D.)
 way, in whatever: **To ken ken tu** (D.)
 way up: **Ki wa a**
 wear braids of hair, to: **I to ye ki ton** (D.)
 wearing a knife at the belt: **Se ha wih**
 weary: **Wa tu ka** (D.)
 weasel, white: **Wup pan to mee**
 weather, fine: **Mi jak wad** (Chipp.)
 weave, to: **Mna ka***
 web, spider's: **Ta ho ka ta** (D.)
 weigh, to: **Tke uta** (D.)
 welcome, bid: **Stinta** (K.)
 well (adverb) **Tan yan** (D.)
 well being: **O tan yan** (D.)
 well, cause to get: **A sni ki ya** (D.)
 well, to get; to recover: **A ki sni** (D.)
 west: **Wi yoh pey ata** (D.)
 west wind: **Pa po ne tin** (Nat.)
 west wind: **Ka bey un** (Chipp.)
 west wind: **Wy o py ata**
 whatever happens: **To ke tu ka ta** (D.)
 whence: **Kuni**
 whip-poor-will: **Pa ku wi ska** (D.)

whip-poor-will: **Ki wash** (K.)
 whip-poor-will: **Wa wa nais sa**
 whirlwind: **Ta te i yu mni** (D.)
 whistle (noun): **To tan ke** (D.)
 whistle (verb): **A zo zo** (D.)
 whistle, I: **Bicu dan**
 whistling, moaning wind: **Ka sa** (D.)
 white: **Wa gi**
 white: **Ta ka**
 white bird: **Zit kah lah skah**
 white buffalo maid (queen of the herd): **Ptay san wee** (D.)
 white; clear; clean; new: **Ska** (D.)
 white flower: **Wa bi goon**
 white one, the: **I os ke ha**
 white rabbit: **Wa pas so** (Chipp.)
 white rock people: **Acoma**
 white sand: **Pisa**
 whitetail (rabbit or deer): **Sin te ska**
 white throated sparrow: **Kil loo leet***
 wild goose: **Wa wa** (Chipp.)*
 willing for anything: **Ta wa ten ya** (D.)
 willing to be: **Wi ta wa ten ya** (D.)
 willing to do: **O ta wa te ca** (D.)
 willing to do: **O ta wa ten ya** (D.)
 willing to undertake, to be: **Ta wan ka** (D.)
 willow: **Wah po pa** (D.)
 willow: **Chippa**
 willow: **Kahabi**
 willow, bending: **Mong shong shaw**
 willow, grey: **O see tah**
 willow, people of the: **Mina taree**
 I wish to: **A tan ata hina na**
 to cause to: **O hi ye ye** (D.)

wind: **Iki we mi ya**
 wind: **Ta te** (D.)*
 wind blows, the south: **Mua** (K.)
 wind, east: **Yewa** (K.)
 winded, long; not easily tired: **Han han ska** (D.)
 wind, facing the: **Ki mon hon***
 wind, hill of the: **No do ne yo***
 wind, in the face of the: **Keema**
 wind is howling, the north: **Yewa**
 wind, south: **Mua** (K.)
 wind, west: **Txa la ma** (K.)
 wing: **Hu pa hu** (D.)
 wing, a: **Tu sti ca du** (D.)
 wings, little: **O wa ni ye tu**
 wings, white: **Te pa**
 wings, with: **O nin gwi ga na** (Chipp.)
 winter: **Mahna**
 winter: **Pan so tot si**
 winter: **O wa ni ye tu** (D.)
 winter: **Hle we***
 winter: **Pom som**
 winter: **Go ho ne**
 winter: **Gay wi di ne**
 wise: **Wa cin ton** (D.)
 wise in reference to his own, to be: **Iksa pa** (D.)
 wise in speech, to be: **I e ksa pa** (D.)
 wisely: **Ksam ya** (D.)
 wisely; cautiously: **O ki ksam ya** (D.)
 wisest: **I yo tan ksapa** (D.)
 wise, to become; to consult: **Ki ksa pa** (D.)
 wise, to cause one to be: **I ki ksam ya** (D.)
 wish-bone: **An te she ma***
 with: **Tula** (K.)
 within: **Ua hi na**
 within: **Ma he tu** (D.)
 within, from: **Ma he tan han** (D.)
 without: **Ka i tui** (K.)
 without leaves: **O san ka** (D.)

Woman

Youngest

woman: **Ikwe** (Chipp.)
 woman: **Win yan** (D.)
 woman: **Milhe**
 woman: **O ka nok**
 woman, beautiful: **Wee wah**
 stay (D.)
 woman, little: **Mo ki**
 woman, road: **Bo hem kul leh**
 wood: **Naw kau**
 wood: **Awa**
 woodchuck: **Han ka sa dan**
 (D.)
 wood, drift: **Scho ba ri**
 wood dweller: **Chan o te da**
 wooded: **Gat chet ko** (K.)
 wood, great pile of: **Sa da ga**
 e wa deh
 wood in the arms, a load of:
 O a de (D.)
 wood on the fire, to put: **A on**
 pa (D.)
 woodpecker: **Tocka**
 woodpecker: **Pak we amo**
 (Chipp.)
 woodpecker, red-headed: **Kan**
 ke tan ka (D.)
 woodpecker, red-headed: **Wa**
 hnun ka (D.)
 woods: **Ga tchesh** (K.)
 woods, at the: **Can ya ta**
 wood, seasoned: **Su ma ni ca**
 (D.)
 woods, enter the: **Ga ka ya**
 (K.)
 woods, stay in the: **Liu kaya**
 (K.)
 wood: touch-wood; spunk:
 Can ka gi ca (D.)
 work: **Tami** (B. & O.)

work: **A no ki win** (Chipp.)
 workbag: **Pan bo tu ka** (D.)
 workbag: **Un ksu** (D.)
 work, doing: **O e con** (D.)
 worker: **Shus hat ish** (K.)
 work for; expose oneself for
 another: **A na ki ksin** (D.)*
 work, my; my power: **Mi yo**
 gan
 work, to: **Wi co han** (D.)
 worship, or hold sacred, to:
 Wa kan da (D.)
 worth it, it is: **A pi ten da gos**
 (Chipp.)
 worthy of belief: **Wi ca da pi**
 ca (D.)
 wrapped up in fire, one com-
 pletely: **Luloks** (K.)
 wren: **Mo no kas se**
 write: **Shu ma lua** (K.)
 write, to cause to: **O wa ki ya**
 (D.)
 writing materials: **I yo wa**
 (D.)

Y

year: **Mahna**
 year, a: **Wa ni ye tu** (D.)
 years: **Ma nah na**
 yellow: **Zi** (D.)
 yellow: **Niha ne**
 yellow: **Ka kakli** (K.)
 yellow hammer (bird): **Zun**
 zin ca (D.)
 yet (idea of not stopping):
 E ha ke (D.)
 young birds, the: **Niesa na**
 youngest daughter: **Wee hah**
 kay dah (D.)

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