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ANALYSIS OF A TEXT IN THE APALACHI
LANGUAGE—(Muskhogeian Stock)

by

Noxon Toomey

St. Louis, Mo., U. S. A.
Hervas Laboratories
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ANALYSIS OF A TEXT IN THE APALACHI LANGUAGE (MUSKHOGEAN STOCK)

By NOXON TOOMEY

The massacre and enslaving of the Apalachi by the English in 1703-04* practically extinguished their language.** As a result the only available Apalachi linguistic material is a text of 1688 accompanied by a Spanish translation.*** This text is of interest because an analysis of it should help to an understanding of the morphology and affinities of the Apalachi language and the relationships of the Muskhoegan dialects.

Gallatin in his classification of the American languages considered the Apalachi a language without affinities. After Buckingham Smith discovered and reproduced our only known text,^{1,2} the language was classed as Muskhoegan on the strength of several Maskoki words (mostly names) that could be found in it. Later Brinton translated a few more words and concluded that the Apalachi was most closely related to the Hitehiti language. This opinion is apparently concurred in by Gatschet.³ Swanton has recently suggested that Apalachi is related to the Timiqua and that it is a mid-dialect connecting the Timuquan and Muskhoegan families. The latter suggestion is not substantiated by this study.

Editing of the text was limited to a demarking of sentences and a collocation into words of the slovenly written syllables. The accompanying translation is probably a fair phonetic transcription according to Spanish orthography. The Spanish text although stated to be a literal translation apparently contains a few ideas that can not be made out in the Apalachi text. The text is insufficient to give us an idea of Apalachi idiom, or the synthesis of words to represent exotic concepts. For lack of space only parts of the text are reproduced in this article.

* For an account of the history and location of the Apalachi consult Bulletin 30, Bureau of American Ethnology, Part I, pp. 67-68; Brinton, Floridian Peninsula; Gatschet, Migration Legend of the Creek Indians, Vol. I; Catholic Encyclopedia.

** A small body of Apalachi escaped to the French colony of Mobile. In the early part of the nineteenth century they migrated to the west of the Mississippi river, after which they became lost to history. There is no Apalachi material in the old church records of Mobile.

*** Pinart states that he has seen Apalachi texts in the archives at Havana, Cuba.

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Phonetics. The Apalachi consonantal system can be represented as follows:

	Explosives			Spirants	Breaths	
	Not aspirated Surd	Aspirated Sonant	Aspirated		Nasals	Trills
Gutturals.....	K	G	'H	H	..	..
Palatals.....	CH	..	..	Y	..	'L
Linguals.....	..	..	..	..	..	L
Dentals.....	T	..	..	S	N	..
Labials.....	P	B	F	W	M	..

A text in Spanish orthography is not apt to show phonetic details or the occurrence of SH and other non-Castellian sounds. The clusters LZ and LZL of the text are almost certainly the palatalized and buccalized H and L of Maskoki. The groups N and MB may indicate nasalization.

On comparing Apalachi with the Chickasaw-North Choctaw dialects we find that it differs by having G and by the probable use of guttural K instead of lingual K, the occurrence of the consonant clusters SL, ST and BL and by the more frequent use of 'L and 'H. The vowels are more open and possibly longer, and E as A in made is very rare. Apalachi phonetics more closely resemble those of Alibamu and the Southern Choctaw dialects, but it differs from the Hitchiti-Mukasuki group by the openness of its vowels and by the lack of SH, D, TS, DSH, DS and the lingual K and G.

Morphology. The text shows the frequent use of words for opening and closing sentences to express the general mood or tone of the sentence. These words are commonly used in all of the Muskogean languages and usually difficult to translate into English. The Apalachi sentence requires no regular sequence of grammatical elements, but it will be seen that the subject usually follows the opening word, that the object usually precedes the verb, and that the phrases and clauses are loosely hung together by words of general conjunctive nature. The direct object usually precedes the indirect object. Modifiers follow the word modified. The conjunctive "and" is not used between substantives. Agglutination is rare but there is extensive pronominal inflexion and modification of verbs by suffixes to express tense and almost all adverbial relations. There is no distinction of gender according to sex, animateness or other

qualities. Case endings to indicate the subject and the direct and indirect objects are used as in other Muskhogean languages. Substantives are not pluralized except by the use of a collective suffix. There are no auxiliary verbs and no true relative pronouns. In Apalachi the latter are supplied by demonstratives to which -t is suffixed. The internal modification of nouns, verbs and adjectives to express adverbial and temporal relation is as common as in Hitchiti.

Semantics. The text has no semantic value as it markedly shows the influence of christian ideas.

SPECIMEN OF ORIGINAL APALACHI TEXT

Dios Yhtin noc hina ma quin Aiauis cana chu ua aia viscat
sla quit Ylea ihean, Ymila Pisle qui china caio inbana maquin
aia viscana chu ua aia uis cat guan gat Yleaihean ma quit ih ca
pi Yleahin Dios pilz qui na caio nilitaga Ylun gia Ynsulat in nutat
Guangat Yleaihea cumah lihin Pihnumin Nan Pula quih los
min nan a ma li chulicah los min nan slac los tacaia li min
uslac Yla a slacana Ya gomin A gan A ba lah chi ta fun cana
ca inn qui la Yn hu lihla nihtaga amali Pin holahta chuba Pin
Rey Yn nu tat Yn ca sa minat siquit Yl ca hin ha chin yalilga
pula qui lavina sun qui iap cho consta itihea pi pi hac chup
puha liman Pifan atalzlit A ba gat hu lu chit apulu mana ahta
apulu mat, Yna luba chint insa ih ga; cu mah lih ga guan gat
yl ca ihga, cumah lihin, Pin nu min nan amali Yagamin, guan
A han lu chali sla quit Yl ca caio, aia vis cana chuba slaquit, Yl
ca ih can Dios Pilz qui na caia, Ymila Yn ba na ma quin matihea
ca na hin, Pilz quihlos Pin Ynhulihla fisla chit milzlit, haban
sachit, magahlichit, nor fhla amali, Pimachit, nor Yna hu ba
tih coga nor Y fhlu qui ungia.

GLOSSARY

These words from the Muskhogean languages represent the usual equivalent of the Apalachi words as used in recent times. A search among remoter equivalents and rarer words of the languages would undoubtedly show extensive root relationship. The words are spelled as they would be pronounced in English giving to the vowels the Latin pronunciation. As the sounds of the Apalachi words are only imperfectly known it is less misleading to use this non-technical orthography.

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	APALACHI	CHOCTAW or CHICKASAW	ALIBAMU or KOASATTA	HITCHITI or MIKASUKI	MASKOKI or SEMINOLE
war	hulu	tanampi	hulu	huli	huli
warrior	taskaiah	taska	tastenukiha	tustenuggi	tastanagi
man	husti	hatak	hasti	isti	isti
child	usla	ushi, ulla	usla	iatoche	hokosi
orphan	usla ila	ulla ulhtakla	usla ilka	iki aitusi'chi	itchkimili
female	tak	tek	teyi	taigi	taiki
word	yalilga	anumpa	yalilga	apungi	ialga
water	okchi	oka	oki	oki	o-iwa
boat	pila	pini	pilu	pi'li	pishlo
town	tafun	tamaha	ola	okli	talofa
house	chikka	chuka	isha	chiki	chuku
ground	akan	yakni	akani	yakni	ikana
month	hitok	hushi	hasi-nissi	has-otali	hasi
day	nitaga	nitak	nitagi	nihtaki	nita
flesh	nip	nipi	nipu	ikni	apeswa
body	api-nip	upi-nip	api-nipu	achakne	inna
feet	ia	iyi	i-pat'ha	i-palashi	ili-tappiksi
fort	kamesa	kamessa	isha kame	tohopika	tohopke
time	nilitaga	aiona	ninitagi	nihtak lapkun	oketeh
old man	chulikah	kamussulleka	.....	naknosalokta	achulagi
clan	yeksa	iksa	yeksa	aksi	tutka
year	hanbilaua	afummi	hasi-lua	hasilapka	miski, ohlope
his heart	ifa	chunkush	ifaga	ifega	ifiki
our teacher	pimabachi	pimabachi	.....	.....	pomehayi
our father	pilzki	pi(n)ki	piki	pokhiki	pilki
his son	ipach	iso	.....	ipachi	ipachi
his might	ihtin	.....	.....	itin	itin
understanding	ihkapi	ikhana	.....	ikuti	iketi
bread	paska	puska	paska	palusti	pulusti
beloved	holatah	holitopa	holahata	hola'hta	holatah
good	fhla	atchukma	kanoasu	hi'li	hi'li
big	soko	chito	soko	'lakah	'luko
old	slaka	chikki	atsulaki	naknosi	atsuli
many	mila	laua	milua	sassi	sassi
all	amali	moma	wayamulu	lapki	omalga
every	amali	moma	amulu	lapki	ulke
alone	ila	ila	ilka	titkise	entilkuse
noble	pulaki	pe'lichi	.....	apiktchi	apikachi
always	imila	abilia	.....	.....	emunka
little	ilkaiha	iskitini	.....	uikchosis	tchutki, loputski
long	ilungia	falaia	.....	chubi	tchapko
likewise	kumahlihin	kumolihin	.....	.....	matepomuse
also	mok	hak	mook	mawi	maweh
one	ahto'f	atchafa	chafaka	'lamin	humgin
three	tusa	tutchina	tut'tchina	tutchinan	totchienin
five	lapa	ta'lapi	ta'lapi	tchakgipan	chakipin
second	atula	atukla	.....	satuklaka	isahokola
and	maki	mak	mamist	mamin	momen
saying	huluchit	achi	.....	apunkit	.....

	APALACHI	CHOCTAW or CHICKASAW	ALIBAMU or KOASATTA	HITCHITI or MIKASUKI	MASKOKI or SEMINOLE
smelling	focomblit	.....	.....	.....	.....
called	gwakila	.....	.....	.....	.....
named	nakaio	.....	.....	.....	.....
carved	slaket	busha	.....	.....	slafkit
we reverence	inutat	inichi	.....	.....	.....
we praise	insulat	.....	.....	.....	.....
we respect	inkasaminat	.....	.....	inkasamit	inkasamat
to see	picha	pisa	hitchas	hitchigi	hidshita
to breathe	pislaki	.....	pehilako	.....	.....
to will	abiska	apesa	.....	.....	.....
to embrace	chokonsta	.....	.....	.....	oaketu
to understand	itikapi	.....	.....	.....	.....
submissive	apuluma	apela	apuluma	apubucheta	apohicheta
this	hima	himak	hima	hia, hiat, hian	hia, hiat, hian
much	lauina	laua	.....	sulgi	sulki
augmentative	-chuba	-chito	-chubi	-chobi	-chobi
diminutive	-achi	-chi, -si	-uchi	-odshi	-udshi
causal	-igwa	-chi	.....	-idsh	-idj, -iga
collective	-ungia	-okla	-aba	-a'li	-ulgi
negative	-ki	-ka	.....	-ko	-ko
extensor	-los	-lush	-las	-has	-lis
equalitive	-min	-min	.....	(wanting)	(wanting)
distributive	-ko	-ka	.....	-ga	-ga
locative	a-	ai-	.....	(wanting)	a-
instrumental	su-	(wanting)	is-	si-	is-
intensive	ai-	ai-	.....	(wanting)	(wanting)
person (indef.)	nan-	nan-	nan-	isti-	isti-
thing	nok-	inok-	.....	nak-	naki
stock-like	api-	upi-	api-	abi-	api-
the	yak	yak	.....	ya	ya
that which	ma, mit, min	ma	.....	ma, mut, mun	ma, mat, man
they who	yago	yummak	yaku	yakti, -ut, -un	asi, asit, asin
which	nok	nok	nak	naki, -ut, -un	naki, -it, -in
who, which	ia, iat, ian	ya	.....	ya, yat, yan	i-a, ya
we	pinumin	pishno	.....	puhni	pumi
ourselves	puhali	pishnoakinli	.....	puhnali	pumi

Acquired possessive; Indirect object; Possessive objective

his, her, its	in-	in-	in-	im-	im-
our	pin-	pin-	pun-	puhni-	pon-
your (sing.)	hachin-	hutchin-	.....	chi-	chin-
their	in-	in	.....	(wanting)	inakitaki

Neutral subject; Natural possessive; Objective possessive

your (sing.)	i-	chin-	.....	i-	chi-
our	pi-	pi-	.....	pu-	pu-

Dios God	ih ¹ tin his might'	nokhina by it ²	makin and	aiabiskanachuba by his great will us	aiabiskat created ³	slakit carved	ilkaihkan, out of little,	imila always	pislaki-chi- we
nakaio exist ⁴	inbana; with troubles;	makin and	aiabiskanachuba being created	aiabiskat it matters	guangat it matters	ilkaihkan; little;	makit and	ihkapi intelligence	ilkahin, with little,
Dios God	pilzki our father	nakaio called	nilitaga time	ilungia long	insulat we praise	inutat. we reverence.	Guangat-ilkaihka It matters little	kumahlihin likewise	pinumin we
nan-pulakih-losmin ⁵ persons noble together	nan-amali persons all	chulikah-losmin old men together	slak-los old	takaia women	li-min together equally	uslak-ila orphans	aslakana the sick		
yagomin they who	akan ground	Apalachi town	kanaka, called,	yunkila we say	inhulihla, who find ourselves,	nitaga days	amali all	pinholahtachuba our noble chief	pinrey our king
innutat we reverence	inkasaminat we respect	sikat it is evident	ilkahin. insufficiently.	Hachin Your	yalilga word	pulaki noble	lauina much	sunki it is evident	iap we do
chokonsta not love	itikapi receive	in our ear	puhalimin ourselves	our hearts	atalzit, as one,	abagat which	huluchit, saying,	apulmana-ah ⁶ -apulumat more submissive and obedient ⁶	
ina we become	hubachint your orders	to obey	kumaliga. as it is now.	It matters little,	likewise,	pinumin we	nan-amali persons all	yagamin who	quan equally are
ahanluchali in this world	slakit carved	ilkakaio, little,	aiabiskanachuba by his great will us	slakit carved	ilkaihkan out of little	Dios God	our father	nakaia; called;	imila always

¹ ih¹tin, an instrumental denoting power or ability. ² nok, the thing or means; -hina, a reflexive referring to the essential nature of God's ability. ³ at¹, augmentor of action; abiska, to will. ⁴ pislaki-chi, we continually breathe. ⁵ -los, refers to all of a kind; -min, equally. ⁶ comparative formed by reduplication, a process known to occur in the Muskogean languages.

inbana makin matihka kanahin, pilzkilos pinibuhila fislachit milzlit habansachit magallichit;
 with troubles and duty our priests our souls' to cleanse to sweep to absolve to make bright,
 nokfihla amali pimachit nokinabuhalih-koga, nokifihlu-kiunkia pimichalz pininsachit punlapulit,
 of good things⁸ all our teachers things showing us⁹, things good not⁸, taking us from separating from putting out,
 iap nok pulaqui fihla yfat-christianu nakaia pinuhilblachit. Guangat ilkaibga Carlosmin
 the things⁸ noble good of christians called us they teach. Likewise never those of Charles
 christianoslos intafun lon pichan-aksikwikon magomin itim bananlahga, utin hulupulaki holahla lapa
 to the christians their town in having visited and them he desired hence war nobles beloved men three
 makin imila inyeksa intaskaiahlosmin iat Gobernador Don Diego Quiroga kanakaio lat Ibitachula tafun
 and all of their clan their warriors whom Governor Don Diego Quiroga called to Ibitachula town
 man ihtip-pichat yalilga fihla. Hima hanlilaba 88 hitok henero kanakaio kwan pintafun Abalachi
 they went to hear words good. This year 1688 month January called to these our towns Apalachi
 tafun kanakaio lat pi-pichat pifihskat Dios ibyahlgamin nok-ansli amali apuluma nakyagomin
 territory called where having heard our talk on God his words things all obedience things which
 amali yfat hanin-ialkat-hanin akamasasachit. San Luis tafun kwakila Abalahchi holahla-ungia, hachin
 all of heart more devoted⁵ strengthened. San Luis town called Abalahchi chiefs¹⁰, your
 cholzt ilkaibga, hanlaba 1688 hitok gualali henero kanakaio nitaga 21# hachin supaslos hachi ia
 petitioners little, in year 1688 month¹¹ January called day 21st your ¹²sons your feet
 pulaki innutat fokomb guangakaia.¹²
 noble reverence kiss syntactic ending.

⁷ pin-inuhilila, our knowledge faculty. ⁸ -ki, negative suffix; -unkia, a collective. ⁹ -koga, they do. ¹⁰ -ungia, a collective.
¹¹ Literally "moon again." ¹² -bu, an instrumental. ¹³ Literally "so it is."

Conclusions. The Apalachi language is etymologically related to the Choctaw. Morphologically the language shows a more extensive syntactical plan, resembling that of Hitchiti. Phonetically the language differs from Northern Choctaw very much as does Hooma and Alibamu. These facts probably indicate that Apalachi became differentiated from the Choctaw-Alibamu group prior to the grammatical simplification of the Choctaw and that it later developed a modification of its vowel system prior to its separation from the Southern Choctaw group. As none of the Muskogean languages have changed very greatly during the past century it seems reasonable that Apalachi became separated from Old Choctaw at least several centuries before the Columbian discovery.

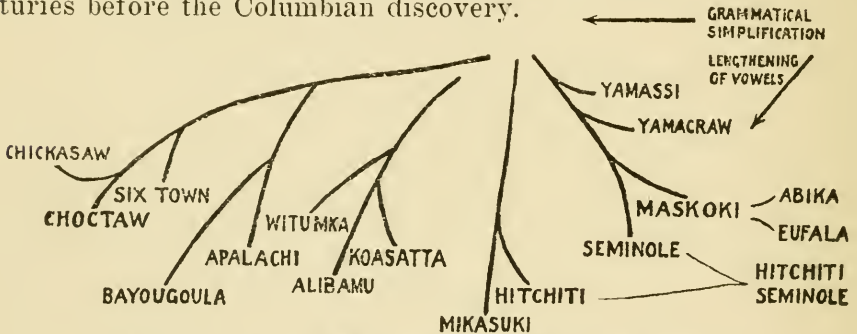


Fig. 1.—Schema of Probable Muskogean Differentiation.

1. Smith, Buckingham LITERATURE
 [Documents in the Spanish and two of the early tongues of Florida (Apalachian and Timuquan).] [1859?] No title page; folio; six sheets in Spanish, two sheets in facsimile of Apalachi text, and one facsimile sheet of Timuqua.
2. Smith, Buckingham
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3. Gatschet, Albert S.
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