DAKOTA GRAMMAR, TEXTS, AND ETHNOGRAPHY

STEPHEN RETURN RIGGS

EDITED BY JAMES OWEN DORSEY

WASHINGTON
GOVERNMENT PRINTING OFFICE
1893
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LETTER OF TRANSMITTAL.

Smithsonian Institution, Bureau of Ethnology;
Washington, D. C., April 25, 1893.

Sir: I have the honor to transmit to you the copy for "Contributions to North American Ethnology, Vol. IX, Dakota Grammar, Texts, and Ethnography," by the late Stephen Return Riggs, having edited it according to your instructions.

I am, with respect, your obedient servant,

James Owen Dorsey,
Ethnologist.

To Hon. J. W. Powell,
Director, Bureau of Ethnology

IX
PREFACE.

By the Editor, James Owen Dorsey.

In consequence of the death of the author in 1883, the copy furnished by him for the present volume was left in such a shape that some editing was necessary before it could be sent to the printer.

By order of the Director of the Bureau of Ethnology, the editorship of the manuscript was committed to me. I was requested also to prepare the table of contents and index, and to see that the arrangement of the chapters, headings, etc., conformed to the general plan of the publications issued by this Bureau.

That such disposition of the manuscript was in harmony with the wishes of the author will appear after a perusal of the following extract from a letter, dated April 20, 1881, sent by Dr. S. R. Riggs to Mr. J. C. Pilling, then chief clerk of the Bureau. After speaking of an article that he was preparing, to be entitled "Unwritten Laws," Dr. Riggs continues thus: "This letter, I think, will partly cover Ethnology. But I do not profess to be skilled in Ethnology as a science, and shall be glad of any suggestions from Maj. Powell and yourself."

In the manuscript as received from the author were sundry quotations from my letters to him. But as several years had elapsed since these were written and as I had been enabled to revise the quoted statements, bringing the information down to date, it was but proper that such revisions should appear as footnotes, each followed by my initials.

During the process of editing the manuscript it was ascertained that, as there had been additional investigations among the Dakota and other tribes of the Siouan stock since the death of the author, several questions treated by him deserved further elucidation. When one considers the many years in which the venerable author was associated with the work among the Dakota Indians (1837-1883) it would seem to many persons very pre-
sumptuous for one whose life among the Indians began as late as 1871 to question his conclusions, unless abundant facts could be shown to confirm the assertions of the critic.

The author's life among the Indians was spent chiefly with a single division of the Dakota, known as the Santee or Mdewakantonwan. A few of the Teton words in his dictionary were furnished by one of his sons, Rev. T. L. Riggs, but most of them were obtained from Rev. W. J. Cleveland. The author, moreover, knew very little about the languages of those cognate tribes that are not Dakota, such as the Ponka, Omaha, Kansa, Winnebago, etc., while I have lived among many of these tribes and have devoted considerable time to the comparison of most of the Siouan languages, having engaged in original investigation from time to time, as late as February, 1893, when I visited the Biloxi Indians in Louisiana.

In order, therefore, to furnish the readers of this volume with the latest information, and to give more fully than was possible in those footnotes for which I am responsible my reasons for hesitating to accept some of the author's conclusions, as well as evidence confirmatory of some of the author's statements this preface has been written.

In my notation of Dakota words, both in this preface and in the footnotes, the author's alphabet has been used, except where additional characters were needed; and such characters are described in the following section of this preface. But in recording the corresponding words in the cognate languages the alphabet used is that of the Bureau of Ethnology.

All footnotes followed by "S. R. R." were contributed by the author. Those furnished by his son, Rev. Alfred L. Riggs, are signed "A. L. R." "T. L. R." stands for Rev. T. L. Riggs, and "J. P. W." for Rev. J. P. Williamson. "J. O. D." marks those footnotes for which I am responsible.

LIST OF SOUNDS PECULIAR TO INDIAN WORDS IN THE PREFACE.

The alphabet given by the author on pages 3 and 4 has no characters representing certain sounds heard in the Teton dialect of the Dakota and in some of the cognate languages. Besides these, there are other sounds, unknown in Teton and the other dialects of the Dakota, but common to the other languages of the Siouan family. These peculiar sounds and some additional ones which are described are given in the characters adopted by the Bureau of Ethnology. The authority for the Hidatsa words is Dr. Washington Matthews, U. S. Army.\(^1\) The Tutelo words were recorded

chiefly by Dr. Horatio Hale, though a few were acquired since 1882 by Mr. J. N. B. Hewitt and myself. The Mandan words are taken from the vocabularies of Dr. F. V. Hayden, Dr. W. J. Hoffman, and Prince Maximilian, of Wied.

\[\begin{align*}
\text{á} & \quad \text{as a in what or as o in not.} \\
\text{c} & \quad \text{sh, given as š by the author and Matthews.} \\
\text{ö} & \quad \text{a medial sound, between sh (š) and zh (ž).} \\
\text{ç} & \quad \text{as th in thin, the surd of } \phi. \\
\text{ðφ} & \quad \text{a d sound followed by a dh sound which is scarcely audible. This combination is peculiar to the Biloxi, Hidatsa, and Kwapa languages. Given as d by Matthews.} \\
\text{é} & \quad \text{dh, or as th in the, the sonant of ç.} \\
\text{e} & \quad \text{a short e as in get.} \\
\text{η} & \quad \text{a sound heard at the end of certain syllables, but slightly audible, nearer h than kh. Given by Matthews as an apostrophe after the modified vowel.} \\
\text{i} & \quad \text{as in it.} \\
\text{j} & \quad \text{zh, or as z in azure. Given as ž by the author and as z by Matthews.} \\
\text{ŋ\textsuperscript{1}} & \quad \text{a medial k, between g and k, heard in Teton, ğegiha, etc.} \\
\text{k\textsuperscript{1}} & \quad \text{an exploded k. Given as k by the author.} \\
\text{n} & \quad \text{a vanishing n, scarcely audible, as the French n in bon, vin, etc., occurring after certain vowels. Given as ñ by the author.} \\
\text{n} & \quad \text{as ng in sing, singer, but not as ng in finger; heard sometimes before a k-mute, at others just before a vowel, as in } \text{joiwere (i-çūn-e, i-yūn-e, wañ-e, etc.). Given as ñ by the author.} \\
\text{q} & \quad \text{kh or as ch in German ach. Given as h by the author and Matthews.} \\
\text{i} & \quad \text{a medial sound, between d and t.} \\
\text{u} & \quad \text{as oo in foot.} \\
\text{û} & \quad \text{as u in but, given by Matthews as “a” with a dot subscript.} \\
\text{tc} & \quad \text{as ch in church. Given as č by the author.} \\
\text{tç} & \quad \text{a t sound followed by a ç (th) sound, as th in thin, but scarcely audible. It is the surd of ðφ, and is peculiar to the Bilox, Hidatsa, and Kwapa languages. Given as t by Matthews.} \\
\text{w} & \quad \text{a medial sound, between dj (j as in judge) and tc.} \\
\text{s} & \quad \text{a medial sound, between dz and ts.}
\end{align*}\]
SEPARATE PRONOUNS.

On page 11 it is said that the separate personal pronouns “appear to be capable of analysis, thus: To the incorporated forms mi, ni, and i, is added the substantive verb, e, the y coming in for euphony. So that miye is equivalent to I am, niye to thou art, and iye to he is.” On page 12 the author informs us that “miś, niś, and is would seem to have been formed from miye, niye, iye; as, miye eš contracted into miś; niye eš contracted into niś, etc.” On the same page we find the emphatic forms of the pronouns, miś miye, I myself; niś niye, thou thyself; is iye, he himself, etc.

Now, if the author has made correct analyses, miye = mi+y+e; niye = ni+y+e; iye = i+y+e; miś miye = mi+y+e+eś mi+y+y+e es. He tells us, too, that the forms miś, niś, and is were originally subjective, while miye, niye, and iye were originally objective.

On examining a myth in the Bushotter (Teton) collection, the following sentences were extracted, as they show how the Teton Indians use the separable pronouns.

When the Giant Anung-ite or Two Faces discovers the presence of his adversary, Hazęla, he exclaims, Niś eya kakišéya yačin na ēl. You too I make you suffer you wish and to mayan he: Are you coming to me because you wish me to make you suffer, too? (Here niś is subjective or nominative.) Hazęla replies, Hiya, niyeš pha yin ḥmūnyela kaksa iyečiyin kta ča čel čili: No, I come to you in order to cut off your head (making a whizzing sound (with my sword) as I send it (your head) suddenly (or forcibly) to the ground. Here niyeš, which is objective in this sentence, marks a contrast: it is you only, not I, who must suffer. After killing the giant, Hazęla takes the rescued infant to the lodge of his parents, who are afraid to let him enter, as they think that he is the giant. So Hazęla says, Ina, he miye ča wahi ye lo: O mother, this is I who have come, not he (the giant). Here miye is subjective. When Hazęla is taken to the lodge of the chief who has two daughters, the elder daughter says to the younger, Ito, miyeš le bluha kte: Well, I (not you) will have this one (for my husband). But the younger sister laughs as she retorts, He yačin śni ča miyeš hingna wayin kte činš: As you did not want him (when you I (not you) a husband I have him will .(Female for speaking)
could have had him.) Subsequently, when the elder sister had turned Haqela into a dog, inā ̄ eya iha na heya, Niš ehan učakizin kte, eya: She, too, laughed and said, “You yourself shall suffer (now).”

INSEPARABLE PRONOUNS.

On page 13 the author remarks, “These forms md and d may have been shortened from miye and niye, the n of niye being exchanged for d.”

In addition to the objections given in the foot note on p. 13, the editor offers the following table:

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<td></td>
<td>ču-</td>
<td>eti-, eti-</td>
<td>dčę-</td>
<td>2d, če</td>
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<td>Kwapa</td>
<td>dča-</td>
<td>tzi-</td>
<td>pčča-</td>
<td>1st, wi</td>
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<td>deči-</td>
<td>ora-</td>
<td>hata-</td>
<td>2d, či</td>
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<tr>
<td>Loiwere</td>
<td>ra-</td>
<td>oru-</td>
<td>hatu-</td>
<td>2d, dire</td>
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<td>ru-</td>
<td>cu-</td>
<td>ḥa-</td>
<td>1st, ne</td>
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<tr>
<td>Winnebago</td>
<td>ra-</td>
<td>cara-</td>
<td>qa-</td>
<td>2d, ne</td>
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<tr>
<td></td>
<td>ru-</td>
<td>curu-</td>
<td>qu-</td>
<td>1st, ma, mi</td>
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<tr>
<td>Hidatsa</td>
<td>da-(dča-)</td>
<td>da-(ča-)</td>
<td>mu-</td>
<td>2d, da (ča), di (či)</td>
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<tr>
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<td>du-(dčen-)</td>
<td>da-(čen-)</td>
<td>mda-</td>
<td>1st, fičindi (nom.)</td>
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<td></td>
<td></td>
<td>fičint-kaŋ (obj.)</td>
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<tr>
<td>Biloxi</td>
<td>da-</td>
<td>ida-</td>
<td>unda-</td>
<td>2d, ayinti (nom.)</td>
</tr>
<tr>
<td></td>
<td>du-</td>
<td>idu-</td>
<td></td>
<td>ayint-kaŋ (obj.)</td>
</tr>
</tbody>
</table>

N. B.—The Hidatsa and Biloxi modal prefixes da- and du- are not exact equivalents of the Dakota ya- and yu-, the Cegiha ča- and či-; etc.

The following appears on page 15: “Perhaps the origin of the ‘t’ in ‘tku’ may be found in the ‘ta’ of the 3d person used to denote property.” How can this apply to deksi-tku, his or her mother’s brother, even if it could be said of tankši-tku, his younger sister, and činhiŋ-tku, his or her son? While a son or a sister might be transferred to another person’s keeping, a mother’s brother could not be so transferred. Such an uncle had greater power over his sister’s children than the father had, among the Omaha and cognate tribes, and presumably among the Dakota. Among the Omaha even an adoptive uncle was conceded this power, as when Susette La Flèche (now Mrs. T. H. Tibbets) was invited by her father’s brother (a Ponka chief) to remove from the Omaha Reservation in Nebraska
to the Ponka Reservation in the Indian Territory, for the purpose of accepting a position as teacher in the agency school. The real father, Joseph La Flèche, consented, but Two Crows, an adoptive mother’s brother, and no real kinsman, objected, and for that reason Susette did not go. It appears, then, that the ‘t’ in ‘deksi-tku’ does not imply “transferable possession.”

CONTINUATIVES.

On page 45 the author translates two proper names thus: Inyàng-mani, One-who-walks-running, and Anawàng-mani, One-who-walks-as-he-gallops-on. As mani is used here as a continuative, it would be better to render the two names, One-who-continues-running, and One-who-continues-galloping-on. In all of the Siouan languages which have been studied by the editor we find these continuatives. They are generally the classifiers, words denoting attitude, the primary ones being those denoting standing, sitting, or reclining. In the course of time the reclining is differentiated from the moving; but at first there is no such differentiation.

The author agreed with the editor in thinking that some of these Dakota continuative signs, haŋ, waŋka, and yaŋka, were originally used as classifiers; and a comparison of the Teton texts with those contained in the present volume shows that these words are still used to convey the idea of action that is (1) continuous or incomplete and (2) performed while the subject is in a certain attitude. Thus haŋ means to stand, stand upright or on end, but when used after another verb it means the standing object. The other verbs used as classifiers and continuatives are waŋka (Teton, yuŋka), to recline, yaŋka (Teton, yanŋa), to sit, hence to be. Yaŋka occurs as a classifier on pp. 83, 85, 86, 87, 88, 89, etc. That it conveys the idea of sitting is shown by the context on p. 89, where the Star born sat (iyotaŋke) on the ridge of the lodge and was fanning himself (ihdadu yaŋka). Waŋka, to recline: on p. 83, the twin flowers abounded (lay all along) in the star country. On the next page, the infant Star born was kicking out repeatedly (nagaŋŋata waŋka, he lay there kicking). On page 110 we read, Unktomi waŋ kaken ya waŋka, An Unktomi was going (literally, going he reclined).

CARDINAL BIRTH-NAMES.

The Dakota names which belong to children, in the order of their birth, up to fifth child, are given on page 45. Thus the first child, if a boy, is called Časke; if a girl, Winona. The second, if a boy, is called Hepaŋ,
and if a girl, Hapan, and so on. While this class of birth-names is found among the Ponka, Omaha, Osage, Kansa, Kwapa, the Jonwere tribes, and the Winnebago, all these tribes observe a different rule, i.e., the first son is always called Ingfa", or some equivalent thereto, even though he may not be the first child, one or more daughters preceding him in the order of birth; and in like manner the first daughter is always called Wina" or by some one of its equivalents, although she may have several brothers older than herself. On the other hand, if there should be in a Dakota household first a daughter, next a son, the elder or first born would be Winona and the next Hapan (there being no Caske), while if the first born was a boy and the next a girl the boy would be Caske and his sister Hapan (there being no Winona).

KINSHIP TERMS.¹

The following are the principal kinship terms in most of the Siouan languages, all of which, except those in the Dakota, Hidatsa, Mandan, and Tutelo, having been recorded by me. Most of the terms may be used by females as well as males; but when the use of a term is restricted to persons of one sex a note to that effect will be found in the proper place. In the Biloxi column, the algebraic sign (±) denotes that the ending following it may be used or omitted at the will of the speaker.

¹See pp. 45, 203, 204, 207.
<table>
<thead>
<tr>
<th>English</th>
<th>Dakota</th>
<th>Çegiha</th>
<th>Kwapa</th>
<th>Kansa</th>
<th>Osage</th>
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</thead>
<tbody>
<tr>
<td>Father</td>
<td>atkuku (&lt;ste)</td>
<td>ifadi</td>
<td>edfaté</td>
<td>iyadje</td>
<td>ikarse</td>
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<tr>
<td>Mother</td>
<td>hunju (&lt;hunj)</td>
<td>ihaⁿ</td>
<td>ehaⁿ</td>
<td>ihⁿ</td>
<td>ihⁿ</td>
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<tr>
<td>Mother's brother</td>
<td>deksitku (&lt;dekš)</td>
<td>inegi</td>
<td>eteqe</td>
<td>idjegi</td>
<td>iŋsegi, iŋseki</td>
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<tr>
<td>Father's sister</td>
<td>tunwijun (&lt;tunwijun)</td>
<td>izimi</td>
<td>etimi</td>
<td>iteimi</td>
<td>iŋtsimi</td>
</tr>
<tr>
<td>Grandfather</td>
<td>tunkapšitku, tunkapšidān, etc. (&lt;tunkan)</td>
<td>iŋigaⁿ</td>
<td>etišaⁿ</td>
<td>iteign</td>
<td>iŋtsiŋ</td>
</tr>
<tr>
<td>Grandmother</td>
<td>kunju (&lt;kunj)</td>
<td>iŋaⁿ</td>
<td>etaⁿ</td>
<td>iŋqu</td>
<td>iŋ, iŋqu</td>
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<tr>
<td>Elder brother (his)</td>
<td>cíněn (&lt;ćinče)</td>
<td>jišaⁿ</td>
<td>ejd捷</td>
<td>ijiye, ijiņe</td>
<td>išiće, išiće</td>
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<tr>
<td>Elder brother (her)</td>
<td>timdoku (&lt;timdu)</td>
<td>inin</td>
<td>etitn</td>
<td>iteideu</td>
<td>išišu, išiši</td>
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<td>Elder sister (his)</td>
<td>tąŋkeku (&lt;tangke)</td>
<td>iŋaŋge</td>
<td>etaŋge</td>
<td>itaŋge</td>
<td>iŋaŋge</td>
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<tr>
<td>Elder sister (her)</td>
<td>cůŋku, çůŋweku</td>
<td>ijaŋge</td>
<td>ejiŋge</td>
<td>ijuwe</td>
<td>išiwe</td>
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<tr>
<td>Younger brother</td>
<td>sunkaku (&lt;sunka)</td>
<td>išaŋga</td>
<td>esŋa</td>
<td>isăŋga, his</td>
<td>isăŋga, išiŋga, her</td>
</tr>
<tr>
<td>Younger sister (his)</td>
<td>tąŋšitku (&lt;tangši)</td>
<td>iŋaŋge</td>
<td>itaŋge</td>
<td>itecaŋga</td>
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<tr>
<td>Younger sister (her)</td>
<td>tąŋkaka (&lt;tangka)</td>
<td>iŋaŋge</td>
<td>itaŋge</td>
<td>itecaŋga</td>
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<td>Son</td>
<td>cınhinšku (&lt;ćinhksi)</td>
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<td>ejiŋge</td>
<td>ijiŋge</td>
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<td>Daughter</td>
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<td>ejaŋge</td>
<td>ijaŋge</td>
<td>išiŋge</td>
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<td>Grandchild</td>
<td>takoząkapaku (&lt;takozą)</td>
<td>iŋucpa</td>
<td>etuẹpẹ</td>
<td>ituẹpẹ, ituẹpẹ</td>
<td>iŋtẹẹpẹ</td>
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<td>Language</td>
<td>Winnebago</td>
<td>Mandan</td>
<td>Hidatsa</td>
<td>Tutelo</td>
<td>Biloxi</td>
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<tr>
<td>janke</td>
<td>hia'po-rã</td>
<td>atće,</td>
<td>ñaht (Hewitt);</td>
<td>adi-yà (≤adi)</td>
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<td>ihe na</td>
<td>hiùni-na</td>
<td>tçatɕic</td>
<td>ñat; tat,yat (Hale)</td>
<td>ənì, ənì-yà</td>
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<td>iteeka</td>
<td>hitek,</td>
<td>(itčadən)</td>
<td>ñenk (Hewitt);</td>
<td>tukàñi nóqti, his</td>
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<td>hiteqara</td>
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<td>ñenk (Hale)</td>
<td>mother's elder brother;</td>
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<td>itumi</td>
<td>hiteŋwi-rä</td>
<td>k o-tomi</td>
<td>icami, icawi</td>
<td>toni, toni-yà,</td>
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<td></td>
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<td>nikoc, the</td>
<td>tomin</td>
<td>elder sister; toni</td>
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<td>aunt (Wied)</td>
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<td>adeŋtɕaka</td>
<td>esoŋ (Hewitt)</td>
<td>knəqi, knəqi-yà</td>
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<td>hikoro-rä</td>
<td>iku</td>
<td>higu (Hale)</td>
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<td>iyuna</td>
<td>hínñaktepa-rä</td>
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<td>təŋəłk, sister</td>
<td>so'təkà, s o n t k a -</td>
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<td>hini-si, his sister</td>
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<td>esoŋ (Hewitt)</td>
<td>təŋkàkà (≤yà),</td>
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<td>iko-nhaŋko</td>
<td>eteka</td>
<td>yàŋyyiyà</td>
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<td>hínñ-yà, hínññ-yà,</td>
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<td></td>
<td>híne-ke-</td>
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<td>eteka (prob. his or her child)</td>
<td>yàŋyàngody, s o n 's</td>
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<td>niŋe-ra his</td>
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<td>son; yàŋyàngody,</td>
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<td>son's daughter; yàŋyàyní</td>
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<td>grandson</td>
<td></td>
<td></td>
<td>daughter's son; yàŋyàyní</td>
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<tr>
<td></td>
<td>grandson</td>
<td></td>
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<td>daughter's daughter.</td>
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<td>English</td>
<td>Dakota</td>
<td>C'egiha</td>
<td>Kwapu</td>
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<td>Osage</td>
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<tr>
<td>Brother-in-law (his)</td>
<td>tahaŋku (&lt;tahaŋ)</td>
<td>iyahaⁿ</td>
<td>etahaⁿ</td>
<td>itahaⁿ</td>
<td>itahaⁿ</td>
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<td>Brother-in-law (her)</td>
<td>šićeću, šićeke</td>
<td>ići’e</td>
<td>ecik’e</td>
<td>icik’e</td>
<td>icik’e</td>
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<td>Sister-in-law (his)</td>
<td>hankaŋku (hanka)</td>
<td>ihaŋga</td>
<td>chaŋga</td>
<td>ih mogła</td>
<td>ihaŋxa</td>
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<td>iciyaⁿ</td>
<td>ecikaⁿ</td>
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<td>tonškaku (&lt;tonška)</td>
<td>ihaⁿcka</td>
<td>etuⁿcka</td>
<td>itećuka</td>
<td>iętsucka</td>
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<td>Brother’s son (her)</td>
<td>toškaku (toška)</td>
<td>iłućka</td>
<td>itećuka</td>
<td>iętsucka</td>
<td>iętsucka</td>
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<tr>
<td>Sister’s daughter (his)</td>
<td>tunžaŋku (&lt;tunžaŋ)</td>
<td>ijiyaⁿ</td>
<td>ejiŋⁿ</td>
<td>iteju</td>
<td>iętsiöⁿ, iętsiöⁿ</td>
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<td>etuⁿjaŋge</td>
<td>itenjaŋge</td>
<td>iętsiöge</td>
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<tr>
<td>Son-in-law</td>
<td>takošku (takoš)</td>
<td>ijaⁿde</td>
<td>etuⁿće</td>
<td>itńđje</td>
<td>iętnają</td>
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<td>Daughter-in-law</td>
<td>takošku (&lt;takoš)</td>
<td>ijiini</td>
<td>etini</td>
<td>itćini</td>
<td>iętsińi</td>
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<tr>
<td>Husband (her)</td>
<td>hihna-ku (&lt;hihna)</td>
<td>egjaⁿge</td>
<td>ektćaŋge, eqmęŋę, eqmęŋę</td>
<td>iętaŋje, iętaŋje</td>
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<tr>
<td>Husband (my)</td>
<td>mihihna</td>
<td>wiegjaⁿge</td>
<td>eqmęŋę</td>
<td>wiktćaŋje</td>
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<td>Wife (his)</td>
<td>tawiću (&lt;tawiń)</td>
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<td>eqaqęⁿ</td>
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<td>wigaqęⁿ</td>
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<td>itahaⁿ</td>
<td>hitcāⁿ-rā</td>
<td>idéŋqti</td>
<td>etahēⁿ (Hewitt)</td>
<td>tahaⁿniyaⁿ</td>
<td>yínqä yiqi</td>
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<td>icike</td>
<td>hicik'ë-rā</td>
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<td>hiwaške-rā</td>
<td>usaka, his</td>
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<td>tekaⁿniyaⁿ</td>
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<td>hitcāⁿccke-rā</td>
<td>brother's</td>
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<td>hitcāⁿccke-rā</td>
<td>wife itça-</td>
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<td>tçarawia,</td>
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<td>his wife's</td>
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<td>sister, his</td>
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<td>wife.</td>
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<td>hitenjašk-rā</td>
<td>wasohotci-rā</td>
<td>tusūnqι (±yaⁿ),</td>
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<td></td>
<td>hinuk-teck-hani-rā, &quot;the</td>
<td>elder sister's son;</td>
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<td>one whom I</td>
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<td></td>
<td></td>
<td>have for a</td>
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<td>new daugh-</td>
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<td></td>
<td></td>
<td>ter.&quot;</td>
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<tr>
<td>hikana-na</td>
<td>ikidfa</td>
<td>eta-mañki</td>
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<td></td>
<td>yínqäqι-yaⁿ</td>
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<td>itami</td>
<td>hitcawiⁿ-na</td>
<td>eta-mihëⁿ,</td>
<td></td>
<td></td>
<td>nyínqäqι-yaⁿ</td>
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<tr>
<td></td>
<td></td>
<td>&quot;his woman&quot; (Hale)</td>
<td></td>
<td></td>
<td>yínqoⁿ-mi-yaⁿ</td>
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<td>(&quot;his spouse,&quot;</td>
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<td>Hewitt)</td>
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<td></td>
<td>witamihëⁿeⁿ,</td>
<td></td>
<td></td>
<td>nyínqoⁿ-mi-yaⁿ</td>
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<td></td>
<td>&quot;my spouse&quot;</td>
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<td>(Hewitt)</td>
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</table>
The "hna" in the Dakota term should not be compared with the Dakota verb, ohnaka, to place in, but with the Chegiha verb, gənə, to take a wife (see "gən" in eggaŋe, a husband, her husband), which answers to the Kansa lange, the Osage ḵəaña, and the Jōiwere ḵraña, all of which are related to the verb, to take hold of, seize, apparently pointing to a time when marriage by capture was the rule. (See the Dakota verb yuza.) The original meaning of "my husband" therefore may have been my capturer or seizer. Ohnaka, when applicable to a person, refers to a sitting one, otherwise it is applicable to what is curvilinear, a part of a whole, a garment, book, etc. This is not brought out by the author, though attitude is expressed or implied in nearly all the verbs of placing or putting in the various Siouan languages. The Tutelo word for her husband, etamañki, does not mean, "her man." Mañki, a husband, differs materially from the several words which are said to mean "man" in Tutelo. "To take a husband," in Tutelo, is tamanku-se (<mañki), and "to take a wife" is tamihňse (from etamihęeⁿ, a wife, his wife). "To take a husband" in Biloxi, is yĩŋadəⁿi, very probably from yĩŋqi and oⁿi, probably meaning "to make or have for a husband or child's father." "To take a wife" in Biloxi, is yĩŋoⁿi (yĩŋqi and oⁿi, to do, make), literally, "to make a young one." The Biloxi term for "my wife," nyĩŋoⁿiyoⁿa, may have been derived from yĩŋqi, little one, child, and oⁿi an occasional form of uⁿi or uⁿiyoⁿa, a mother, the whole meaning, "my little one his or her mother." In like manner, "my husband," nyĩŋaqiyoⁿa, may have been derived from yĩŋqi, child, and aqiyoⁿ or aqiyoⁿ, his or her father, the compound meaning, "my little one his or her father."

Among the Dakota names for kinship groups (see page 45), there are several which admit of being arranged in pairs, and such an arrangement furnishes hints as to the derivation of at least one name in each pair, in connection with present and probably obsolete forms of marriage laws. In each pair of names; the second invariably ends in kši or ši, the exact meaning of which has not been ascertained, though it may be found to imply a prohibition. Thus, ēn̄antu, his elder brother; ēn̄yaye, an elder brother (of a male); but ēn̄-kši, a son (who can not marry the widow of the speaker, though one whom that speaker calls ēn̄yaye can marry her.) A woman's elder sister is ēnt̄, ēnt̄we, or ēnt̄wi, her elder sister being ēnt̄ku or ēnt̄weku; but a daughter is ēnt̄-kši (she can not marry her mother's husband, though the mother's elder sister can do so). A man's elder sister is taŋke, a woman's younger sister, taŋka; but a man's younger sister is taŋ-kši; it is not certain whether there is any restriction as to marriage
contained in this last kinship name. A father is ate, and a mother’s brother is de-kshi (in Teton, le-kshi); we find in the cognate languages (excepting Chegiga and Winnebago) some connection between the two names, thus in Kwapa, the syllable te is common to edate and etex; in Kansa, dje is common to iyadje and idjegi; in Osage, ise is common to ihaese and ihuseni; in Jowiwere, tec is common to atec and iteca. At present, my mother’s brother can not marry my father’s widow (who is apt to be his own sister). A man’s brother-in-law (including his sister’s husband) is tahan, and a man’s male cousin is tahan-si (who can not marry that sister). A woman’s brother-in-law or potential husband is sje, but her male cousin, who can never become her husband, is isje-si or sje-si. A man’s sister-in-law (including his potential wife), is hanja; but a man’s female cousin (whom he can not marry) is hanja-si. A woman’s sister-in-law (including her husband’s sister and her brother’s wife) is icepah, but a woman’s female cousin (who can become neither the husband’s sister nor the brother’s wife) is icepah-si. The editor proposes to group together in like manner the corresponding terms in the cognate languages, such as jiirxe, his elder brother, and jiinge, his or her son; ijaarxe, her elder sister, and ijainge, his or her daughter; but that must be deferred to some future time.

**CARDINAL NUMERALS.**

On pages 48 and 49 the author undertakes to analyze the Dakota names for the cardinal numerals. He does this without comparing the Dakota names with those in the cognate languages. A knowledge of the latter will enable the student to correct some of the statements of the author, and for that reason these names are now given.

**ONE.**

Dakota, wanå, wanzi or wanjidan (wanžina, wanžila). Said by the author to be derived from wan, an interjection calling attention perhaps, at the same time holding up a finger. N. B. This is only a supposition.

Chegiga, wi^n, wi^nqtei (just one).
Kansa, mi^n, mi^nqtei.
Osage, wi^n, wi^nqtsi.
Kwapa, mi^nqti.
Jowiwere, iya^n, iyaŋke.
Winnebago, hija^n, hijaŋkida.
Mandan, maqana.
Hidatsa, duetsa (djhietsa) luetsa.
Tutelo, no"sa, also nos, nosai, no"sai, etc.
Biloxi, so"sa. I have not yet found in these cognate languages any interjection resembling the Dakota war in use, from which the respective forms of the numeral could be derived.

TWO.

Dakota, nonpa, "from on aonpa, to bend down on, or place on, as the second finger is laid over the small one; or perhaps of nape onpa, nape being used for finger as well as hand. N. B. The second finger laid down (that next to the little finger of the left hand) is not laid over, but beside the small one.

Chegiha, na"ba, in composition ca"ba, as in the proper name xaxe ca"ba, Two Crows. See seven, a derivative. To place a horizontal object on something would be, a'a'he, which could not have been the source of na"ba.

Kansa, nu"ba.
Osage, e"da.
Kwapa, na"pa, to place a horizontal object on something, ak'ū"he.
Jōiwere, nowe.
Winnebago, no"p, no"pa, no"pi, nu"p. The root in the Winnebago verb to place a horizontal object is, tu"p.
Mandan, nu"pa.
Hidatsa, dopa (dopa, no pa).
Tutelo, no"p, no"bai, etc.
Biloxi, no"pa, na"pa; to place a horizontal object on something, i"pi.

THREE.

Dakota, yamni: "from mni (root), turning over or laying up."
Chegiha, cabē"a: compare roots, bē"a and bē"aca, bebe"a, twisted; etc.
Kansa, yabli, yabli"a: root bli"a, turned.
Osage, cađē"a or nađē"a.
Kwapa, đabni.
Jōiwere, tanyi.
Winnebago, tani.
Mandan, namni.
Hidatsa, dami (dami) or nawi.
Tutelo, nan, nani, lat, etc.
Biloxi, dani: many roots in which na, ne and ne are syllables convey the ideas of bending, turning, or shaking.

FOUR. \( \text{pa} \) (prefix)

Dakota, topa, “from opa, to follow; (perhaps ti, a house, and opa, follow with) as we say, ‘in the same box’ with the rest. The three have banded together and made a ‘ti’ or ‘tidan,’ as we should say a family, and the fourth joins them.” N. B.—Is not this rather fanciful?

\( \text{če} \)egiha, duba; to follow is \( u^\text{č}u^\text{he} \); to join a party, ēd uihe (in full, ēdi uihe).
Kansa, duba or muba; to follow, uyupye.
Osage, \( m\text{da} \); to follow, \( u^\text{č}\text{up} \)ce.
Kwapa, \( m\text{wā} \).
\( \text{l} \)eiwere, towe; to follow a road or stream, owe; to join or follow a party, oyu\( y^\text{e}. \)
Winnebago, tcop tcopa-ra, tcopi; to follow, howe.
Mandan, tope.
Hidatsa, topa (tcopa).
Tutelo, tob, top.
Biloxi, topa.

FIVE.

Dakota, zaptan, “from za (root), holding (or perhaps whole, as in zani) and ptanyaŋ or ptaya, together. In this case the thumb is bent down over the fingers of the hand, and holds them together.”

\( \text{če} \)egiha, Kansa, and Osage, sat\( ̦ \)a.
Kwapa, sat\( ̦ \)a.
\( \text{l} \)eiwere, cat\( ̦ \)a.
Winnebago, satc, satca.
Mandan, kequ.
Hidatsa, kihu (\( =\)kiqu).
Tutelo, gisa, kise, kisa.
Biloxi, ksa, ksa\( ̦ \).

To hold is \( u^\text{č}a \) in \( \text{če} \)egiha, nyinge in Kansa, u\( e^\text{č} \)ne in Osage, una\( n\)e in \( \text{l} \)eiwere, ad\( č \)aqeqe and ã\( č \)cie in Hidatsa, and dusi in Biloxi.
Dakota, sakpe "from sake, nail, and kpa or kpe (root), lasting as some kinds of food which go a good ways, or filled, as a plump grain. This is the second thumb, and the reference may be to the other hand being completed. Perhaps from the idea of bending down as in nakpa, the ear." No satisfactory analysis of this numeral can be given in the cognate languages, and that given by the author needs further examination.

Čegiha, cadé.
Kansa, cápe.
Osage, cápe.
Kwapa, capé'.
Łowiwere, caqwwe.
Winnebago, akewe.
Mandan, kima.
Hidatsa, akams or akawa.
Tutelo, agasp, agas, akes, akaspe.
Biloxi, akúqpe.

SEVEN.

Dakota, sakowin, "from sake, nail, and owin, perhaps from owirjga, to bend down; but possibly from oin, to wear as jewelry, this being the forefinger of the second hand; that is the ring finger." Do the Dakota Indians wear rings on their index fingers?

Čegiha, deçaiba, -de appearing in cadé, six, and çaiba being two; as if seven were or, the second of the new series, beginning with six. Kansa, peyušba. Osage, pëcàda or pečašda. Kwapa, pënašda. Łowiwere, cahma. Winnebago, caqwwe. Mandan, kupa. Hidatsa, šapsa (capua). Tutelo, ságum, sago. Biloxi, na₄pahudi, from variants of no₄pa, two, and uđi, stock, or ahudi, bone, the "second stock" or "second bone."

EIGHT.

Dakota, sahdoğan, "from sake, nail, probably, and hdoğa, possessive of yugan, to open (ludegan is the true form, J. o. D.); but perhaps it is oğan or oğe, cover, wear; the nail covers itself. Two fingers now cover the thumb." How can the nail "cover itself?" Čegiha, deçabši, as if from -de and čabši, three or the third of the new series, beginning with six. Kansa, kiya-nuba, "again four," and peyabli (cape and yabli). Osage, kiŋe-nda, "again four." Kwapa, pedabni (cape and dëabni). Łowiwere,
krerapi" (incapable of analysis, tanyi being three). Winnebago, haru-
wauke or ha\'uwanke (can not yet be analyzed). Mandan, tit\'uki. Hidatsa, dopapi (d\'opapi), from dopa (d\'opa), two and pi-, which appears to be the root of pitika (pit\'ika), ten, the whole probably signifying ten less two. Tutelo, palan, palan (pa and three). Biloxi, dan-hudi, the "third stock" or "third bone."

NINE.

Dakota, nap\'inwanka, "from nape, hand, \'istin\'na, small, and wan\'ka, lies—hand small lies; that is, the remainder of the hand is very small, or perhaps, the hand now lies in a small compass. Or, from nap\'upe (marrow bones of the hand), or "the finger lies in the nap\'e\'oka, inside of the hand." Query by the editor: May not the name refer to the little finger of the right hand which alone remains straight?

\'egil\'a, Kansa and Kwapa, ca\'nka.

Osage, \'\'ed\'e\'a" tse \'i\'i\'ne or \'\'ed\'e\'a" ts\'e wi\" \'i\'i\'ne, "ten less one."

\'\'awi\'ere, ca\'nke.

Winnebago, hijan\'kitca\'ekuni or hijan\'kitce\'ukun\'i, "one wanting," i. e. to make ten.

Mandan, maqpi (from maqana, one, and piraq, ten), "ten less one." (?) Hidatsa, duetsapi (duetsa and pi-), "ten less one."

Tutelo, sa, sa", ksa\'nk, ks\'nk.

Biloxi, tekane.

TEN.

Dakota, wik\'emna, "from wik\'ee or ik\'ee, common, and mnayan\'j, gathering, or from mua, to rip, that is, let loose. It would mean either that the common or first gathering of the hands was completed, or, that being completed, the whole were loosed, and the ten thrown up, as is their custom; the hands in the common position."

\'egi\'a, g\'e\'ba or g\'eb\'e\'a" (in which g\'e\'e=\'k\'ee of the Dakota, and be\'a=mna of the Dakota).

Kansa, lebla or lebla".

Osage, \'\'ed\'e\'a".

Kwapa, kt\'eb\'na or kt\'e\'p\'e\'a".

\'\'awi\'ere, krepra".

Winnebago, kerepana.

Mandan, piraq.
Hidatsa, pitika (pitčika).
Tutelo, butck, putck.
Biloxi, ohi, “completed, filled, out, to have gone through the series.”

ELEVEN.

Dakota, ake waŋzi, “again one,” or wikčemna saŋpa waŋžidanj, “ten more one.”
Čegiha, agıcı-wi, “one sitting-on (ten).”
Kansa, ali-miŋïcï, same meaning.
Osage, aqỉi-wiŋïtsï, same meaning.
Kwapa, miŋï-aŋî, “one sitting-on,” or ktçęptça-ta miŋï aŋî, “ten-when one sitting-on.”
Joiwere, aŋî-iyāŋke, “one sitting-on.”
Winnebago, hijâŋkida-cina, meaning not certain (hijaŋkida, one).
Mandan, aga-naqna (naqna, one).
Hidatsa, ahpi-duetsa (aqpi-duetsa), “portioned one.”
Tutelo, agi-noŋai.
Biloxi ohi soŋsaqhe, “ten one-sitting-on.”

TWELVE.

Dakota, ake nonpa, “again two,” or wikčemna saŋpa nonpa, “ten more two.”
Čegiha, caðč-naŋba, “six times two.”
Kansa, ali-nuŋba, “two sitting-on.”
Osage, aqỉi-čũ-da, same meaning.
Kwapa, nuŋpa-aŋî, same meaning.
Joiwere, aŋî-nowe, same meaning.
Winnebago, noŋpa-cina (noŋpa, two).
Mandan, aga-ńuŋpa (ńuŋpa, two).
Hidatsa, ahpi-dopa (aqpi-dęopa), “portioned two.”
Tutelo, agi-noonpai; see noŋbai, two.
Biloxi, ohi noŋpaqhe, “ten two-sitting-on.”

NINETEEN.

Dakota, unma napčinwanika, “the other nine.”
Čegiha, agči-naŋkaka, “nine sitting-on.”
Kansa, ama caŋka, “the other nine,” or aliŋ-caŋka, “nine sitting-on.”
Osage, aqỉi ęcođa tse ńïne, “sitting-on ten less (one).”
Kwapa, caňka-aqpi, “nine sitting-on.”

\(j^oiwere, \text{a}qpi-caňke, \text{same \ meaning.}

Winnebago, hijaňkitečíqckuni-cina (see nine).

Mandan, aga-maqqpi (see nine).

Hidatsa, ahpi-duetsapi (aqpi-duetsapi), “portioned ten less one.”

Tutelo, agi-ksaňkai (see nine).

Biloxi, ohi tekanaqèhe, “ten nine-sitting-on.”

ONE HUNDRED.

Dakota, opawinge, “from pawinga, to bend down with the hand, the prefixed o indicating perfectness or roundness; that is, the process has been gone over as many times as there are fingers and thumbs.”

\(\text{Čegiha, ě́gba-hi-wí, “one stock of tens.”}

Kansa, lebla hii tcísa (lebla, ten, hii, stock, tcísa, meaning unknown).

Osage, \(\text{țičíqíčí} hii oíqa, “ten stock small,” or “small stock of tens.”

Kwapa, ktćeptca hi, “stock of tens.”

Winnebago, okića.

Mandan, isuk maqana (maqana, one).

Hidatsa, pitikictia (pitćińqčia), “great ten.”

Tutelo, ukeni nosa, or okeni.

Biloxi, tsipa.

ONE THOUSAND.

Dakota, kektopawinge, orkoktopawinge “from opawinge and ake or kokta, again or also.”

\(\text{Čegiha, ě́gba-hi-wí tãńga, “one great stock of tens,” or qúge wí, “one box,” so called because annuity money before the late civil war was paid to the Indians in boxes, each holding a thousand dollars in specie.}

Kansa, lebla hii jińga tcísa (lebla, ten, hii, stock, jińga, small, tcísa, meaning uncertain) or lebla hii tańga, “large stock of tens.”

Kwapa, ktćeptca hi tańga, “a large stock of tens.”

Winnebago, kokija (koke, box, hija, one), “one box.”

Mandan, isuki kakuhi.

Hidatsa, pitikictia akakodi (pitćińqčia akakodi), exact meaning not known.

Tutelo, ukeni putskai, “ten hundred.”

Biloxi, tsipińteiya, “old man hundred,” from tsipa, hundred, and ińteiya, old man.
THE TERMS FOR "WHITE MAN" IN SIOUAN LANGUAGES.

On p. 174 Dr. Riggs, in speaking of Hennepin's narrative, says: "The principal chief at that time of this part of the tribe, is called by Hennepin 'Washechoonde.' If he is correct, their name for Frenchmen was in use, among the Dakota, before they had intercourse with them, and was probably a name learned from some Indians farther east." The author's supposition as to the eastern origin of wasićun as an appellation for white men might stand if there were no explanation to be found in the Dakota and cognate languages. Hennepin himself is a witness to the fact that the Dakota Indians of his day called spirits wasićun (as Dr. Riggs states on p. 175). And this agrees with what I have found in the Teton myths and stories of the Bushotter collection, where wasićun is given as meaning guardian spirit. Dr. Riggs himself, in his Dakota-English dictionary, gives wasićun as "nearly synonymous with wakarj" in the opinion of some persons. He appends the following Teton meanings: "A familiar spirit; some mysterious forces or beings which are supposed to communicate with men; mitawaśićun he omakiyaka, my familiar spirit told me that." This phrase he gives as referring to the Takuśkaŋškaŋ, the Something-that-moves or the Wind powers. The Mandan use waci and the Hidatsa maci for white man. Though the Hidatsa word was originally applied only to the French and Canadians, who are now sometimes designated as maškat'i (maci-kутči, in the Bureau alphabet), the true whites. The Ëiwere tribes (Iowa, Oto, and Missouri) call a Frenchman mač okenyi, in which compound mač is equivalent to maci of the Hidatsa, waci of the Mandan, and wasićun of the Dakota. The Ponka and Omaha call a white man waqči, one who excels or goes beyond (the rest), and a Frenchman waqči ukęći, a common white man. The Winnebago name for Frenchman is waqopinina, which may be compared with the word for mysterious.

NOTES ON THE DAKOTA MYTHS.

On p. 84, lines 8 to 13, there is an account of the wonderful result produced by tossing the Star-born up through the smoke hole. In the Biloxi myth of the Hummingbird there is an account of a girl, a boy, and a dog that were cared for by the Ancient of Crows. One day, in the absence of the fostermother, the girl tossed four grains of corn up through the smoke hole, and when they came down they became many stalks filled with ears of excellent corn. The girl next threw the tent itself up into the air, causing it to come down a beautiful lodge. When she threw her little
brother into the air he came down a very handsome warrior. The girl then asked her brother to toss her up, and when he had done this, she came down a very beautiful woman, the fame of her loveliness soon spreading throughout the country. The dog and such clothing as the sister and brother possessed were tossed up in succession, each act producing a change for the better.

On p. 85, from line 33 to p. 86, line 5, there is an account of the deliverance of the imprisoned people by the Star-born when he cut off the heart of the monster that had devoured them. In like manner the Rabbit delivered the people from the Devouring Mountain, as related in the Ægiha myths, “How the Rabbit went to the Sun,” and “How the Rabbit killed the Devouring Hill,” in “Contributions to North American Ethnology,” Vol. vi, pp. 31, 34.

Note 2, p. 89. Eya after a proper name should be rendered by the initial and final quotation marks in the proper places, when ečiya follows, thus: Mato eya ečiyapi, They called him, “Grizzly bear.”

When heya precedes and eya follows a phrase or sentence the former may be rendered, he said as follows, and the latter, he said what precedes. Heya answers to ge, gai or ga-biama of the Ægiha, and eya to e, ai or a-biama. In like manner the Dakota verbs of thinking may be rendered as follows: hečin (which precedes, answering to gečega in the Ægiha), by he thought as follows, and ečin (which follows, answering to ečega in Ægiha), by he thought what precedes.

The myth of the Younger Brother (p. 139–143) contains several incidents which find their counterparts in the Biloxi myth of the Thunder-being. In the Dakota myth the wife of the elder brother plots against the younger brother; she scratches her thighs with the claws of the prairie chicken which the brother-in-law had shot at her request, and tells her husband on his return that his brother had assaulted her. In the Biloxi myth it is the aunt, the wife of the Thunder-being’s mother’s brother, who scratched herself in many places. In the Dakota myth the Two Women are bad at first, while the mother was good. But in the Biloxi myth the Old Woman was always bad, while her two daughters, who became the wives of the Thunder-being, were ever beneficent. In the Dakota myth the old woman called her husband the Uŋk-tehi to her assistance, prevailing on him to transport her household, including the Younger Brother, across the stream. In the Biloxi myth the two wives of the Thunder-being, after the death of their mother, call to a huge alligator, of the “salt water species called box alligator” by the Biloxi, and he comes
to shore in order to serve as the canoe of the party. Doubtless there were more points of resemblance in the two myths, but parts of the Biloxi one have been forgotten by the aged narrator.

NOTES ON THE DAKOTA DANCES.


BUREAU OF ETHNOLOGY,

Washington, D. C., September 15, 1893.

1 See pp. 224-232.
DAKOTA GRAMMAR, TEXTS, AND ETHNOGRAPHY.

PART FIRST.

GRAMMAR.
DAKOTA GRAMMAR.

CHAPTER I.

PHONOLOGY.

THE ALPHABET.

VOWELS.

The vowels are five in number, and have each one uniform sound, except when followed by the nasal "ŋ," which somewhat modifies them.

- a has the sound of English a in father.
- e has the sound of English e in they, or of a in face.
- i has the sound of i in marine, or of e in me.
- o has the sound of English o in go, note.
- u has the sound of u in rule, or of oo in food.

CONSONANTS.

The consonants are twenty-four in number, exclusive of the sound represented by the apostrophe (').

- b has its common English sound.
- c is an aspirate with the sound of English ch, as in chin. In the Dakota Bible and other printing done in the language, it has not been found necessary to use the diacritical mark.*
- č is an emphatic c. It is formed by pronouncing "č" with a strong pressure of the organs, followed by a sudden expulsion of the breath.†
- d has the common English sound.
- g has the sound of g hard, as in go.
- ğ represents a deep sonant guttural resembling the Arabic ghain ( EditorGUI). Formerly represented by g simply.‡
- h has the sound of h in English.
- k represents a strong surd guttural resembling the Arabic kha ( EditorGUI). Formerly represented by r.‡

* For this sound Lepsius recommends the Greek χ.
† This and k, p, t, are called cerebrals by Lepsius.
‡ This and ğ correspond with Lepsius, except in the form of the diacritical mark.
k has the same sound as in English.

\( k \) is an emphatic letter, bearing the same relation to \( k \) that "\( \dot{c} \)" does to "\( \dot{c} \)." In all the printing done in the language, it is still found most convenient to use the English \( q \) to represent this sound.*

l has the common sound of this letter in English. It is peculiar to the Tiponwan dialect.

m has the same sound as in English.

n has the common sound of \( n \) in English.

\( \eta \) denotes a nasal sound similar to the French \( n \) in \( bon \), or the English \( n \) in \( drink \). As there are only comparatively very few cases where a full \( n \) is used at the end of a syllable, no distinctive mark has been found necessary. Hence in all our other printing the nasal continues to be represented by the common \( n \).

p has the sound of the English \( p \), with a little more volume and stress of voice.

\( p \) is an emphatic, bearing the same relation to \( p \) that "\( \dot{c} \)" does to "\( \dot{c} \)."*

s has the surd sound of English \( s \), as in \( say \).

\( \dot{s} \) is an aspirated \( s \), having the sound of English \( sh \), in in \( shine \). Formerly represented by \( x \).

t is the same in English, with a little more volume of voice.

\( \dot{t} \) is an emphatic, bearing the same relation to "\( t \)" that "\( \dot{c} \)" does to "\( \dot{c} \)."*

w has the power of the English \( w \), as in \( walk \).

y has the sound of English \( y \), as in \( yet \).

z has the sound of the common English \( z \), as in \( zebra \).

\( \dot{z} \) is an aspirated \( z \), having the sound of the French \( j \), or the English \( s \) in \( pleasure \). Formerly represented by \( j \).

The apostrophe is used to mark an hiatus, as in \( s'a \). It seems to be analogous to the Arabic \( hamzeh \) (\( ColumnType \)).

**Note.**—Some Dakotas, in some instances, introduce a slight \( b \) sound before the \( m \), and also a \( d \) sound before \( n \). For example, the preposition "\( om \)," with, is by some persons pronounced \( obm \), and the preposition "\( en \)," in, is sometimes spoken as if it should be written \( edn \). In these cases, the members of the Episcopal mission among the Dakotas write the \( b \) and the \( d \), as "\( ob \)" "\( ed \)."

*These are called cerebrales by Lepsius. In the alphabet of the Bureau of Ethnology these sounds are designated by \( te' \) (\( \dot{c} \), of Riggs), \( k' \) (\( \dot{k} \)), \( p' \) (\( \dot{p} \)), and \( t' \) (\( \dot{t} \)), respectively, and are called explosives.
SYLLABICATION—ACCENTS.

SYLLABICATION.

§ 3. Syllables in the Dakota language terminate in a pure or nasalized vowel, as ti-pi, house, tan-yau, well. To this rule there are some exceptions, viz.:

a. The preposition ‘en, in, and such words as take it for a suffix, as, petan, on the fire, tukten, where, etc.; together with some adverbs of time, as, dehan, now, hehan, then, tohan, when, etc.

b. When a syllable is contracted into a single consonant (see § 11), that consonant is attached to the preceding vowel; as, om, with, from o-pa, to follow; wan-yag, from wan-ya-ka, to see; ka-kiś, from ka-ki-za, to suffer; bo-sim-si-pa, to shoot off, instead of bo-si-pa-si-pa. But, in cases of contraction in reduplication, when the contracted syllable coalesces readily with the consonant that follows, it is so attached; as, śi-kśi-ća; sa-psa-pa.

c. There are some other syllables which end in ś; as, śi, he, niś, thou, miś, I, nakaes, indeed, etc. These are probably forms of contraction.

ACCENTS.

PLACE OF ACCENT.

§ 4. 1. In the Dakota language all the syllables are enunciated plainly and fully; but every word that is not a monosyllable has in it one or more accented syllables, which, as a general thing, are easily distinguished from such as are not accented. The importance of observing the accent is seen in the fact that the meaning of a word often depends upon it; as, mága, a field, magá, a goose; ókiya, to aid, okiya, to speak to.

2. More than two-thirds, perhaps three-fourths, of all Dakota words of two or more syllables have their principal accent on the second syllable from the beginning, as will be seen by a reference to the Dictionary; the greater part of the remaining words have it on the first.

3. (a) In polysyllabic words there is usually a secondary accent, which falls on the second syllable after the primary one; as, hewóskantúya, in a desert place; íciyópeya, to barter.

(b) But if the word be compounded of two nouns, or a noun and a verb, each will retain its own accent, whether they fall two degrees apart or not; as, águypi-icápu, (wheat-beater) a flail; immú-šújka, (cat-dog) a domestic cat; akíčita-nážin, to stand guard.

REMOVAL OF ACCENT.

§ 5. 1. Suffixes do not appear to have any effect upon the accent; but a syllable prefixed or inserted before the accented syllable draws the accent
back, so that it still retains the same position with respect to the beginning of the word; as, napé, hand, minápe, my hand; baksá, to cut off with a knife, bawáksa, I cut off; mdaská, flat, čanmdáska, boards; mága, a field, mitámága, my field.

When the accent is on the first syllable of the word the prefixing syllable does not always remove it; as, nóge, the ear, manóge, my ear.

2. The same is true of any number of syllables prefixed; as, kaśká, to bind; wakáska, I bind; wiónawakáska, I bind them.

3. (a) If the verb be accented on the second syllable, and pronouns be inserted after it, they do not affect the primary accent; as, waštédaka, to love; waštéwadaka, I love something.

(b) But if the verb be accented on the first syllable, the introduction of a pronoun removes the accent to the second syllable; as, máni, to walk; mawání, I walk.

In some cases, however, the accent is not removed; as, óhi, to reach to; ówáhi, I reach.

4. When 'wa' is prefixed to a word commencing with a vowel, and an elision takes place, the accent is thrown on the first syllable; as, iyúškin, to rejoice in; wíňuškin, to rejoice; amdéza, clear, wámdeza; amdoša, the red-winged black-bird, wámdeoša.

5. When 'wo' is prefixed to adjectives and verbs forming of them abstract nouns, the accent is placed on the first syllable; as, pidá, glad; wópidá, gladness; waónsídá, merciful; wówonšídá, mercy; ihángya, to destroy; wóihángye, a destroying.

6. So also when the first syllable of a word is dropped or merged into a pronominal prefix, the accent is removed to the first syllable; as, kiksúya, to remember; míksuya, remember me.

CHANGES OF LETTERS.

SUBSTITUTION AND ELISION.

§ 6. 1. 'A' or 'an' final in verbs, adjectives, and some adverbs, is changed to 'e,' when followed by auxiliary verbs, or by certain conjunctions or adverbs. Thus—

(a) When an uncontracted verb in the singular number ending with 'a' or 'an' precedes another verb, as the infinitive mood or participle, the 'a' or 'an' becomes 'e;' as, ya, to go; ye kiya, to cause to go; niwan, to swim; niwe kiya, to cause to swim; niwe un, he is swimming; but they also say niwan wam, I am swimming.
(b) ‘A’ or ‘an’ final in verbs, when they take the sign of the future tense or the negative adverb immediately after, and when followed by some conjunctions, is changed into ‘e’; as, yuke kta, there will be some; mde kte sni, I will not go.

To this there are a number of exceptions. Ba, to blame, and da, to ask or beg, are not changed. Some of the Mdewakantonwan say ta kta, he will die. Other dialects use tiŋ kta. Ohnaka, to place anything in, is not changed; as, “minape kŋ takudan ohnaka sni wanj,” I have nothing in my hand. Ipuza, to be thirsty, remains the same; as, ipuza kta; “tuwe ipuza kinhay,” etc., “let him that is athirst come.” Some say ipuze kta, but it is not common. Yuha, to lift, carry, in distinction from yuha, to have, possess, is not changed; as, mduha sni, I cannot lift it.

(c) Verbs and adjectives singular ending in ‘a’ or ‘an’, when the connexion of the members of the sentence is close, always change it into ‘e’; as, ksape ɕa wašte, wise and good; waŋmdake ɕa wakute, I saw and I shot it.

(d) ‘A’ and ‘an’ final become ‘e’ before the adverb ‘hinča,’ the particle ‘do,’ and ‘sni,’ not; as, ɕiče hinča, very bad; wašte kte do, it will be good; takuna yute sni, he eats nothing at all. Some adverbs follow this rule; as, tanye hin, very well; which is sometimes contracted into tanyeh.

But ‘a’ or ‘an’ final is always retained before tuka, ūŋkaŋ, ūŋkaš, ęšta, ęšta, keš, and perhaps some others.

(e) In the Tiṭowwan or Teton dialect, when ‘a’ or ‘an’ final would be changed into ‘e’ in Isanyati or Santee, it becomes ‘iŋ,’ that is when followed by the sign of the future; as, ‘yukin kta’ instead of ‘yuke kta,’ ‘yiŋ kta’ instead of ‘ye kta,’ ‘tiŋ kta’ instead of ‘te kta,’ ‘caŋtekiyɨŋ kta,’ etc. Also this change takes place before some conjunctions, as, epiŋ na wagli, I said and I returned.

2. (a) Substantives ending in ‘a’ sometimes change it to ‘e’ when a possessive pronoun is prefixed; as, ɕunjka, dog; mitašunke, my dog; nitašunke, thy dog; tašunke, his dog.

So, on the other hand, ‘e’ final is changed to ‘a,’ in forming some proper names; as, Ptaŋšinta, the name given to the south end of Lake Traverse, from ptan and sinte.

§ 7. 1. (a) When ‘k’ and ‘k,’ as in kin and kinhan, ka and kehan, etc., are preceded by a verb or adjective whose final ‘a’ or ‘an’ is changed for the sake of euphony into ‘e,’ the ‘k’ or ‘k’ following becomes ‘e’ or ‘ə;’ as yuhe činhan, if he has, instead of yuha kinhan; yuke čehan, when there was, instead of yukan kehan.

(b) But if the proper ending of the preceding word is ‘e,’ no such change takes place; as, wašte kinhan, if he is good; Wakanšnka ape ka wastedaka wo, hope in God and love him.
2. When ‘ya,’ the pronoun of the second person singular and nominative case, precedes the inseparable prepositions ‘ki,’ ‘to,’ and ‘kići,’ for, the ‘ki’ and ‘ya’ are changed, or rather combined, into ‘ye;’ as, yecağa, thou makest to, instead of yakćiaga; yećićeaga, thou makest for one, instead of yakćićeaga. In like manner the pronoun ‘wa,’ I, when coming in conjunction with ‘ki,’ forms ‘we;’ as, wecağa, not wakićeaga, from kićağa. Wowapi wecağe kta, I will make him a book, i.e., I will write him a letter.

3. (a) When a pronoun or preposition ending in ‘e’ or ‘i’ is prefixed to a verb whose initial letter is ‘k,’ this letter is changed to ‘c;’ as, kaga, to make, kicaga, to make for or to one; kaksa, to cut off, kicićaksa, to cut off for one.

(b) But if a consonant immediately follows the ‘k,’ it is not changed; as, kte, to kill, nikte, he kills thee. In accordance with the above rule, they say cícute, I shoot thee; they do not however say kícute, but kikute, he shoots for one.

(c) This change does not take place in adjectives. They say kata, hot, nikata, thou art hot; kuza, lazy, nikuza, thou art lazy.

§ 8. 1. ‘T’ and ‘K’ when followed by ‘p’ are interchangeable; as inkpa, intpa, the end of any thing; wakpa, watpa, a river; sinkpe, sintpe, a muskrat.

2. In the Ḧanḵtonwan dialect, ‘k’ is often used for ‘h’ of the Wahpe-tonwan; as, kdi, to arrive at home, for hdi; čanpakmikma, a cart or wagon, for čanpalmimha. In the same circumstances the Titonwan use ‘g,’ and the Mdewakantonywan ‘n;’ as, čanpamigmia, čanpannimna.

3. Vowel changes required by the Titonwan:
   (a) ‘a’ to ‘u,’ sometimes, as ‘iwaŋga’ to ‘iyun̄ga;’
   (b) ‘e’ to ‘i,’ sometimes, as ‘aetopteya’ to ‘aítopteya;’
   (c) ‘e’ to ‘o,’ as ‘mdetanhunka’ to ‘blotaŋhunka;’ ‘kẹhan’ to ‘kọhan’ or ‘kọnhan;’
   (d) ‘i’ to ‘e,’ as ‘écoupi ye do’ to ‘éçonpe lo;’
   (e) ‘i’ to ‘o,’ sometimes, as ‘ituyaa’ to ‘otuyaa;’
   (f) ‘i’ to ‘u,’ as ‘odidita’ to ‘oluluta;’ ‘itahan’ to ‘utuhan,’ etc.;
   (g) ‘o’ to ‘e,’ sometimes, as ‘tiyopa’ to ‘tiyepa;’
   (h) ‘a’ or ‘an’ final, changed to ‘e,’ before the sign of the future, etc., becomes ‘in,’ as ‘yeke kta’ to ‘yukin kta,’ ‘te kta’ to ‘tin kta.’

4. Consonant changes required by the Titonwan:
   (a) ‘b’ to ‘w,’ (1) in the prefixes ‘ba’ and ‘bo,’ always; (2) in some words, as ‘waḥbadan’ to ‘waḥwala;
   (b) ‘b’ to ‘m,’ as ‘sbeya’ to ‘śmeya;’
(c) ‘d’ to ‘l,’ always; as the ‘d’ sound is not in Titonwan;
(d) ‘h’ to ‘g,’ always in the combinations ‘hb,’ ‘hd,’ ‘hm,’ ‘hm,’ which become ‘gb,’ ‘gl,’ ‘gb’ and ‘gn’;
(e) ‘k’ to ‘n,’ as ‘ka’ to ‘naj;
(f) ‘m’ to ‘b,’ as (1) in ‘md’ which becomes ‘bl;’ and (2) in ‘m’ final, contracted, as ‘om’ to ‘ob,’ ‘tom’ to ‘tob;
(g) ‘m’ to ‘p,’ as in the precative form ‘miye’ to ‘piye;
(h) ‘n’ to ‘b,’ as (1) in contract forms of ‘č,’ ‘t,’ and ‘y,’ always; e. g., ‘čantešin’ to ‘čantešil,’ ‘yun’ to ‘yul,’ and ‘kun’ to ‘kul,’ etc.; (2) in certain words, as ‘nina’ to ‘lila,’ ‘mina’ (Ih.) to ‘mila;’ (3) ‘n’ final in some words, as ‘en’ to ‘el,’ ‘hečen’ to ‘hečel,’ ‘waŋkan’ to ‘waŋkal,’ ‘taŋkan’ to ‘taŋkal,’ etc.;
(i) ‘t’ to ‘č,’ as ‘čistiŋna’ to ‘čisčila;
(j) ‘t’ to ‘g,’ as ‘itokto’ to ‘itogto;
(k) ‘t’ to ‘k,’ as ‘itokam’ to ‘ikokab.
(l) ‘w’ to ‘y,’ in some words, as ‘owasiŋ’ to ‘oyasiŋ,’ ‘iwaŋga’ to ‘iyunja,’ ‘waŋka’ to ‘yuŋka,’ etc.;
(m) ‘y’ to ‘w,’ as ‘ečon ye do’ to ‘ečon we lo;
(n) ‘daŋ’ final generally becomes ‘la,’ as ‘hoksidaŋ’ changed to ‘hoksila;’ but sometimes it changes to ‘ni,’ as ‘waŋzidan’ to ‘waŋzini,’ ‘tuwedan’ to ‘tuweni,’ etc.;
(o) ‘waŋ,’ as indicated above, in ‘a’ to ‘u,’ in some words, becomes ‘yuŋ,’ as ‘hewanke’ to ‘heyunke,’ ‘napčiŋwaŋka’ to ‘napčiŋyuŋka,’ ‘iwaŋga’ to ‘iyunja,’ etc.

§ 9. 1. When two words come together so as to form one, the latter of which commences and the former ends with a vowel, that of the first word is sometimes dropped; as, čantokpani, to desire or long for, of čante, the heart, and okpani, to fail of; wakpičahda, by the side of a river, from wakpa and ičahda; wicota, many persons, from wicá and ota. Tak eya, what did he say? is sometimes used for taku eya.

2. In some cases also this elision takes place when the second word commences with a consonant; as, napkawiŋ and namkawiŋ, to beckon with the hand, of nape and kawiŋ.

3. Sometimes when two vowels come together, ‘w’ or ‘y’ is introduced between them for the sake of euphony; as, owihanke, the end, from o and ihanke; niyate, thy father, from the pronoun ni, thy, and ate, father.

§ 10. The ‘yu’ of verbs commencing with that syllable is not unfrequently dropped when the pronoun of the first person plural is used; as,
yuha, to have, unhapi, we have; yúza, to hold, unzapi, we hold. Yúza also becomes oze, which may be oyúze contracted; as, Makatooze, the Blue Earth River, lit. where the blue earth is taken; oze šića, bad to catch.

CONTRACTION.

§ 11. 1. Contractions take place in some nouns when combined with a following noun, and in some verbs when they occupy the position of the infinitive or participle. The contraction consists in dropping the vowel of the final syllable and changing the preceding consonant usually into its corresponding sonant, or vice versá, which then belongs to the syllable that precedes it; as yus from Yuza, to hold; tom from topa, four. The following changes occur:

- z into s; as, yuza, to hold any thing; yus nažiŋ, to stand holding.
- ź into š; as, kakiža, to suffer; kakiš wauŋ, I am suffering.
- ǵ into h; as, máğa, a field, and mağiš, a goose, are contracted into mah.
- k into g; as, wanyaka, to see any thing, is contracted into wanyag.
- p into m; as, topa, four, is contracted into tom; watopa, to paddle or row a boat, is contracted into watom.
- t into d; as, odota, the reduplicated form of ota, many, much.
- t into g; as, božagžata, the reduplicated form of božata, to make forked by punching.
- ĺ, t, and y, into n; as, waniča, none, becomes wanin; yuta, to eat any thing, becomes yun; kuya, below, becomes kun.

2. The article ‘kiŋ’ is sometimes contracted into ‘g;’ as, oyate kiŋ, the people, contracted into oyateg.

3. Čante, the heart, is contracted into čan; as, čanwašte, glad (čante and waist, heart-good).

4. When a syllable ending in a nasal (ŋ) has added to it ‘m’ or ‘n,’ the contracted form of the syllable that succeeded, the nasal sound is lost in the ‘m’ or ‘n,’ and is consequently dropped; as, čaŋnumpa, to smoke a pipe, čaŋnum mani, he smokes as he walks; kakinča, to scrape, kakin iyeya.

Contracted words may generally be known by their termination. When contraction has not taken place, the rule is that every syllable ends with either a pure or nasalized vowel. See § 3.
CHAPTER II.
MORPHOLOGY.

PRONOUNS.

§ 12. Dakota pronouns may be classed as personal (simple and compound), interrogative, relative, and demonstrative pronouns, together with the definite and indefinite pronouns or articles.

PERSONAL PRONOUNS.

§ 13. To personal pronouns belong person, number, and case.
1. There are three persons, the first, second, and third.
2. There are three numbers, the singular, dual, and plural. The dual is only of the first person; it includes the person speaking and the person spoken to, and has the form of the first person plural, but without the termination ‘pi.’
3. Pronouns have three cases, subjective, objective, and possessive.

§ 14. The simple pronouns may be divided into separate and incorporated; i.e. those which form separate words, and those which are prefixed to or inserted into verbs, adjectives, and nouns. The incorporated pronouns may properly be called article pronouns or pronominal particles.

Separate.

§ 15. (a) The separate pronouns in most common use, and probably the original ones, are, Sing., miye, I, niye, thou, iye, he. The plural of these forms is denoted by ‘unkiye’ for the first person, ‘niye’ for the second, and ‘iye’ for the third, and adding ‘pi’ at the end either of the pronoun itself or of the last principal word in the phrase. Dual, unkiye, (I and thou) we two.

These pronouns appear to be capable of analysis, thus: To the incorporated forms ‘mi,’ ‘ni’ and ‘i,’ is added the substantive verb ‘e,’ the ‘y’ coming in for euphony. So that ‘miye’ is equivalent to I am, ‘niye’ to thou art, and ‘iye’ to he is.\(^1\)

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\(^1\)A knowledge of the cognate languages of the Siouan or Dakotan stock would have led the author to modify, if not reject, this statement, as well as several others in this volume, to which attention is called by similar foot-notes. ‘Mi’ and ‘ni’ can be possessive (§ 21) and dative (§ 19, 3), or, as the author terms it, objective (though the act is to another); but he did not show their use in the subjective or nominative, nor did he give ‘i’ as a pronoun in the 3d singular. Besides, how could he reconcile his analysis of miś, niś, and is (§ 15, 1, b) with that of miye, niye, and iye?—J. O. D.
(b) Another set of separate pronouns, which are evidently contracted forms, are, Sing., miš, I, niš, thou, iš, he. The Plural of these forms is designated by employing ‘unjkiš’ for the first person, ‘niš’ for the second, and ‘iš’ for the third, and adding ‘pi’ at the end of the last principal word in the phrase. Dual, unkiš, (I and thou) we two. These contracted forms of miš, niš, and iš would seem to have been formed from miye, niye, iye; as, miye es contracted into miš; niye es contracted into niš, etc.

2. These pronouns are used for the sake of emphasis, that is to say, they are employed as emphatic repetitions of the subjective or objective pronoun contained in the verb; as, miš wakağa, (I I-made) I made; miye mayakağa, (me me-thou-madest) thou madest me. Both sets of pronouns are used as emphatic repetitions of the subject, but the repetition of the object is generally confined to the first set. It would seem in fact that the first set may originally have been objective, and the second subjective forms.

3. Miš miye, I myself; niš niye, thou thyself; iš iye, he himself; unkiš unkiyepi, we ourselves, etc., are emphatic expressions which frequently occur, meaning that it concerns the person or persons alone, and not any one else.

§ 16. 1. The possessive separate pronouns are: Sing., mitawa, my or mine, nitawa, thy or thine, tawa, his; Dual, unkitawa, (mine and thine) ours; Plur., unkitawapi, our or ours, nitawapi, your or yours, tawapi, their or theirs: as, wowapi mitawa, my book, he nitawa, that is mine.

2. The separate pronouns of the first set are also used as emphatic repetitions with these; as, miye mitawa, (me mine) my own; niye nitawa, thy own; iye tawa, his own; unkiye unkitawapi, our own.

INCORPORATED OR ARTICLE PRONOUNS.

§ 17. The incorporated pronouns are used to denote the subject or object of an action, or the possessor of a thing.

Subjective.

§ 18. 1. The subjective article pronouns, or those which denote the subject of the action, are: Sing., wa, I, ya, thou; Dual, un, (I and thou) we two; Plur., un-pi, we, ya-pi, ye. The Plur. term, ‘pi’ is attached to the end of the verb.

1 "Article pronoun" is adopted by the author from Powell’s Introduction to the Study of Indian Languages, 2d ed., p. 47. But the article pronoun of Powell differs materially from that of Riggs. The classifier which marks the gender or attitude (standing, sitting, etc.) should not be confounded with the incorporated pronoun, which performs a different function (§ 17).—J. O. D.
2. (a) These pronouns are most frequently used with active verbs; as, wakağa, I make; yakaga, thou makest; unkağapi, we make.

(b) They are also used with a few neuter and adjective verbs. The neuter verbs are such as, ti, to dwell, wati, I dwell; itonšni, to tell a lie, iwatonšni, I tell a lie. The adjective verbs with which ‘wa’ and ‘ya’ are used are very few; as, waonsida, merciful, waonsiwada, I am merciful; duzahan, swift, waduzahan, I am swift of foot; ksapa, wise, yaksapa, thou art wise.

(c) The neuter and adjective verbs which use the article pronouns wa and ya rather than ma and ni, have in some sense an active meaning, as distinguished from suffering or passivity.

3. When the verb commences with a vowel, the ‘un’ of the dual and plural, if prefixed, becomes ‘unk;’ as, itonšni, to tell a lie, unkitonšni, we two tell a lie; au, to bring, unkaupi, we bring.

4. When the prepositions ‘ki,’ to, and ‘kici,’ for, occur in verbs, instead of ‘waki’ and ‘yaki,’ we have ‘we’ and ‘ye’ (§ 7.2.); as, kiçağa, to make to one, weçağa, I make to; kiciçağa, to make for, yećiçağa, thou makest for, yećiçağapi, you make for one. Kiksuya, to remember, also follows this rule; as, weksuya, I remember.

5. In verbs commencing with ‘yu’ and ‘ya,’ the first and second persons are formed by changing the ‘y’ into ‘md’ and ‘d;’ as, yuwaşt, to make good, mduwaşt, I make good, duwaşt, thou makest good, duwaşt, you make good; yawa, to read, mdawa, I read, dawa, thou readest. In like manner we have iyotanka, to sit down, imdotanka, I sit down, idotanka, thou sittest down.

6. In the Titonwarj dialect these article pronouns are ‘bl’ and ‘l;’ as, bluwaşt, luwašt, etc.

7. These forms, ‘md’ and ‘d,’ may have been shortened from miye and niye, the ‘n’ of niye being exchanged for ‘d.’ Hence in Titonwarj we have, for the first and second persons of ‘ya,’ to go, mni kta, ni kta.¹

8. The third person of verbs and verbal adjectives has no incorporated pronoun.

Objective.

§ 19. 1. The objective pronouns, or those which properly denote the object of the action, are, Sing., ma, me, ni, thee; Plur., un-pi, us, and ni-pi, you.

¹I am inclined to doubt this statement for two reasons: 1. Why should one conjugation be singled out to the exclusion of others? If md (bd, bl) and d (l) have been shortened from miye and niye, how about wa and ya (§ 18, 1), we and ye (§ 18, 4), ma and ni (§ 19, 1-2, b)? 2. See footnote on §15, 1, a. This could be shown by a table if there were space. See § 54. J. O. D.
2. (a) These pronouns are used with active verbs to denote the object of the action; as, ka'ga, he made, maka'ga, he made me, ni'cagapi, he made you or they made you.

(b) They are also used with neuter verbs and adjectives; as, yazan, to be sick, mayazan, I am sick; wise, good, mawiste, I am good. The English idiom requires that we should render these pronouns by the subjective case, although it would seem that in the mind of the Dakotas the verb or adjective is used impersonally and governs the pronoun in the objective. Or perhaps it would better accord with the genius of the language to say that, as these adjective and neuter-verb forms must be translated as passives, the pronouns 'ma' and 'ni' should not be regarded in all cases as objective, but, as in these examples and others like them, subjective as well.

(c) They are also incorporated into nouns where in English the substantive verb would be used as a copula; as, wi'casta, man, wi'macasta, I am a man.

3. In the same cases where 'we' and 'ye' subjective are used (see §18, 4), the objective pronouns have the forms 'mi' and 'ni,' instead of 'maki' and 'ni'ci'; as, ki'caga, he makes to one, ni'caga, he makes to me, ni'caga, he makes to thee, ni'cagapi, he makes to you.

4. There is no objective pronoun of the third person singular, but 'wi'c'a' (perhaps originally 'man') is used as an objective pronoun of the third person plural; as, wa'stedaka, to love any one, wa'stewi'c'adaka, he loves them; wi'cayazan, they are sick. When followed by a vowel, the 'a' final is dropped; as, e'cawici'k'ic'oupi, we do to them.

§20. Instead of 'wa,' I, and 'ni,' thee, coming together in a word, the syllable 'ci' is used to express them both; as, wa'stedaka, to love, wa'steci'daka, I love thee. The plural of the object is denoted by adding the term 'pi,' as, wa'steci'dakapi, I love you. The essential difference between 'ci' and the 'un' of the dual and plural is that in the former the first person is in the nominative and the second in the objective case, while in the latter both persons are in the same case. (See §24, 1.)

The place of the nominative and objective pronouns in the verb, adjective, or noun, into which they are incorporated, will be explained when treating of those parts of speech.

Possessive.

§21. Two forms of possession appear to be recognized in Dakota, natural and artificial.

(a) The possessive article pronouns of the first class are, Sing., mi or
PRONOUNS.

ma, my, ni, thy; Dual, un, (my and thy) our; Plur., un-pi, our, ni-pi, your. These express natural possession; that is, possession that can not be alienated.

(b) These pronouns are prefixed to nouns which signify the different parts of oneself, as also one's words and actions, but they are not used alone to express the idea of property in general; as, mítančan, my body; minaği, my soul; mitawacín, my mind; mitezi, my stomach; misha, my foot; mićante, my heart; miista, my eye; miisto, my arm; mioic, my words; miohaš, my actions; uštančan, our two bodies; uštančanpi, our bodies; uštančanpi, your bodies; ušnaćipi, our souls; ušćantepić, our hearts.

(c) In those parts of the body which exhibit no independent action, the pronoun of the first person takes the form 'ma;' as, mapa, my head; manoge, my ears; manopo, my nose; mawe, my blood, etc.

§ 22. 1. The pronouns of the first and second persons prefixed to nouns signifying relationship are, Sing., mi, my, ni, thy; Dual, une, (my and thy) our; Plur., unki-pi, our, ni-pi, your, as, micića, my child; nideksi, thy uncle; nisurjka, thy younger brother; uškicapi, our children.

2. (a) Nouns signifying relationship take, as the pronouns of the third person, the suffix ‘ku,’ with its plural ‘kupi,’ as, sünká, the younger brother of a man, sünjakun, his younger brother; tanıká, the younger sister of a woman, tanjaku, her younger sister; hiluna, husband, hilmaku, her husband; ate, father, atkuku, his or her father.

(b) But after the vowel 'i,' either pure or nasalized, the suffix is either tku or ci; as, deksi, uncle, deksitku, his uncle; tarjksi, his younger sister; cinksi, son, dirjiqtku, his or her son; tawirj, a wife, tawidu, his wife; njye, the elder brother of a man, cirdu, his elder brother.

Perhaps the origin of the 't' in 'tku' may be found in the 'ta' of the third person used to denote property. See the next section.

§ 23. 1. The prefixed possessive pronouns or pronominal particles of the second class, which are used to express property in things mainly, possession that may be transferred, are, 'mita,' 'nita,' and 'ta,' singular; 'unkita,' dual; and 'unkita-pi,' 'nita-pi,' and 'ta-pi,' plural: as, mitaups, my axe; nitaunućke, thy horse; they say also mitahokšidian, my boy. These pronouns are also used with koda, a particular friend, as, mitakoda, my friend, nitakoda, thy friend, takodaku, his friend; and with kićuwa, comrade, as nitakićuwa, thy comrade; also they say, mitawin, my wife, tawicu, his wife.

2. (a) 'Mita,' 'nita,' and 'ta,' when prefixed to nouns commencing with 'o' or 'i,' drop the 'a;' as, owinža, a bed, mitowinže, my bed; ipalīn, a pillow, nitipalīn, thy pillow; itazapa, a bow, tinazipe, his bow.
(b) When these possessive pronouns are prefixed to abstract nouns which commence with ‘wo,’ both the ‘a’ of the pronoun and ‘w’ of the noun are dropped; as, wowašte, goodness, mitowašte, my goodness; woksape, wisdom, nitoksape, thy wisdom; wowaŋšida, mercy, towaŋšida, his mercy.

(c) But when the noun commences with ‘a,’ the ‘a’ of the pronoun is usually retained; as, akicičita, a soldier, mitaakicičita, my soldier.

3. ‘Wiča’ and ‘wiči’ are sometimes prefixed to nouns, making what may be regarded as a possessive of the third person plural; as, wičahunku, their mother; wičiatkuku, their father.

4. ‘Ki’ is a possessive pronominal particle infixed in a large number of verbs; as, bakikska, bokikska, nakikska, in the Paradigm; and, okide, to seek one’s own, from ode; waštekidaka, to love one’s own, from waštedaka; iyekiya, to find one’s own—to recognize—from iyeya, etc. In certain cases the ‘ki’ is simply ‘k’ agglutinated; as, kpakska, to break off one’s own, from pakska; kpagaŋ, to part with one’s own, from pagaŋ, etc.

5. Other possessive particles, which may be regarded as either pronominal or adverbial, and which are closely agglutinated, are, ‘hd,’ in Isanyati; ‘kd,’ in Yankton, and ‘gl,’ in Titoŋwan. These are prefixed to verbs in ‘ya,’ ‘yo,’ and ‘yu.’ See this more fully explained under Verbs.

**Tables of Personal Pronouns.**

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<tr>
<td>Sing. 3:</td>
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<td>iypedi</td>
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<td>niypedi</td>
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<tr>
<td>1</td>
<td>ŭnkiyepi; ŭnkiš</td>
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<tr>
<th>Incorporated Pronouns</th>
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<tr>
<td>Nominative</td>
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<tr>
<td>Sing. 3</td>
<td>ya; ye</td>
<td>ni; ni</td>
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<td>2</td>
<td>wa; we</td>
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<tr>
<td>1</td>
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<td>Dual 1</td>
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<td></td>
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<tr>
<td>Plur. 3</td>
<td>ya-pi; ye-pi</td>
<td>ni-pi; ni-pi</td>
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<td>2</td>
<td>ŭŋ̃-pi; ŭŋki-pi</td>
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<td>1</td>
<td>ŭŋ̃-pi; ŭŋki-pi</td>
<td>ŭŋ̃-pi; ŭŋki-pi</td>
</tr>
</tbody>
</table>
PRONOUNS.

COMPOUND PRONOUNS.

§ 24. These are ‘ci,’ ‘kići,’ and ‘ici.’
1. The double pronoun ‘ci,’ combines the subjective I and the objective you; as, waṣtecidaka, I love you, from waṣtedaka. (See § 20.)
2. The form ‘kići,’ when a double pronoun, is reciprocal, and requires the verb to have the plural ending; as, waṣtekićidapi, they love each other. But sometimes it is a preposition with and to: mići hi, he came with me. The Titojwaj say kići waki, I came with him.
3. The reflexive pronouns are used when the agent and patient are the same person; as, waṣtećidaka, he loves himself, waṣtenićidaka, thou lovest thyself, waṣtemićiđaka, I love myself.

The forms of these pronouns are as follows:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. mići</td>
<td>ujkići</td>
<td>ujkići-pi</td>
</tr>
<tr>
<td>2. nići</td>
<td>nići-pi</td>
<td></td>
</tr>
<tr>
<td>1. mići</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

RELATIVE PRONOUNS.

§ 25. 1. The relative pronouns are tuwe, who, and taku, what; tuwe kaštā and tuwe kakes, whosoever or anyone; taku kaštā and taku kakes, whatsoever or any thing. In the Titojwaj and Ihanktojwaj dialects ‘tuwa’ is used for tuwe, both as relative and interrogative.
2. Tuwe and taku are sometimes used independently in the manner of nouns: as, tuwe u, some one comes; taku yanni waŋmdaka, I see three things.
3. They are also used with ‘daŋ’ suffixed and ‘śni’ following: as, tuvedaŋ śni, no one; takudaŋ mduhe śni, I have not anything; tuktedaŋ uŋ śni, it is nowhere; uŋmana ećonpi śni, neither did it.

INTERROGATIVE PRONOUNS.

§ 26. These are tuwe, who? with its plural tuwepi; taku, what? which is used with the plural signification, both with and without the termination ‘pi;’ tukte, which? tuwe tawa, whose? tona, tonaka, and tonakeća, how many?

DEMONSTRATIVE PRONOUNS.

§ 27. 1. These are de, this, and he, that, with their plurals dena, these, and hena, those; also, ka, that, and kana, those or so many. From these are formed denaka and denakeća, these many; henaka and henakeća, those many; and kanaka and kanakeća, so many as those.
2. ‘Dau’ or ‘na’ is sometimes suffixed with a restrictive signification; as, dena, these, denana, only these; hena, those, henana, only so many.

3. ‘E’ is used sometimes as a demonstrative and sometimes as an impersonal pronoun. Sometimes it stands alone, but more frequently it is in combination, as, ‘ee,’ ‘deo,’ ‘hec,’ this is it. Thus it indicates the place of the copula, and may be treated as the substantive verb. (See § 155.)

ARTICLES.

§ 28. There are properly speaking only two articles, the definite and indefinite.

Definite Article.

§ 29. 1. The definite article is kiŋ, the; as, wicasta kiŋ, the man, maka kiŋ, the earth.

2. The definite article, when it occurs after the vowel ‘e’ which has taken the place of ‘a’ or ‘an,’ takes the form ‘ćin’ (§ 7. 1.); as, wičašta ɕiće ćin, the bad man.

3. Uses of the definite article: (a) It is generally used where we would use the in English. (b) It is often followed by the demonstrative ‘he’—kiŋ he—in which case both together are equivalent to that which. In the place of ‘kiŋ,’ the Titonwaŋ generally use ‘kiŋhan.’ (c) It is used with verbs, converting them into verbal nouns; as, ećoŋpi kiŋ, the doers. (d) It is often used with class nouns and abstract nouns; when in English, the would be omitted; as, woksape kiŋ, the wisdom, i. e., wisdom. See this more at large under Syntax.

4. The form of kiŋ, indicating past time, is ćon, which partakes of the nature of a demonstrative pronoun, and has been sometimes so considered; as, wičašta ćon, that man, meaning some man spoken of before.

5. When ‘a’ or ‘an’ of the preceding word is changed into ‘e,’ ‘ćon’ becomes ‘ćikon’ (§ 7. 1.); as, tuwe wanjmdake ćikon, that person whom I saw, or the person I saw.

In Titonwaŋ, ćon becomes ćon, instead of ćikon. W. J. CLEVELAND.

Indefinite Article.

§ 30. The indefinite article is ‘wan,’ a or an, a contraction of the numeral wanjźi, one; as, wicasta wan, a man. The Dakota article ‘wan’ would seem to be as closely related to the numeral ‘wanźi’ or ‘wanće,’ as the

1While some of the Titonwaŋ may use “kiŋhan” instead of “ćin,” this cannot be said of those on the Cheyenne River and Lower Brule reservations. They use ćin in about two hundred and fifty-five texts of the Bushotter and Bruyier collection of the Bureau of Ethnology.—J. o. D.
English article ‘an’ to the numeral one. This article is used a little less frequently than the indefinite article in English.

**VERBS.**

§ 31. The Verb is much the most important part of speech in Dakota; as it appropriates, by agglutination and synthesis, many of the pronominal, prepositional, and adverbial or modal particles of the language.

**Verbal Roots.**

§ 32. The Dakota language contains many verbal roots, which are used as verbs only with certain causative prefixes, and which form participles by means of certain additions. The following is a list of the more common verbal roots:

- baza, smooth
- ga, open out
- gau, open out
- gapa, open out
- gata, spread
- gika, spread out
- hiyta, brush off
- hmuy, twist
- hna, fall off
- hnuayu, deceive
- lułuza, shake
- hea, open out, expand
- hei, crumble, gap
- hdata, scratch
- hdeca, tear, smash
- hdoka, make a hole
- hepa, exhaust
- hića, arouse
- lpa, fall down
- lin, crumble off
- ḥtaka, catch, grip
- ḥn, peel
- ḥnğa, jam, smash
- kawa, open
- kca, untangle
- kiyca, scrape off
- kiyza, creak
- kouyta, notch
- ksa, separate
- kşa, bend
- kšíža, double up
- ktaŋ, bend
- mdaza, spread open
- ndu, fine, pulverize
- mni, spread out
- mni, spread out
- pota, wear out
- psaka, break in two
- psun, spill
- psun, dislocate
- pta, cut out, pare off
- ptamuyau, turn over
- ptuza, crack, split
- sba, ravel
- sbu, dangle
- sdeca, split
- skica, press
- skita, draw tight
- smuij, scrape off
- sua, ring
- sna, cold, gone out
- sota, clear off, whitish
- saka, press down
- ška, tie
- škića, press
- šna, miss
- špa, break off
- špi, pick off
- špu, fall off
- šuža, mash
- taka, touch, make fast
- tay, well, touch
- tepa, wear off
- tića, scrape
- tipa, contract
- titanj, pull
- tkńga, break off
- tpi, crack
- tpu, crumble, fall off
- weća, fracture
- wińza, bend down
- zamni, open out
- ža, stir
- žaža, rub out, efface
- ži, stiff
- žiņa, pinch
- žu, root out
- žuža, come to pieces.
them active transitive verbs, and usually indicating the mode and instrument of the action.

(a) The syllable ‘ba’ prefixed shows that the action is done by cutting or sawing, and that a knife or saw is the instrument. For this the Titonwaŋ use ‘wá’ for the prefix.

(b) The prefix ‘bo’ signifies that the action is done by shooting with a gun or arrow, by punching with a stick, or by any instrument thrown endwise. It also expresses the action of rain and hail; and is used in reference to blowing with the mouth, as, bosni, to blow out.1

(c) The prefix ‘ka’ denotes that the action is done by striking, as with an axe or club, or by shaving. It is also used to denote the effects of wind and of running water.

(d) The prefix ‘na’ generally signifies that the action is done with the foot or by pressure. It is also used to express the involuntary action of things, as the bursting of a gun, the warping of a board and cracking of timber, and the effects of freezing, boiling, etc.

(e) The prefix ‘pa’ shows that the action is done by pushing or rubbing with the hand.

(f) The prefix ‘ya’ signifies that the action is performed with the mouth.

(g) The prefix ‘yu’ may be regarded as simply causative or effective. It has an indefinite signification and is commonly used without any reference to the manner in which the action is performed.

Usually the signification of the verbal roots is the same with all the prefixes, as they only have respect to the manner and instrument of the action; as, baksa, to cut in two with a knife, as a stick; boksa, to shoot off; kaksa, to cut off with an axe; naksa, to break off with the foot; paksa, to break off with the hand; yaksa, to bite off; yuksa, to break off. But the verbal root ška appears to undergo a change of meaning; as, kaška, to tie, yuška, to untie.

§ 34. These prefixes are also used with neuter verbs, giving them an active signification; as, nažin, to stand, yuñažin, to raise up, cause to stand; čeya, to cry, načeya, to make cry by kicking.

§ 35. 1. We also have verbs formed from adjectives by the use of such of these prefixes as the meaning of the adjectives will admit of; as, wašte, good, yuwašte, to make good; teča, new, yuteča, to make new; šića, bad, yašića, to speak evil of.

2. Verbs are also made by using nouns and adjectives in the predicate, in which case they are declined as verbs; as, Damakota, I am a Dakota; mawašte, I am good.

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1 For the Titonwaŋ use, see ‘wo’ and ‘yu’ in the Dictionary.
3. Sometimes other parts of speech may be used in the same way, i.e., prepositions; as, emataŋhan, I am from.

COMPOUND VERBS.

§ 36. There are several classes of verbs which are compounded of two verbs.

1. ‘Kiya’ and ‘ya’ or ‘yan,’ when used with other verbs, impart to them a causative signification and are usually joined with them in the same word; as nažin, he stands, nažîŋkiya, he causes to stand. The first verb is sometimes contracted (see § 11); as, wanyaka, he sees, wanyagkiya, he causes to see.

2. In the above instances the first verb has the force of an infinitive or present participle. But sometimes the first as well as the second has the force of an independent finite verb; as, hdiwaŋka, he comes home sleeps (of hdi and waŋka); hinazin, he comes stands (of hi and nažin). These may be termed double verbs.

§ 37. To verbs in Dakota belong conjugation, form, person, number, mode, and tense.

CONJUGATION.

§ 38. Dakota verbs are comprehended in three conjugations, distinguished by the form of the pronouns in the first and second persons singular which denote the agent. Conjugations I and II include all common and active verbs and III includes all neuter verbs.

(a) In the first conjugation the subjective singular pronouns are ‘wa’ or ‘we’ and ‘ya’ or ‘ye.’

(b) The second conjugation embraces verbs in ‘yu,’ ‘ya,’ and ‘yo,’ which form the first and second persons singular by changing the ‘y’ into ‘md’ and ‘d,’ except in the Titonwâŋ dialect where these are ‘bl’ and ‘l.’

(c) Neuter and adjective verbs form the third conjugation, known by taking what are more properly the objective pronouns ‘ma’ and ‘ni.’

1. Of neuter verbs proper we have (a) the complete predicate, as, ta, to die; asni, to get well; (b) with adjectives; as waste with aya or ičaŋa; waste amayaŋ, I am growing better.

2. Of predicate nouns; as, Wamašićun, I am a Frenchman.

3. Of predicate adjectives; as, mawaste, I am good. All adjectives may be so used.—A. L. Riggs.

FORM.

§ 39. Dakota verbs exhibit certain varieties of form which indicate corresponding variations of meaning.
1. Most Dakota verbs may assume a frequentative form, that is, a form which conveys the idea of frequency of action. It consists in doubling a syllable, generally the last; as, baksa, *to cut off with a knife*, baksaksa, *to cut off in several places*. This form is conjugated in all respects just as the verb is before reduplication.

2. The so-called absolute form of active verbs is made by prefixing *wa* and is conjugated in the same manner as the primitive verb, except that it can not take an objective noun or pronoun. The *wa* appears to be equivalent to the English *something*; as, manoij, *to steal*, wamanorj, *to steal something*; taspan tanka mawanon (apple I-stole), *I stole an apple*, wamanon, *I stole something*, i.e., I committed a theft.

3. When the agent acts on his own, i.e., something belonging to himself, the verb assumes the possessive form. This is made in two ways: First, by prefixing or inserting the possessive pronoun *ki* (and in some cases *k* alone); as, wastedaka, *to love anything*; cinca waštekidaka, *he loves his child*. Secondly, in verbs in *yu*, *ya*, and *yo*, the possessive form is made by changing *y* into *hd*; as, yuha, *to have or possess any thing*; hduha, *to have one's own*; šuktanka wahduha, *I have my own horse*.

   It has already been noted that in the Yankton dialect the *y* becomes *kd* and in the Teton dialect *gl*; thus in the three dialects they stand, hduha, kduha, gluha. The verb *hi*, *to come to*, forms the possessive in the same way: hdí, kdi, gli, *to come to one's own home*. Examples of *k* alone agglutinated forming the possessive are found in kpatau, kpaγan, kpaksa, etc. It should be also remarked that the *k* is interchangable with *t*, so that among some of the Dakotas we hear tpatau, etc.

4. When the agent acts on himself, the verb is put in the reflexive form. The reflexive is formed in two ways: First, by incorporating the reflexive pronouns, içi, niçi, miçi, and upkiçi; as, wašteiściđaka, *he loves himself*. Secondly, verbs in *yu*, *ya*, and *yo*, that make the possessive by changing *y* into *hd*, prefix to this form *i*; as, yuža, *to wash any thing*; hduža, *to wash one's own*, as one's clothes; ihdužaža, *to wash oneself*.

5. Another form of verbs is made by prefixing or inserting prepositions meaning *to* and *for*. This may be called the dative form.

   (a) When the action is done *to another*, the preposition *ki* is prefixed or inserted; as, kaga, *to make any thing*; kiča, *to make to one*; wowapi kiča (writing to-him-he-made), *he wrote him a letter*. This form is also used when the action is done on something that belongs to another; as, sunka kikte, (dog to-him-he-killed) *he killed his dog*.
(b) When the thing is done for another, ‘kiči’ is used; as, wowapi kičicaga, (writing for-him-he-made) he wrote a letter for him. In the plural, this sometimes has a reciprocal force; as, wowapi kičicagapi, they wrote letters to each other.

6. In some verbs ‘ki’ prefixed conveys the idea that the action takes effect on the middle of the object; as, baksa, to cut in two with a knife, as a stick; kibaksa, to cut in two in the middle.

7. There is a causative form made by ‘kiya’ and ‘ya.’ (See § 36.1.)

8. (a) The locative form should also be noted, made by inseparable prepositions ‘a,’ ‘e,’ ‘i,’ and ‘o’: as, amani, ewanka, inañiŋ and ohnaka.

(b) Verbs in the "locative form," made by the inseparable ‘a’ have several uses, among which are: 1. They sometimes express location on, as in amani, to walk on. 2. Sometimes they convey the idea of what is in addition to, as in akaga, to add to.

§ 40. Dakota verbs have three persons, the first, second, and third. The third person is represented by the verb in its simple form, and the second and first persons by the addition of the personal pronouns.

§ 41. Dakota verbs have three numbers, the singular, dual, and plural.

1. The dual number is only of the first person. It includes the person speaking and the one spoken to, and is in form the same as the first person plural, but without the termination ‘pi;’ as, wašteuŋdaka, we two love him; maunni, we two walk.

2. The plural is formed by suffixing ‘pi;’ as, wašteuŋdakapi, we love him; manipi, they walk.

3. There are some verbs of motion which form what may be called a collective plural, denoting that the action is performed by two or more acting together or in a body. This is made by prefixing ‘a’ or ‘e;’ as, u, to come, au, they come; ya, to go, aya, they go; nažiŋ, to stand, enažiŋ, they stand. These have also the ordinary plural; as, upi, yapi, nažiŋpi.

§ 42. There are three modes belonging to Dakota verbs: the indicative, imperative, and infinitive.

1. The indicative is the common form of the verb; as, ćeya, he cries; ćeyapi, they cry.
2. (a) The imperative singular is formed from the third person singular indicative and the syllables 'wo' and 'ye;' as, ceya wo, ceya ye, cry thou. Instead of 'ye,' the Mdewakantonwan has 'wè,' and the Titonwan 'le.' The Yankton and Titonwan men use 'yo.'

(b) The imperative plural is formed by the syllables 'po,' 'pe,' 'm,' and 'miye;' as, ceya po, ceya pe, ceyam, and ceya miye. It has been suggested that 'po' is formed by an amalgamation of 'pi,' the common plural ending, and 'wo,' the sign of the imperative singular. In like manner, 'pi' and 'ye,' may be combined to make 'pe.' The combination of 'miye' is not so apparent.

By some it is thought that the Titonwan women and children use 'na' for the imperative.

The forms 'wo,' 'yo,' and 'po' are used only by men; and 'we,' 'ye,' 'pe,' and 'miye' by women, though not exclusively. From observing this general rule, we formerly supposed that sex was indicated by them; but lately we have been led to regard 'wo' and 'po' as used in commanding, and 'we,' 'ye,' 'pe,' and 'miye,' in entreating. Although it would be out of character for women to use the former, men may and often do use the latter.

When 'po,' 'pe,' and 'miye' is used it takes the place of the plural ending 'pi;' as, ceya po, ceya miye, cry ye. But with the negative adverb 'śni,' the 'pi' is retained; as, ceyapi si po, do not cry.

Sometimes in giving a command the 'wo' and 'ye,' signs of the imperative, are not expressed, The plural endings are less frequently omitted.

3. The infinitive is commonly the same as the ground form of the verb, or third person singular indicative. When two verbs come together, the first one is usually to be regarded as the infinitive mood or present parti-

---

1 Instead of 'po,' 'pe' and 'miye,' the Titonwan make the imperative plural by the plural ending 'pi' and 'ye,' or 'yo'; as, ceyapi yo. In the Lord's prayer, for example, we say, "Waamnhtanipi kîn unkicičažizupi ye;" but we do not say in the next clause, "Ka tuku wawiyutani kîn ekta unkayapi śni piye," but "unkayapi śni ye." Possibly the plural termination 'pi' and the precative form 'ye' may have been corrupted by the Santee into 'miye,' and by the Yankton and others into 'biye.'—W. J. C. Then it would seem plain that 'po' is formed from 'pi' and 'yo;' and we reduce all the imperative forms, in the last analysis, to 'e' and 'o.'—S. R. R.

2 'Na' can hardly be called a sign of the imperative, as used by women and children. (1) It appears to be an abbreviation of wanna, now: as, maku-na, i. e., maku wanna, Give me, now! A corresponding use of now is found in English. (2) It is, at best, an interjectional adverb. (3) It is not used uniformly with an imperative form of the verb, being often omitted. (4) It is used in other connections; (a) as a conjunction—when used by women it may be only such, as, maku na, Give it to me, and—an incomplete sentence; it is often used between two imperative verbs, as, iku na yuta, take and eat, whereas, if it was an imperative sign, it would follow the last verb; (b) it is used to soothe crying children, as, Na! or, Nana! (c) Na! and Nana! are also used for reproving or scolding. (5) 'Na' is used possibly as the terminial 'la,' and will drop off in the same way. (6) If 'na' were a proper sign of the imperative, men would use it (or some corresponding form) as well as women. But they do not. We find 'wo' and 'we,' 'yo' and 'ye,' 'po' and 'pej' but nothing like 'na' used by men.—T. L. R.
TENSE—PARTICIPLES.

25

TENSE.

§ 43. Dakota verbs have but two tense forms, the aorist, or indefinite, and the future.

1. The aorist includes the present and imperfect past. It has commonly no particular sign. Whether the action is past or now being done must be determined by circumstances or by the adverbs used.

2. The sign of the future tense is 'kta' placed after the verb. It is often changed into 'kte;' for the reason of which, see § 6. 1. b.

What answers to a perfect past is sometimes formed by using 'kon' or 'čikon,' and sometimes by the article 'kin' or 'čin;' as taku nawalio kon, what I heard.

PARTICIPLES.

§ 44. 1. The addition of 'haŋ' to the third person singular of some verbs makes an active participle; as, ia, to speak, ihaŋ, speaking; nažin, to stand, nažinhan, standing; mani, to walk, manihan, walking. The verbs that admit this formation do not appear to be numerous.¹

2. The third person singular of the verb when preceding another verb has often the force of an active participle; as, nahon waun, I am hearing. When capable of contraction it is in this case contracted; as, wanyaka, to see, wanyag nawazin, I stand seeing.

§ 45. 1. The verb in the plural impersonal form has in many instances the force of a passive participle; as, makaškapi waun, (me-they-bound I-am) I am bound.

2. Passive participles are also formed from the verbal roots (§ 33) by adding 'haŋ' and 'wahay'; as, ksa, separate, ksaŋan and ksažah, broken

¹Judging from analogy, haŋ (see haŋ), to stand, to stand upright on end, in the Dictionary must have been used long ago as a classifier of attitude, the standing object. Even now we find such a use of tan in Čegiha (Omaha and Ponka), kan in Kansa, qaŋ and kqan in Osage, taha in jowiwere, and tecka in Winnebago. The classifier in each of these languages is also used after many primary verbs, as haŋ is here, to express incomplete or continuous action. See "The comparative phonology of four Siouan languages," in the Smithsonian Report for 1883.—J. O. D.
in two, as a stick. In some cases only one of these forms is in use; but generally both occur, without, however, so far as we have perceived, any difference in the meaning.

A few of the verbal roots are used as adjectives; as, mdu, fine; but they also take the participle endings; as, mduwahan crumbled fine.

**CONJUGATION I.**

§ 46. Those which are embraced in the first conjugation are mostly active verbs and take the subjective article pronouns 'ya' or 'ye' and 'wa' or 'we' in the second and first persons singular.

**FIRST VARIETY.**

§ 47. The first variety of the first conjugation is distinguished by prefixing or inserting 'ya' and 'wa,' article pronouns of the second and first persons singular.

**A. Pronouns Prefixed.**

**Kaska, to tie or bind anything.**

**INDICATIVE MODE.**

**Aorist tense.**

Sing. | Dual. | Plur.
--- | --- | ---
3. kaška, he binds or he bound. | | kaškápi, they bind.
2. yakáška, thou bindest. | | yakáškapi, ye bind.
1. wakáška, I bind. | unjkáška, we two bind. | unjkáškapi, we bind.

**Future tense.**

3. kaške kta, he will bind. | kaškápi kta, they will bind.
2. yakáške kta, thou wilt bind. | yakáškapi kta, ye will bind.
1. wakáške kta, I will bind. | unjkáške kta, we two will bind.

**IMPERATIVE MODE.**

Sing. | Plur.
--- | ---
2. kašká wo, ye, or we, bind thou. | kašká po, pe, or miye, bind ye.

**PARTICIPLE.**

kaškáhan, bound.
### CONJUGATION I.

#### B. Pronouns Inserted.

**Manon, to steal anything.**

**INDICATIVE MODE.**

- **Aorist tense.**
  - Sing.
    - 3. manon, he steals or stole.
    - 2. mayanoj, thou sealest.
    - 1. mawanon, I steal.
  - Dual.
    - manonpi, we two steal.
  - Plur.
    - manonpi, they steal.

- **Future tense.**
  - manonpi kta, he will steal.
  - mayanoj kta, thou wilt steal.
  - mawanon kta, I will steal.
  - maunonpi kta, we two will steal.

**IMPERATIVE MODE.**

- 2. manon wo, ye, or we, steal thou.
- Plur. manon po, pe, or miye, steal ye.

§ 48. The verb yúta, *to eat* anything, may be regarded as coming under the first variety of this conjugation. The ‘yu’ is dropped when the pronouns are assumed; as, yúta, *he eats; yáta, thou eatest, wáta, I eat.*

### SECOND VARIETY.

§ 49. The second variety of the first conjugation is distinguished by the use of ‘ye’ and ‘we’ instead of ‘yaki’ and ‘waki’ (§ 18. 4), in the second and first persons singular.

#### A. Pronouns Prefixed.

**Kiksuya, to remember any thing.**

**INDICATIVE MODE.**

- **Aorist tense.**
  - Sing.
    - 3. kiksuya, he remembers.
    - 2. yéksuya, thou rememberest.
    - 1. wéksuya, I remember.
  - Dual.
    - kiksuyapi, they remember.
    - yéksuyapi, ye remember.
    - uñjikksuya, we two remember.
    - uñjikksuyapi, we remember.

**IMPERATIVE MODE.**

- 2. kiksuya wo, ye, or we, remember thou.
- Plur. kiksuya po, pe, or miye, remember ye.

*Future tense.*—It is deemed unnecessary to give any further examples of the future tense, as those which have gone before fully illustrate the manner of its formation.
B. Pronouns Inserted.

Ecakićon, to do anything to another.

**Indicative mode.**

Aorist tense.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Dual.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ecákićon, he does to one.</td>
<td>ecáunjkićon, we two do to.</td>
<td>ecákićonpi, they do to.</td>
<td>ecáunjkićonpi, we do to.</td>
</tr>
<tr>
<td>2. ecáyećon, thou dost to.</td>
<td>ecáunjkićon, we two do to.</td>
<td>ecáyećonpi, ye do to.</td>
<td>ecáunjkićonpi, we do to.</td>
</tr>
<tr>
<td>1. ecáwećon, I do to.</td>
<td>ecáunjkićon, we two do to.</td>
<td>ecáwećonpi, I do to.</td>
<td>ecáunjkićonpi, we do to.</td>
</tr>
</tbody>
</table>

**Imperative mode.**

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<tr>
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</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>2. ecákićon wo, ye, or we, do thou it to one.</td>
<td>ecákićonpo, pe, or miye, do ye it to one.</td>
<td></td>
</tr>
</tbody>
</table>

**Conjugation II.**

§ 50. Verbs in ‘yu,’ ‘ya,’ and ‘yo,’ which change ‘y’ into ‘d’ for the second person, and into ‘md’ for the first person singular, belong to this conjugation. They are generally active in their signification.

**First variety.**

A.—Verbs in ‘yu.’

Yuštanj, to finish or complete any thing.

**Indicative mode.**

Aorist tense.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Dual.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. yuštanj, he finishes or finished.</td>
<td>únštanj, we two finish.</td>
<td>yuštanjpi, they finish.</td>
<td>únštanjpi, we finish.</td>
</tr>
<tr>
<td>2. duštanj, thou dost finish.</td>
<td>únštanj, we two finish.</td>
<td>duštanjpi, ye finish.</td>
<td>únštanjpi, we finish.</td>
</tr>
<tr>
<td>1. mduštanj, I finish.</td>
<td>únštanj, we two finish.</td>
<td>mduštanjpi, I do finish.</td>
<td>mduštanjpi, we do finish.</td>
</tr>
</tbody>
</table>

**Imperative mode.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>yuštanj wo, etc., finish thou.</td>
<td>yuštanj po, etc., finish ye.</td>
</tr>
</tbody>
</table>

First person plural—Verbs in ‘yu’ generally form the first person plural and dual by dropping the ‘yu,’ as in the example; but occasionally a speaker retains it and prefixes the pronoun, as, uñyuštanjpi for únštanjpi.

---

In the Títokwán dialect, yuštanj has luštanj in the second person singular, and bluštanj in the first.
CONJUGATION II.

B. VERBS IN 'YA.'

Yaksa, to bite any thing in two.

INDICATIVE MODE.

Aorist tense.

Sing.
3. yaksá, he bites in two.
2. daksá, thou bitest in two.
1. mdaksá, I bite in two.

Dual.

unyáksa, we two bite in two.

Plur.

yaksápi, they bite in two.

daksápi, you bite in two.

IMPERATIVE MODE.

Sing.

yaksá wo, etc., bite thou in two.

Plur.

yaksá po, etc., bite ye in two.

Ya, to go, is conjugated in the same way in Isánýati, but in the Ihaýk-
toýwañ and Títóýwañ dialects it gives us a form of variation, in the singu-
lar future, which should be noted, viz: yín kta, ni kta, mni kta; dual,
unyín kta.

C. VERBS IN 'YO.'

Iyotánka, to sit down.

INDICATIVE MODE.

Aorist tense.

Sing.
3. iyotánka, he sits down.
2. idotánka, thou sittest down.
1. imdotánka, I sit down.

Dual.

unkiyotánka, we two sit down.

Plur.

iyotánkapi, they sit down.

idotánkapi, you sit down.

IMPERATIVE MODE.

Sing.

iyotánka wo, etc., sit thou down.

Plur.

iyotánka po, etc., sit ye down.

SECOND VARIETY.

§ 51. The second variety of the second conjugation embraces such verbs
as belong to the same class, but are irregular or defective.

IRREGULAR FORMATIONS.

(a) Hiyu, to come or start to come.

INDICATIVE MODE.

Aorist tense.

Sing.
3. híyu, he comes.
2. hídú, thou comest.
1. híbú, I come.

Dual.

unhyiú, we two come.

Plur.

hiyúpi, they come.

hidúpi, you come.

unhyiúpi, we come.
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**Imperative Mode.**

Plur.

\[ \text{hiyú po, etc., come ye.} \]

Sing.

\[ \text{hiyú wo, etc., come thou.} \]

(b) **Yukan,** to be or there is.

Sing.  
3. yukan, there is some.  
2.  
1.  

Dual.

Plur.  

\[ \text{yukanpi, they are.} \]

\[ \text{dukanpi, you are.} \]

\[ \text{yukanpi, we are.} \]

The verb ‘yukan’ in the singular is applied to things and not to persons except as considered collectively.

(c) **Plur. Yakonpi,** they are.

Sing.  
3.  
2. dakanon, thou art.  
1.  

Dual.

Plur.  

\[ \text{yakonpi, they are.} \]

\[ \text{dukanonpi, you are.} \]

\[ \text{yukanpi, we are.} \]

\[ \text{unyákonpi, we two are.} \]

These last two verbs, it will be observed, are defective. Kiyukan, formed from yukan, is used in the sense of to make room for one and is of the first conjugation.

**Verbs with Objective Pronouns.**

§ 52.  
1. The objective pronoun occupies the same place in the verb as the subjective; as, kaška, he binds, makaška, he binds me; manon, he steals, maninon, he steals thee.

2. When the same verb contains both a subjective and an objective pronoun, the objective is placed first; as, mayakaška, thou bindest me, mawícayanon, thou stealest thee. An exception is formed by the pronoun of the first person plural, which is always placed before the pronoun of the second person, whether subjective or objective; as unyíčaškapí, we bind you.

<table>
<thead>
<tr>
<th><strong>KAŠKA,</strong> to tie or bind.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>him, her, it.</strong></td>
</tr>
<tr>
<td><strong>Sing.</strong> 3. kaška</td>
</tr>
<tr>
<td>2. yakáška</td>
</tr>
<tr>
<td>1. wákaska</td>
</tr>
<tr>
<td><strong>Dual.</strong> unyá kaška</td>
</tr>
<tr>
<td><strong>Plur.</strong> 3. kaškapí</td>
</tr>
<tr>
<td>2. yakáškapí</td>
</tr>
<tr>
<td>1. unyákaškapí</td>
</tr>
<tr>
<td><strong>Imper.</strong> Sing. kaška wo, etc.</td>
</tr>
<tr>
<td><strong>Plur.</strong> kaška po, etc.</td>
</tr>
</tbody>
</table>
Impersonal Forms.

§ 53. Active verbs are frequently used impersonally in the plural number and take the objective pronouns to indicate the person or persons acted upon, in which case they may be commonly translated by the English passive; as, kaškapi, (they-bound-him) he is bound; nicaškapi, (they-bound-thee) thou art bound; makaškapi, (they bound me) I am bound; wicaškapi, (they bound them) they are bound.

Neuter and Adjective Verbs.

§ 54. Neuter and adjective verbs seem likewise to be used impersonally and are varied by means of the same pronouns; as, ta, dies or he dies or he is dead, nita, thee-dead or thou art dead, mata, me-dead or I die or am dead, tapi, they die or are dead; possessive form, kita, dead to, as, ate makiša, father to me dead; wasta, good, niwašte, thee-good, thou art good, mawašte, me-good, I am good, mawasta, we are good.

It is suggested by Prof. A. W. Williamson that the so-called objective pronouns in these cases are used as datives and that they find analogy in our English forms methinks, meseems. A further careful consideration of these Dakota article pronouns and the manner in which they are used leads to the conclusion that these were the original forms, as fragments of ‘miye’ and ‘niye.’ In the progress of the language it was found convenient, and even necessary, for the active transitive verbs to have other forms, as, ‘wa’ and ‘ya,’ to be used solely as subjective pronominal particles. Whence they were obtained is not manifest. But as children, in their first efforts to speak English, are found disposed invariably to use the objective for the subjective, as, me want, me cold, me sick, me good, etc., it would be natural that where the necessity of changing does not exist the original forms should be retained as subjectives. The form for the first person plural has been retained both as subjective and objective. Many of this class of verbs are best translated as passives.

It appears practically convenient to include these verbs and a few others which are varied in a similar manner in one group, to which we will give the name of third conjugation.

---

1 See foot-note on the Paradigm after § 59, 4. Prof. A. W. Williamson is correct with reference to possessive or dative verbs in ‘ki,’ as kita, makaša. Compare the use of the Latin sum: Est mihi liber. But niwašte, mawašte, mawasta, nita, mata, mчита cannot be said to convey a dative idea. The cognate languages show that these are pure objectives.—J. O. D.

2 How about nd (bd, bl) and d (l), mentioned in § 18, 7f J. O. D.
§ 55. This conjugation is distinguished by the pronouns 'ni' in the second and 'ma' in the first person singular. Those verbs included under the first variety take these pronouns in their full form. The second variety embraces those in which the pronouns appear in a fragmentary state and are irregular in their conjugation.

FIRST VARIETY.

§ 56. To this variety belong neuter and adjective verbs. The proper adjective verbs always prefix the pronouns; but, while some neuter verbs prefix, others insert them.

A. Pronouns Prefixed.

**T’a**, to die or be dead.

**Indicative Mode.**

Aorist Tense.

Sing.

3. t’a, he is dead or he dies.
2. ništ’a, thou art dead or thou diest.
1. mašt’a, I am dead or I die.

Plur.

ňt’a, we two are dead.

Imperative Mode.

Sing.

2. t’a wo, etc., die thou.

Plur.

Hašt’e, good or to be good.

**Indicative Mode.**

Dual.

Sing.

3. hašt’e, he is good.
2. nihašt’e, thou art good.
1. maňhašt’e, I am good.

Plur.

ńhašt’e, we two are good.

B. Pronouns Inserted.

**Asni**, to get well or be well, recover from sickness.

**Indicative Mode.**

Aorist Tense.

Sing.

3. anšni, he is well.
2. anšsi, thou art well.
1. amšni, I am well.

Plur.

ńški, we two are well.

Imperative Mode.

Sing.

asši wo, etc., be thou well.

asši po, etc., be ye well.
§ 57. Verbs in this variety have only ‘n’ and ‘m,’ fragments of the article pronouns ‘ni’ and ‘ma,’ in the second and first persons singular. These appear to be mostly active transitive verbs.

A. Pronouns Prefixed.

1. The fragmentary pronouns ‘n’ and ‘m’ are prefixed to the verb in its entirety.

\[ \text{Un, to use any thing, as a tool, etc.} \]

**Indicative Mode.**

<table>
<thead>
<tr>
<th>Aorist Tense</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Dual.</td>
</tr>
<tr>
<td>3. \text{n, he uses.}</td>
<td>\text{úni, they use.}</td>
</tr>
<tr>
<td>2. \text{nú, thou used.}</td>
<td>\text{núni, ye use.}</td>
</tr>
<tr>
<td>1. \text{m, I use.}</td>
<td>\text{ní, we two use.}</td>
</tr>
</tbody>
</table>

In this and the following examples only the indicative aorist is given, the formation of the remaining parts having been already sufficiently exhibited.

\[ \text{Unpap and cangúnap, to smoke a pipe, are conjugated like un, to use.} \]

The reflexive form of verbs, which in the third person singular commences with ‘ihd’ (see § 39. 4.), is also conjugated like ‘un’; as, ihdáska, to bind oneself; nihdáska, thou bindest thyself; mihdáska, I bind myself.

2. The agglutinated ‘n’ and ‘m’ take the place of the initial ‘y.’

(a) \text{Yañka, to be.}

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. \text{yañká, he is.}</td>
<td>\text{yañkapi, they are.}</td>
<td></td>
</tr>
<tr>
<td>2. \text{nañká, thou art.}</td>
<td>\text{nañkapi, ye are.}</td>
<td></td>
</tr>
<tr>
<td>1. \text{mañká, I am.}</td>
<td>\text{mñyánka, we two are.}</td>
<td></td>
</tr>
</tbody>
</table>

(b) \text{Yañka, to weave, as snowshoes.}

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. \text{yánka, he weaves.}</td>
<td>\text{yánkapi, they weave.}</td>
<td></td>
</tr>
<tr>
<td>2. \text{nánk, thou weave.}</td>
<td>\text{nánkapi, ye weave.}</td>
<td></td>
</tr>
<tr>
<td>1. \text{mnánk, I weave.}</td>
<td>\text{mñyánka, we two weave.}</td>
<td></td>
</tr>
</tbody>
</table>

\[ \text{Yánka, to weave, differs in conjugation from yánká, to be, only in the first person singular.} \]

B. Pronouns Inserted.

3. ‘N’ and ‘m’ take the place of ‘w.’
(a) *Owinža*, to make a bed of or use for a bed.

Sing. | Dual. | Plur.
---|---|---
3. *owinža*, he uses for a bed. | *owinžapi*, they use for a bed. | *unjkwowinžapi*, we use for a bed.
2. *owinža*, thou uses for a bed. | *owinžapi*, you use for a bed. | *unjkwowinžapi*, we use for a bed.
1. *omínža*, *I* use for a bed. | *unjkwowinžapi*, we use for a bed. |

(b) *Iwanŋa*, to inquire of one.

Sing. | Dual. | Plur.
---|---|---

This second example differs from the first in the change of vowels, ‘u’ taking the place of ‘a.’

*Wänjka* and *iwanŋka*, to lie down, go to bed, are conjugated like *iwanŋa*.

In the Titonwan dialect *iyunŋa* is used instead of *iwanŋa*, thus:

Sing. | Dual. | Plur.
---|---|---

*Iciyunga*, *I* inquire of thee; *unjkiyiŋapi*, we inquire of you; etc.

They also say *yuŋka* and *iyunŋka*, instead of *waŋka* and *iwanŋka*. The like change of ‘wa’ to ‘yu’ is found in other words.

4. ‘N’ and ‘m’ inserted with an ‘a’ preceding.

*Ecón*, to do anything.

Sing. | Dual. | Plur.
---|---|---

*Hécón*, *kécón*, and *tokón* are conjugated like *écón*.

C. Pronouns Suffixes.

5. The pronouns when suffixed take the forms ‘ni’ and ‘mi.


Sing. | Dual. | Plur.
---|---|---

*Hécín*, *kécín*, *wácín*, and *awácín* are conjugated like *ecín*.
DOUBLE CONJUGATIONS.

In, to wear, as a shawl or blanket.

Sing.  Dual.  Plur.
3. in, he wears.  inpi, they wear.
2. hini, thou wearest.  hinupi, you wear.
1. hin, I wear.  unqini, we two wear.  unqinipi, we wear.

This example differs from the preceding in receiving a prefixed 'h.'

DOUBLE VERBS.

§ 58. These are formed of two verbs compounded (§ 37. 2.). They usually have the pronouns proper to both verbs, though sometimes the pronouns of the last verb are omitted; as, hdiyotanka (hdi and iyotanka), to come home and sit down; wahimdotanka, I come home and sit down; they also say wahdiyotanka.

CONJUGATIONS I AND II.

Hiyotanka, to come and sit down.

Sing.  Dual.  Plur.
3. hiyotanka, he comes, etc.  hiyotankapi, they come, etc.
2. yahidotanka, thou comest,  yahidotankapi, you come, etc.
   etc.  unhiyotankapi, we come, etc.
1. wahimdotanka, I come,  unhiyotanka, we two come,  etc.
   etc.

Hdiyotanka is conjugated like hiyotanka. Hinaizi, hdnaiizi, and kinaizi, in both parts, are of the first conjugation; as, wahinawazin, yahinayazin, etc.

CONJUGATIONS I AND III.

Inyaanka, to run (prob. i and yanka).

Sing.  Dual.  Plur.
3. inyanka, he runs.  inyankapi, they run.
2. yainanja, thou runnest.  yainanjapi, you run.
1. waainanja, I run.  unqinyanka, we two run.  unqininyaanka, we run.

Hiwanka, kiwanka, and hdiwanka are conjugated like ka'ska of the first conjugation and iwaniga of the third.

IRREGULAR AND DEFECTIVE VERBS.

§ 59. 1. Eya, to say, with its compounds heya and keya, are conjugated irregularly, 'h' and 'p' taking the place of 'y' in the second and first persons singular.
Eya, to say anything.

Sing. Dual. Plur.
3. éya, he says. éyapi, they say.
2. chá, thou sayest. chápi, you say.
1. epá, I say or said. nyékya, we two say. nyékýapi, we say.

2. The Ihaŋktonwaŋ and Titonwaŋ forms of 'eya,' in the singular and dual, when followed by the sign of the future, are worthy of note; as, eyin kta, chiŋ kta, opin kta, nykeyin kta.

3. Epća, I think, with its compounds hepća and kepća, are defective, being used only in the first person singular.

4. On the use of 'eya' and its compounds it is proper to remark that 'eya' is placed after the matter expressed, while 'heya' immediately precedes, it being compounded of 'he' and 'eya,' this he said. On the other hand, 'keya' comes in at the close of the phrase or sentence. It differs from 'eya' and 'heya' in this, that, while their subject is in the same person with that of the verb or verbs in the same sentence, the subject of 'keya' is in a different person or the expression preceding is not in the same form, as regards person, as when originally used; as, mde kta, eya, I will go, he said; mde kta, keya, he said that I would go; hečamon kta, epa, that I will do, I said; hečamon kta, kepa, I said that I would do that. Kećin and kećaŋkįn follow the same rule that governs keya and kepća.

The annexed paradigm will present, in a single view, many of the facts and principles which have been already presented in regard to the synthetic formations of active verbs.
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In some of the cognate Siouan languages there are two datives in common use, with an occasional third dative. Some Dakota verbs have two of these; e.g., from kaga, to make, come kicaga (first dative) and kicíka (second dative), as in wowapi kicaga, to write a letter to another, and wowapi kícia, to write a letter for or instead of another (or by request). In no cases the first dative is not differentiated from the possessive. See note on § 54.—J. O. D.
§ 60. Dakota nouns, like those of other languages, may be divided into two classes, primitive and derivative.

§ 61. Primitive nouns are those whose origin cannot be deduced from any other word; as, maka, earth, peta, fire, pa, head, ištä, eye, ate, father, ina, mother.

§ 62. Derivative nouns are those which are formed in various ways from other words, chiefly from verbs, adjectives, and other nouns. The principal classes of derivatives are as follows:

1. Nouns of the instrument are formed from active verbs by prefixing 'i;' as, yumdu, to plough, iyumdu, a plough; kasdeča, to split, ičasdeča, a wedge; kahiňta, to rake or sweep, ičahinię, a rake or broom. These again are frequently compounded with other nouns. (See § 68.)

2. Nouns of the person or agent are formed from active verbs by prefixing 'wa;' as, ihangya, to destroy, waihangye, a destroyer; yawašte, to bless, wayawašte, one who blesses, a buesser.

3. Many abstract nouns are formed from verbs and adjectives by prefixing 'wo;' as, ihangya, to destroy, woihangye, destruction; wayazan, to be sick, wowayazan, sickness; waonšida, merciful, wowaonšida, mercy; wašte, good, wowašte, goodness.

4. Some nouns are formed from verbs and adjectives by prefixing 'o;' as, wanjka, to lie down, owanjka, a floor; apa, to strike, oape, a stroke; owa, to mark or write, oowa, a mark or letter of the alphabet; sni, cold, as an adjective, osni, cold, a noun; mašte, hot, omaste, heat.

5. a. 'Wića,' prefixed to neuter and intransitive verbs and adjectives sometimes forms of them abstract nouns; as, yazači, to be sick; wićayazan and wawićayazan, sickness; wašte, good, wićawašte, goodness.

b. It sometimes forms nouns of the agent; as, yašica, to speak evil of, curse, wićašica, a curser.

c. Some nouns, by prefixing 'wića' or its contraction 'wić,' have their signification limited to the human species; as, wićačante, the human heart; wićanape, the human hand; wićoie, human words; wićohan, human actions. We also have wićaatkuku, a father or one's father; wićahunku, one's mother; wićačińča, one's children.

In like manner 'ta' (not the possessive pronoun, but the generic name of ruminating animals, and particularly applied to the moose) is prefixed to the names of various members of the body, and limits the signification to such animals; as, tačante, a
**Nouns: Diminutives.**

Buffalo or deer's heart; tap;i, deer's head; tacezi, a buffalo's tongue; taha, a deer's skin; tacesdi, the 'bois de vache' of the prairie.

When to such nouns is prefixed 'wa' (from walianksica, a bear), their signification is limited to the bear species; as, wapa, a bear's head; walia, a bear's skin; wasun, a bear's den.

In like manner, 'ho,' from hogaij, a fifth, prefixed to a few nouns, limits their signification to that genus; as, hoape, Jink-Jinn; hoa-ske, the bunch on the head of a fish.

6. Abstract nouns are formed from adjectives by prefixing -wico, which may be regarded as compounded of 'wica' and 'wo;' as waorjsida, merciful; wicowaonsida, mercy.

7. a. Nouns are formed from verbs in the intransitive or absolute state by suffixing -pi; as, wowa, to paint or write, wowapi, (they wrote something) something written, a writing or book; wayawa, to count, wayawapi, figures or arithmetic.

b. Any verb may be used with the plural ending as a verbal noun or gerund, sometimes without, but more commonly with, the definite article; as, icazo, to take credit, icazopi, credit; wayawaste, to bless, wayawastepi, blessing; waihangya, to destroy, waihangyapi, destroying; eçon, to do, ecoonpi kin, the doing of a thing.

8. When 's'a' is used after verbs, it denotes frequency of action, and gives them the force of nouns of the person; as, kaĝe s'a, a maker; ecoonpi s'a, doers; yakoupi s'a, dwellers.

**Diminutives.**

§ 63. 'Daŋ' or 'na' is suffixed to nouns, pronouns, adjectives, and verbs, and has sometimes a diminutive and sometimes a restrictive signification.

1. Suffixed to nouns, 'daŋ' is generally diminutive; as, mde, lake, mdedan, little lake; wakpa, river, wakpadan, little river or rivulet; apa, some, apadan, a small part.

2. Some nouns now appear only with the diminutive ending, although they may formerly have been used without it; as, hoksidan, boy; suŋpadan, little dog, puppy; suŋĝidan, fox.

3. Nouns ending with this diminutive take the plural termination before the daŋ; as, hoksidan, boy, hoksipidan, boys.

4. Some nouns ending in 'na,' when they take the plural form, change 'na' into 'daŋ;' as, wićiŋyaŋna, girl, wićiŋyaŋpidan, girls; wanistinma, a few, plur. wanistinpidan. In some cases 'daŋ' is used only in the plural form; as, tonana, a few, plur. tonanapidan.

The Ihaŋktouwaj and Sisitojwaj commonly use 'na,' and the Titonwan 'la,' instead of 'daŋ,' for the diminutive ending; as, hoksina and hoksilä, for hoksidan.
§ 64. 1. ‘Dan’ is often joined to adjectives and verbs, as the last principal word in the clause, although it properly belongs to the noun; as, šuktanka waŋ wašte-dan (horse a good-little), a good little horse, not a horse a little good; ničiŋkši ēye-dan (thy-son cries-little), thy little son cries.

2. When used with a transitive verb, ‘dan’ may belong either to the subject or the object of the verb; as, nisunka šunjka kiktedan (thy-brother dog his-killed-little), thy little brother killed his dog, or thy brother killed his little dog.

Gender.

§ 65. 1. Gender is sometimes distinguished by different names for the masculine and feminine; as, wiča, man, winohiýa, woman; tataŋka, buffalo bull, pte, buffalo cow; hehaka, the male elk, upaŋ, the female elk.

2. But more commonly the distinction is made by means of adjectives. ‘Wiča’ and ‘wiŋyaŋ’ denote the male and female of the human species; as, hokšiyokopa wiča, a male child, hokšiyokopa wiŋyaŋ, a female child. ‘Mdoka’ and ‘wiye’ distinguish the sex of animals; as, tamdoka, a buck; tawiyedan, a doe, the ‘dan’ being diminutive. These words, however, are often written separately; as, pagousta mdoka, a drake; zitkadan wiye, a hen bird. In some instances contraction takes place; as, šung mdoka, a horse; šung wiye, a mare, from šunjka.

3. Proper names of females of the human species frequently have ‘wiŋ,’ an abbreviation of ‘wiŋyaŋ,’ female, for their termination; as, Totidutawiriŋ (Woman of her red house); Wakanžažuwiŋ (Female spirit that pays debts). Sometimes the diminutive ‘wiŋaŋ’ is used for ‘wiŋ;’ as, Mahpiwiŋaŋ (Cloud woman).

Number.

§ 66. To nouns belong two numbers, the singular and plural.

1. The plural of animate objects is denoted by the termination ‘pi,’ which is attached either to the noun itself; as, šunjka, a dog, šunjkapi, dogs; or, as is more commonly the case, to the adjective or verb which follows it in the same phrase; as, šunjka ksapapi, wise dogs; šunjka ećiŋpi, dogs did it.

2. (a) Names of inanimate objects seldom take the plural termination, even when used with a plural meaning; as, ćan, a tree or trees; mága, a field or fields.

(b) On the other hand, some nouns formed from verbs by adding the plural termination ‘pi’ (§ 62. 7. a.) are used with a singular as well as a plural meaning; as, tipi, a house or houses; wowapi, a book or books.
Case.

§ 67. Dakota nouns may be said to have two principal cases, the subjective and objective.¹

The subjective and objective cases are usually known by the place which they occupy in the sentence. When two nouns are used, the one the subject and the other the object of the action, the subject is placed first, the object next, and the verb last; as, wičašta waŋ wowapi waŋ kaŋa (man a book a made), a man made a book; Dawid Sopiya waštedaka (David Sophia loves), David loves Sophia; Dakota Bešdeke wičaktepi (Dakota Fox-Indian them-they-killed), the Dakotas killed the Fox Indians.

When, from some consideration, it is manifest which must be the nominative, the arrangement may be different; as, wičašta Wakaŋtanja kaŋa (man God made), God made man.

As this distinction of case is rather syntactical than etymological, see further in the Syntax.

Possession.

§ 68. The relation of two nouns to each other, as possessor and possessed, is sometimes indicated by placing them in juxtaposition, the name of the possessor coming first; as, wahukeza ihupa, spear-handle; tipi tiyopa, house-door; wičašta oie, man’s word.

Sometimes the first noun suffers contraction; as, maličijča, a gooseling, for maŋa čiŋča (goose child); maliyumd, a plough, for máŋa iyumd (field-plough); maliča-hiŋte, a rake, for máŋa iča-hiŋte (field-rake).

§ 69. But the relation is pointed out more definitely by adding to the last term a possessive pronoun, either separate or incorporated.

1. Sometimes the pronouns ‘tawa’ and ‘tawapi’ are used after the second noun; as, tataŋka woyute tawa (buffalo food his), buffalo’s food; woyute suktanja tawapi (food horse theirs), horses’ food; wičaštatayapi tipi tawa (chief house his), the chief’s house.

2. (a) But generally the possessive pronouns are prefixed to the name of the thing possessed; as, tataŋka tawote (buffalo his-food), buffalo’s food; Dawid taŋpetu (David his-day), the days of David.

Sometimes ‘ti’ is prefixed instead of ‘ta;’ as, waniŋ‘ŋke, an arrow; Dawid tiyanh‘ŋke, David’s arrow.

Nouns commencing with ‘i’ or ‘o’ prefix ‘t’ only; as, ipahiŋ, a pillow; Hake tiŋb, Hake’s pillow; owinŋa, a bed; Hake towinŋe, Hake’s bed.

Abstract nouns which commence with ‘wo’ drop the ‘w’ and prefix ‘t;’ as, wowiŋste, goodness; Wakaŋtanja towaŋste, God’s goodness. (See § 23, 2. b.)

¹ A. L. Riggs thinks a better arrangement would include the genitive case with the subjective and objective. The rule of position would then be: A noun in the genitive case qualifying another noun is placed before the noun it qualifies. See § 68.
(b) Nouns expressing relationship form their genitive by means of the suffix pronouns ‘ku,’ ‘ču,’ ‘tku;’ as, sünkaka, younger brother, Dawid sünkaku, David’s younger brother; čínču, the elder brother of a man, Tomas čínču, Thomas’s elder brother; číŋkši, a daughter, wícasta číŋkšitku, man’s daughter.

§ 70. The proper names of the Dakotas are words, simple and compounded, which are in common use in the language. They are usually given to children by the father, grandfather, or some other influential relative. When young men have distinguished themselves in battle, they frequently take to themselves new names, as the names of distinguished ancestors of warriors now dead. The son of a chief, when he comes to the chieftainship, generally takes the name of his father or grandfather; so that the same names, as in other more powerful dynasties, are handed down along the royal lines.

1. (a) Dakota proper names sometimes consist of a single noun; as, Mahpiya, Cloud; Hoksidan, Boy; Wamdenica, Orphan; Wowačinyan, Faith.

(b) Sometimes they consist of a single adjective; as, Šakpe, (Six) Little-six, the chief at Prairieville.

2. (a) But more frequently they are composed of a noun and adjective; as Ištahba (eyes-sleepy), Sleepy-eyes; Tatanča-hanska (buffalo-long), Long buffalo; Matohota, Grizzly-bear; Wandi-duta, Scarlet-eagle; Matotamaheća, Lean-bear; Mazahota, Grey-iron; Mazašt’a, Sounding-metal; Wapaha-ša, Red-flag-staff, called now Wabashaw.

(b) Sometimes they are formed of two nouns; as, Mahpiya-wičašta, Cloud-man; Pežihuta-wičašta, Medicine-man; Ite-wakičinyan, Thunder-face.

3. Sometimes a possessive pronoun is prefixed; as, Ta-makoće, His country; Ta-peta-tanka, His-great-fire; Ta-oyate-duta, His-red-people.

4. (a) Sometimes they consist of verbs in the intransitive form, which may be rendered by nouns; as, Wakute, Shooter; Wanapeya, One-who-causes-flight.

(b) Sometimes they are compounded of a noun and verb; as, Akičita-naži, Standing-soldier or Sentinel; Tatanka-naži, Standing-buffalo; Mahpiya-mani, Walking-cloud; Wamndi-okiya, One-who-talks-with-the-eagle; Mahpiya-hdinape, Cloud-that-appears-again.

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1 A classification of personal names of the Omaha, Ponka, Kansa, Osage, Iowa, Oto, and Missouri tribes will be found on pp. 263-268, Amer. Anthropologist, July, 1890.—J. O. D.
ADJECTIVES.

(c) Sometimes they are formed of two verbs; as, Inyaqg-mani, One-who-walks-running. In some instance a preposition is prefixed; as, Anna-wang-mani, One-who-walks-as-he-gallops-on.

§ 71. The names of the women are formed in the same way, but generally have ‘win’ or ‘wiïna,’ female, added; as, Anpeta-sapa-win, Black-day-woman; Maïpi-winna, Cloud-woman.

§ 72. The Dakotas have no family or surnames. But the children of a family have particular names which belong to them, in the order of their birth, up to the fifth child. These names are, for boys, Časké, Hepáŋ, Heplí, Čatán, and Haké. For girls, they are, Winóma, Hápan, Hápistíïna, Wánske, and Wiháke. Thus the first child, if a boy, is called Časké, if a girl, Winóma; the second, if a boy, is called Hepáŋ, and if a girl, Hápan, etc. If there are more than five children in the family, the others have no names of this kind. Several of these names are not used by the Titonwan and Ihanktoypaŋ.

§ 73. The names of certain family relations, both male and female, are presented in the following table:

<table>
<thead>
<tr>
<th></th>
<th>A Man’s.</th>
<th>A Woman’s.</th>
</tr>
</thead>
<tbody>
<tr>
<td>elder brother</td>
<td>čínóyé</td>
<td>tindó</td>
</tr>
<tr>
<td>elder sister</td>
<td>taŋké</td>
<td>čúŋ</td>
</tr>
<tr>
<td>younger brother</td>
<td>sunká</td>
<td>sunká</td>
</tr>
<tr>
<td>younger sister</td>
<td>taŋká</td>
<td>taŋká</td>
</tr>
<tr>
<td>male cousin</td>
<td>taŋ-uri</td>
<td>ŋeési</td>
</tr>
<tr>
<td>female cousin</td>
<td>haŋkási</td>
<td>ŋeépaŋsi</td>
</tr>
<tr>
<td>brother-in-law</td>
<td>tahán</td>
<td>šícé</td>
</tr>
<tr>
<td>sister-in-law</td>
<td>haŋká</td>
<td>ŋeépaŋ</td>
</tr>
</tbody>
</table>

The other relations, as, father, mother, uncle, aunt, grandfather, grandmother, etc., are designated, both by men and women, by the same names.

ADJECTIVES.

§ 74. 1. Most adjectives in Dakota may be considered as primitive; as, ska, white, taŋká, large, waste, good.

2. A few are formed from verbs by prefixing ‘wa;’ as, oŋšida, to have mercy on one, waoŋšida, merciful; čantekiya, to love, wačantukiya, benevolent.

§ 75. Final ‘a’ or ‘an’ of many adjectives is changed into ‘e’ when followed by certain particles, as, hiŋča, do, kiŋ or čiŋ, etc.: šiša, bad, šíe hiŋča, very bad; wičašta šiše čiŋ, the bad man.
§ 76. Adjectives have three numbers, the singular, dual, and plural.

§ 77. The dual is formed from the singular by prefixing or inserting 'unj,' the pronoun of the first person plural; as, ksapa, wise; wicašta unjksapa, we two wise men; waonšida, merciful; waonšimnda, we two merciful ones.

§ 78. 1. The plural is formed by the addition of 'pi' to the singular; as, wašte, good; wicašta waštepi, good men.

2. Another form of the plural which frequently occurs, especially in connection with animals and inanimate objects, is made by a reduplication of one of the syllables.

(a) Sometimes the first syllable reduplicates; as, ksapa, wise, plur., ksaksapa; tanča, great, plur. tančtańca.

(b) In some cases the last syllable reduplicates; as, wašte, good, plur., waštešte.

(c) And sometimes a middle syllable is reduplicated; as, tančiniyan, great or large, plur., tančinčiniyan.

COMPARISON.

§ 79. Adjectives are not inflected to denote degrees of comparison, but are increased or diminished in signification by means of adverbs.

1. (a) What may be called the comparative degree is formed by sanpa, more; as, wašte, good, sašpa wašte, more good or better. When the name of the person or thing, with which the comparison is made, immediately precedes, the preposition 'i' is employed to indicate the relation, and is prefixed to sanpa; as, wicašta kin de isanpa wašte, this man is better than that. Sometimes 'sam iyeja,' which may be translated more advanced, is used; as, sam iyeja wašte, more advanced good or better.

It is difficult to translate 'iyeja' in this connection, but it seems to convey the idea of passing on from one degree to another.

(b) Often, too, comparison is made by saying that one is good and another is bad; as, de šića, he wašte, this is bad, that is good, i.e. that is better than this.

(c) To diminish the signification of adjectives, 'kitanja' is often used; as, tanča, large, kitanja tanča, somewhat large, that is, not very large.

2. What may be called the superlative degree is formed by the use of 'nina,' 'hiŋca,' and 'iyotaŋ;' as, nina wašte, or wašte hiŋca, very good; iyotaŋ wašte, best.
§ 80. The cardinal numerals are as follows:

<table>
<thead>
<tr>
<th>Dakota Numeral</th>
<th>Numeral</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>waijea, waijzi, or waijdañ, one</td>
<td>waijea</td>
<td>one</td>
</tr>
<tr>
<td>nonpa, two</td>
<td>nonpa</td>
<td>two</td>
</tr>
<tr>
<td>yamni, three</td>
<td>yamni</td>
<td>three</td>
</tr>
<tr>
<td>topa, four</td>
<td>topa</td>
<td>four</td>
</tr>
<tr>
<td>zaptay, five</td>
<td>zaptay</td>
<td>five</td>
</tr>
<tr>
<td>šakpe, six</td>
<td>šakpe</td>
<td>six</td>
</tr>
<tr>
<td>šahdogan, seven</td>
<td>šahdogan</td>
<td>seven</td>
</tr>
<tr>
<td>napčinwaŋka, eight</td>
<td>napčinwaŋka</td>
<td>eight</td>
</tr>
<tr>
<td>wikcemna, ten</td>
<td>wikcemna</td>
<td>ten</td>
</tr>
<tr>
<td>wikcemna nonpa, twenty</td>
<td>wikcemna nonpa</td>
<td>twenty</td>
</tr>
<tr>
<td>wikcemna yamni, thirty</td>
<td>wikcemna yamni</td>
<td>thirty</td>
</tr>
<tr>
<td>wikcemna topa, forty</td>
<td>wikcemna topa</td>
<td>forty</td>
</tr>
<tr>
<td>opawinge, a hundred</td>
<td>opawinge</td>
<td>a hundred</td>
</tr>
<tr>
<td>opawinge nonpa, two hundred</td>
<td>opawinge nonpa</td>
<td>two hundred</td>
</tr>
<tr>
<td>kektopawinge, a thousand</td>
<td>kektopawinge</td>
<td>a thousand</td>
</tr>
<tr>
<td>woyawa taŋka, the great count, or a million</td>
<td>woyawa taŋka</td>
<td>the great count, or a million</td>
</tr>
</tbody>
</table>

1. The numbers from eleven to eighteen inclusive, are formed in two ways:

(a) By ake, again; as, ake waijdañ, eleven; ake nonpa, twelve; ake yamni, thirteen, etc. Written in full, these would be wikcemna ake waijdañ, ten again one; wikcemna ake nonpa, ten again two, etc.

In counting, the Dakotas use their fingers, bending them down as they pass on, until they reach ten. They then turn down a little finger, to remind them that one ten is laid away; and commence again. When the second ten is counted, another finger goes down, and so on.

(b) By saŋpa, more; as, wikcemna saŋpa waijdañ, ten more one, (10 + 1) or eleven; wikcemna saŋpa topa (10 + 4), fourteen; wikcemna saŋpa šahdogan (10 + 8), eighteen.

2. Nineteen is formed by uŋma, the other; as, uŋma napčinwaŋka, the other nine.

3. (a) Wikcemna nonpa is (10 × 2) twenty, and so with thirty, forty, etc. The numbers between these are formed in the same way as between eleven and eighteen; as, wikcemna nonpa saŋpa waijdañ, or, wikcemna nonpa ake waijdañ (10 × 2 + 1), twenty-one; wikcemna nonpa saŋpa napčinwaŋka (10 × 2 + 9), twenty-nine; wikcemna yamni saŋpa topa, (10 × 3 + 4), thirty-four; wikcemna zaptay saŋpa napčinwaŋka (10 × 5 + 9), fifty-nine. Over one hundred, numbers are still formed in the same way; as, opawinge saŋpa wikcemna šakpe saŋpa šakowin (100 + [10 × 6] + 7), one hundred and sixty-seven; kektopawinge nonpa saŋpa opawinge zaptay saŋpa wikcemna yamni saŋpa šakpe ([1000 × 2] + [100 × 5] + [10 × 3] + 6), two thousand five hundred and thirty-six.

1 Also koktopawinge.
(b) The numbers between twenty and thirty, thirty and forty, etc., are occasionally expressed by placing an ordinal before the cardinal, which denotes that it is so many in such a ten; as, iyamni topa, four of the third (ten), i.e., twenty-four; itopa yamni, three of the fourth (ten), i.e., thirty-three.

It is an interesting study to analyze these numerals. It has been stated above, that the Dakota, in common with all Indians, it is believed, are in the habit of using the hands in counting. It might be supposed then that the names indicating numbers would be drawn largely from the hand. The following derivations and explanations, it is believed, will be found in the main reliable.

1. Wan’á, etc. from wani! interjection—calling attention—perhaps, at the same time, holding up a finger.

2. Non’pa, from en non’pa, to bend down on, or place on, as the second finger is laid down over the small one; or perhaps of nape on’pa, nape being used for finger as well as hand. The Ponka and Omaha is nan’ba, and the Winnabago nump.1

3. Yamni, from mni (root) signifying either turning over or laying up; the ‘ya’ perhaps indicating that it is done with the mouth. (See § 34.f.)

It is suggested, as a further solution of yamui, that the ‘mni’ may be an old root, meaning together or flow together; as we have it in the reduplicate amnimni, e.g., mni amnimni, to sprinkle water upon. The Ponka and Omaha is dha-bdhi’i.2

4. Topa, from opa, to follow; (perhaps ti, a house, and opa, follow with) as we say, ‘in the same box,’ with the rest. The three have banded together and made a ‘ti’ or ‘tiday,’ as we would say a family, and the fourth joins them. The Ponka and Omaha is duba.

5. Zaptay, from za, (root) holding (or perhaps whole, as in zani), and ptanyay or ptaya, together. In this case the thumb is bent down over the fingers of the hand, and holds them together.

6. Sakpe, from sake, nail, and kpa or kpe, (root) lasting as some kinds of food which go a good ways, or filled, as a plump grain. This is the second thumb, and the reference may be to the other hand being completed. Possibly from the idea of bending down as in nakpa, the ear.

7. Sakowin, from sake, nail, and owin, perhaps from owin’a, to bend down; but possibly from oin, to wear, as jewelry, this being the fore finger of the second hand; that is, the ring finger.

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1 Two takes the form əa’ba (dhan-ba) in the Omaha name Maxe əa’ba, Two Crows and deəa’ba, seven (+2?). Two in Winnebago is expressed variously, even by the same speaker. Thus, we find nump, non’pa, nonpi, and nump.—J. O. D.

2 Ca-be' in the notation of the Bureau of Ethnology.—J. O. D.
8. Sahdogan, from sake, nail probably, and hdoan, possessive of yugan, to open; but perhaps it is ogan oroge, to cover, to wear; the nail covers itself. Two fingers now cover the thumb.¹

9. Napcinwaŋka, from nape, hand, ężi, small, and waŋka, lies—hand-small-lies; that is, the remainder of the hand is very small, or perhaps, the hand now lies in a small compass.

Elia Abraham explains ‘napcinwaŋka’ as from napceu. All fingers are napceu, in the original sense; that is they are narrow bones of the hand. Now this finger of the second hand lies down alone. Two fingers have covered the thumb and this has to take a bed by itself. Rather the finger lies in the napok, inside of the hand.

10. Wikcemna, from wikce or ike, common, and mnayan, gathering, or from inna, to rip, that is let loose. It would then mean either that the common or first gathering of the hands was completed, or that being completed, the whole are loosed, and the ten thrown up, as is their custom; the hands in the common position.

100. Opawinge, from pawinga, to bend down with the hand, the prefixed ‘o’ indicating perfection or roundedness; that is, the process has been gone over as many times as there are fingers and thumbs.

1000. Kektopawinge or koktopawinge, from opawinge and ake or kokta, meaning again or also. This would indicate that the hundred had been counted over as many times as there are hand digits.²

81. Numeral adjectives by reduplicating a syllable express the idea of two and two or by twos, three and three or by threes, etc.; as, nonnopa, by twos; yannimni, by threes; toptopa, by fours, etc.

(1) Wajzikzi, the reduplicate of waji, properly means by ones, but is used to signify a few.

(2) Nonpa and topa are often contracted into nom and tom, and are generally reduplicated in this form; as, nonnom, by twos; tomton, by fours.

(3) Yamni, zaptan, śakowin, and wikcenna, reduplicate the last syllable; as, yannimni, zaptanptan, śakowinwin, and wikcennamnna. The same is true of opawinge and kektopawinge; as, opawingege, by hundreds.

(4) Napcinwaŋka and sahdogan reduplicate a middle syllable, as napcinwaŋ-wanja, by nines, sahdohdgoan, by eights.

82. Wajca, nonpa, yanni, etc., are also used for once, twice, thrice, etc. Nonpa nonpa hecen topa, twice two so four, that is, twice two are four.

¹The author gives, in the Dictionary, ogaŋ and oge, clothes, covering, a sheath; but not as a verb.—J. O. D.

²Can there be a satisfactory analysis of the Dakota numerals without a full comparison with those of the cognate languages of the Siouan family? I think not.—J. O. D.
And 'akihde' is sometimes used for this purpose; as, nonpa akihde nonpa, two times two.

§ 83. 1. ‘Dan’ or ‘na,’ suffixed to numeral adjectives, is restrictive; as, yamni, three, yamnina, only three; zaptaij, five. zaptaijna, only five.

2. With monosyllabic words ‘na’ is doubled; as, nom, two, nomnana, only two; toon, four, toonana, only four; huuj, a part, huujnana, only a part.

Ordinals.

§ 84. 1. The ordinal numbers, after tokaheya, first, are formed from cardinals by prefixing ‘i,’ ‘idi,’ and ‘widi;’ as, inonpa, icinonpa, and wici-nonpa, second; iyamni, iciyamni, and wiciyamni, third; itopa, icitopa, and wicitopa, fourth; iwicenma, tenth, etc.

2. In like manner we have iake wanzi, eleventh; iake nonpa, twelfth; iake yamni, thirteenth, etc.; iwicenma nonpa, twentieth; iopawjige, one hundredth, etc.

§ 85. When several numbers are used together, the last only has the ordinal form; as, wicenma nonpa sijpa iyamni, twenty-third; iopawjige sanpa iake nonpa, one hundred and twelfth.

ADVERBS.

§ 86. There are some adverbs, in very common use, whose derivation from other parts of speech is not now apparent, and which may therefore be considered as primitives; as, eca, when; kuya and kui, under, below; kitanja, a little, not much; nina and hinca, very; ohini, always; sanpa, more; taikan, without, out of doors; wanina, now, etc.

§ 87. But adverbs in Dakota are, for the most part, derived from demonstrative pronouns, adjectives, verbs, and other adverbs; and in some instances from other parts of speech.

1. Adverbs are formed from demonstrative pronouns, by adding ‘han’ and ‘hau,’ ‘ken’ and ‘cen,’ ‘ketu’ and ‘cetu,’ ‘en,’ ‘ki’ and ‘kiya,’ ‘ci’ and ‘ciya.’

(a) By adding ‘han’ and ‘hau;’ as, de, this, dehan, here, now; he, that; hehan, there, then; ka, that, kahan and kahanj, then, there, so far. The forms dehan and hehan used with a slight difference of signification from dehan and hehan; the first indicating place and the latter time.

(b) By adding ‘ken’ and ‘cen;’ as, kaken, in this manner; eca, when; ecaken, whenever, always; decen, thus; hecen, in that way.

1 A. L. Riggs suggests that eca has the force of when only by position, and that eca and ece, eca and ece are frequentative particles, akin, in radical meaning, and perhaps in origin, to 'ake,' again.

2 In the cognate languages, time words and space words are not fully differentiated. Thus in Cogiba, ata, how long? how far? when?—J. O. D.
ADVERBS.

(c) By adding ‘ketu’ and ‘cétu;’ as, kaketu, in that manner; decetu, in this way; hecetu, so, thus.

(d) By adding ‘en,’ in, in a contracted form; as, de, this, den, here; he, that; hen, there; ka, that, kan, yonder; tukte, which? tukten, where?

(e) By adding ‘ki’ and ‘ó,’ ‘kiya’ and ‘óiya;’ as, ka, that, kaki and kakiya, there; de, this, deci and deciya, here.

2. Adverbs are formed from adjectives, by adding ‘ya;’ as, wasteya, well; sícya, bad, sícaya, badly; tanka, great, tankaya, greatly, extensively.

3. (a) Adverbs are formed from verbs, by adding ‘yarj;’ as, iyuskin, to rejoice, iyuskin, rejoicingly, gladly; tan, well, may be from the obsolete verb ‘tan’ (as they still use ata, to regard, take care of); itonsni, to tell a lie, itonsniyarj, falsely.

(b) Some are formed by adding ‘ya’ alone; as, aokàga, to tell a falsehood about one, aokahya, falsely.

(c) In a few instances adverbs are formed from verbs by adding ‘na;’ as, inahni, to be in haste, inahiniya, hastily, temporarily.

4. Adverbs are formed from other adverbs.

(a) By adding ‘tu;’ as, dehan, now, dehantu, at this time; hehan, then, hehantu, at that time; tohan, when? tohantu, at what time?

(b) Other forms are made by adding ‘ya’ to the preceding; as, dehantuya, thus, here; hehantuya, there; deectuya, so; toketuya, in whatever way.

(c) Others still are made by the further addition of ‘ken;’ as, dehantuyaken, toketuyaken. The meaning appears to be substantially the same after the addition of ‘ken’ as before.

(d) Adverbs are formed from other adverbs by adding ‘yan;’ as, dehan, now, here, dehan, to this time or place, so far; tohan, when? tohan, as long as, how long? ohiini, always, ohiiniya, for ever.

(e) Adverbs are formed from other adverbs by adding ‘tkiya;’ as, kun, below, kun, downwards; wankan, above, wanka, upwards.

5. Some adverbs are formed from nouns.

(a) By prefixing ‘a’ and taking the adverbial termination ‘ya;’ as, paha, a hill, apahuya, hill-like, convexly; wani, none, awanin and awaninya, in a destroying way.

(b) By suffixing ‘ata’ or ‘yata,’ etc.; as, he, a hill or ridge, heyata, back at the hill.

Words so formed may be called prepositional nouns. See § 91.
6. Adverbs are derived from prepositions.
   (a) By adding ‘tu’ or ‘tuya;’ as, mahen, in or within, mahentu or mahetuya, inwardly.
   (b) By adding ‘wapa;’ as, ako, beyond, akowapa, onward; mahen, in, mahenwapa, inwardly.

PREPOSITIONS.

§ 88. (a) What are named prepositions in other languages are in Dakota properly post-positions, as they follow the nouns which they govern. (See § 186.) (b) Prepositions may be divided into separate and incorporated.

SEPARATE PREPOSITIONS.

§ 89. The separate prepositions in Dakota follow the nouns which they govern; as, čañ akan nawažiŋ (wood upon I-stand), I stand upon wood: he maza oŋ kagapi (that iron is made), that is made of iron. The following are the principal separate prepositions, viz:

<table>
<thead>
<tr>
<th>Dakota</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ahna, with</td>
<td>etkiya, towards</td>
<td>om, with them</td>
</tr>
<tr>
<td>akan, on or upon</td>
<td>etn, at</td>
<td>oŋ, of or from, with, for</td>
</tr>
<tr>
<td>ako, beyond</td>
<td>kalda, by, near to</td>
<td>opta, through</td>
</tr>
<tr>
<td>chna, amongst</td>
<td>kici, with him, her, or it</td>
<td>saŋpa, beyond</td>
</tr>
<tr>
<td>ekta, at, to</td>
<td>mahen, within</td>
<td>tanhun, from</td>
</tr>
<tr>
<td>en, in</td>
<td>ohna, in</td>
<td>yata, at</td>
</tr>
<tr>
<td>etanhaŋ, from</td>
<td>ohomni, around</td>
<td></td>
</tr>
</tbody>
</table>

Some of these are quite as often used as adverbs as prepositions.

INCORPORATED PREPOSITIONS, OR PREPOSITIONAL PARTICLES.

§ 90. These are suffixed to nouns, prefixed to or inserted into verbs, and prefixed to adverbs, etc.

§ 91. The prepositions suffixed to nouns are ‘ta,’ and ‘ata’ or ‘yata,’ at or on; as, tiŋta, prairie, tiŋtáta, at or on the prairie; máŋa, a field, maŋtáta, at the field; čañ, wood or woods, čaŋyáta, at the woods. The preposition en, in, contracted, is suffixed to a few nouns; as, ti, a house, tin, in the house. These formations may also be regarded as adverbs; as, he, a hill or ridge, heyaŋta, at the hill or back from.

T. L. Riggs suggests that this class of words should be denominated prepositional nouns or adverbial nouns.

§ 92. The prepositions ‘a,’ ‘e,’ ‘i,’ ‘o,’ instead of being suffixed to the noun, are prefixed to the verb.

1. (a) The preposition ‘a,’ on or upon, is probably a contraction of
PRÉPOSITIONS—CONJUNCTIONS.

The preposition 'akan,' and is prefixed to a very large number of verbs; as, mani, to walk, amani, to walk on, čan'kaga amawani, I walk on a log.

(b) The preposition 'e,' to or at, is probably from 'ekta,' and is prefixed to some verbs; as, yuh'pa, to lay down anything one is carrying, eyuh'pa, to lay down at a place.

(c) The preposition 'i' prefixed to verbs means with, for, on account of; as, ēkinya, to pray, ičekinya, to pray for a thing.

(d) The preposition 'o,' in, is a contraction of 'ohna,' and is found in a large class of verbs; as, hna'ka, to place or lay down, ohnaka, to place a thing in something else.

2. The prepositions which are either prefixed to or inserted into verbs, in the pronouns' place, are 'ki' and 'kici.'

(a) 'Ki,' as a preposition incorporated in verbs, means to or for; as, ka'ga, to make, kiča'ga, to make to one; huwe ya, to go to bring anything, kihiwe ya, to go to bring a thing for one.

(b) 'Kici' incorporated into verbs, means for; as, kak'ṣa, to chop off, as a stick; kiči'ṣaksa, to chop off for one.

§ 93. The preposition 'i' is prefixed to a class of adverbs giving them the force of prepositions. In these cases it expresses relation to or connexion with the preceding noun; as, teh'na, far, iteh'na, far from any time or place; hey'ata, behind, il'ey'ata, back of something. These adverbial prepositions are such as:

iako, beyond
ia'kan, upon
ia'ʃka'naŋ, near to
iča'ha, by, near to
iha'ka'm, behind
iha'k'šaŋ, round about
ihe'ktam, behind
ihi'ku'ya, under
il'ey'ata, behind, back of
i'k'na'ya, down from
ik'li'ye'daŋ, near to
i'saŋ'pa, beyond
i'ta'k'asaŋ'pa, over from
i'ta'ŋ'kan, without
iteh'naŋ, far from
itok'am, before
iwa'ŋ'ka'm, above
iyo'ha'ka'm, after
iyo'ta'he'pa, between
i'ya'ho'ke'pa, between
iyo'ta'ko'ya, opposite to.

CONJUNCTIONS.

§ 94. Conjunctions in Dakota, as in other languages, are used to connect words and sentences; as, wa'ste ka'ka'apa, go'od and wise; wiča'sta Śie'eca koya, men and children: "Unkaŋ Wakaŋ'taŋka, Ožaŋ'zaŋ kta, eya: unkaŋ ozaŋ'zaŋ," And God said, 'Let light be.' and light was.

§ 95. The following is a list of the principal conjunctions, viz: unkaŋ, ka and ća, and; ko and koya, also, and; unkaŋš, kinhaŋ and cinhaŋ, kinhaŋ and či'na'haŋ, if; ešta and šta, keš and ěš, keš and češ, although; kaes and čaes, keyaš and ćeyaš, even if; ka iš, or; tuka, but. For unkaŋ and unkaŋš the Titonwan say yun'kaŋ and yun'kaŋš, for 'ka' and 'ća' they use 'na,' and for 'ka iš,' 'na iš.'
INTERJECTIONS.

§ 96. It is very difficult to translate, or even to classify, Dakota interjections. Those in common use may be arranged under the following heads, according to the emotions they express:

- **Pain**: yuŋ! wiŋswi! ah! oh!
- **Regret**: hehe! hehehe! huñhe! huñhuñhe! oh! alas!
- **Surprise**: hopidan! hopidanjiye! hopidanšni! iŋah! inama! iŋyuu! iyanaka! wonderful! surprising! astonishing! truly! indeed!
- **Attention**: a! e! beš! hiwo! iho! ito! mah! toko! waŋ! hark! look! see! behold! halloo!
- **Self-praise**: ihdatan! ihdatanji! boast!

- **Affirmation**: ecahe! ecaš! ecaš! eee! eheees! ehtaeees! eyaeees! eyakaeees! nakaeees! indeed! truly! yes!
- **Disbelief**: eze! hes! hipte! ho! hoećah! iyešnića! oho! tase! or tase!

(Yankton) fie! fudge! you don’t say so!

‘Eya,’ when used at the beginning of a phrase or sentence, is an interjection, and seems to mean nothing.

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1 "Boast" does not appear as an interjection in Webster’s dictionary, nor in that of the Century Company. As ihdatan means he praises himself, he boasts, a better translation is, O how he boasts! — J. O. D.
CHAPTER III.

SYNTAX.
PRONOUNS.

PERSONAL PRONOUNS.

Incorporated Pronouns.

§ 97. The incorporated pronouns are either prefixed to or inserted into verbs, adjectives, and nouns.

1. Position in Verbs.

§ 98. 1. (a) Monosyllabic verbs, such as, ba, to blame, da, to ask for, etc., necessarily prefix the pronouns; as mayaba (me-thou-blamest), thou blamest me.

(b) Those verbs which are formed by adding the prefixes ‘ka’ and ‘pa,’ and also the possessive forms in ‘kpa’ or ‘tpa,’ ‘hda,’ and ‘hdu,’ have the pronouns prefixed; as, kaksa, to cut off with an axe, wakaksa, I cut off; pağaŋ, to part with anything, wapagaŋ, I part with; kpağaŋ, and tpağaŋ, to part with one’s own, wakpağaŋ, I part with my own; hduta, to eat one’s own, wahduta, I eat my own.

(c) Other verbs, whose initial letter is ‘d’ or ‘k,’ have the pronouns prefixed; as, daka, to esteem so, wadaka, I esteem so; kaga, to make, yakağa, thou makest.

(d) For the forms of the subjective pronouns of the first person singular and the second person singular and plural of verbs in ‘ya’ and ‘yu,’ see §§ 39. (b), 50.

2. (a) All verbs commencing with a vowel which is not a prefix, insert the pronouns immediately after the vowel; as, opa, to follow, owapa, I follow; excepting the first person plural, ‘unj,’ which is prefixed; as, unjkopapi, we follow. But oompapi is also used.

(b) The prefixing of the prepositions ‘a,’ ‘e,’ ‘i,’ ‘o,’ does not alter the place of the pronouns; as, kaštay, to pour out, wakaštay, I pour out; okaštay, to pour out in, owakaštay, I pour out in; pahta, to bind, pawahita, I bind; apahta, to bind on, apawahita, I bind on.
(c) Verbs formed from verbal roots and adjectives by prefixing 'ba,' 'bo,' and 'na,' take the pronouns after the prefix; as, baksa, to cut off; bawaksa, I cut off; boksa, to shoot off; naksa, to break off with the foot; nawaksa, I break off with the foot.

(d) Other verbs whose initial letter is 'ć,' 'š,' 'm,' or 'n,' have the pronouns inserted after the first syllable; as, čapá, to stab; čawápa, I stab; máni, to walk; mawání, I walk. Pahta, to bind or tie, also inserts the pronouns after the first syllable.

(e) Verbs that insert or prefix the prepositions 'ki' and 'kići,' take the pronouns immediately before the prepositions. (See § 40.5. a. b.)

(f) Active verbs formed from other verbs, adjectives, or nouns, by adding the causative 'kiya' or 'ya,' take the pronouns immediately before the causative; as, wanyagkiya, to cause to see, wanyagmakiya, he causes me to see; samkiya, to blacken, samwakiya, I blacken; čantekiya, to love, čantewakiya, I love any one.

(g) The compound personal and reflexive pronouns (§ 24) occupy the same place in verbs as do the ordinary incorporated pronouns; as, waštedaka, to love, waštećadaka, I love anything, waštemicsidaka, I love myself.

2. Position in Adjectives.

§ 99. 1. (a) The pronouns are prefixed to what may be called adjective verbs and adjectives; as, yazaŋ, to be sick; taŋčaŋ mayazaŋ, (body me-sick) my body is sick; waśte, good, niwaśte, (thee-good) thou art good.

(b) The pronouns 'ma,' 'ni,' and 'mu' are prefixed to the simple numerals; as, mawajžidaj, I am one; ninojppapi, you are two; unyannipi, we are three.

2. (a) But if the adjective verb has assumed the absolute form by prefixing 'wa,' or if it commences with a vowel, the pronouns are inserted; as, wayazaŋka, to be sick, wamayazaŋka, I am sick; asni, to get well, amasni, I have recovered.

(b) Waonśida and wačantkiya, and perhaps some others, which we are accustomed to call adjectives, insert the pronouns; as, waonśiwada, I am merciful.


§ 100. 1. (a) The possessive pronouns are always prefixed to the noun. (See §§ 21, 22, and 23.)

(b) When a noun and pronoun are joined together, with the substantive verb understood, the incorporated pronoun is prefixed to some nouns
SYNTAX—PRONOUNS.

and inserted in others; as, nišunka, (thee-dog) thou art a dog; winičašta, (thee-man) thou art a man; Damakota, (me-Dakota) I am a Dakota.

In some nouns the pronoun may be placed either after the first or second syllable, according to the taste of the speaker; as, wičaliŋča, an old man, wimačaliŋča or wičamaliŋča, I am an old man.

(c) When a noun is used with an adjective or adjective verb, and a pronoun is required, it may be prefixed either to the noun or to the adjective; as, nape masuta (hand me-hard), or minape suta, (my-hand hard) my hand is hard.

2. In nouns compounded of a noun and adjective, the place of the pronoun is between them; as, Isanțanka, (knife-big) an American, Isanmatanka, I am an American.

4. POSITION WITH RESPECT TO EACH OTHER.

§ 101. 1. When one personal pronoun is the subject and another the object of the same verb, the first person, whether nominative or objective, is placed before the second; as, mayaduhapi, (me-you-have) you have me; unjiyuŋhapi (we-thee-have or we-you-have) we have thee or we have you.

2. Wića, the objective plural of the third person, when used in a verb with other pronouns, is placed first; as, wićawakaska (them-I-bound), I bound them.

NUMBER.

§ 102. Incorporated pronouns, when intended to express plurality, have the plural termination pi attached to the end of the word, whether verb, noun, or adjective; as, wayazan, he is sick, waunyazanpi, we are sick; wakaŋa, I make any thing, unkaŋapi, we make; nitašunke, thy dog, nitašunkepi, thy dogs or your dog or dogs; niwašte, thou art good, niwaštepi, you are good.

Separate Pronouns.

§ 103. The separate personal pronouns stand first in the clauses to which they belong.

(a) They stand first in propositions composed of a pronoun and noun, or of a pronoun and adjective; as, miye Isanmatanka, I am an American; unkiye unçuwitapi, we are cold.

(b) In a proposition composed of a pronoun and verb, whether the pronoun be the subject or object of the verb; as, unkiye unyaŋpi kta, we will go; miye makaska (me he-bound), he bound me.

The separate pronouns are not needed for the purpose of showing the person and number of the verb, those being indicated by the incorporated or article pronouns, or
inflexion of the verb; but they are frequently used for the sake of emphasis; as, nisunjka he kupi he; hiya, he miye maŋkupi (thy-brother that was-given? no, that me me-was-given), was that given to thy brother? no, it was given to me; ye maši wo; hiya, miye mde kta (to-go me-command; no, me I-go will), send me; no, I will go myself.

(c) When a separate pronoun is used with a noun, one being the subject and the other the object of the same verb, the pronoun stands first; as, miye minji wačin (me water I-want), I want water; niye toka kiŋ niyuzapi (you enemy the you-tooK), the enemies took you. But when the pronoun is the object, as in this last example, it may stand after the noun; as, toka kiŋ niye niyuzapi (enemy the you you-took), the enemies took you.

(d) In relative clauses, the separate pronoun is placed last; as, wičašta hi koŋ he miye (man came that me), I am the man who came; őničiyapi kiŋ hena uŋkiyepi (you-help the those we), we are they who help you.

(e) The adverb hinča is often used with the separate pronouns to render them more emphatic; as, miye hinča (me very), my very selfs miye nitaŋa hinča (thee thine very), truly thine own.

(f) In answering questions, the separate pronouns are sometimes used alone; as, tuwe hečoŋ he; miye, who did that? I; tuwe yaka he; niye, whom dost thou mean? thee; tuwe he kaŋa he; iye, who made that? he. But more frequently the verb is repeated in the answer with the pronouns; as, he tuwe kaŋa he; he miye wakaŋa (that who made? that me I-made), who made that? I made it; tuwe yaka he; niye čiča (whom meanest-thou? thee, I-thee-mean), whom dost thou mean? I mean thee.

§ 104. When the separate pronouns are used with verbs or adjectives the plural termination is attached to the last word.

(a) When the pronoun stands first, it is attached to the verb or adjective; as, uŋkiyepi ečonkupi, we did it; niye yakaŋapi, you made it; niye niwaštepí, you are good.

(b) When the pronoun stands last, it is attached also to the pronoun; as, tona waŋšidapi kiŋ hena niyepi (as-many merciful the those you), you are they who are merciful.

Agreement of Pronouns.

§ 105. Personal pronouns, and the relative and interrogative tuwe, who, refer only to animate objects, and agree in person with their antecedents, which are either expressed or understood; as, he tuwe, who is that? de miye, this is I; he Dawid tawa, that is David's; he miye mitawa, that is mine; he tuwe tawa, whose is that?
Omission of Pronouns.

§ 106. The third person, being the form of expression which most commonly occurs, is seldom distinguished by the use of pronouns.

1. (a) There is no incorporated or article pronoun of the third person, either singular or plural, except 'wicà' and 'ta.' (See §§ 18.6, 19.4, 23.1.)
(b) The separate pronoun 'iye' of the third person, and its plural 'iyepi,' are frequently used in the subjective and sometimes in the objective case.

2. But ordinarily, and always except in the above cases, no pronoun of the third person is used in Dakota; as, šiyo wanj kute ka o (grouse a shot and killed), he shot a grouse and killed it; suktanka kij yuzapi ka kaska hdepi (horse the caught and tied placed), they caught the horse and tied him.

Repetition of Pronouns.

§ 107. 1. In the case of verbs connected by conjunctions, the incorporated subjective pronouns of the first and second persons must be repeated, as in other languages, in each verb; as, wahi, ka wanjndake, ça ohiwaya, I came, and I saw, and I conquered.

2. (a) 'Wicà' and other objective incorporated pronouns follow the same rule; as, tatañka kij wanwicamda ke ça wiéawakte (buffalo the, them-I-saw, and them-I-killed), I saw the buffalo and killed them.
(b) So, too, in adjective verbs; as, omnišike ça nišíltíni (thee-poor and thee-feeble), thou art poor and feeble.

3. Two or more nouns connected by conjunctions require the possessive pronoun to be used with each; as, nitašmjke ka nitamazakaŋ, thy-dog and thy-gun.

Demonstrative Pronouns.

§ 108. Demonstrative pronouns may generally be used in Dakota wherever they would be required in English.

1. When a demonstrative pronoun forms with a noun, pronoun, adjective, or verb a proposition of which it is the subject or object, it is placed first; as, hena tatañkapi, those are oxen; de miye, this is I; dena waštešte, these are good; he mayañu (that me-thou-gavest), thou gavest me that.

2. But when used as a qualitative of a noun, or noun and adjective, it is placed last; as, wiçašta kij hena (man the those), those men; wiçašta wašte kij dena (man good the these), these good men.

§ 109. The demonstrative pronouns 'he' and 'hena' are often used where personal pronouns would be in English; as, ate umaši kij he wiça-
yadapi sni (*father me-sent the that ye-believe not*), my father who sent me, him ye believe not; ate umaši kiŋ he mahaotàŋj (*father me-sent the that me-declareth*), my father who sent me he beareth witness of me.

§ 110. Demonstrative pronouns are often used in Dakota when they would not be required in English; as, īsaŋ kiŋ he iwačn (*knife the that I-took*), I took the knife.

**Relative Pronouns.**

§ 111. 1. Tuwe, *who*, and taku, *what*, are used, both as interrogative and relative pronouns, and in both cases they stand at the beginning of the phrase or sentence; as, tuwe yaka he, *whom dost thou mean?* taku odake čiŋ, *what thou relateth.*

2. (a) In affirmative sentences, ‘tuwe’ and ‘taku’ are often used as nouns, the former meaning *some person*, and the latter, *some thing*; as, tuwe he manonj, *someone has stolen that;* taku iyewaya, *I have found something.*

(b) In negative sentences with ‘daŋ’ suffixed, tuwe may be rendered *no one,* and taku nothing; as, tuwedanj hi sni, no one came (lit. *some-little-person came not*); takudanj duhe sni (some-little-thing thou-hast not), thou hast nothing. See § 25. 3.

§ 112. It has been shown (§ 25. 1) that compound relative pronouns are formed by joining ‘kašta’ or ‘kakes’ to ‘tuwe’ and ‘taku;’ as, tuwe kašta hi kiŋhanj he waku kta (*whoever comes if, that I-give will*), if anyone comes I will give it to him; taku kašta wakunđake čiŋhanj wakute kta (*whatever I-see if, I-shoot will*), if I see anything I will shoot it, or I will shoot whatever I see.

**Articles.**

*Definite Article.*

**Position.**

§ 113. 1. When a noun is used without any qualifying term, the definite article immediately follows the noun; as, maka kiŋ (*earth the*), the earth; wičašta kiŋ wašte (*man the good*), the man is good.

2. When a noun is used with an adjective as a qualifying term, the article follows the adjective; as, wičašta wašte kiŋ (*man good the*), the good man.

3. When the noun is followed by a verb, an adverb and verb, or an adjective, adverb, and verb, the definite article follows at the end of the phrase, and is generally rendered into English by a demonstrative or relative pronoun and article; as, taku ećamōŋ kiŋ (*what I-did the*), that which I did; wičašta sičaya ohanjaŋpi kiŋ (*men badly do the*), the men who do badly;
SYNTAX—ARTICLES.

§ 114. The signs of the past tense, 'kọ̀n' and 'cíkọ̀n,' are used in the place of the definite article, and are rendered by the article and relative; as, wićaśta waņumđake cíkọ̀n, the man whom I saw.

USE.

§ 115. In general, the definite article in Dakota is used where it would be in English. But it also occurs in many places where in English it is not admissible.

(a) It is used with nouns that denote a class; as, wićaśta kiįń bosdan naźińpi (men the upright stand), men stand upright; šuktąŋka kiįń dužaŋpi (horses the swift), horses are swift or run fast.

(b) It is often used, as in Greek, French, etc., with abstract nouns; as, wowašte kiįń (goodness the), goodness; woahtani kiįń awiḥnumiwićaya (sin the destroys-them), sin destroys them.

(c) It is used with a noun in the vocative case; as, maka kiįń nahoŋ wo (earth the hear-thou), O earth, hear!

(d) As in Greek and Italian, it is used with nouns which are qualified by possessive or demonstrative pronouns; as, ninape kiįń (thy-hand the), thy hand; wićaśta kiįń de (man the this), this man.

(e) It is used with nouns which are qualified by possessive or demonstrative pronouns; as, kaŋapi kiįń (the making), the making; maŋpi kiįń (we walk the), our walking; yahi kiįń iyomakipi (thou-come the me-pleases), thy coming pleases me.

§ 116. In Dakota the definite article is sometimes omitted where it would be required in English.

(a) Nouns governed by prepositions are generally used without the article; as, ćonkaške ekta mda (garrison to I-go), I am going to the garrison; čaŋ naḥen wai (wood into I-went), I went into the woods; tiŋta akan muŋka (prairie upon I-lie), I lie upon the prairie.

(b) Proper names and names of rivers and lakes are commonly used without the article; as, ṭaṭaŋka-naźin (buffalo-stands), The-standing-buffalo; Wakpa-minisota, the Minnesota river; Mdeiyedaij, Lac-qui-parle.

(c) When two nouns come together in the relation of possessor and possessed (§ 68), the last only takes the article, or rather the entire expression is rendered definite by a single article placed after it; as, ćaŋpahmihma ihupa kiįń, the thill of the cart; Waśień wićaśtayatapi kiįń, the King of the French.
Indefinite Article.

§ 117. The indefinite article is more limited in its use than the definite, but so far as its use extends it follows the same rules; as, hokšídaŋ waŋ (boy a), a boy; hokšídaŋ wašté waŋ (boy good a), a good boy.

§ 118. Sometimes both articles are used in the same phrase, in which case the definite is rendered by the relative (see § 113. 3); as, wicāšta waŋ wašté kin he kaŋa (man a good the that made), he was a good man who made that.

Verbs.

Position.

§ 119. 1. Dakota verbs are usually placed after the nouns with which they are used, whether subject or object; as, hokšídaŋ kiŋ mani (boy the walks), the boy walks; wowapi waŋ duha (book a thou-hast), thou hast a book.

2. Verbs also are usually placed after the adjectives which qualify their subjects or objects, and after the adverbs which qualify the verbs; as, Waanataŋ wicāšta wayapike čin he tanyaŋ waŋmaka (Waanataŋ man eloquent the that well I-saw), I saw Waanataŋ the eloquent man very plainly.

For the relative position of verbs and personal pronouns, see § 98.

Number.

Plural.

§ 120. A verb, by its form, designates the number of its subject or object, or both; that is to say, the verb, being the last principal word in the sentence, usually takes the plural ending ‘pi’ when the subject or object is plural in signification.

1. (a) When the subject represents animate objects, the verb takes the plural termination; as, manipi, they walk; wicāšta kiŋ hipi (man the came), the men came.

(b) But when the subject of a verb denotes inanimate objects, the verb does not take a plural form for its nominative’s sake; as, ćaŋ topa ćaŋa (tree four grows), four trees grow.

2. (a) A verb also takes the plural termination when it has a plural object of the first or second persons; as, Wakaŋtankwa uŋkaŋapi (God us-made), God made us; Dakota niye Wakaŋtankwa canteniciyapi (Dakota you God you-loves), God loves you Dakotas.

(b) When the plural object is of the third person, this plurality is pointed out by wicā, them, incorporated in the verb; as, waŋwicāyaka, he
savethem; Hake wahanjksiča yamni wicakte (Hake bear three them-killed), Hake killed three bears.

§ 121. As there is but one termination to signify plurality both of the subject and object, ambiguity is sometimes the result.

(a) When the subject is of the first, and the object is of the second person, the plural termination may refer either to the subject or to the subject and object; as, waštemnidakapi, we love thee, or we love you.

(b) When the subject is of the third, and the object of the second person, the plural termination may refer either to the subject or the object, or to both; as, waštenidakapi, they love thee, he loves you, or they love you.

§ 122. Nouns of multitude commonly require verbs in the plural number; as, oyate hečoupi, the people did that.

§ 123. The verb 'yukan' is often used in its singular form with a plural meaning; as, wakiyedan ota yukan, there are many pigeons.

§ 124. The verb 'yeya' and its derivatives 'iyeya,' 'hiyeya,' etc., have rarely a plural termination though used with a plural subject; as, wićota hen hiyeya, many persons are there.

DUAL.

§ 125. 1. The dual is used only as the subject of the verb and to denote the person speaking and the person spoken to. It has the same form as the plural pronoun of the first person, excepting that it does not take the termination 'pi.'

2. Hence, as this pronoun is, in meaning, a combination of the first and second persons, it can be used only with an object of the third person, except when, the agent and patient being the same persons, it assumes the reflexive form (§ 24); as, waštemnidaka, we two (meaning thou and I) love him; waštemnićuada, we two love them. See § 42. 1.

Government.

§ 126. Active transitive verbs govern the objective case; as, makaška (me binds), he binds me; wićašta waj wamndaka (man a 1-saw), I saw a man.

§ 127. Active verbs may govern two objectives.

1. A verb may govern two direct objects or so-called accusatives. When an action on a part of the person is spoken of, the whole person is represented by an incorporated pronoun, and the part by a noun in apposition with the pronoun; as, nape mayaduzai (hand me-thou-takest), thou takest me by the hand, or thou takest my hand. Compare the French, 'me prendre la main.'
2. A verb may govern a direct object or accusative and an indirect object answering to a dative.

(a) When one of the objects is a pronoun, it must be attached to the verb; as, wowapi kiŋ he mayaku kta (book the that me-thou-give wilt), thou wilt give me that book.

(b) But when both the objects are nouns, the indirect is usually placed before the direct object; as, Hepan wowapi yaku kta (Hepan book thou-give wilt), thou wilt give Hepan a book; Hepi taspanャnja wan hiyukiya wo (Hepi apple a toss), toss Hepi an apple.

§ 128. Transitive verbs with the prepositions ‘a’ or ‘o’ prefixed may govern two objectives, and even three when two of them refer to the same person or thing; as, śina kiŋ aničahpapi (blanket the on-thee-laid), they covered thee with a blanket; mini pa amakaštan (water head on-me-poured), he poured water on my head.

§ 129. Intransitive verbs, with the prepositions ‘a’ or ‘o’ prefixed, govern an objective case; as, mani, to walk, čanku kiŋ omani (road the in-walks), he walks in the road; haŋ, to stand, maka kiŋ awahan (earth the on I-stand), I stand on the earth.

Possessive Form.

§ 130. This form of the verb is used whenever possession or property is indicated, and is very important in the Dakota language. For the ways in which the possessive form is made, see § 39. 3.

The use of this form of the verb does not necessarily exclude the possessive pronoun, but renders it superfluous; as, nape yahduzaza (hand thou-washest-thine-own), thou dost wash thy hands; ninape yahduzaza is also correct. The occurrence of the possessive pronoun does not render the possessive form of the verb the less necessary.

MODES.

Imperative.

§ 131. 1. In prohibitions the imperative mode is often indicated by the adverb ‘ihnuhau’ placed before the verb, with ‘kiŋ’ or ‘kiŋhau, ’ ‘čiŋ’ or ‘čiŋhau,’ following; as, ihnuhau hecanon kiŋ, do not do that; ihnuhau wičayadapi kiŋhau, do not believe it. This is a stronger form than the common imperative.

2. When two verbs in the imperative mode are connected by conjunctions, the first is used without the sign; as, owiŋa kiŋ ehdaku ka mani wo, take up thy bed and walk.
Verbs: Infinitive—Subjunctive.

Infinitive.

§ 132. 1. Verbs in the infinitive mode immediately precede those by which they are governed; as, ęan kąkšę yahi (wood to-cut thou-hast-come), thou hast come to cut wood; he ęon ęişípi, I told you to do that.

2. The use of the infinitive mode in Dakota is limited, the finite verb being often used where the infinitive would be in English; as, mda wáçin (I-go I-desire), I desire to go.

3. The infinitive mode can not be used as a noun, as it sometimes is in English; that is, it can not have anything predicated of it, as in the phrases, “to see the sun is pleasant,” “to walk is fatiguing.” In such cases verbal nouns or gerunds are used; as, wi wanyakapi kįn he oiyokipi (sun seeing the that pleasant), the seeing of the sun is pleasant.

Subjunctive.

§ 133. What may be called the subjunctive mode is formed by the aid of conjunctions which follow the verb. (See § 42.)

1. (a) Kįnhaŋ and its derivatives, ẹnhaŋ, kinhaŋ, and ẹnhaŋ, usually refer to future time, future events only being considered as uncertain and contingent; as, yahi kįnhaŋ mde kta, if thou come, I will go.

But ‘kįnhaŋ’ does not always render the sense subjunctive, it being sometimes used as an adverb of time, especially when preceded by tohan; as, tohan yahi kįnhaŋ mde kta, when thou comest, I will go.

(b) When anything past is spoken of as uncertain, ‘hecįnhaŋ’ is commonly used; as, liećanọŋ hecįnhaŋ ećen ohdaka wo, if thou didst that, confess it.

2. The conjunctions ešta, ẹta, ęeyaš, and ęeš, signifying though, although, are also used to form the subjunctive mood; as, oćiųyaŋa ešta wićayada śni, although I tell thee, thou dost not believe; hi ęeyaš kįći mde kte śni, though he come, I will not go with him; amapa ęeš en ewećaŋmi śni, though he struck me, I paid no attention to it.

3. Unkąŋś, if, usually relates to past time or to something already known, and is used to state what would have been the case if the thing mentioned had been different from what it is. It is usually followed by tuka, but; as, miyećiųzaŋu unkąŋś ęięń kta tuka (me-thou-hadst-paid if, I-thee-give would but), if thou hadst paid me, I would have given it to thee; ńuktanka mduha unkąŋś mde kta tuka (horse I-had if, I-go would but), if I had a horse I would go.

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§ 134. The adverb tokin, oh that! is used with verbs to express strong desire; in which case an 'n' is suffixed to the verb; as, tokin mduhen, oh that I had it!

§ 135. The Dakotas have no way of expressing fully and forcibly the ideas of necessity and obligation. The place of the English words ought and must is partially supplied by the word iyečeca, fit, proper; as, ećanoy kta iyečeca, it is fit that thou shouldst do it.

§ 136. 1. The idea of ability or power is expressed by the help of the verb okihi, to be able, used after other verbs, which are either in the form of the infinitive or gerund; as, ećonj owakihi (to do I-able), I am able to do it, or I can do it; manipi kiın owakihi (walking the I-able), I can walk. Or they are put in a finite form; as, šuktanka mduza owakihi (horse I-catch I-able), I can catch a horse.

2. Inability is expressed either by 'okihi' with the negative 'śni,' or 'okitpani;' as, mawani kta owakihi śni (I-walk will I-can not), or, mawani kta owakitpani (I-walk will I-unable), I cannot walk. 'Tóka' or 'tókadan, followed by the negative 'śni,' is often used for the same purpose; as, tókadan mawani śni (any-way I-walk not), I cannot possibly walk.

3. The word 'piča' is suffixed to verbs to denote possibility or that the thing can be done; as, ećonpiča, it can be done; wanyagpiča, it can be seen. But it more frequently occurs with the negative 'śni;' as, kahipiča śni, it cannot be made.

TENSES.

§ 137. Notwithstanding the Dakota verb has but two distinct forms of tense, there is no difficulty in expressing, by the help of adverbs, etc., all the varieties of time found in other languages.

Aorist.

§ 138. 1. The aorist is used to denote present time, and generally needs no mark to show that the present is referred to, that being usually determined by attendant circumstances or by the context; as, tiyata yanjka, nākaha wāndaka, he is at the house, I have just seen him.

2. When necessary the adverb dehan, now, or hinahin, yet, is used to indicate present time; as, dehan tiyata yanjka, he is now at the house; hinahin den un, he is here yet.

3. The aorist is used in general propositions, which apply equally to present, past, and future; as, šićeća waskuyeća wastedapi, children love fruit.
VERBS: TENSES.

§ 139. 1. The predominant use of the aorist is to denote past time, it being always used in the narration of past events; as, ečamon, I have done it; he mdustaŋ, I have finished that.

2. (a) By the help of the adverb waŋna, now, the aorist expresses perfect or finished time; as, waŋna yuštaŋpi, they have now finished it; waŋna očičiyaka, I have now told thee.

(b) In a narrative of past events, ‘waŋna,’ together with the aorist, makes what is called the pluperfect tense; as, waŋna yustaijpi, they have now finished it; warjna ociciyaka, I have noiv tõt thee.

3. The aorist used with tuka, but, expresses what is sometimes called the imperfect tense; as, hen waurj tuka (there I was, but am not now), I was there.

§ 140. Before naćeça, perhaps, the aorist tense is sometimes used for the future; as, hećoŋ mașipi kiŋhan, ečamon naćeça, if they tell me to do that, I shall probably do it.

Future.

§ 141. 1. The sign of the future tense is usually ‘kta.’ It may be used with verbs, adjectives, nouns, or pronouns; as, mani kta, he will walk; he waste kta, that will be good; he tiŋta kta, that will be prairie; he miye kta, that will be I.

2. The future tense is often used in narrating past events respecting something that was future at the time mentioned; as, waŋna upi kta hehan wai, they were about to come when I arrived.

3. The future tense is used to denote that a thing would have taken place if something had not prevented. In this case it is commonly followed by ‘tuka,’ whether the reason is stated or not; as, wau kta tuka, I would have come; upi kta tuka wičawakišića, they would have come, but I forbade them.

4. The future tense with the adverb ‘hiŋča,’ is used to indicate a desire, purpose, or determination to do a thing; as, mde kte hiŋča (I-go will very), I want to go; ećon kte hiŋča ećon (do will very did), he did it because he wished to do it, or he did it intentionally.

5. The future tense is often used where the infinitive mode would be in English; as, wau kta owakitpani (I-come shall, I-unable), I am unable to come; teyapi kta akitapi, they sought to kill him.

6. The future tense is sometimes used for the aorist, as in German, when there is uncertainty about the thing spoken of; as, tińwičakte kiŋ hee kta (murderer the that-be will), that is the murderer, the idea being, that he will be found to be the murderer.
7. When two verbs in the future tense are connected by a conjunction, the first may be either with or without the sign; as, nihiničiyapi kta ḱa yačeyapi kta, or nihiničiyapi ḱa yačeyapi kta, you will be troubled and weep.

§ 142. 'Nun' or 'noŋ' is sometimes used instead of 'kta,' as the sign of the future tense, in interrogative sentences, and also when something future is spoken of as uncertain; as, mda nun he, shall I go? token econda nun taŋiŋ śni, they knew not what they should do.

§ 143. Before the verbs 'ećiŋ' and 'epča,' 'ke' sometimes marks the future tense of the first person; as, mda ke epča, I will go, thought I.

§ 144. In interrogative sentences 'hiŋ' is sometimes used for 'kta he,' denoting the future tense; as, wau hiŋ, shall I come?

**AUXILIARY VERBS.**

§ 145. There are several verbs which are used with others as auxiliaries; such as, 'iyeya,' 'kiya,' and 'ya' or 'yan.'

§ 146. 1. 'Iyeya,' when used with other verbs, expresses the additional ideas of completion and suddenness; as, yustarj iyeya, he made a finish of it; kaksa iyeya, he cut it off suddenly. In this way 'iyeya' is often used to give force and animation to the style.

2. Verbs used with 'iyeya,' if capable of contraction, are contracted; as, kaptuza, to split, kaptus iyeya, he split it open.

3. 'Iyeya' is often used with prepositions and adverbs, sometimes with and sometimes without their taking the verbal prefixes; as, pamahen iyeya, to push into; yuhukun iyeya, to put down; ohna iyeya and mahen iyeya, to put into anything.

§ 147. 'Kiya' is used with verbs as a causative suffix; as, ećiŋkiya, to cause to do; kahkiya, to cause to make; naźiŋkiya, to cause to stand. The pronouns are inserted before the causative.

§ 148. 'Ya' or 'yan' is a suffix which occurs so frequently, and whose use is sometimes so different from that of any English verb, that it demands a special notice.

1. (a) It is used as a causative suffix; as, ećiŋnya, to cause to do; maniya, to cause to walk. In this case it always has a noun or pronoun for its object expressed or understood; as, mani mayayapi, you cause me to walk.

(b) 'Ya' used with adjectives makes of them active verbs; as, saya, to dye or paint red; samya, to blacken.

2. (a) It is used with words denoting relationship, where in English we should employ a possessive pronoun, and seems to have the force of to
have, or have for; as, he atewaya (that father-I-have), that is my father; Ateunyanapi mahpiya ekta naŋke čiŋ (father-we-have heaven in thou-art the), our Father who art in heaven.

(b) 'Ya' with nouns shows what use a thing is put to; as, de išañwaya, this I have for a knife; he tiyopayaya, that thou uscest for a door.

3. When the pronouns 'ma,' 'ni,' and 'uŋ' are used without the pronoun 'ya' following, 'ya' becomes 'yauŋ;' as, atemayan, he has me for father; ateunyanpi, our father. But when 'ya,' thou or you, follows, the vowel is not nasalized; as, atemayaya, thou hast me for father; ateunyayapi, you call us father.

VERBS OF REPETITION.

Reduplicated Verbs.

§ 149. 1. The reduplication of a syllable in Dakota verbs is very common. In intransitive verbs it simply indicates a repetition of the action; as, ipsisica, to jump, ipsisipsica, to hop or jump repeatedly; iha, to laugh, ihaña, to laugh often. In transitive verbs it either indicates that the action is repeated on the same object, or that it is performed upon several objects; as, yahtaka, to bite, yahitahtaka, to bite often; baksay, to cut a stick in two; baksaksay, to cut a stick in two often, or to cut several sticks in two. Verbs of one syllable are rarely reduplicated.

2. There are some verbs whose meaning almost necessarily implies a repetition of the action and which therefore are generally used in their reduplicated form; as, yuhuhuza, to shake; panini, to jog; kapsinpsinta, to whip; yusišiŋ, to tickle; nasuŋsun, to struggle, etc.

3. Verbs signifying to be are repeated to denote continuance; as, den maŋka maŋke, I continue to stay here; hen dukan dukanpi, you reside there.

§ 150. The use of a reduplicated form of a verb in its proper place is very important. It is as much a violation of the rules of the Dakota language to use a simple for the reduplicated form as to use the singular for the plural number.

Verbs with the Suffixes 's'a' and 'ka.'

§ 151. 'S'a is suffixed to verbs to denote frequency of action or habit; as, yahi s'a, thou comest often; iyatoŋsiŋi s'a, thou dost tell lies habitually, i. e., thou art a liar; wamanoh s'a, one who steals often, i. e., a thief.

§ 152. 'Ka' has sometimes the same signification with 's'a;' as, waoka, a good hunter. But sometimes it does not produce any perceptible difference in the meaning of the verb; as, wasteda and wastedaka, to love anything.
§ 153. When the verb, to which 'ka' or 's'a' is suffixed, takes the plural form, the suffix usually follows the plural termination; as, waopika, marksmen; ećonpi s'a, doers. But in the verb 'da,' to esteem, 'ka' may either precede or follow the plural termination; as, wastedakapi and waste-dapika.

SUBSTANTIVE VERBS.

§ 154. The verbs 'un,' 'ounyan,' 'yanja,' 'yukan,' and 'hiyeya,' all signify to be, but when used, they are accompanied by other verbs, adverbs, participles, or prepositions, descriptive of the place or manner of being; as, mani waun, I am walking; ti mahen manja, I am in the house; héciya yakonpi, they are there; en maun, it is in me.

§ 155. The verb 'e' or 'ee' occurs without a word descriptive of the mode or place of existence; but it is confined to the third person, and is used rather to declare the identity than the existence of a thing. This verb combines with the pronouns, as, 'hee,' 'dee,' etc. 'Yukan' is used to declare that there is, and wanića, that there is none; as, Wakanṭanja yukan, there is a God; Wakanṭanka wanića, there is no God.

§ 156. The bringing of two words together in the Dakota language answers all the purposes of such a copula as our substantive verb; as, Wakanṭanja waste (God good), God is good; wi kij kata (sun the hot), the sun is hot; de miye (this I), this is I; hena inyjan (those stones), those are stones; Danikota (Dakota-thou), thou art a Dakota.

§ 157. From these examples it appears that there is no real necessity for such a connecting link between words; and accordingly we do not find any single verb in the Dakota language which simply predicates being. The Dakotas can not say abstractly, I am, thou art, he is; but they can express all the modes and places of existence. And the verb of existence is understood in pronouns, nouns, and adjectives.¹

PARTICIPLES.

Active.

§ 158. 1. Active participles follow the nouns and precede the verbs with which they are used; as, mazakan hduha yahi (gun having thou-come), thou hast come having thy gun.

¹ A. L. Riggs makes the following classification of substantive verbs:
1. Of being or existence, as un, yukan, yanka, etc.
2. Of condition; with participles and adverbs of manner; as, ni un, living is; tanyaj yanka, (well is), is comfortable.
3. Of place; with prepositions and adverbs of place; as, akan un, is on; timahen yanka, within is.
4. Of identity; e or ee, with the forms hee, dee. See § 155.
5. Of classification; heća, is such, as, hoksida waste heća, he is a good boy; he sünktokeća heća, that is a wolf.
PARTICIPLES—NOUNS.

2. The objective pronouns are used with and governed by active participles, in the same way as by verbs; as, mayuha yukaŋpi (me-having they remain), they still retain me; niyuha yapi kta (thee-having they-go will), they will take thee along.

3. Active participles are used to denote prolonged or continued action; as, kiksuya uŋ, he is remembering; Wakanțaŋka ćekiya uŋ, he is in the habit of praying to God; ihaŋ ićunhaŋ, whilst he was speaking.

4. A few participles are used with the verbs from which they are derived; as, manihaŋ mani (walking walks), that is, he walks and does not ride; nažinjhaŋ nažin (standing he stands), he gets up and stands.

5. Two verbs together may be used as participles without a conjunction; as, ćeya patuš inažin (weeping stooping stands), he stands stooping and weeping.

Passive.

§ 159. 1. A verb used as a passive participle follows the noun to which it relates; as, tahinča kiŋ opi, the deer is shot.

2. Passive participles are used to make what may be called the passive form of the verb; as, ktepi, killed, niktepi kta, thou wilt be killed.

3. They are sometimes used independently as nouns; as, ktepi kiŋ, the slain.

NOUNS.

POSITION.

§ 160. The place of the noun, whether subject or object, is before the verb; as, wannehaŋa ićiša, corn grows; mini waciŋ (water I-want), I want water.

Occasionally the subject comes after the verb; as, eya Wakanțaŋka, said God.

§ 161. When two nouns are used together, one the subject and the other the object of the same verb, the subject is usually placed first (§ 67); as, tataŋka peži yutapi (oxen grass eat), oxen eat grass; Dakota Padani kiŋ wičaktepi (Dakota Pawnee the them-killed), the Dakotas killed the Pawnees.

§ 162. 1. Of two nouns in composition or combination the noun sustaining the relation of possessor always precedes the name of the thing possessed. See § 68.

2. There are cases where two nouns are brought together in which the latter may be regarded as in opposition: as, aŋuyapi wići, bread of life, or more properly, the bread that is life.—A. L. Riggs.
§ 163. The principle on which the plural termination is employed is that of placing it as near the end of the sentence as possible. The order in a Dakota sentence is, first the noun, next the adjective, and lastly the verb. Hence, if a noun or pronoun is used alone or has no word following it in the phrase, it may take the plural ending; if an adjective follows, it is attached to the adjective; and if a verb is used, it is attached to the verb.

1. When nouns are used to convey a plural idea, without qualificatives or predicates, they have the plural termination; as, ninapepi, thy hands; hena Dakotapi, those are Dakotas.

2. When a noun which represents an animate object is to be made plural, and is followed by a qualificative or predicate, the sign of the plural is joined, not to the noun, but to the qualificative or predicate; as, wičašta waştepi, good men; koška kiŋ hipi, the young men have arrived; wičašta wašte kiŋ hipi, the good men have arrived.

§ 164. The plural of nouns representing animate objects in the objective case, whether they are governed by active verbs or prepositions, is designated by 'wiča' following, which is prefixed to or inserted in the governing word; as, tahiŋča wicaktepi (deer them-ihey-Mt), they kill deer; Dakota ewičataŋhaŋ (Dakota them-from), he is from the Dakotas.

ADJECTIVES.

POSITION.

§ 165. When the adjective is used simply as a qualifying term, it is placed immediately after its noun; as, wičašta wašte, good man; čan śića, bad wood.

The adjective ikće, common, is placed before the noun which it qualifies, but its derivative ikćeeka comes after; as, ikće haŋpa and haŋpikćeekr, common mocceins; ikće wičašta, a common man, an Indian. The numeral adjectives, when used with čan, a day, are placed before; as, nonpa čan, two days, etc.

§ 166. When the adjective forms the predicate of a proposition, it is placed after the article, and after the demonstrative pronoun, if either or both are used; as, wičašta kiŋ wašte, the man is good; wičašta kiŋ he wašte, that man is good; taku ečanoŋ kiŋ he śića, that which thou didst is bad.

NUMBER.

§ 167. Adjectives, whether qualitative or predicative, indicate the number of the nouns or pronouns to which they belong; as, ḳiyañ sapa
ADJECTIVES.

war), a black stone; inyarj sapsapa, black stones; tatanka kiŋ waš'aka, the ox is strong; tatanka kiŋ waš'akapi, the oxen are strong.

2. Adjectives do not take the plural form when that can be pointed out by the verb of which the noun is either the subject or object (see §§ 163, 164); as, wicaiḏa waš'e ke kaŋapi (man good that they-made), good men made that; Wakaŋtaŋka wicaiḏa waš'e nom wicaiḏa (Great-Spirit men good two them-made), God made two good men.

3. As the numeral adjectives after wanži denote plurality by virtue of their meaning, they may be used either with or without the plural termination; as, wicaiḏa yamni, or wicaiḏa yamnpi, three men.

NUMERAL ADJECTIVES.

§ 168. 1. Numeral adjectives used distributively take the reduplicated form; as, yamni, three, yamnimni, three and three, yamnimni ičüpi, they each took three, or they took three of each.

2. Numeral adjectives are used alone to express the number of times an event occurs; as, yamni yahi, thou earnest three times. When a succession of acts is spoken of, the word ‘akihde’ is often used; as, topa akihde yakutepi, you shot four times successively.

§ 169. To supply the want of words like place and ways in English, the adverbial termination ‘kiya’ is added to the numeral; as, nonpakiya yakorjpi, they are in two different places; he topakiya oyakapi, that is told in four different ways.

§ 170. The Dakotas use the term hanje, one-half; but when a thing is divided into more than two aliquot parts they have no names for them; that is, they have no expressions corresponding to one-third, one-fourth, one-fifth, etc. By those who have made some progress in arithmetic, this want is supplied by the use of ‘onšpa’ and the ordinal numbers; as, onšpa iyamni (piece third) one-third; onšpa itopa (piece fourth), one-fourth.

The language more recently adopted is kiyušpapi, divided. So that one-fourth is topa kiyušpapi wanži.—A. L. R.

PRONOMINAL ADJECTIVES.

§ 171. Owasiŋ and iyuhpa, all, sakim and napin, both, apa and hunj, some or a part, tonana and wanistiŋna, few, a small quantity, umna, the other, one of two, ota, many, much, and some others, are sometimes used as adjectives qualifying nouns, and sometimes stand in the place of nouns.

§ 172. 1. As the adjective ‘ota,’ many, much, conveys a plural idea, its reduplicated form ‘onota’ or ‘odota,’ is not used when speaking of inani-
mate objects, except when different quantities or parcels are referred to; as, ota awahdi, I have brought home many or much; odota awahdi, I have brought home much of different kinds.

2. When ‘ota’ relates to animate objects, it may have the plural termination, but is generally used without it. When it relates to the human species, and no noun precedes, it has ‘wića’ prefixed; as, wićota hipi, many persons came, or a multitude of persons came.

3. When ‘ota’ relates to a number of different companies of persons, it has what may be called a double plural form, made by prefixing ‘wića’ and by reduplication; as, wićokćota ahí, companies of persons have arrived.

**REPETITION AND OMISSION OF ADJECTIVES.**

§ 173. 1. When the same thing is predicated of two or more nouns connected by conjunctions, the adjective is commonly repeated with each noun; as, śuktanka kiŋ waste ka čanpahmihma kiŋ waste, the horse is good, and the wagon is good.

2. But sometimes a single adjective is made to apply to all nouns by using a pronominal adjective or demonstrative pronoun; as, śuktanka kiŋ ka čanpahmihma kiŋ napin waste, the horse and the wagon are both good; wićašta ka winohiŋća kiŋ hena waštešte, man and woman, they are beautiful; Hepan ka Hepi ka Hake, hena iyuhpa hanškapi, Hepan, and Hepi, and Hake, they are all tall.

3. When two nouns are connected by the conjunction ‘ko’ or ‘koya,’ also, the adjective is only used once; as, śuktanka čanpahmihma ko šića (horse wagon also bad), the horse and the wagon also are bad.

**ADVERBS.**

§ 174. Adverbs are used to qualify verbs, participles, adjectives, and other adverbs; and some of them may, in particular cases, be used with nouns and pronouns; as, įwaštedaj mani, he walks slowly; śićaya hduha un, he is keeping it badly; nina wašte, very good; kitaŋna taŋyan, tolerably well; he čaŋ śni (that wood not), that is not wood; tonitajhaŋ he (whence-thou), whence art thou?

**POSITION.**

§ 175. 1. Adverbs are commonly placed before the words which they qualify; as, taŋyan waun, I am well; śićaya ohaŋyaŋpi, they do badly; nina wašte, very good.

2. (a) The adverbs ‘hiŋća’ and ‘śni’ follow the words which they
qualify; as, waste hineá, very good; écon kte hineá, he wishes very much to do it; éconpi ní, they did not do it.

(b) The adverbs of time, ‘kinhán,’ ‘éá’ or ‘éáa,’ ‘kehán,’ and ‘éoh,’ are placed after the words to which they relate; as, yahi kinhán, when thou comest; wanyaka éáa, when he sees it.

3. (a) Interrogative adverbs commonly stand at the beginning of the clause or sentence; as, tokeca wowapi dawa ní he, why dost thou not read?

(b) But ‘to,’ a contracted form of ‘tokeca’ and ‘he,’ the common sign of interrogation, stand at the end; as, duhe ní to, why dost thou not have it? yahi he, hast thou arrived?

§ 176. Interrogative adverbs and others often prefix or insert personal pronouns; as, nitonakapi he, how many are there of you? tonitánaján he, whence art thou? hematánaján, I am from that place.

REDUPLICATION.

§ 177. 1. Most adverbs may make a plural form by doubling a syllable, in which case they may refer either to the subject or the object of the verb, and are used with verbs both in the singular and plural number; as, tanyan écon, he does it well; tontanyan écon, he has done several things well; tontanyan éconpi, they have done well.

2. If the verb relates to the united action of individuals, the adverb is not reduplicated; but if the individuals are viewed as acting independently, the reduplicated form must be used; as, súktañka kín tketkeya kínpi, the horses carry each a heavy load.

3. The reduplicated form of the adverb is used when reference is had to different times, places, distances, etc.; as, wícašta kín tehan ní, the man lived long; wícašta kín tehánaján nípi éé, men live long; écadañ wahi, I came soon; écaçadaj wahi, I come frequently; he hánškaya baksa wo, cut that long; hena hánškaskaya baksa wo, cut those long; aškadañ euntipi, we encamped at a short distance; aškaškadañ euntipi, we encamped at short distances.

USE OF CERTAIN ADVERBS.

§ 178. 1. In general propositions, ‘éáa’ or ‘éá,’ when, is used with ‘éé’ or ‘éé’ at the end of the clause or sentence; as, waniyetu éá wapa éé, when it is winter it snows.

2. The particles ‘éé’ and ‘éééé,’ used at the end of clauses or sentences, signify frequency or habit, as; écamonj éééé, I am accustomed to do.
3. The particle ‘če,’ in most cases, indicates the close of a direct quotation of the words of oneself or of another; as, dečen čečan⁠-yāj kta če, Wakantaŋka eya če, *if thou dost thus, thou shalt live, God said.*

4. The free adverbial particle ‘do’ is used for emphasis, at the end of a clause or sentence, as, wahi kte do, *I will come.* It is used generally by young men, and not considered necessary by good speakers.¹ ‘Ye’ is sometimes used in the same way by women and others.

5. Among the free adverbial particles may be mentioned ‘wo,’ ‘we,’ ‘yo’ and ‘ye’ with ‘po,’ ‘pi’ and ‘miye,’ the signs of the imperative; and ‘kta’ and ‘kte’ signs of the future. These all follow the verb. See §§ 42 and 43.

§ 179. In reply to questions which have the negative form, assent to the negative proposition contained in the question is expressed by han, *yes,* and dissent by hiya, *no;* as, yahi kte śni he; han, wahi kte śni, *thou wilt not come, wilt thou? yes, I will not come; yahi kte śni he; hiya, wahi kta, thou wilt not come, wilt thou? no, I will come.* If the question be put affirmatively, the answer is the same as in English.

§ 180. ‘Tohan’ and ‘kijhauj’ are often used together with the same verb, in which case ‘tohan’ precedes the verb and ‘kijhauj’ follows it; as, tohan yahi kijhauj mde kta, *when thou comest I will go.*

§ 181. When ‘itokam’ is used in reference to time, it is often preceded by the adverb of negation; as, yahi śni itokam (thou-comest not before), before thou comest.

NEGATIVE.

§ 182. 1. Negation is expressed by placing after the verb, adjective, noun, or pronoun, the adverb ‘śni;’ as, mde śni (*I-go not), I did not go; he čaŋ śni (that wood not), that is not wood.

2. An emphatic negation is sometimes indicated by ‘kaća,’ which, however, is seldom used except in contradicting what has been previously said; as, yao kaća, *thou didst not hit it.*

3. A negative used interrogatively often implies permission; as, iyaču śni to (dost thou not take it?), may signify, thou mayest take it.

§ 183. 1. In Dakota two negatives make an affirmative; as, waniča, *there is none;* wanieče śni (there-is-none not), i. e., there is some.

¹ ‘Do’ in Isayati and Hanquetonwaŋ, and ‘lo’ in Titowani, seem to be equivalent to the masculine oral period hā of the Omaha and Ponka, an of the Kansa, Osage, and Kwaŋa, ke of the Iowa, ke-i of the Oto, sh of the Mandan, ts of the Hidatsa, and k of the Crow. Hā is seldom used by the Ponka, but is common among the Omaha.—J. O. D.
2. When two negative verbs are connected by a conjunction, the first may be without the sign of negation; as, kakipe ća iyotan tanka ńni (he-surpassed and more great not) he neither surpassed nor was the greatest.

INTERROGATIVE.

§ 184. 1. ‘He’ is the common interrogative particle, and is placed at the end of the sentence; as, wićayada he, dost thou believe?

2. When the person spoken to is at a distance, ‘hwo,’ compounded of ‘he’ and ‘wo,’ is used; as, toki da hwo, whither art thou going? This last is not used by females.

3. Sometimes ‘ka’ is employed instead of ‘he,’ as the sign of interrogation; as, he taku hogan ka, what kind of fish is that?

4. Sometimes, however, the interrogation is distinguished only by the tone of voice. Unlike the English, the voice falls at the close of all interrogative sentences.

ADVERBIAL INCORPORATED PARTICLES.

§ 185. As has been stated (§ 34), by means of adverbial particles, large classes of active verbs are formed from verbal roots and adjectives. There are ‘ba,’ ‘bo,’ ‘ka,’ ‘na,’ ‘pa,’ ‘ya,’ and ‘yu,’ with the possessive forms ‘hd,’ ‘kd,’ and ‘gl,’ which are prefixed or agglutinated. See the Verb Paradigm.

PREPOSITIONS.

§ 186. Prepositions are placed after the nouns which they govern, and so are properly post-positions.

(a) Some are written as separate words (§ 89); as, maka kiŋ akan, on the earth; tipi ičahda, by the house; čonkaške ekta, at the garrison. In this case plurality of the noun is expressed by ‘wica’ incorporated into the preposition; as, tananka kiŋ wičikiyedan (ox the them-near-to), near to the oxen; Dakota wićiatanhan, from the Dakotas.

(b) Other prepositions are suffixed to nouns (§ 91); as, tiŋtata, on the prairie; maŋata at the field; čanyata, at the woods.

(c) And others are prefixed to the following verb (§ 92); as, amani, to walk on; ičekiya, to pray for.

2. (a) Pronouns governed by a preposition are sometimes prefixed to it, in which case those prepositions which have ‘i’ for their initial letter cause an elision of the last vowel of the pronoun; as ikiyedan, near to; mikiyedan, near to me; itehan, far from; nitehan, far from thee. If the pro-
noun is plural, the plural termination is attached to the preposition; as, unŋketaŋhaŋpi, from us.

(b) Sometimes the pronoun is inserted in the preposition, if the latter consists of more than two syllables; as, enitaŋhaŋ, from thee.

(c) And sometimes it is contained in the following verb; as, en man, he is coming to me; ekta niipi, they went to you.

§ 187. Of the two prepositions ‘kići’ and ‘om,’ both meaning with, the former governs singular and the latter plural nouns; as, he kići mde kta, I will go with him; hena om mde kta, I will go with them.

§ 188. 1. The names of the natural divisions of time, when they refer to the past, terminate in ‘han,’ and when to the future, in ‘tu;’ as, wehaŋ, last spring; wetu, next spring.

The termination ‘tu’ or ‘etu,’ in waniyetu, mdoketu, ptaŋyetu, wetu, hanyetu, apyetu, litayetu, etc., may have been originally a preposition, signifying, as it still does in other cases, at or in; and the termination ‘han,’ in wanihan, wehaŋ, mdokehan, ptaŋhan, etc., is probably the adverbial ending.

2. The preposition ‘i’ prefixed to the natural divisions of time signifies the next after; as, iwetu, the spring following; imdoketu, the next summer; ihanhaŋna, the next morning.

CONJUNCTIONS.

§ 189. 1. Conjunctions commonly stand between the words or sentences which they connect; as, mahpiya ka maka, heaven and earth; waŋciyaka tuka iyeciciye śni, I saw thee but I did not recognize thee; ēcon yasi esta ēcon kte śni (do thou-told although, do will not), although thou told him to do it, he will not.

2. But the conjunctions ‘ko’ or ‘koya’ and ‘ahna’ are placed after the words they connect; as, čaŋka waŋhi ko mduha (fire-steel flint also I have), I have flint and steel; mahpiya maka ahna kaŋa, he made heaven and earth.

§ 190. ‘Unŋkan’ and ‘ka’ both signify and, but they are used somewhat differently, ‘ka’ denoting a closer connection than ‘unŋkan.’

1. When two or more verbs having the same nominative are connected by a copulative conjunction, ‘ka’ is commonly used; as, ekta wai ka waŋmdaka, I went and saw. But if a new nominative is introduced, ‘unŋkan’ will be required; as, ekta wai unŋkan waŋmayakapi, I went there and they saw me.

2. When after a period the sentence begins with a conjunction, ‘ka’ is not used unless the sentence is closely connected with the preceding one.
CONJUNCTIONS—INTERJECTIONS.

3. ‘Uŋkaŋ’ never connects single nouns or adjectives, ‘ka’ and ‘ko’ being used for that purpose; as, waste ka ksapa, good and wise; ćan mini ko, wood and water.

For the use of the conjunctions kiijhaij, ujkaij.s, and tuka, see § 133.

§ 191. The words ‘ećin’ and ‘nakaes,’ although more properly adverbs, often supply the place of conjunctions; as, he waku, ećin makida, I gave that to him because he asked me for it; he tewahinda, nakaes hecedan mduha, I refused that because it was the only one I had.

§ 192. The idea conveyed by the conjunction than can not be expressed in Dakota directly. Such a phrase as, “It is better for me to die than to live,” may indeed be rendered by an awkward periphrasis in several ways; as, maće čin he waste ka wani kin he śića, for me to die is good, and to live is bad; wani kin he waste eșta maće čin he iyotan waste, although it is good for me to live, it is more good for me to die; or, maće kte čin he waste ka wani kte čin he śića, that I should die is good, and that I should live is bad.

§ 193. The conjunction or is represented by ‘ka igh;’ but the sentences in which it is introduced have not the same brevity as in English; as, I do not know whether he is there or not, hen un j igh ka igh hen un j śn i, ńma tukte iyecetu ściwanye śni (there is or there is not, which of the two I know not); Is that a horse or an ox? he śuctanika ka igh tatańka ńma tukte hećetu he (that horse or ox, which of the two)?

INTERJECTIONS.

§ 194. Some interjections have no connexion with other words, while others are used only as a part of a sentence. When connected with other words, interjections usually stand at the beginning of the phrase. Considerable knowledge of their use is necessary to enable one to understand the language well, as the interjections not only serve to indicate the feelings of the speaker, but often materially modify the meaning of a sentence; as, hehehe, didita on maće kta, oh! I shall die of heat; “Wići ni kiŋ iho hee; wicini kiŋ he wićasta iyožanžau kiŋ iho hee” (Life the lo! that is; life the that man light the lo! that is), John i, 4.
DAKOTA GRAMMAR, TEXTS, AND ETHNOGRAPHY.

PART SECOND.

TEXTS.
Ovate waij kaken tipi; injkaij wiuohhjca nom tarjkan waijkapi; injkaij wicarjlipi kiij iyega waijyakapi. Urjkaij is; Mis ito ka wicajhpi warj kiij iyege cikorj he wicasta taijka; that in they-were. And one-and-the-other husband them-had. So woman the one dig will, she thought, and digger took and dug-it-out; etanjan tuwe wajmayake ca, eej, ka honpe ieu ka bopte ca iympta ieu; for who me-see will she thought, and dug-it-out; iemhjan makoce yuohdog iveya ka ohma hiyu, ka maka kiij ekta tezi kamdas in the country opened out and from came, and earth the to belly burst meantime.

83
hinhpaya keyapi. Hëcen winoñiñëca koñ e ta, tuka hoksiyokopa e te sëni

dan-they-placed; very rich-were.

Other dakota grammar, texts, and ethno

naŋangata wanjka. Wičahinëca wanj en hi; hoksiyova kiŋ iŋu ka ńpihnake

Wotman, en one there came; child the took and placed in bosom

kicking lay. Old-man one there came; child the took and placed in bosom

cà tiyataki, ka heya: Wakanjka, taku wanj wamanaka ŋukan ćaŋye mašică
came home, and this said: Old woman, something one I saw and heart me-bad
do, eya. Ŋukan tawicũ kiŋ, He taku he, eya: Ŋukan winoñiñëca wanj tezi

he said. And his wife the, That what I she said. And woman one belly

kamdas ća wanjka; ņukan hoksiyova wanj naŋangata wanjke, alna wicića

hursted died lay; and child one kicking lay also boy

tuka će, eya. Wičahinëca, tokeća ayaku sëni he, eya. Ŋukan, Dee do, eya

but he said, why you bring not I she said. And, This is it he said

ći itpi tanhan iću. Ŋukan tawicũ kiŋ heya: Wičahinëca, ńto de łičahunye

and bosom from took. And his wife the this said: Old man, now this we-raise

gëse, eya. Ŋukan wičahinëca koŋ heya: Wakanjka, ti ahłihbeunye kta će,
oh-that! I she said. And old man the this said: Old woman, house around-ńcoři will

[aforesaid]

eye, ća tięśka kiŋ ohna kołoya iyeya. Ŋukan ahłihmaŋ-hiyaye ća

be said, and tent-top the through he tossed it up. And whirling around he went and

hihpaya. Ŋukan sdoḥahayaj tin hiyu. Tuka ake iću ća tięś ohna kołoya

fall down. And creeping house in he. But again he and smoke through he tossed

came. took hole

iyeya. Ŋukan hehan mani tin hiyu. Tuka ake iću ka ećen iyeya. Ŋukan

it up. And then walking house in came. But again he took and so threw it. And

hehan hoksina wanj ćaŋsakaŋa keya yuha tin hiyu ća, Tuŋkašina, dëna

then boy one green sticks even having house in came and. Grandfather, these

wañhĩŋkpe mićağὰ ye, eya. Tuka ake iću ća ećen iyeya, ņukan hehan

arrows make-me, he said. But again he took and so threw, and then

toki iyaya taŋiŋ śińi; ņukan koška wanj ćaŋsakaŋa keya yuha tin hiyu ća, ka,

where he went manifest not; and young man one green sticks even having house in came; and,

Dëna, Tuŋkašina, mićağὰ wo, eya. Hëcen wañhĩŋkpe ota kicɑğὰ. Hëcen

These, grandfather, make me, he said. So arrows many made for him. So

pte ota wicąo ća wakeya wanj taŋka ićicąγapi, ća čatku kin eu wajkan

buffalo many them-shot when tent one large made fer and back-part the in high

ohchdekiyapi, nina waśecąpi.

bed-they-placed; very rich-were.

engkap waśecąpi. Hëcen winoñiñëca koñ e ta, tuka hoksiyokopa e te sëni

akoñ. He han koška koŋ heye: Tuŋkašina, ito omawanini kta će, eya.

Then young man the this said: Grandfather, lo! I walking will, he said.
DAKOTA MYTHS.

Unkan wičahínča kiyi heya: Ho, takóza, koška eča oyate ečen wawanyag
And old man the this said: Yes, grandchild, young man when people so to see
omani eč, eya keyapi.

Unkan hecen koška űŋ iyaye ḗa oyate ḗan tipi en i; unkan űŋyuŋ
And so young man the went and people one living there came; and behold
cándhëška kutepi en i. Unkan koškana ḗan en wawanyaka, keyapi.
hoop shooting there came. And young man one thither looking-on, they said.
Hečen en inazíŋ, ka, Ito kičuwa kiči wawanymdake kta, eya. Hečen kiči
So there he stood, and. Lo! my friend with I look-on will he said. So with
naźíŋ. Unkan heye: Kičuwa, yati ekta uphde kta, eya. Hečen kiči hla
he stood. And this said: Friend, your home to we go home will, he said. So with went
home ká kici ki. Unkan he kunitàtku ičaŋya heča, hečen kunitàtku kiči ti en
and with arrived. And that grandmother his raised such, so grandmother his with lived there
i, keyapi. came, they say.

Unkan, Unei, kičuwa kiči wáhdi eč, takú yute kta ikiši ni ye, eya.
And, Grand friend my friend with I come-home, what eat will that [please], he
mother provide said. unyan koška űŋma koŋ heya: Toketu hwo unčína, eya. Unkan, Oyate kiyi de
young man other the this said: Grandchild how I do will? she said. And
and koška koška űŋma koŋ heya: Toketu hwo unčína, eya. Unkan, Oyate kiyi de
young man other the this said: How is it? grandmother, he said. And, People the this
wanma ipuza wíčate kta eč, eya; tuwe mini huwe-i keš hdi šní eée, eya.
now thirsty they die will, she said; who water goes-for although come not always, she
home said.

Unkan, Kičuwa űŋga iču wo, mini huwe unye kta eč, eya. Unkan, Takóza
And Friend kettle take thou water for we go will, he said. And My grand-
kitan ičaŋwaye ečkó! eya. Takú šni-šni ikoyapa, eye, ça hečen kiči ye ça
hardly I raised in the past; she said. What not-not you fear, he said, and so with went and
mde kahda inazíŋpi. Unkan mini kiyi kahda wakiskokpa mini ožuzžudan
lakes by they stood. And water the by long-throws water each full
hiyeya. Unkan tuwe mini huwe hi eča takú e yakte eče keyapi koŋ
stood. And who water to get comes when that you kill always they say the
[comes for]
toki idada hwo, de mini huwe wahi do, eya.
where have you if this water to get I come, he said.
gone [I come for]

Unkan ihnhanuna toki iyayapi taŋni śni; hečen űŋyuŋ ti hunska ḗan
And suddenly whither they went manifest not; so behold! house long one
kakiyotaŋna iyeya, obna koška ka wikoška ožuna hiyeya: wanma apa źam
in this direction lay, in young and maidsen full were: now some dead
men, ka apa te ičaŋiya hiyeya, en opeya ipi. Unkan, Dena token dukunpi he,
and some to suffering were, in together they And, These how are-you-here I
eya. Unkan, Taku yaka he; dana mini huwe užhipi heš, takú ḗan
he said. And, What you mean if these water to bring we came although, some one
naunpeapi eče eč, eyapi, keyapi.
un-swallowed always, they said, they say.

Unkan koška koŋ pa kíŋ en takú iyapapa yánka. Unkan, De takú he,
And young men the head the in some striking was And, This what I
eya. Unkãñ, Haŋta, he ćante ee ee, eyapi. Unkãñ he hećeen isaj ehdâku he said. And Get-away that heart is, they said. And he so knife his-took ka baṣpuṣnap yanka. Unkãñ ihnumaŋna taku nina hâm hîŋhda; unkãñ he and cut-to-pieces was [sitting]. And suddenly what very made a noise; and that tanjmahen tâŋka e hena nawićapée, tuka ćante kĩŋ baṣpuṣpi nakaes ôlna ta body inside large that those them-swallowed, but heart the cut-up indeed in dead kĩŋ ekta ti ta, keyapi. Hećen ēwii kĩŋ pahdoke ěa koška wikoška ko the at come dead, they say. Hence side the punched and young men maidens also om hдиću. with came out. then

Unkãñ oyate kĩŋ nina pidawićaya e hećen wikoška nom kupi. Tuka, And people the much glad them-he-made that hence maidens two gave him. But, Ohiŋni omaniyâŋ waun e hećen kičuwa iye wicayuze kta ěe, eya, ka Always journeying I am that so my friend he them take will, he said, and koškâna kŋ nāpiŋ ku. Unkãñ hećen hoćeökam wakeya waŋ itiçaŋapi ka young man the both gave. And so in-the-court tent one pitched-for, and hokšina kŋ kuŋkšîtku kici akiyuha en awićakipi. Wikoška nonpa kŋ hena bey the grandmother his with bearing there them brought. Young women two the those aforesaid om en ahiti pi. with in they moved.

Hećen koška kŋ ake itoopteyâ iyaya keyapi. Unkãñ waŋna ake
Then young man the again onward went they say. And now again koškâna waŋ manin nažîŋ čânliđeška kutepi. Unkãñ waŋnâyaka haŋ young man a outside stood hoop shooting. And looking on standing en i ka heya: Ito, kičuwa kici wawanmdake kta eye, ča kici nažîŋ. Unkãñ in he and this said: Lo, friend with I look-on will he said, and with stood. And came
heye: Kičuwa, unhde kta ěe, eye ča kici ki. Ka, Uncîna, kiciwa kici wahdi this he-said: Friend, we go home will he said, and with came. And, Grandmother, my friend with I come home. ěe, takun ikilni nąŋka wo, eya. Tuka kuŋkštîktuma kĩŋ, Token wahan kte something hunting up be thou he said. But grandmother his the, How I do will e heha he, eya. Unkãñ, toketi he, eya. Unkãñ, Oyate kĩŋ de waŋna this you say I she said. And, How is it? he said. And, People the this now čaŋ oj wičatunišni ěe, eya; tuwe čaŋ kĩŋ i keš tohiŋni hdi šni, eya. wood for they perish she said: who wood to-carry goes if at any time come home not, she said.

Unkãñ, Kičuwa, hiŋška içu wo, čaŋ kĩŋ unye kta ěe, eya. Unkãñ And, Friend strap take, wood to-carry we go will, he said. And wakâŋkana kĩŋ, Takuš kitaŋna ieähwaye ikoŋ, eya. Tuka, Wakaŋka is old woman the, Grandchild hardly I-raised in the past she said. But, Old woman that de takunišni ikoypića: heye ča koškana kŋ kici iyaye ča heye: Ĉaŋ this trifies you afraid of: this said and young man the with went and this said: Wood aforesaid kîŋ mda ěe, tuwe yaeiŋpi kiŋhaŋ u po. Eyaya unkãñ, Koška waŋ tokiya-to-carry I go, who you wish if come ye. They went and, young man a somewhere tayhaŋ hi ka heya ěe eyapi, ka ḡakanyâ iyaye. Waŋna čaŋ kĩŋ en i pi, from come and this said they said, and after they went. Now wood the in they came, unkãñ čaŋ kĩŋ ikaŋtoŋ hiyeya e hećen oyate kŋ heṭaŋhaŋ ahdîyaŋkupi and wood the tied-up lay, that so people the that from started home with tuka, iye nažîŋ ka, Tuwe čaŋ kĩŋ den hi ěa, taku yakte keyapi kŋ but, he there stood and, Who wood the here comes when, what you-kill they say the aforesaid
toki idada hwo, eya. Unkan ilumuhaña toki iyaya tanjün śni. Hečen where you have gone! he said. And suddenly where he had gone manifest not. So inyun, wakeya wanj ohna dećen koska wokoška ko, apa wotapi ka apa ni behold tent a in thus young men maidens also, some eating and some alive hiyeya e apeya yanja. Unkan, Dena token dukaŋpi he, eya. Unkan, were waiting were. And, These how are you? he said. And, Take yaka he; dena can kino unhipi keš taku dećen unkahdipi eće; niś What you mean? these wood to carry we came although some- thus us brough home always; you thing eya nitakumiśni े, eyapi. Unkan ēyata etonwan unkan inyun, ohdoka also you are destroyed; they said. And behinde looked and behold hole wanj dećen hiyeya. Unkan, De taku he, eya. Unkan, Uştan, he taku kij a so was. And, This what? he said. And, Stop, that what the hee े, eyapi. Tuka wayhinkpe ikikē ำ ka okatkatanyan. Unkan wakeya kij that is, they said. But as he look and transfix it. And tent the ilumuhaña kazamni iyaya. Unkan he hinyanka Bảo e noge awieyahunmuza suddenly opened went. And that owl’s that ear them shut up keyapi. Hečen kte nakaes noge kij namdaya iyaya. Hečen, Koska they say. Thus killed indeed ear the opened out went. So, Young men wokoška kij owasiŋ tanjan ku po, eye, े om hdiču, keyapi. makena the all out come ye, he said, and with started out, they say, them Unkan ake witaŋna un nom kupi. Tuka ake, Kiciwa iye napin And again maidens were two gave him. But again, My-friend he both wicayunze kta े, eya. Hečen hokśina ologne kūŋskițkuna kic ś ka winyan kij them take will he said. So boy the grandmother his with and women the aforesaid napin om hoćokan wakeya wanj ohna ewieähnkapị. both together in the middle tent a in they placed them. Hečen ake itoopta iyaya. Ake oyate wanj tipi wanj en i, unkan ake So again forward he went. Again people a dwelling a in came, and again čanḥōška kutepi, unkan koskana wawanyaka han e en inaţin. Ka, Ito, hoop shooting, and young man looking on standing there stood. And, Lo, kicuwa kic ś wawanyudake kta, eye eke kic ś inaţin. Unkan heye: Kicuwa, my friend with I look on will, he said and with he stood. And this said: My friend, unhde kta े, eya, unkan kic ś kic ś ki. Unkan ake he kūŋskițkun ɨcåhia heća, we-go- will he said, and with he- home went-home. And again that grandmother his raised a. Unkan, Ujčina, kicuwa kic ś wahdi े, taku ikilmi naka wo, eya. Unkan, And. Grandmother, my friend with I come home, something hurt them for him, he said. And, Take tukten iyaca kta e helha he, eya. Unkan, Ujčina toka e helha he, What whence I take will that you say? she said. And, Grandmother why that you say? eya. Unkan, Waziya wanj de oyate kij tehiya wicakuwa े, pte opi he said. And, Waziya a this people the hardly them treats, buffalo kill keś owasin ichi, ka wamna akihaj wicâte kta, eya. Unkan, Ujčina ekta ye although all he-takes, and now starving they die will, she said. And, Grandmother there go े, Mitakoža ɨcimani hi tuka takuna yute śni e uması े, eya wo, eya, and, My grandchild travelling has but nothing eats not so me sent say thou, he said. Hečen wakanja iyaye े itelanyan inațin, ka, Waziya, mitakoža ɨcimani. So old woman went and afar off stood, and, Waziya, my grandchild travelling bi, tuka takuna yute śni e uması ye, eya. Tuka, Wakanja śic ś ekta haa but nothing eats not so me sent she said. But, Old woman had to come kihda wo, de taku yaka he, eya. Hečen wakanja ेeya hdi, ka takuya ke go home, this what you mean? he said. So old woman crying came and friends meant, home
ča. Waziya maka'te kta, keya če, eya Unkaŋ, Kićuwa, ikanj iću wo, ekta and. Waziya kill for me would, he said she said. And, My friend strap take, thither upye kta če, eya. Unkaŋ, Takus' kitaŋ icahwaye ēikoŋ! Ūncina de we go will, he said. And, My-grand—hardly I have raised in the past Grand this child mother wikipapake, eye ča hećen iyaya-pi; kā Waziya ti on ipi ka waćonića much afraid, he said, and so they went; and Waziya house to they and dried meat came, taŋkan hiyeya e hećen takodaku kiŋ tona okihi kiŋ kiyē ča ahdīyakiwipe without hung that so friend his the many as able to carry caused and sent him home with it ča iye e Waziya ti kiŋ en i, ĸa, Waziya he tokae unćina den uwaši unkaŋ and he him Waziya house the in went and, Waziya this why grand—here I sent and self hele eya. Tuka Waziya ite tokeča yanke. Unkaŋ ča'ga itazipe wanj this you he said. But Waziya face different was. And ice how a otkey a yanke. Unkaŋ, Waziya, de token yahmakeća he, eya. Unkaŋ, hanging up was. And, Waziya, this how you place away? he said. And, Ustán wo, he tuwe yutaŋ ča isto ayuweğä če, eya. Unkaŋ, Ito, isto. Stop then that who touches when arm on-it breaks, he said. And, Lo! arm anduweğä ke eye ča ča'ga itazipe köŋ snayeń yunđen iyeya, ča, hećen I-break-on-it, will he said, and ice how the snapping broke went, and, so hdiću. he came home.

Ka han'haŋma unkaŋ wajuna ake oyate kiŋ wanase aye ča wajuna pte And morning then new again people the buffalo hunting went and now, buffalo kiŋ ota opi. Unkaŋ wajuna ake owonase kiŋ iyaza tona opi kiŋ owaisin the many shot. And now again surround the through many killed the all pahi ećee ča ikpilmaka au. Unkaŋ koska wajun he hi köŋ pte wajun čepa gathered-up and pheced in blanket brought. And young man a that came the cow a fat apata. Unkaŋ Waziya pte kiŋ ikpilmag u köŋ en hinažin, ča heya: De dressed. And Waziya cows the putting in belt came the there coming stood, and this said: This tuwe pata he, eya. Unkaŋ, Miye wapata do, eya. Unkaŋ Waziya heye: who dressed? I said. And, I I dressed, he said. And Waziya this said;

Koska köŋ he ke ča, Wicaŋhi hiŋhpaya, de tokiyataŋhāj wanićege ča e Young man that the meant and, Star Fallen, this from whence you have grown? that dećehi wanićužida he, eya. Unkaŋ is, Waziya, niš de tokiyataŋhāj so that thus you boast yourself? he said. And he, Waziyi, you this from whence wanićege ča e wanićužida he, eya. Unkaŋ Waziya heya: Wicaŋhi you-grow-up, tuwe napamapazo eća ta ećee do, eya. Unkaŋ, Ito, napawapazo Fallen, who finger me points to when dies always, he said. And Well, finger I point ke eća maće ča, eye ča napapazo, tuka tokeča śni. Unkaŋ hehän is heya: will when I-die, I he said and hand showed, but different not. And then he this said: Waziya, tuwe napamapazo eća nape kiŋ naiheyaŋa iyeya ećee do, eya.

Waziya, who finger me points to when hand the paralyzed becomes always, he said. Unkaŋ, Ito, napawapazo ke, ito eća naiheyaŋa iyemavića, eye, ča ećon, and, Well, I point finger will, to there paralyzed make me, he said, and did it. tuka nape köŋ išpa kiŋ hehňayany naiheyaŋa iyeya. Unkaŋ ake unma but hand the lower arm the the so-far paralyzed was. And again other ečiyataŋhāj ećon tuka ake išpa kiŋ hehňayany naiheyaŋa iyeya. Hećen from did-it, but again lower arm the so-far destroyed was. So Wicaŋhi hiŋhpaya isay ehdaku ka Waziya śina abapote; hećen pte Star Fallen knito his-took and Waziya blanked cut up; hence buffalo ikpilmag un kiŋ owaisin kadada. Hećen oyate kiŋ hewićakiye: Detanhaŋ in-blanket was the all fell out. So that people the this-them-said to: Henceforth
DAKOTA MYTHS.

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he's looks that so north from wind came and snow the tents the so far around

he-sat and melted went, and they were troubled and this said:

oke*tu ya keas ni uyvakoupí kon; koška waj token haŋ ka waŋna

In some way even living we were in the past; young man a how does and now

un*takunipi śí, eyapi.

we perish, they said.

Un'kaŋ, Un'cína, ičadu waŋzi omakide wo, eya. Un'kaŋ hecéen wa maheń

And, Grandmother, wing one hunt thou for me. he said. And so snow under

cńkuvápi: Mitakoža heya če, ičadu waŋží da če, eya e hecéen iho toketu

read made: My grand child this says, wing one he asks, she that so beheld how is it

saiŋ an we, eyapi; ka waŋzi kiči. Un'kaŋ tiće kiŋ iwaŋkam wa kiŋ iyaye

he-sat that, they said; and one they gave. And tent top the above snow the weft

nakáči, wa pahdogye ča tićeška kiŋ akan iyotanjęe ča itokah iθohyen iyotanęj

indeed, snow punched and tent-top the on he-sat and south towards most

ičadu kon, heon ihđadu yaŋka, un'kaŋ itokaga taŋhán tataliyyüye ča odidita

blowed the, therefore fanning was, and south from wind-brought and heat

taŋka, ka wa kimë miŋi akištaŋpi kiŋ hecéen iyaye, sa skąŋ iyaye ča

great, and snow the water boiling thrown on the so went, and melted went, and

maka kiŋ owáŋča po įču, ka hecéen Waziya tawiču čiŋča ko om didita taji

earth the all over fog took, and so Waziya wife his children also together best of died.

Tuka Waziya čiŋča hakaktana niŋe śdana he tošu huta opahdi kiŋ ohna

but Waziya child. youngest belly bare that tent pole bottom hele the in

ohewanyę čiŋ heći omanęa ka he mima on etan'han dehan Waziya yuke čiŋ

frost the there took refuge and that little whereabouts now Waziya is the

hećeča, keyapi. Hećen ohun'kakan kiŋ de, Wićaŋpi Hin'hpaya ečiyapi.

that sort, they say. So myth the this, Star Fallen is called.

NOTES.

1. The use of the definite article "kiŋ" or "čiŋ" with the demonstratives "he" and "de" with their plurals is noticeable. "Kiŋ he" and "kiŋ de" have been rendered "the that" and "the this." Sometimes they are equivalent to only "that" and "this," as, wicasa kiŋ de, this man; at other times they are equivalent to "that which" or "what;" as, Wićaŋpi yaŋke čiŋ he, that star which is.

2. Attention is called to the almost uniform repeating of the verb "say" in dialogues; that is, both before and after the thing said. Before the words said, the form is "heya," which is compounded of "he" and "eya," that said. It might be "hećen eya," thus said. Then at the close of the words spoken comes in "eya" again, which to us seems superfluous. But it serves to close up and finish off the expression, and is helpful to a good understanding of the matter.

3. It is commonly affirmed, and admitted in good part, that Indian languages have no substantive verbs; that is, there is no one which corresponds exactly with the
verb "to be." But in the Dakota language there are several ways of expressing it. One that appears frequently in these myths is in, de, hae, ee, ééé, and ééé; the last "ééé" is the verb of existence; "this is it," or, more properly, "this is," "that is," "it is." In ééé and ééé the idea is that of continuance. Heya ééé, he was saying that; that is, he repeated it; he kept on saying it. So also the verb "máà̄jke," when it can be used, corresponds to our verb "to be." But the use of "máà̄jke" is limited. Then we have "yájke" and "wayke," which have reference to place as well as being. But still it remains true that in many cases the Dakotas do not need a substantive verb; I am good they can express by the pronoun and adjective alone, "ma-waste."

4. The study of these Dakota myths has greatly strengthened my former impressions of the necessity of the supernatural. In this myth the deliverer of the people is "star-born." In the Badger and Bear myth the deliverer is created by mysterious power. But everywhere and always the supernatural is recognized. The bad forces, whether the nameless, shapeless thing that swallowed them all up that went for water, or the mythic owl's ear that covered them all in when they went for wood, or the more powerful and tangible force, the north-god, all these and others must be met and conquered by the supernatural. So the incarnation of selfishness and meanness, impersonated in Gray Bear, must be overcome and killed by the mysterious born.

TRANSLATION.

A people had this camp; and there were two women lying out of doors and looking up to the shining stars. One of them said to the other, "I wish that very large and bright shining star was my husband." The other said, "I wish that star that shines less brightly were my husband." Whereupon they say both were immediately taken up. They found themselves in a beautiful country, which was full of beautiful twin flowers. They found that the star which shone most brightly was a large man, while the other was only a young man. So they each had a husband; and one became with child. In that country the teepsinna, with large, beautiful stalks, were abundant. The wife of the large star wanted to dig them, but her husband forbade it, saying "No one does so here."

Then the encampment moved; and the woman with child, when she had pitched her tent and came inside to lay the mats, etc., saw there a beautiful teepsinna, and she said to herself, "I will dig this—no one will see it." So she took her digging stick and dug the teepsinna. When she pulled it out immediately the country opened out and she came through, and falling down to the earth, they say, her belly burst open. And so the woman died; but the child did not die, but lay there stretched out.

An old man came that way, and seeing the child alive took it up, put it in his blanket, and went home. When he arrived he said, "Old woman, I saw something to-day that made my heart feel badly." "What was it?" said his wife. And he replied, "A woman lay dead with her belly bursted, and a little boy child lay there kicking." "Why did you not bring it home, old man?" she said. He answered, "Here it is," and took it out of his blanket. His wife said, "Old man, let us raise

1 As the author has said in another part of this volume, "ééé" predicates identity rather than existence. And this is the case in the cognate languages; é in Choegha, are in Piowere, and here or éé in Winnebagno, should be rendered "the aforesaid," "the foregoing," etc.—J. O. D.

2 Tipsiijna, the Psoralea esculenta (Pursh), the Pomme blanche of the French Canadians.—J. O. D.
this child.” “We will swing it around the tent,” the old man said, and whirled it up through the smoke hole. It went whirling around and fell down, and then came creeping into the tent. But again he took it and threw it up through the top of the tent. Then it got up and came into the tent walking. Again the old man whirled him out, and then he came in a boy with some green sticks, and said, “Grandfather, I wish you would make me arrows.” But again the old man whirled him out, and where he went was not manifest. This time he came into the tent a young man, and having green sticks. “Grandfather, make me arrows of these,” he said. So the old man made him arrows, and he killed a great many buffalo, and they made a large tepee and built up a high sleeping place in the back part, and they were very rich in dried meat.

Then the old man said, “Old woman, I am glad we are well off; I will proclaim it abroad.” And so when the morning came he went up to the top of the house and sat, and said, “I, I have abundance laid up. The fat of the big guts I chew.” And they say that was the origin of the meadow lark, a bird which is called tasiyakapopop. It has a yellow breast and black in the middle, which is the yellow of the morning, and they say the black stripe is made by a smooth buffalo horn worn for a necklace.

Then the young man said, “Grandfather, I want to go traveling.” “Yes,” the old man replied, “when one is young is the time to go and visit other people.” The young man went, and came to where people lived, and lo! they were engaged in shooting arrows through a hoop. And there was a young man who was simply looking on, and so he stood beside him and looked on. By and by he said, “My friend, let us go to your house.” So he went home with him and came to his house. This young man also had been raised by his grandmother, and lived with her, they say. Then he said, “Grandmother, I have brought my friend home with me; get him something to eat.” But the grandmother said, “Grandchild, what shall I do?” The other young man then said, “How is it, grandmother?” She replied, “The people are about to die of thirst. All who go for water come not back again.” The star-born said, “My friend, take a kettle; we will go for water.” The old woman interposed, “With difficulty I have raised my grandchild.” But he said, “You are afraid of trifles,” and so went with the Star-born. By and by they reached the side of the lake, and by the water of the lake stood troughs full of water. And he called out, “You who they say have killed every one who came for water, whither have you gone? I have come for water.”

Then immediately whither they went was not manifest. Behold there was a long house which was extended, and it was full of young men and young women. Some of them were dead and some were in the agonies of death. “How did you come here?” he said. They replied, “What do you mean? We came for water and something swallowed us up.”

Then on the head of the young man something kept striking. “What is this?” he said. “Get away,” they replied, “that is the heart.” So he drew out his knife and cut it to pieces. Suddenly something made a great noise. In the great body these were swallowed up, but when the heart was cut to pieces and died death came to the body. So he punched a hole in the side and came out, bringing the young men and the young women. So the people were very thankful and gave him two maidens.

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1 Tasiyaka is the name of the large intestine, the colon; sometimes applied to the pylorus. Dr. Riggs gives another form of the name of the bird in the dictionary, tasiyakapopopa.—J. O. D.
But he said, "I am journeying; my friend here will marry them," and so he gave them both to him. Then in the middle of the camp they put up a tent, and the young man with his grandmother and the two young women were brought to it.

Then the young man—the Star-born—proceeded on his journey, they say. And again he found a young man standing without where they were shooting through a hoop. And so, saying he would look on with his friend, he went and stood by him. Then he said, "My friend, let us go home," and so he went with him to his tepee. "Grandmother, I have brought my friend home with me," he said, "hunt up something for him to eat." But the grandmother replied, "How shall I do as you say?" "How is it?" he said. "This people are perishing for wood; when any one goes for wood he never comes home again," was the reply.

Then he said, "My friend, take the packing strap; we will go for wood." But the old woman protested, "This one my grandchild I have raised with difficulty." But, "Old woman, what you are afraid of are trifles," he said, and went with the young man. "I am going to bring wood," he said; "if any of you wish to go, come along."

"The young man who came from somewhere says this," they said, and so followed after him.

They had now reached the wood, and they found it tied up in bundles, which he had the people carry home, but he himself stood and said, "You who have killed every one who came to this wood, whatever you are, whither have you gone?" Then suddenly where he went was not manifest. And lo! a tent, and in it were young men and young women; some were eating and some were alive waiting. He said to them, "How came you here?" And they answered, "What do you mean? We came for wood and something brought us home. Now, you also are lost."

He looked behind him, and lo! there was a hole; and, "What is this?" he said. "Stop," they said, "that is the thing itself." He drew out an arrow and transfixed it. Then suddenly it opened out, and it was the ear of an owl that had thus shut them up. When it was killed it opened out. Then he said, "Young men and young women, come out," and with them he came home.

Then again they gave him two maidens; but he said again, "My friend will marry them." And so the young man with his grandmother and the two women were placed in a tent in the middle of the camp.

And now again he proceeded on his journey. And he came to the dwelling place of a people, and again he found them "shooting the hoop." And there stood a young man looking on, to whom he joined himself as special friend. While they stood together he said, "Friend, let us go to your home," and so he went with him to his tent. Then the young man said, "Grandmother, I have brought my friend home with me; get him something to eat." For this young man also had been raised by his grandmother. She says, "Where shall I get it from, that you say that?" "Grandmother, how is it that you say so?" interposed the stranger. To which she replied, "Waziya1 treats this people very badly; when they go out and kill buffalo he takes it all, and now they are starving to death."

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1The weather spirit, a mythical giant, who caused cold weather, blizzards, etc.

See Amer. Anthropologist for April, 1889, p. 155. Waziya resembles a giant slain by the Rabbit, according to Omaha mythology. (See Contr. N. A. Ethn., vi, pt. 1, 22, 25.)—J. O. D.
Then he said, "Grandmother, go to him and say, 'My grandchild has come on a journey and has nothing to eat, and so he has sent me to you.'" So the old woman went and standing afar off, called, "Waziya, my grandchild has come on a journey and has nothing to eat, and so has sent me here." But he replied, "Bad old woman, get you home; what do you mean to come here?" The old woman came home crying, and saying that Waziya threatened to kill some of her relations. Then the Star-born said, "My friend, take your strap, we will go there." The old woman interposed with, "I have with difficulty raised my grandchild." The grandchild replied to this by saying, "Grandmother is very much afraid," and so they two went together. When they came to the house of Waziya they found a great deal of dried meat outside. He put as much on his friend as he could carry, and sent him home with it, and then he himself entered the tepee of Waziya, and said to him, "Waziya, why did you answer my grandmother as you did when I sent her?" But Waziya only looked angry.

Hanging there was a bow of ice. "Waziya, why do you keep this?" he said. To which he replied, "Hands off; whoever touches that gets a broken arm." So he thought, "I will see if my arm is broken," and taking the ice bow he made it snap into pieces, and then started home.

The next morning all the people went on the chase and killed many buffaloes. But, as he had done before, the Waziya went all over the field of slaughter and gathered up the meat and put it in his blanket. The "Star-born" that had come to them was cutting up a fat cow. Waziya, on his round of filling his blanket with meat, came and stood and said, "Who cuts up this?" "I am dressing that," he answered. Waziya said, addressing himself to the young man, Fallen Star, "From whence have you sprung that you act so haughtily?" "And whence have you sprung from Waziya that you act so proudly?" he retorted. Then Waziya said, "Fallen Star, whoever points his finger at me dies." So he said to himself, "I will point my finger at him and see if I die." He did so, but it was no whit different.

Then he on his part said, "Waziya, whoever points his finger at me, his hand becomes paralyzed." So Waziya thought, "I will point my finger and see if I am paralyzed." This he did and his forearm was rendered entirely useless. He did so with the other hand, and it too was destroyed even to the elbow. Then Fallen Star drew out his knife and cut up Waziya's blanket, and all the buffalo meat he had gathered there fell out. Fallen Star called to the people, "Henceforth kill and carry home." So the people dressed this meat and carried it to their tents.

The next morning it was reported that the blanket of Waziya, which had been cut to pieces, was sewed up by his wife, and he was about to shake it. He stood with his face toward the north and shook his blanket, and the wind blew from the north, and the snow fell all around about the camp so that the people were all snowed in and very much troubled, and they said: "We did live in some fashion before, but a young man has acted so that now we are undone." But he said, "Grandmother, find me a fan." So, a road being made under the snow, she went and said to the people, "My grandchild says he wants a fan." "Whatever he may mean by saying this?" they said, and gave him one.

The snow reached up to the top of the lodges, and so he punched a hole up through and sat on the ridge of the lodge, and while the wind was blowing to the
south he sat and fanned himself and made the wind come from the south, and the heat became great, and the snow went as if boiling water had been poured on it, and it melted away, and all over the ground there was a mist, and Waziya with his wife and children all died of the heat. But the little, youngest child of Waziya, with the smooth belly, took refuge in the hole made by a tent-pole, where there was frost, and so lived. And so they say he is all that there is of Waziya now. So also this myth is called the Fallen Star.
Inyuŋ kaked: Ḥoka wāŋ waṣeđ ti keyapi. Ḥoka ćhiné ota hinéa. Behold thus: Badger a rich lived they-say: Badger children many very. Ḥoka wāŋhinkpe wāŋžidan yuha, tuka haŋska hinéa yuha. Ḥoka hočōka wāŋ Badger arrow one had, but long very had. Badger surround a kał̣̃ṃ̃iŋ e yuha. Tukša he ohanjaŋna otiyohi pte optaye ožduŋ ećẹ. river-bend that had. 'And that morning each buffalo herd full. always. Tohan hećeća eća owasiŋ hamwičaye, ća owasiŋ čauŋkuye wāŋžidan ahda When so then all drove-he them, and all path one went eća wičhektapatanaŋ inažiŋ, ka tukte ehakedan un eća, wāŋhinkpe wāŋ then them-behind-from he-stood, and which the-last was when, arrow a haŋska yuhe čiŋon, he on owasiŋ ćiyaza wicao ećẹ. Ḥoka hećećon yanke long had that, that by all one-after them-shot always. Badger this-doing was, another ća wāŋna wašeća hinéa. and now rich very. 

Tukša Mato wāŋ en hi, ća Mato kin heya: Hunhunhe! And suddenly Gray-Bear a in came, and Gray-Bear the this said: Wonderful! sung, niye ke dećen waṣed yati nanka he, eya. Miye ćeš mićēnča om brother, you even thus rich you-live are-you? he said. I even my-children with akihan mate kte do, sung, eya. Hećen, sung, iyonićipi kinhàn den ahí wati starve I-di will, brother, he said. So brother, please-you if here move I live kte do, eya. Tukša Ḥoka, Ho, eya; iyokosan ći'maγayaken sakim will, he said. And Badger, Yes, said: moreover amusing-ourselves-thus both unto kte do, eya. Wāŋna Mato kin hde kta, tukša Ḥoka woheyun wāŋ we-live will, he said. Now Gray-Bear the go-home would, then Badger bundle one iki'ču ća Mato ku, ća kin akiyaha. took and Gray-Bear gave, and carrying he-took-home. 

Ihanjaŋna hehan Ḥoka ti kin en Mato ahiti. Ḥoka ti kin en Mato The-next-morning then Badger house the in Gray-Bear moved. Badger house the in Gray-Bear hi kin hečēlmna Ḥoka tânkân iyeyapi; ka Mato iye ohna iyotāŋka, came the immediately Badger out-doors was-turn d; and Gray-Bear himself in sat-down, ka Ḥoka woyute tawa koya owasiŋ kipi; hećen Ḥoka tânkâŋ eti, ka nina and Badger provisions his also all were-taken; so Badger out-doors dwelt, and very much akihàŋ. Mato en ihyotāŋke ćin ihanjaŋna unkaŋ Mato handjaŋna hinîn starved. Gray-Bear in came-sat-down the next-morning then Gray-Bear morning very kiktà, ka tânkân hinažiŋ ka heya: Ḥoka nuksi śicàmnana ćin tânkâŋ hinâŋpa waked-up, and outside came-stood and this said: Badger ears stinking the outside come
wo, nitahocoka kiŋ pte ožudan do, eya. Unkaj Hoka wažhiŋke ehdaku; Imper. your-surround the buffalo fall-is, he-said. And Badger arrow his-took:

ka Hoka hećon ećee kiŋ ake iyeečen ećon, ka owasii ičiyaza wičao. Tuka and Badger that-doing always the again so he-did, and all one-after-them-hit. But another

owasii Mato iču, ka waźjina kaes Hoka kiciupi šni. Hanhanna otoiyohi all Gray-Bear took, and one even Badger was-given not. Morning ečih

hećon, tuka tohînî Hoka waźjidan ahdi šni ećee: ka ećen wama Hoka that-he-did, but never Badger one brought not always: and so now Badger

ciča om akihan te kte hînca. Tuka Mato čińcadan waźjı hakačidan hca, children with starve die will very. But Gray-Bear children one youngest very, unkaŋ hęe hanhanna otoiyohi tasićog an waźjı yuha škata ećee, ka tohan

and that-one morning every buffalo-leg one had played always, and when wama hde kta eća Hoka ti kiŋ en tiyokahmiłina iyewićaįka ećee, ka now go-home will then Badger house the in rolling-houseward caused-them to-go always, and heon ni yukaŋpi.

by that living they were.

Hanhanna waź ake Mato taŋkan hinapa ka heyə: Hoka nuksi Morning one again Gray-Bear outside came and this-said: Badger ears

sićamnana kiŋ, wažhiŋke ahîyun wo, nitahocoka kiŋ pte ožudan do, eya. stinking the arrow bring out, your-surround the buffalo-full-is he-said.

Mato heyə tka Hoka ye šni. Unkaj Mato heyə: Ečiŋ yau šni kiŋhāŋ Gray this-said but Badger go not. And Gray-Bear this-said: Now you-come not if

inâcibdaska kte do, eya.

I-smash you will, he-said.

Unkaj Hoka tawiaŋ heyə: Wičahinča, eyaŋeš tokiki ewačiŋ we, wanną Then Badger wife-his this-said: Old-man, at-any-rate somehow think of it (female now sp.)

ećen mičinča om akihan mate kte, eya. Unkaj Hoka heyə: Ho, ekta mle ća so my-children will starve I-die will, she-said. And Badger this-said: Yes, there I-go and

owasii wićawao, ka ećin tukte iyotan ŋepee čiŋhaŋ he wahdoḥi kte do; all them-I-kill, and then which most fat if that I-bring-home will;

ka nakaj en makte ŋsta kte do, Hoka eya, ća Mato kici ya. Unkaj Hoka and also thus me-he-kill even will, Badger said, and Gray-Bear with went. And Badger

hećon ećee ake owasii ičiyaza wičao. Unkaj Mato heyə: Pte tom ċępapi that-did always again all one-after-them-killed.

Unkaj Mato heyə: Ečiŋ tečaŋ Nunh kta, Mato kici ya. Unkaj Hoka and Gray-Bear this-said: Buffalo four fat ones

kaš hena niš pate ća ahdi wo, eya. Unkaj Hoka, Ho, eya; ka waźjı the those you eat-up and bring-home, he-said. And Badger, Yes, said; and one

iyotan ċępe heca, unkaj hećedan pata, ka wannja yuštaŋ, unkaj Mato heyə: more fat very, and that-only he-dressed, and now finished, then Gray-Bear this-said: Why again one you-eat-up not he-said. But Badger would not. This-above

Tokecta ake waźjı yapate šni, eya. Tuka Hoka wićada šni. Dećedan kes hoksiyopa wićawakahde kta, eyun. Hēhauyųŋ hinah Mato wapata even children them-to-I-take-home will, he-said. So-long as yet Gray-Bear cutting-up

hunstaŋ šni. Tuka wannja Hoka tado kin ikan kiton ća kiŋ kta, unkaj finished his own not. But now Badger meat the string tied and carry would, then

Mato heyə: Hoka nuksi ćećamnana kiŋ, tokan iyaya wo, we namayakihidi

Gray-Bear this-said: Badger ears stinking the away go, (male blood you-for-me-tread-in

sp.)

1 Tiyokahmiłina is not in the dictionary; but it is probably derived from ti, tent, and okahmiłina, which latter is from kahmiłina, to roll along, make roll by striking.—J. O. D.
DAKOTA MYTHS.

Kte do, eva. Tuka Hoka iš heya: Hoho, miš hantuke de wahdohdi kte will, he-said. Bat Badger he this-said: No no; I indeed this Icarry-home will do, eva. Mato ake eva, tka Hoka wicaidä sūi. Unkaŋ Mato hiyu, ka he-said. Gray-Bear again said-it, but Badger would set. Then Gray-Bear came, and Hoka we kiŋ ehna paha elpeyapi.

Badger blood the in pushed was thrown.

Unkaŋ wotaničec waŋ aputag ihpaya, unkaŋ we kiŋ he onspa napohnmus. Then blood-clot one kissing he-fell-down, and blood the that a-piece le-shut-hand ieu, ka yuha ecyu hda, ka peži onge yuśda ka we kiŋ openmi ahde ča he-took, and having crying went-home, and grass some pulled and blood the wrapped-in carried and home čatku kiŋ en akilmaka; ka hehan inyau ka initošu ka pežihota ko tịwe i back-of the in placed-at-home; and then stones and sweat-poles and Artemisia also to-get went tent.

Ka ini ka nga. Ka initipi čatku kiŋ en pežihota kiŋ hena owinje ča akan and sweating made. And sweat lodge back-part the in Artemisia the then made-bred-of and upon we kiŋ he ehnaka, ka hehan initi kiŋ he akantajhan kiŋ he taných nataka. Blood the that placed, and then sweat the that the outside the that very-well fastened lodge.

Hehan mini ieu ka timaheh ebde, ka inyau kadve ča wajna kate čechaj Then water he-took and within-house placed, and stones heated and now hot when initi kiŋ mahanewičalhakaka, hehan tıyopa kiŋ ećen nataka. Hehan isto sweat the within them he-placed then door the so he-fastened. Then arm lodge čeeedaj timaheh iyeye ča mini kiŋ oŋ inyau kiŋ akešaŋ yanka.

Alone house-within he-thrust and water the with stones the pouring-on was.

Unkaŋ ihunuhaŋa tuwe mahan čomnhdazi niya Hoka nan’oŋ. Ake and suddenly some-one within sighing breathing Badger heard. Again ećon, mini oŋ inyau kiŋ akešaŋ yanka. Unkaŋ tuwe timahen heya niya: he did, water with stones the pouring-on was. And some-one within-house this said breathing:

De tuwe ak’sa pidamavaye ča wajna makiyuhdoka wo, eva. Hećen tıyopa This who again glad-you-me make and now open for me (male sp.), he-said. So door yuhdoka, unkaŋ koška waŋ wičaštą waste héa hinaŋpa: hećen Hoka that he-opened, and young-man a man beautiful very came out: so Badger.

Wotaničec Hokiašdiŋ eya caže yata, ka he Hoka čiŋksiya.

Blood-clot Boy saying name called, and that Badger son-had.

Unkaŋ hehan Wotaničec Hokiašdiŋ heya: Ito, ate, heya wo, Ito, mičęŋksi...

And then Blood-clot Boy this-said: Now father this-say; Now my-son.

Heyake waste hé-čes, eya wo, eva. Unkaŋ eya, unkaŋ ečetu. Unkaŋ clothes good very ah that, say thou, he said. And he-said, and it was-so. And ake heya: Ito, mičęŋksi ptaŋwun waŋžu wo waŋ wajniŋke oźudaŋhu yehe čes, again this-say: Now my-son otter-skin quiver a arrows fall very have oh that eya wo, eva. Unkaŋ eya, unkaŋ ake ečetu. Unkaŋ hehan Wotaničec say then, he-said. And he-said, and again it was-so. And then Blood-clot.

Hokiašdiŋ pa hin kiŋ wajni hduńuń ieu, ka tıyopa kiŋ en ebde ka wajniŋke Boy head hair the one pulling took, and door the in placed and arrow on kute, unkaŋ kasden iheya. Hehan Wotaničec Hokiašdiŋ heya: Ate toşga with shot, and splitting hit-tlt. Then Blood-clot Boy this-said: Father why wo mayakupi sūi he. Unkaŋ Hoka heya: Hehehe, čipš, taku yaka hwo: food me-you give not I. And Badger this-said: Alas! son what you-mean? wajna akihan uŋtapi kte do, wamašča héa, unkaŋ Mato den hi ka owasin new standing we-die will, I was rich very, and Gray-bear here came and all maki ka tančan hiyun maye ča owasin ieu, ka wajna akihan uŋtapi kte do, took and outdores come made-me and all took, and new standing we-die will, from-me.

Eya, he said.

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DAKOTA GRAMMAR,

98

Unkaij Wotanice Hoksiday
And

imacaga

Blood-clot

lie-said.

but

not;

Heua,

ate,

These,

father,

to-do

just-as

I-yoa-

before

then

if

Mato

taijkan liinape

yon-come out

and

ahiyu wo, nitahocoka

eye
he-said

this said:

tbe

cirj

liehau

the

then

carjku waijzidarj ahda,
one

then

Badger

one

I. it

Hoka

that

come
home

arrow

with

and

would;

Gray

Gray

not,

and second time

hamwicaya, ka
and
them-scared,

thcm-shot, and

in-a line

all

but.

Badger

Badger

we

Again

kirj

blood

the

tiuished

hiij

tokan

the

away

sni kiij kta skaij.
carry would \vorked.

not

stopping

Tuka ake

kiq ehua elipeya,
in
the
threw him.

blood

yustaij

cut-u]t

stinking

Tka iyowiyye
But

,

Ake we

hiyaye ca icu kta tka.
would

all

sni,

Mato heya: Hoka nuksi siranmana
Bear this said:
ears

fell-upon

take

owasiij

the

ka inorjpa

Waijna Hoka pata
Now

said.

up,

Unkavj Mato hiyu ka iyafepaya ka
Tlicu
Bear came
and
and
and

arrow

warjhiijkpe oq owasii] iciyaza wicao, ka

Koharjna pata wo, eya.
Soon
cut
he

you-trample-in-for-me

went

iiij

very

warjlihjkpe kiy

kirj

he-go

with went, and again

1

morning

the

ya ka ake

wo, we namayakihdi kte do, eya.
hiyaya
them
blood
will
he said.
j^o

but

pata

kehai) kiij lidicu kta; urjkay
carry

Now

Tuka ye
But

he-said.

tuka

will,

dressed.

Badger

Urjkar) Mato heya:
And Gray Bear this said:
then

kici

and

Hoka

waijzi cepa he

although yon-come shall

with you-go

stinking

,

f

his-took

and

he%aid.

cars

wanhhjkpe eh laku ka
they went,

And

yau kte

esta

nicipaij

nuksi sicamnana

full-is

lielian

jtath

Uijkaij

Waijua haijhaijna

kta, eya.
will,

Badger

buffalo

arrow

iinil

he-mid.

,

yon-call

will

pte ozudaij do, eya.

kirj

your-surround

bring out,

Hoka

heya:

&amp;lt;Ja

came

Gray-Bear outside

and

stands

I-hide

at

already

ka

hinazll)

without

niiye he itokam wanna ekta inawahbe
I-myself this

know,

helian yahinaijpe kta ka kici de kta,

ciijharj

second time he-says

I

do
(mule sp.)

so

command

In-the-morning Gray-Bear

hemj
sdonwaye ca thercfori-

kiyhai) ecen ecoij wo, eya.
if

Hanharjna Mato taijkau

Yes,

tuka inorjpa eye

sni;

heya:
this said:

tokerjli ecoi) cisi

Father,

Hoka, Ho, eya.
said.
Badger,

Boy

Ate,

ce, eya.

I-have-growu

AND ETHNOGRAPHY.

TEXTS,

But

na/iij

again

ri.si!!

Hehan Hoka ceya
Then
cried

ehna elipeya.
in

he-threw-him.

Badger

skaij.
working.

Unkaij hehau Wotanice Hoksidaij
And

Blood Clot

then

my

you

do; Sung, koharjna nis
hepe
this I said;
soon

Tuka Wotanice
I

saw

ce,
,

heya:

Boy

this said:

lit

ilr

Mato heya: He
Bear this said
This

Gray

is, ciijs,
sun

that

:

wicakahda

epe do, eya.
he .-aid.

AVO,

take home to them.

Hiya, ate kalioya
No,
my father throwing

this said:

I said

.

iyeyaye

he

cirj
the

you shoved

that

eya; ka warjhinlipe ehdaku, uijkaij Mato nakipa, tuka kute
arrow

he said;

uijkaij sasteday kivj
and

nicirjca tado

Hoksidarj

Blood Clot

wanindaka

And

you your children meat

Brother,

But

Uijkaij

?

and

went,

d.

rising

Tokeca ate hecen yakuwa hwo, eya.
-father
no
treat
he said.
Why

hiyaye, ca en ya, ka key a:
starte
and there

naziij

Boy

the

finger

and

and

Hehan Hoka deya:
Then
this said:
Badger

and

he-took,

he okatanyarj ka
that
transfixed

Gray Bear

Gray Bear

he-shot

killed.

Chjs, Mato cinca way hakaktadaij
Son,

but

fled,

kte.

child

a

kirj tezi
the

youngest

sdasdadaij

belly

.smooth

he kte sni wo, he tasicogarj nahmana uijkahipi ecee, ka heoij deluujyaij
that kill
that
not,

leg-bone

secretly

us brought

always,

and

by that

to this

t ime

ni
alive

uijyakoijpi ce, eya.
we-are,

he

said.

Unkaij hehan Wotanice Hoksidaij tiyatakiva hda ka Mato tawicu
And
then
Blood Clot
went and
Boy

homeward

home

Gray Bear

wife his


kípúŋ ᱣŋ heya: Mato okpe u wo, eya. Unkúŋ Mato tawíču wíkaŋ én called to and this said; Gray Bear to help come then, he said. And Gray Bear wife his strap took carry the meat.

ka u ᱣŋ heya: Optaye tonakeča he, eya. Unkúŋ Wotaniče Hoksídaŋ and came and this said; Herd how many I she said. And Blood Clot Boy eya. Optaye wáŋži do, eya. Unkúŋ, Hena henakeča éča takukiye sní this said; Herd one, he said. And Those so many when something count not ece köŋ, eya. Wämna kiyedan u unkúŋ ake heya: Optaye tonakeča he, always in the she said. Now near came and again this said; Herd how many ɹ past
eya. Unkúŋ Wotaniče Hoksídaŋ heya: Optaye wáŋži ñc epe do, eye ɹ she said. And Blood Clot Boy this said: Herd one, I said, he said and wáŋží ype ehdaku. Unkúŋ, Táŋn hećeče kte éčon eya ɹa miyíča, tuka arrow his took. And, Of old so would be, I she said and fled, but thought sní. Unkúŋ Wotaniče Hoksídaŋ heya: went, and all heads-down were. Blood Clot Boy this said:
Wáŋží tukte de ate woyakúpi éce he, eya iwičaänga; unkúŋ owasiŋ ho One which this my father food always? he said, them asking and all voice sní. Unkúŋ, this said; I, I they said. But one said not. And hehan heya: Miye, miye, eyapi. Tuka wáŋžíday eye sní. Unkúŋ one, ɹ this said; I, I they say, and for that they live shall? he said; and Wotaniče Hoksídaŋ itazipe ehdaku ᱣŋ owasiŋ wičakata ᱣŋ hećeedan okapta. Blood Clot Boy how his took and all them killed and that alone spared him. Hećen he ḋoka ti kíŋ en aki ᱣŋ ake he mini aku ᱣŋ nakun căhod yuğe So that Badger house the in he and that water bring and also ashes take up brought.
kíyapi.

they made him.

Hehan ake ḋoka nína wašecá ḡča. Unkúŋ hehan Wotaniče Hoksídaŋ
Then again Badger very rich much. And then Blood Clot Boy
icomiŋ ᱣŋ heya: Ate, icomiŋ mde kte do, tukte oyate wáŋží ikiyedan tipi tired and this said; Father, traveling I go will, which people one near-by live staying snóonyaye ɹiŋhán ekta mde kte do, eya.
you know if there I go will, he said.

Unkúŋ ḋoka heya: Šečiya oyate wáŋ wíčota tipi éc, eya; hećen, éniŋ, ɹ And Badger this said; Here people a many dwell, he said; so son ekta de kta; tuka wičáhcá wáŋ nítkokim u kta, unkúŋ he niňuñe wáčin there you go will, but old-man a you meeting come will, and he you deceive desire kte do; tuka ihmuñah taku eye ɹiŋhán écánọŋ kte sní do, eya. Unkúŋ will; but take care what he says if you do will not, he said. And Wotaniče Hoksídaŋ, Ho, eya.

Blood Clot Boy. Yes, he said.

Wotaniče Hoksídaŋ wangna iyaya, unkúŋ iwuŋ! wičáhcá wáŋ sáŋye-
Blood Clot Boy now had gone, and in old man a staff kiton u wanyka, ka heya: Takoža, tokíya da he, eya. He is, Hécöglyen holding coming was, and this said; Grandchild, where you? he said. This be, In this way go omuwaninake, eya. He icuŋhan siyo keya iwanjam hiyahaupi. Unkúŋ
I am walking truly (?) he said. This in the meantime greuse many above allighted. And wičáhcá heya: Takoža wáŋži makio wo, wáŋja akihun maté kte do, eya.
old man this said; Grandchild one for me shoot, now starving I die will, he said.
Tuka, Hiya deciyya mde ca inawahni do, eya, ka iyoopat iyea. Wanyan
But, No, thitherward I go and I hasten, he said, and onward went. Now
 Hitayetu unkan aké nakun wiaha wáŋ sanyekon itkokum u ka wanyan
evening and again also old man a staff having to meet came and now
ehan i kta unkan iyotanka, heeSon en inažin. Unkan wiaha heya:
there go would, and sat down, so there came stood. And old man this said:
Takoza, eya ito inawahni esti owaapagí kte do, eya. Unkan Wotaniće
Grandchild, even if you hasten although I tell pipe will, he said. And Blood Clot
Hoksidaij hećin, Ito esa icići čanmučmupe ca hehan imamde kta, eći, ka,
Boy this thought, Lo if with I smoke and then I go on will, he thought and,
Ho, eya. Hećen icići čanmučmupe yänke ca ećen akpaza. Hanyetu kiyn he
Yes, said. So with he smoking was and so night on. Night the that
ihunniyan icići yänka, ka Wotaniće Hoksidaij istinbe ši kẹ, tuka wanyan
all through with was, and Blood Clot Boy sleep not was, but now
wiaha wí ećen istimna yänka. He ienjuan wanyan aŋpa kandes aya,
old man the even asleep lay. That whilst now morning brightened went,
unkan hećen, ito esa miš wanyan mištinma ke, wanyan ehan anna kta
and so, lo! even I now I sleep will, now from daylight will,
eci, ka iwańka.
he and lay down.
thought,

Unkan tohinmi ehancaj Unktomi hee tka sdonye ši. Wotaniće
And aforetime indeed Unktomi this was but he knew not. Blood Clot
Hoksidaij istinbeh iyye ciw hehan wiaha wíci ećin hean nažin hiyya yẹ ca
Boy asleep fast went the then old man the who was standing went and
heya: Tuwe is tokenken teniciyena, eyaya nažin hiyya yẹ ca akandaš
this said: Who this howsoever killing you, he said often standing went and astride
inažin, ka čankaku kiw paweh iyya, ka luha kiw owašn yužiši yiyeya,
stood, and backbone the broke turned, and limbs the all stretched he made,
ka nakpe kiw nipaš yužiša, ka hećen suńka wan šiće hča kaga. Unkan
and ears the both he stretched and this dog a had very made. And
wokoyake wastešte kiw hena icu kiw iye un kiw tawokoyakye wizi eće un
clouts those the those he took and he wore, and his clothes old only wore
clouts those

kiw hena en elhpaya, ka hetahnaj iyoopat icići va. Hećen Wotaniće
the those there he-left, and thence forward with went. So Blood Clot
Hoksidaij hee şuńka kagapi. Unktomi hee huaye ça hećen ećaksićon.
Boy that was dog made Unktomi it was deceived and so did to him.
Hetañhan Unktomi iyoopat ya ka şuńka kij he kćie va kćešo aya,
Thence forward went and dog the that with went calling to led
him often him.

Wotaniće Hoksidaij, wohwo, wohwo, eya aya. Wotaniće Hoksidaij oyate
Blood Clot Boy, "wohwo, wohwo" saying led him. Blood Clot Boy people
waŋ ekta ye elicon hee wàŋna Unktomi elai i, unkan şuńka kij he isteća
a to went the that is now Unktomi to come, and dog the that assumed
ka mani in ihdonica, ka Unktomi isına oyate kij elna iya. Unkan
and outside kept himself, and Unktomi he alone people the among went. And
oyate kij heyapi keyapi: Wotaniće Hoksidaij hee u do, eyapi, ka nina
people the this said they say: Blood Clot Boy that was comes, they said, and much
wićiyuşińk kća, heyapi.
they rejoiced very they say.
DAKOTA MYTHS.

NOTES.

1. The use of `kes, which is "kes" frequently, is to be noted as indicating wish or strong desire. "Father, say this, 'Oh that my son might have good clothes.'" This is used at the end of the phrase or sentence, and is accompanied by the verbs think or say, in some form. Like to these is "tokin," used at the beginning of the wish.2

2. The life-giving qualities of the sweating process are strongly brought out in this myth. There may be two objects or thoughts in the mind of the Dakota when he makes a "sweat lodge." It is sometimes resorted to for curing disease. That good quality Dr. Williamson always commended. No doubt it often afforded relief to a congested condition of the system. But it was resorted to more frequently for the purpose of getting into communication with the spirit world. This is the object here. From the blood of the buffalo, "which is the life thereof," is, by this process, created a man. Is this evolution? The sweat lodge was usually made, as described here, by taking willow boughs, bending them over, making their tops meet and interlacing or tying them together, and thus making a booth, which was large enough for one to sit naked inside and pour water on the heated stones. The whole was covered over tightly with blankets or robes. This is the initipi (eneteepee). The sweater sang as well as sweated. But in this case the object was to have the "mysterious power" do its work alone.

3. This myth ends abruptly. It would hardly be true to the thought of an Indian to leave the god-born in the shape of a dog, and that an ugly dog. There must be a sequel to it.2

TRANSLATION.

Once upon a time there was a Badger who was rich and had many children. He had one arrow, but it was a very long one. And in the bend of a river he had a buffalo surround, which was full of buffalo every morning. When it was so and all started out on one path, he stood behind them and shot his long arrow into the hindmost, and it went from one to another throughout the whole herd. So the Badger became very rich in dried meat.

Then suddenly there came a Gray Bear to his tent. And the Gray Bear said,

1The Tatonwaj use tokin only in soliloquies. When it is used it must be followed by ni or nin at the end of the clause expressing the wish; as, tokin he bluha nin, Oh that I had it!—J. O. D.

2There is more of this myth in the Cegiha versions. The hero, there called "The Rabbit's Son," was caused to adhere to a tree, which he had climbed at the request of the deceiver, Ictinike. This latter character corresponds to Unktomi of the Santee Dakota, whom the Teton call Ikto and Iktomi. It seems better to leave these mythical names untranslated. While the Omaha and Ponka now apply the name Ictinike to the monkey, ape, etc., it is plain that this is a recent use of the term. Ictinike was one of the creators, according to the Omaha myths. After causing the Rabbit's son to adhere to the tree, he donned the magic clothing of the latter, went to a village near by, and married the elder daughter of the chief. The younger daughter, becoming jealous of her sister, fled to the forest, where she found the Rabbit's son, whom she released. At this point the Omaha version differs from the Ponka. The girl married the Rabbit's son and took him to her home. After several exhibitions of the skill of the young man, a dance was proclaimed. Thither went Ictinike, who was compelled to jump upward every time that the Rabbit's son hit the drum. The fourth time that he beat it his adversary jumped so high that when he struck the ground he was killed.

"Wonderful! my brother, that you should live here in such abundance, while I and
my children are starving. If it please you I will come here and live with you." The
Badger said, "Yes," and added, "So we will amuse ourselves." And when the Gray
Bear was starting home, he took a bundle of buffalo meat and gave to the Gray Bear
to carry home.

The next morning Gray Bear came with his household, and as soon as he moved
in Mr. Badger was turned out and Gray Bear took possession of all his meat. The
Badger lived out doors and starved. The next morning after he took possession,
Gray Bear awoke very early in the morning and standing outside said, "You Badger
with the stinking ears, come out, your surround is full of buffalo." So the Badger
took his long arrow and as he was accustomed to do shot it through the whole line of
buffalo. But the Gray Bear took them all and did not let the Badger have one.
This he did morning by morning, but never did the Badger bring home one; and so
he and his children were about to die of hunger. But the youngest of Gray Bear's
children every morning played with a buffalo leg, and when he was tired playing he
tossed them over to the Badger's tent. Thus they maintained an existence.

One morning again Gray Bear came out and called, "You Badger with the
stinking ears, bring out your long arrow, your surround is full of buffalo." But the
Badger did not go; when the Gray Bear said, "I will crush you if you don't come."

And the Badger's wife said, "Old man, in some way consider, for I and my
children are starving to death." To this the Badger replied, "Yes, I will go and kill
them all, and I will dress and bring home the fattest one, even if he kills me." So
he went with the Gray Bear and did as he was accustomed to do, killing them all.
Then the Gray Bear said, "You skin and carry home some of the fattest." To this
the Badger said "Yes," and went to work to dress one of the fattest. When he was
finishing that Gray Bear said, "Why don't you dress another?" But the Badger
would not, and said, "This alone will be sufficient for my children."

As yet Gray Bear had not finished cutting up his meat, but when the Badger
had tied up his meat and was about to pack it home, Gray Bear said, "You stinking-
eared Badger, get away, you will trample in this blood." But the Badger replied,
"No, I am going to carry this home." Gray Bear ordered him away again, but the
Badger would not go. Then Gray Bear came and pushed Badger down in the blood.
Thus, as he fell down in the clotted blood he kissed it, and taking a piece up in his
hand he went home crying. By the way he pulled some grass and wrapped it around
the blood and laid it away in the back part of his tent. Then he went and brought
stones and sticks for a sweat-house, and Artemisia or wild sage, and made a steaming
In the back part of the sweat-house he made a bed of the Artemisia and upon it placed
the blood, and then he covered the lodge well on the outside. Then he took a dish of
water and placed it within, and when the stones were well heated he rolled them in
also and fastened the door. Then he thrust his arm alone inside and poured water
on the stones.

Suddenly the Badger heard some one inside sighing. He continued to pour
water on the stones. And then some one breathing within said, "Again you have
made me glad, and now open for me." So he opened the door and a very beautiful
young man came out. Badger at once named him Blood-Clot Boy, and had him for
his son.
Then Blood-Clot Boy said, "Now, father, say this: 'Oh that my son might have good clothes.'" So he said it, and it was so. Then he said again, "Say this: 'Oh that my son might have an otter-skin quiver filled with arrows.'" This he said also, and it was so. Then Blood-Clot Boy pulled a hair out of his head and placed it on the door, and, shooting it with an arrow, split it. And then he said, "Father, why don't you give me something to eat?" But the Badger answered, "Alas! my son, what do you mean? We are all starving to death. I was very rich in food, but Gray Bear came and took it all from me and drove me out, and now we are starving and will die."

Then Blood-Clot Boy said, "Father, I know these things, and therefore I grew. Now, father, do just as I tell you to do." To this the Badger said "Yes." Then Blood-Clot Boy continued: "In the morning when Gray Bear comes out and calls you, you will not go; but the second time he calls then go with him, for I shall then have hidden myself." So very early in the morning Gray Bear stood without and called: "Stinking-eared Badger, take your arrow and come, your surround is full." He did not go; but when he called the second time he took his arrow and went with him. And when they had scared the buffalo, and all had started home on one line, Badger shot his arrow through them all, and dressed the fattest one.

Then Gray Bear said, "Dress it quickly." And when the Badger had finished dressing and was about to start home with it, Gray Bear said, "Badger with the stinking ears, get away, you will trample in my blood." To this Badger paid no attention but continued to prepare to carry. Then Gray Bear came and fell upon him and threw him down in the blood. He arose and went to take up his pack, but again he threw him down in the blood. Then the Badger burst into tears.

But then Blood-Clot Boy appeared, and said, "Why do you treat my father so?" To which Gray Bear replied, "My son, this I said, 'My brother, take home meat to your children without delay.'" But Blood-Clot Boy said, "No, I saw you throw my father down." Saying that he pulled out an arrow, and as Gray Bear fled, he hit him in the little finger and killed him.

Then Badger said, "Do not kill Gray Bear's youngest child, the smooth-bellied boy, for he it was who brought us leg bones and so kept us alive until this time." Blood-Clot Boy then went towards home and called to Gray Bear's wife, "Come out and help Gray Bear." So she took her packing strap and said as she approached him, "How many herds were there?" Blood-Clot Boy said, "One herd." "When there are only that many he has never counted it anything," she said. And as she came near she asked again, "How many herds are there?" Blood Clot Boy again replied, "I have told you there was one," and he took out an arrow. She said, "I apprehended this before," and fled; but he shot her in the little finger and killed her. Then he went into Gray Bear's lodge and all bowed their heads. Blood-Clot Boy said, "Which one of you brought food to my father?" And all but one with one voice said, "It was I, it was I." Then he said, "You who said 'I, I,' shall you live?" And Blood Clot Boy took his bow and killed all but the one who said nothing. And him he brought into Badger's lodge where he brought water and took up the ashes.

Then the Badger became very rich again. Blood Clot Boy was discontented and said, "Father I want to take a journey; I want to go to the people that you know live near by." And the Badger answered, "My son, there is a people living just here, to them you will go. But an old man will come to meet you with the intent of
deceiving you. You must not do anything he tells you to do.” To this Blood-Clot Boy assented.

Blood-Clot Boy was now gone, and behold an old man with a staff came to meet him and said, “Whither do you go, my grandchild?” But he replied, “I am just walking.” In the meantime a flock of grouse came and alighted. “My grandchild, shoot one for me, for I am starving,” the old man said. But he answered, “No, I am going in haste in this direction,” and so he passed on.

It was now evening, and again an old man with a staff was coming to meet him, who sat down just before their meeting, and so he came and stood. The old man said, “Grandchild, although you are in haste, I will fill my pipe.” Then Blood-Clot Boy thought, “I will smoke with him and then go on;” so he said, “Yes.” While they smoked together the darkness came on, and Blood-Clot Boy passed the night without sleeping. In the meantime the old man had fallen asleep; and the day was breaking. Then the young man thought, “I will sleep a little for it will soon be morning,” and so he lay down.

This old man was the mythic being Unktomi, but the young man knew it not. While Blood-Clot Boy was sleeping very soundly, the old man that was got up and said, “What if in some way you are killed?” Saying which he arose and stood astride of him and bent his back and pulled out his limbs and stretched his ears, and so made him into a very ugly looking dog. The good clothes of the young man he took and put on himself, and his own old clothes he threw away, and so went on with him.

In this way Blood-Clot Boy was made into a dog. It was Unktomi who deceived him and did this to him. Then Unktomi took the dog with him calling to him, “O Blood-Clot Boy; wo-hwo! wo-hwo!” as he went along. And now when Unktomi had come to the people whither Blood-Clot Boy had been going, the dog was ashamed and kept himself out side of the camp, and Unktomi alone went among the people. Then the people said, “The famous Blood-Clot Boy is coming,” and so they rejoiced greatly.
LEGEND OF THE HEAD OF GOLD.

WRITTEN IN DAKOTA BY WALKING ELK.

Wieasa war) cirjc a topapi, tka owasiij koskapi; tka wahpamediapi, ka
Man a children were four, but all were young but were poor, and
oniska on ta nuñ se unji. Unkañ wicahca kijn heya: Iho wo, wakañka,
poor for dead would be were. Then old-man the this-said: Come, old-woman,
mična hakakta kijn de iyotan opšiwakida, tka oniska on țiñ kte
my-child youngest the this most I have mercy-on, but poor because of die will
ćiñ wáltewada śi. E ito, Wakančanka ūnkode ka iyeunye čičhaj, ito waku,
the I dislike. Behold, Great Spirit we-two-seek, and we-two-find if, lo, I give
ka ito, tanyan ićahmiččiyin kte do, eya.
and, lo, well he-rain-for me will, he-said.

Unkañ wakaŋka kijn heya: Iho, wicahca, tanyan eha e ito hečonkoon
And old-woman the this-said: Come, old-man, well you-say, that lo, that we do
kta, eya.
will, he-said.

Hečen iho wamaŋka wiyohepeyatakiya Wakančanka ode vapi, ka
So behold now to-the-westward Spirit-Great to seek they went, and
paha wanaŋ tkanka heča e en iyahappi; unkañ iho wicasa wanaŋ hiyahan e hečen
hill a large very that on they stood; and behold man a coming-stood that as
en ipi. Unkañ wicasa kijn heya: De taka oyađepi he, eya. Unkañ
into they came. And man that this-said: This what you seek I he-said. And
wicahca iś heya: Hehehe! koda, mična kijn de opšišwakida e Wakančanka
old-man he this-said: Alas! friend, my child the this I have mercy-on that Spirit-Great
waku kta e ówude ye do, eya. Unkañ, Ho, koda, de Wakančanka miye do.
I give will that I seek. he-said. And, Yes, friend, this Spirit Great me
Koda maŋu wo, kici wakde kta e, eya.
Friend give thou to me with I go-home will, he-said.

Hečen iho, ku čičkey wamaŋka kici kda, unkañ tipi wanaŋ mahpiya
So behold, gave when now with went, and house a heaven
ekta se han e en kici ki, ka heya: Tipi kijn owasiŋ tokcíčiyayn wanyag
home, to almost stood that in with came, and this-said: House the all as much as you please observing
uŋ wo. Hehan ūnjikawakan kijn de tanyan wicakaŋa yo, ka tipi wanaŋ de
home. Then houses the this well them-care-tho for, and house a this
čičana e den he čič de wanyake śi yo, eye ča tiyopa iyuhidoke kijn owasiŋ
little that here stands the this look-at net, he-said and door keys the all
DAKOTA GRAMMAR, TEXTS, AND ETHNOGRAPHY.

ku, ka behan heya: Ho, en etonwan yo; ito, omani mde kita e; eye ca
gaw and then this-said: Yes, to look thou; to, walking I-go will, he said and
him, iyaya.

"went."

Unkan hteayetu, unkan wiicaa ota om kdi, ka tipi kin oozma ahivotanka:
Now night, then men many with he came and house the full they-sat-down;
unkan wamaka tehaj yanakapi on wiicaa kii wanzi heya: Koda, hoksina
and now long-time were, therefore men the one this-said: Friend, boy
kiin waste e heecUna kte do, eye ca kinajpa. Unkan wiicosta kii owas’in
the good that that-enough will, he said and went-out. And men the all
is eye kinaapapi. They likewise went out.

Unkan ake wiicasha kii heya: Iho wo, ake omani mde kita e: owanzina
Then again man the this-said: Come, again travelling I-go will; staying-at-home
en etonwan yo, eye ca ake iyaya.
look thou after it, he said and he went.

E hecen iho en etonwan, unkan sunkawakan kii umanaj heya: Koda,
Thus behold he looked after it, and horses the one this-said: Friend,
tipi waw ciqana e wawyake sni nisi koj ito en ye ca timahen caan owinza
house a little that look-at not thee-com that lo in go and within wood bed
ckayaka taku waw zi en hau ee, he en paha kii oputkaan yo, ka koyaana yo,
in-the-middle some thing a yellow in stands, that in head the dip-thun, and be-thun-in-haste,
naunpaj kta e. De wicasha ota awicakdi kinajpa hena niyatapi kte e mii
we-together will be. This man many then-bring if they you-eat will that me
hen mawntapi kta tka tawatenvaye sni, e naunpaj kta e, eya.
there me-eat will but I willing not, we both together will be, he said.

Hecen hoksina koj tipi waw ciqana koj en i; unkan caaj owiniz ka kii
So boy that house a little that he went; and wood bed the
cokayaka taku waw zi e mibeya hau e en paha kii oputkaan, unkan paha kii
in-the something a yellow in a-circle stood in head he dipped, and head the
middle zii, ka tipi kii ataya ozanycz ka iyovaan. Hecen ilo heyata kdi’en ka
yellow, and house the all-her shoe and was-light. So behold back he returned and
sinkawakan waw wokiyake cikoj he akanyotenke ca nakipapi. KEYAAS
a horse a tool-him the-that that he-sat-upon and they-fed. Nevertheless
nuna iyayaapi.

That they went.

Unkan tehaj ipi unkan iho hektatanjan taka Wakanjanka keigiye cikoj
When far they went then behold from-behind Spirit-Great called-himself the-that
sinkawakan uma koj he akan yanke ca kuwa awican, ka heya: Walthesni
horse other the that upon was and following to them came, and this-said: Worthless
siica, inazij poj, yanipj kte sni ye do; makaeee wan niskoyna wanke cijn
bad, stop ye, ye-live shall not. Country a so-large lies the
tukte en dapi kta hwo, eyaya en wiicau, cankeyn inhiicivaapi. Unkan ake
where to you-go will 1 saying to them came, whilst they-trembled. Then again
heya: Walthesni siica, inazij po, yanipj kte sni ye do, ake eya. Cankyen
this-said: Worthless bad, stop ye, ye-live shall not. Again he said. Meanwhile
nipi kte sni seeceecaa.
they live would not it seemed.

Unkan sinkawakan kii heya: Witka waw duha koj he hektakiya
Then horse the this-said: Egg a thou hast the that backwards

Dakota Myths.

Kahona iyeya yo, eya; e hecen iho iyeceen eec. Unka makha kiu norwia, "send thet it, he said; that as behold in-like manner he did. Then earth the

Hehehe, slynkawakaan, onphimada ka akasam ehpemayaan yo; eciy

Hehehe, slynkawakaan kiu heya: that them-doeset it, I-ron-value much will , he said. Thus horse the this-said:

Hehehe, tawatenwaye szi yo de, eya. Tka mina kitaan e hecen iho mini kiu

Alas, I willing not, he said. But much he-urged so that behold water the

Iyoopta iyayapi. beyond went.

Unka oyate wau wiicti e en i4i ka ha hen unpi. Unka hektataanhaan

Then people a dwellings in came and there they were. Then from behind

Nataan ahii ka wiikizapi, tka hoksina kon paha kiu kaoben iyeye ca paha

Kiu mazaskazi ayuwintaapi, iunkej ziyena slynkawakaan akan iyotankan, the

The gold was-rubbel-over, meanwhile goldenly horse on he-and, ka watakpe ahii kon kalpa iyiwicaya ka tonana owicakapte ka wicayustan.

And to attack they, these fall-off he-made them and few them-spared and them-left.

Unka ake takpe ahi tka ake wiikakasota. Hoksina iunkej hetanhaan

And again to attack they came but again he-destroyed them. Boy therefore from-that

Oyate kiu tehindapi.

Iho mitakuyepi, tku on hoksiina hena hecen he. Toki ni kta ci, ka

Well my-friends, what for boy these this-did? Somewhere live would wished, and

Wakaatanka iki iyonape kta ci, ka ode naeci. Iho iyeya unka

Spirit-Great besom he-take refuge should wished, and sought-him, perhaps. Well he found and

Wakaatika temye wiicakiy kta ci. E hecen toki napa naeci, he ake ni

Spirit-Had to eat up them-could-would wished. And as somewhere he-fled perhaps, that again live

Kia ci, ka napa naeci. Tka ake takpe ipi e hecen ake wiicake, ka

He-iye tawiyukaan on hecen szi naeci. Tuwena

Could it be laid to not, as it seems, and no one can-be-blamed not, but they. heat the

Mazaskazi ayuwintapi kiu he ci, ka liecouni naeci.

Gold covered over the that they desired, and this did perhaps.

Tatanka iyotanka he iyececa wadake.

Bull Sitting this is-like I think.

Notes.

The writer of this is a Yankton Dakota, and this appears in a very marked way throughout the story. Notice the “yo,” sign of the imperative, used in various instances instead of “woy;” and also the form “yiin,” as in “icahmiiciiyi kta,” for “icahmiiciiyi kta.” And also “kiik” for “hcd,” as in “kda,” to go home; “kliiicu,” to
Another thing noticeable is the abundant use of free adverbial particles, as, "e" at the beginning of sentences and "ye do" at the end, which can not be translated, and are only used for emphasis or for rounding off the speech.\(^1\)

In the dialogue between the old man and old woman in the beginning of the fable there are a number of examples of the use of the Dakota dual, as, "unikode," "iyeumye," and "hečonjkon."

**TRANSLATION.**

A man had four children. And they were all young men, but they were poor and seemed as if they would die of thriftlessness. And the old man said, "Behold, old woman, my youngest child I have greatest pity for, and I dislike to have him die of poverty. See here; let us seek the Great Spirit, and if we find him, lo, I will give him to him to train up well for me."

The old woman replied, "Yes, old man, you say well; we will do so," she said. And so immediately they went to the westward, seeking the Great Spirit, and they came on to a very high hill; and as they came to it, behold, another man came there also.

And this man said, "For what are you seeking?" And the old man said, "Alas, my friend, my child whom I pity I want to give to the Great Spirit, and so I am seeking him." And he said, "Yes, friend, I am the Great Spirit. My friend, give him to me, I will go home with him." (That is, "I will take him to my home.")

And so when he (the father) had given him, he (the Great Spirit) took him home with him to a house that seemed to stand up to the clouds. Then he said, "Examine all this house as much as you like; and take good care of these horses; but do not look into the little house that stands here." Having said this, he gave him all the keys, and he added, "Yes, have a watch of this. Lo, I am going on a journey." He said this, and went away.

It was evening, and he had come home with a great many men, who sat down, filling the house. When they had been there a good while, one of the men said: "The boy is good; that is enough." And saying this he went out. In like manner all the men went home.

Then again, the man said: "Behold, I go again on a journey. Do you stay and keep watch." So again he departed.

While he was watching, it happened that one of the horses said, "Friend, go into the small house into which you are commanded not to look, and within, in the middle of the floor, stands something yellow, dip your head into that, and make haste—we two are together. When he brings home a great many men, they will eat you, as they will eat me, but I am unwilling—we two shall share the same," he said.

So the boy went into the little house, and in the middle of the floor stood a round yellow thing, into which he dipped his head, and his head became golden, and the house was full of shining and light.

Then he came out and jumped on the horse that had talked with him and they fled.

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\(^1\) "Ye do" of the Isanyati ("ye lo" of the Titojwan), as an emphatic ending, seems equivalent to the Osage "ešau," Kansa "eyau," and Cegiha "aša." The last means "indeed;" but "ešau" and "eyau" contain the oral period "an" (= Dakota do, lo) as well as "indeed." — J. O. D.
Now when they had gone a long way—they went very fast—behold, there came, following them, the one who called himself the Great Spirit. And he said, “You bad rascals, stop; you shall not live; whither will you go in such a small country as this?” Saying this he came toward them, when they were much frightened. And again he said, “You are bad rascals, stop; you shall not live.” And indeed it seemed as if they should not live.

Then the horse said, “Take the egg you have and throw it rearward.” And he did so, whereupon the whole breadth of the country became a sea, so that he who followed them came to a standstill, and said, “Alas, my horse, have mercy on me and take me to the other side; if you do I will value you very much.” And the horse replied, “Ah, I am not willing to do that.” But he continued to urge him; whereupon he threw himself above the water, and so that, when he came to the middle, he went down and both were drowned. By this means the boy passed safely on.

So it was they came to the dwellings of a people and remained there. But from behind they came to attack, and fought with them; but the boy turned his head around, and his head was covered with gold, the horse also that he sat upon was golden, and those who came against them, he caused to be thrown off, and only a few remained when he left them. Again, when they returned to the attack he destroyed them all. And so the boy was much thought of by the people.

Now, my friends, why did the boy do these things? He wanted to live somewhere, and he desired to take refuge in the bosom of the Great Spirit, perhaps, and so he sought him. When he had found him, then the Bad Spirit sought to make him (the Great Spirit) eat them up. So he fled—again he desired to live, perhaps, and fled. But they followed him, so that he again fought with them and killed them all, it seems. It appears that he did not do this of his own purpose. It seems as if no one was chargeable with it, and no one was to be blamed for it. But they wanted the head (hill) of gold, perhaps, and so they did it. I think that this is like Sitting Bull.

^Ikpi generally means belly, abdomen. Sometimes it may mean the thorax also; but that is more properly called “maku.” So says the author in his Dakota Dictionary, p 195.—J. o. D.
ODOWAN ŚIGŚIĆE.  
SONGS BAD.  
WRITTEN IN DAKOTA BY DAVID GREY CLOUD.

Hitunŋkaŋapi wanj hečen oyakapi. Unŋktomi wanj kaken ya wankja;  
Myths a thus 'told: Unŋktomi one so going was;  
nde wanj kahda ya wankja, unŋkan mde kij čaanau magaksicá, ka maŋa,  
lake one by-the going was, and lake the out-in ducks, and geese,  
ka maŋataŋka koya ota hiyea. Unŋktomi wanjwičayaka ča ići càwiŋ  
and swans also many were. Unŋktomi them-saw and backward  
pustagstag isiyunj kihde; ča peži yuśda, ka owasin yuskiskite ča kij, ka  
crawling out-of-sight went-home; and grass plucked, and all bound-up and carried and  
akę mde kij kahda ya.  
again lake the by-the went.  

Unŋkan maŋakśicá ka maŋa ka maŋataŋka kij hena heyapi: Unŋktomi,  
And ducks and geese and swans the they this said: Unŋktomi,  
hena taku e yakici hwo, eyapi. Unŋkan Unŋktomi heyia: Hena iš odowan  
threo what that you-carry ) they said. And Unŋktomi this-said: These they Songs  
śigśicédaŋka e he wakį nj do, eya. Unŋkan maŋakśicá heyapi: Eča Unŋktomi,  
bad-little ones that I-carry on, said. And ducks this said: Now Unŋktomi.  

unŋkiddowan miye, eyapi. Tka Unŋktomi heyia: Hoho! tka eča odowan kij  
as-forsing, they said. But Unŋktomi this said: Indeed! but now songs tho  
śigśicé se eya. Tuka maŋakśicá kij ina kitaŋpi hiyea. Unŋkan, Iho po,  
bad-ones like, he said. But ducks the much insisted-on very. And, Come-on (ye)  
ceča peži wokeya wanži kaga po, eya. Unŋkan wanjį tanka kągapi ka  
now grass booth one make ye, said. And one large they-made and  
yuśtaŋpi,  
they finished.  

Unŋkan Unŋktomi heyia: Wanja, maŋaksicá, ka maŋa, ka maŋataŋka  
And Unŋktomi this said: Now, ducks, and geese, and swans  
owasin peži wokeya kij timahen iyaya po, ćićiðowaŋpi kta če, eya.  
all grass lodge the within go yo, I-for-you (pl.) sing will, said.  
Unŋkan maŋakśicá ka maŋa, ka maŋataŋka owasin timahen iyayapi,  
ka  
And ducks, and geese, and swans all within they went, and  

1 For the corresponding Omaha and Ponka myth, see Contr. N. A. Eth., vi, pt. 2, pp. 66-69.—J. O. D.  
2 Ya wankja, ke was going; literally, going ke-reclined. Wanja, originally a classifier of attitude  
(the reclining object), is used here as hanja (haŋka) is in Winnebago.—J. O. D.  
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peži wokeya kiŋ ožúndaj iyotąŋkapi. Unkaj Unktomi peži wokeya tiyopa
grass lodge the full they sat-down. And Unktomi grass lodge door
kiŋ olμa iyotąŋka, ka heyə: Cičidowajpi kiŋhaj, ičiŋhaj tuwedaj təuywe
the in he sat-down, and this-said: I-for you (pl) sing if, whilst no-one look
kte suj, odowaj kiŋ he hečen kapi ęe, eya: ka wamnw heyə ahiyaye:
shall not, song the that thus means, said; and now this-said sung:
"Istohmus wači po; Tuwe yatoywe čiŋ, Ista niśapi kta; Ista niśapi kta."
"Eye-shut dance ye; Who you look the, Eyes you red shall; Eyes you red shall."
Heya ahiyaye čiŋ he ičiŋhaj, maŋaksiča, ka maŋa, ka maŋataŋka owasiŋ
This he-sung the that whilst ducks, and geese, and swans all
saying
istohms wači, keyapi.
eyes-shut they danced, they-say.
Unkaj Unktomi nažiŋ hiyaye ęa heyə ahiyaye: "Miye keshke
And Unktomi to-stand went and this-saying sung: "I even-even
owakipa; Miye keshke owakipa," heyə opeya wači kiŋ he ičiŋhaj owasiŋ
I follow-in my. I even-even I follow-in this with danced the that whilst all
hotoy wači, hehan Unktomi wičiyotahedaj wači uy; ka maŋaksiča,
watching danced the, then Unktomi them among dancing was; and ducks,
ka maŋa, ka maŋataŋka tona ćemęepa owanyag waštepi kiŋ hena tahu
and geese, and swans many fat ones to look-at they good the those necks
yuksa awicaya. Unkaj maŋataŋka waj tahu yukses tka taka okihí sni, ka
twisted-off took-them. And swan one neck twist-off would but able not, and
yuhotonton. Unkaj maŋaksiča waj, Skiska ečiyapi, kiŋ heca waj istoğun-
made-squall-often. And duck one, Ski-ska by name, the such one eye-half
kiŋa tøwaj tka, unkaj Unktomi hee maŋataŋka waj tahu yukses tka, tka
open look would, and Unktomi himself swan a neck break-off would but,
okihí sni he wanyaka: unkaj Skiska kiŋ heyə: Tonwaj po, tonwaj po,
able not that saw; and Ski-ska the this-said: Look ye! look ye!
wamna Unktomi uŋkasotapi kta ęe, tonwaj po, eya.
now Unktomi us-tose-up will, look ye! said.
Unkaj hečehnana owasiŋ tonwajpi, ka taŋkan akiyalhe kta; unkaj
And without delay all they looked, and out-doors go-home would; and
Unktomi tiyopa kiŋ olμa epečiŋye ęa tiyopa kiŋ aniće wacųić; ka hečon,
Unktomi door in they threw itself and door the forbid intended; and this-old,
tka hupahu ka siha koya on apapi, ka eečen kaŋapi, ka siha kiŋ on tezi kiŋ
but wings and feet also with they wrote, and thus knocked-dead, and feet the with stomach the
en aunanpi, ka tezi owasiŋ kimaksakapi, ka enn waŋka; kitaŋli ni,
on they-walked, and stomach all they-cut-up with and there dead he lay; by-a-little lived.
unkaj inažiŋ-ka ohooni etoŋwàŋ, tuka wamna tokici akiyalhe. Unkaj
and heares and around looked, but now somewher gone-home. And
Skiska waj tokaheya tonwe čiŋ heon ištə .scala keyapi.
Ski-ska one first looked the therefrom eyes red, they-say.
Héhan Unktomi maŋaksiča, ka maŋa, ka maŋataŋka tona tahu
Then Unktomi ducks, and geese, and swans, many-as necks
wicayukse čiŋon hena wicapahi ka kiŋ ka iyoopta ya waŋka; ka wakpa
them-twisted-off had been those them-gathered and carried and thence going was; and river
waj iyohpaya ka kahda ya, wakpa oha waj tehaj kiŋ iyokopeya yeva;
a came-to, and by-the-side went, river reach a long very insight stretched;
unkaj hen e wohaj. Maŋaksiča, maŋa ka maŋataŋka, tona tahu wicayukse
and there he-boiled. Ducks, geese and swans, many-as necks them-twisted-off
ciŋ hena ohan ehe: ka hēhan istiŋma iwąŋka; wakpa kiŋ omanyan paptus
the those to-boll placed; and then to-sleep lay-down; river the upon squatting
DAKOTA MYTHS. 1 1 1
pezi wokeya kiŋ ozudaij iyotaijkapi. Unkaij Unktomi pezi wokeya tiyoap
grass lodge the full they sat-down. And Unktomi grass lodge door
kiŋ olμa iyotąŋka, ka heyə: Cičidowajpi kiŋhaj, ičiŋhaj tuwedaj təuywe
the in he sat-down, and this-said: I-for you (pl) sing if, whilst no-one look
kte suj, odowaj kiŋ he hečen kapi ęe, eya: ka wamnw heyə ahiyaye:
shall not, song the that thus means, said; and now this-said sung:
"Istohms wači po; Tuwe yatoywe čiŋ, Ista niśapi kta; Ista niśapi kta."
"Eye-shut dance ye; Who you look the, Eyes you red shall; Eyes you red shall."
Heya ahiyaye čiŋ he ičiŋhaj, maŋaksiča, ka maŋa, ka maŋataŋka owasiŋ
This he-sung the that whilst ducks, and geese, and swans all
saying
istohms wači, keyapi.
eye-shut they danced, they-say.
Unkaj Unktomi nažiŋ hiyaye ęa heyə ahiyaye: "Miye keshke
And Unktomi to-stand went and this-saying sung: "I even-even
owakipa; Miye keshke owakipa," heyə opeya wači kiŋ he ičiŋhaj owasiŋ
I follow-in my. I even-even I follow-in this with danced the that whilst all
hotoy wači, hehan Unktomi wičiyotahedaj wači uy; ka maŋaksiča,
gabbling danced the, then Unktomi them among dancing was; and ducks,
ka maŋa, ka maŋataŋka tona ćemęepa owanyag waštepi kiŋ hena tahu
and geese, and swans many fat ones to look-at they good the those necks
yuksa awicaya. Unkaj maŋataŋka waj tahu yukses tka taka okihí sni, ka
twisted-off took-them. And swan one neck twist-off would but able not, and
yuhotonton. Unkaj maŋaksiča waj, Skiska ečiyapi, kiŋ heca waj istogün-
made-squall-often. And duck one, Ski-ska by name, the such one eye-half
kiŋa tøwaj tka, unkaj Unktomi hee maŋataŋka waj tahu yukses tka, tka
open look would, and Unktomi himself swan a neck break-off would but,
okihí sni he wanyaka: unkaj Skiska kiŋ heyə: Tonwaj po, tonwaj po,
able not that saw; and Ski-ska the this-said: Look ye! look ye!
wamna Unktomi uŋkasotapi kta ęe, tonwaj po, eya.
now Unktomi us-tose-up will, look ye! said.
Unkaj hečehnana owasiŋ tonwajpi, ka taŋkan akiyalhe kta; unkaj
And without delay all they looked, and out-doors go-home would; and
Unktomi tiyopa kiŋ olμa epečiŋye ęa tiyopa kiŋ aniće wacųić; ka hečon,
Unktomi door in they threw itself and door the forbid intended; and this-old,
tka hupahu ka siha koya on apapi, ka eečen kaŋapi, ka siha kiŋ on tezi kiŋ
but wings and feet also with they wrote, and thus knocked-dead, and feet the with stomach the
en aunanpi, ka tezi owasiŋ kimaksakapi, ka enn waŋka; kitaŋli ni,
on they-walked, and stomach all they-cut-up with and there dead he lay; by-a-little lived.
unkaj inažiŋ-ka ohooni etoŋwàŋ, tuka wamna tokici akiyalhe. Unkaj
and heares and around looked, but now somewher gone-home. And
Skiska waj tokaheya tonwe čiŋ heon ištə  scala keyapi.
Ski-ska one first looked the therefrom eyes red, they-say.
Héhan Unktomi maŋaksiča, ka maŋa, ka maŋataŋka tona tahu
Then Unktomi ducks, and geese, and swans, many-as necks
wicayukse čiŋon hena wicapahi ka kiŋ ka iyoopta ya waŋka; ka wakpa
them-twisted-off had been those them-gathered and carried and thence going was; and river
waj iyohpaya ka kahda ya, wakpa oha waj tehaj kiŋ iyokopeya yeva;
a came-to, and by-the-side went, river reach a long very insight stretched;
unkaj hen e wohaj. Maŋaksiča, maŋa ka maŋataŋka, tona tahu wicayukse
and there he-boiled. Ducks, geese and swans, many-as necks them-twisted-off
ciŋ hena ohan ehe: ka hēhan istiŋma iwąŋka; wakpa kiŋ omanyan paptus
the those to-boll placed; and then to-sleep lay-down; river the upon squatting
iwaŋka, ka heya: Mionzẹ ečiŋ tuwe u kiŋhàn mawuńća wo, eva ka
he-lay, and this-said: My onze, now who comes if wake then me up, said, and
išiŋma wajrk. 

And Mink it was river-on paddling enning was, and behold,
Unktomi hee wōhan hde, ka en iyapeya paptus išiŋma wajrk wanyaka.
Unktomi it was boiling had-placed, and in close-by squatted asleep lying he-saw.

So thelier went, and Unktomi it was close-up his-opsyne would, but he-mouth-
motion.
iyekiya, Unŋaŋ kićwin, tka ićan u, dus ye ća en i, ka Unktomi
made suddenly, and he-stopped, but just came swiftly went and there ar. and Unktomi
then ing. 

Išiŋma wajrk, tka wohe čiŋh he ću ka owasır temye ća hulu kiń owasır
sleeping bay, but boiled had that took and all devoured and bones the all
ićićawiń čega kiń en okada, ka tokiaya iyaya. Wajna išiŋyay iyaya,
back-again kettle the in he-put, and somewhere went. Now out-of-sight had-gone,
and then Unktomi onze waawanyag kuye čiŋh he ovaka, ka kitata
opsyhmuńza. Unŋaŋ Unktomi heya: Iva, mionzẹ is kakećadan ye,
the onze closed. And Unktomi this-said: Well, my-opsyze he (acted) indeed (?) 
in that manner.
eya hińhda iyotamą hiyaya, ła ohomuni ečoń, tka twedan wanyake śui
saying suddenly sitting up went, and around looked, but no-one saw not
Unŋaŋ heya: Okinya eča wannowowahe čiŋ mićispan, on mayuńce,
and this-said: Perhaps indeed now my-boiling the for-me-cooked. on ne-

ewaka, and this-said: My-opsyze, why who comes if me-tell-them
wo, epe ćeće čiŋh; ihomića kakišiye kta, eye ća ćań ota pahi ka
I-said I-thought in the past surely I you-punish will, said and wood much gathered and
aon, ła wannu peta nińa ide, Unŋaŋ iwańkam onze hündąić inažin, ka
put-on, and now fire much burn, and over-it onze opened his-own stand, and
onze kiń ńgatanań, tka heen naźin, ła wannu te-hnuńściyayń, Unŋaŋ helan
opsyze the aquired, but so he-stood, and now death-struggle, and then
yuktanyan inyayńke, ća ecęń kasamyanedan ilipave ća en ta wajrk, keyapi.

to-turn-over he-ran, and a back-thrown mass it fell-down and there dead lay, they-say.

Hećen hitumyakųkpi kiń de Odowan Śigśiedąńka ečyayi.

So the myth the this Songs Bad-little-ones is-called.

Homakśidąń maćistińya kiń hechhaus en nińa nawahon s'a, tuka
Me-boy me-little the then this much I-heard habitually, but
wannda eńtawęńsan waniyento wikećema non aktos nawahon śui.

now from years ten two more-than I-hear not.

1 Riegas gives in his Dakota Dictionary iyokiwıń, to gesture to one with the mouth. If ikiyowinį
be an alternative form, it is a case of metathesis.—J. O. D.
These Dakota myths, with interlinear translations, are all written out by Dakota men, and hence are pure specimens of the language. This one of the Bad Songs is by Rev. David Grey Cloud, one of our native pastors, and, as he is a Santee, the peculiarities are of that dialect, in which our books are generally written.

The rhythmic quality of the language comes out very fairly in Uŋktomi’s songs:

Ištohnum waći po;
Tuwe yatonywe ciųj,
Išta nišapi kta;
Išta nišapi kta.

And in this, reduplication and repetition are finely illustrated:

Miye keškeš, owakipa:
Miye keškeš, owakipa.

TRANSLATION.

There is a myth which is told in this way: Unktomi was going along; his way lay along by the side of a lake. Out on the lake were a great many ducks, geese, and swans swimming. When Uŋktomi saw them he went backward out of sight, and plucking some grass bound it up in a bundle, which he placed on his back and so went again along by the side of the lake.

Then the ducks and the geese and the swans said, “Unktomi, what is that you are carrying?” And Unktomi said, “These are bad songs which I am carrying.” Then the ducks said, “Now, Unktomi, sing for us.” But Unktomi replied, “But indeed the songs are very bad.” Nevertheless the ducks insisted upon it. Then Unktomi said, “Make a large grass lodge.” So they went to work and made a large inclosure.

Then Unktomi said, “Now, let all of you ducks, geese, and swans gather inside the lodge, and I will sing for you.” Whereupon the ducks, the geese, and the swans gathered inside and filled the grass lodge. Then Unktomi took his place at the door of the grass lodge and said, “If I sing for you, no one must look, for that is the meaning of the song.” So saying, he commenced to sing:

“Dance with your eyes shut;
If you open your eyes
Your eyes shall be red!
Your eyes shall be red!”

While he said and sung this the ducks, geese, and swans danced with their eyes shut. Then Unktomi rose up and said as he sang:

“I even, even I,
Follow in my own;
I even, even I,
Follow in my own.”

So they all gabbled as they danced, and Unktomi, dancing among them, commenced twisting off the necks of the fattest and the best looking of the ducks, geese,
and swans. But when he tried to twist off the neck of a large swan, and could not, he made him squall. Then a small duck, which is called Skiska, partly opening its eyes, saw Unktomi attempt to break off the neck of the swan, and immediately made an outcry:

“Look ye, look ye,
Unktomi will destroy us all,
Look ye, look ye.”

Whereupon they all immediately opened their eyes and started to go out; but Unktomi threw himself in the doorway and attempted to stop them. But with feet and wings they smote him and knocked him over, walking over his stomach and cutting it all up, leaving him lying there for dead. But coming to life he got up and looked around. All were gone. But they say that the Wood duck, which first looked, had his eyes made red.

Then Unktomi gathered up the ducks and geese and swans whose necks he had twisted off, and carried them on his back. He came to a river, and traveled along by the side of it till he came to a long straight place or “reach,” where he stopped to boil his kettle. When he had put all the ducks, geese, and swans, whose necks he had twisted off, into the kettle and set it on the fire to boil, then he lay down to sleep. And as he lay there curled up on the bank of the river, he said, “Now, my onze, if any one comes you wake me up. So he slept. Meanwhile a mink came paddling on the river, and coming to Unktomi’s boiling place saw him lying close by fast asleep. Thither he went, and although the onze of Unktomi should have given the alarm by closing up, it made a mouth at the mink, at which he stopped only for a moment (till he felt all was safe). Then he pressed on swiftly, and, while Unktomi slept, took out all his boiling and ate it up, putting back the bones into the kettle. Now, when the mink was gone out of sight, the onze of Unktomi which he had set to watch told of it. Unktomi commended the faithfulness of his guard, and sitting up looked around, but saw no one. “Perhaps my boiling is cooked for me, and that is the reason he has waked me,” he said, and set down his kettle, and taking a stick he found it full of bones only. Then he said, “Indeed the meat has all fallen off,” and so he took a spoon and dipped it out, but there was nothing but bones. Then said he, “Why, my onze, I thought that I told you to inform me if any one came. I will surely punish you.” So saying he gathered much wood and put on the fire, and when the fire burned fiercely he turned his onze to it, and there stood holding it open, although it squirmed even in the death struggle, and then turned it over, so that finally, they say, it fell down a blackened mass and lay there dead.

This is the myth of Unktomi and the Bad Songs.1

1 This is a very free rendering of the original. See p. 112, l. 20: “So this myth is called, ‘The Bad Little Songs.’” Lines 21, 22 should have been translated: “When I was a little boy I used to hear this (myth) very often; but it has been more than twenty years since I have heard it.”—J. O. D.
Inyan kakeh: Koška eçe topapi, ka wanži Hakekena ecîyapi; hena
behold thus: Young-men alone were four, and one Hakaykayna was-called; these
tipi kevapi. Hećen tohan wotihni yapi kta eça wanži hakakta kiu he ti
dwelt they say. So when to-hunt they-go would when one youngeset the that house
awayhdagkiyapi ka hećiyapi écée: Misun, tokiva ye śni, owanjzi yapka wo,
to-watch they-caused-him and this-said do always: My-brother nowhere 'go not, in-one-place' he thon
eyapi, ka hećen wotihni iyavapi écée. Hećen tanyan ti awanjhda ka écée.
said, and so hunting they-went always. Thus well his-own-watched always.

Hećen ti haŋska wan nina haŋska otipi, tuka wakini kiu ti-wihduksan
Thus house long a much long in they dwelt, but packs the house around
écyenhaskin hiyeya kevapi. Ka nakunj tankata kiu ši woćañahde kiu
were piled-on each were they say. And also without the it scaffolds the
hiyeya kevapi; tuka woteča oçeže kiu anpetu eca ahdi yuke nakāes nina
were they say; what animals kinds the day when brought were indeed, very
wašečapi kevapi.
rich they were they say.

Uŋkaŋ ake wotihni iyavapi ka Hakekena ti awanjhda tuka ićomni
Then again hunting they-went and Hakaykayna house his-own-watched but weary
kehan wan sag bakse: tuka siha taku icapa, ka nina yazaŋ kehan hdiču,
when arrow green to cut went; but foot something stuck in, and very sore when started
home, ka hdi kehan hdašdoko: uŋkaŋ inyan hokšiyopa wan winyaŋ e kašdog
and come home when pulled-out his; and behold hally a girl that pulling-out
ši kevapi. Uŋkaŋ Hakekena nina ićante šiča yanka. Šina wan iyapemni
he took they say. And Hakaykayna very heart had was. Blanket a he-wrapped around
ka heyata elmaka. Hećen iniša yanka. Tokiŋ icäge češ, ećiŋ: hećen
and helped placed. Thus quiet was. Oh that grow may, he-thought; so
čante šiča yanka, ečen čiŋču kiu owasiŋ wotihni lidapi. Hećen lidapi eça
heart had was, until his brothers the all hunting came home. So they-came when
home nina wiyuškin eće, tuka ećeće śni, heon čiŋču kiu taku ićeš śiča iynkēapi,
very he rejoiced always, but like-that not, therefore brothers the something heart bad they-judged,
his ka hećiyapi: Misun, tokeča taku ićante nišica; tuwe taku ećamičon hećinhan
and this said to: My-brother why what heart you-bad; who what has-done-to-you if
uŋkōkivaka po, eyapi. Uŋkaŋ, Hiya, tuwena taku ećamičon śni, tuka
untell, they-said. And, No, no one something has-done-me not but
taku wamndaka, uŋkaŋ iyomakišeča inina maŋke. Uŋkaŋ, He taku he,
something I have-seen, and I am sad and silent I am. And, That what I
eyapi. they said.
DAKOTA GRAMMAR, TEXTS, AND ETHNOGRAPHY.

Unkáŋ, Činye, owasíŋ idadapi kehan ícomamni éeñ waŋ sag yukse
And, Brothers, all you were when I was weary so that arrows green cut
wai, tuka siha čamaŋe, ke na ina myanáŋ kehan wahdić'; ka wahdi kehan
I went, but foot num-pierced, and very me-bore when I started home, and I came home when
waḥdasdoka, unkáŋ hokšiyopa waŋ wakašdoka, unkáŋ winyany nače;
I-pulled off my own, and child a I-pulled out, and girl may-be;
unkáŋ, Tokiŋ ičage češ, epéa; unkáŋ heon iyomakišče če, eya. Unkáŋ
and, Oh that grow may, I thought; and therefore I sad-am, he said. And
číŋu kíŋi, Míšuŋ, tukte e he, eyapi kehan ičeŋa wičákipazo.
brothers-his the, My brother, which is it? they said when, he took and showed it to them.

Unkáŋ ičiyaza kieciŋa yekiyapi ka, E, tokíŋ ičage češ, eyapi. Unkáŋ
Then one to other gave each ' they caused and, Well, oh that it grow may, they said. And
ake Hakekëna heya heyapi: Hopo, činye, ti almaže ṭuyuŋapi kta če,
again Hakaykayna this said, they say: Come ye, brothers, house whirl around we cause will
eya, keyapi. Hečen ičupi ka tičeska kíŋ ohna kahoya eyeyapi. Unkáŋ
he said, they said. Then they took and house-top the through whirling they went it. And
ohmihm̄an hiyaye ča íhpaya. Unkáŋ hokšiyopa waŋ s dóhanápáŋ čeya tin
whirling it went and fell down. And baby a creeping crying home in
hiyu keyapi. Tuka ake ičupi ka ećen íveyapi; unkáŋ hehan wičinuyapna
it came, they say. But again they took and so threw it; and then girl
waŋ mana tin hiyu. Tuka ake ičupi ka ećen íveyapi. Unkáŋ wičinuyapna
a walking house in came. But again they took and so threw her. Then girl
čaŋ ade yuha tin hiyu ka aonpa. Tuka ake ičupi ka ećen íveyapi—
wood-to-burn having house in she came and laid-on. But again they took and so threw—
itopa íveyapi; unkáŋ hehan wikoška waŋ čaŋ kíŋ hdi, ka hiȳa hduške
the fourth time they and then young woman a wood carrying came, and strap unbound
threw;

ča tin hiyu ka hiyotanka.
and house in came and sat down.

Unkáŋ, Iho, taku ṭuyuŋapi kta hwo, eyapi. Unkáŋ waŋži heya:
Then, Ceme, what we have her shall? they said. And one this said:
Míšunka iye he iyey e hduze kta če, eya. Tuka Hakekëna heya: Hiya,
My brother he this found he take her shall, he said. But Hakaykayna this said: No
hečetu kte śiŋi če, eya. Unkáŋ eča taku ṭuyuŋapi kta hwo, eyapi, ka
that so shall not, he said. And then what we have for shall? they said, and
wowahačon wapīkis̄i kap̄i; tuka Hakekëna wic̄ada śiŋi. Eca mísunk, taku
relationships several meant; but Hakaykayna willing not. Then my brother, what
ṭuyuŋapi kta yačiŋ he, eyapi. Unkáŋ, De ṭuyiyoḥakam ičaŋa, heon
we have her will you want? they said. Then, This is after grew, therefore
tankašůyuŋapi kta če, eya. Unkáŋ, He hečetu če, eyapi, ka ċatku kíŋ en
younger sister we have will, he said. And, That is fitting, they said, and back part the in
ohedepi kic̄aŋap̄i ka ohna ehmakapi. Hečen wipata wayūika, nakaceš
bed for her-made and, placed her. And so embroidery skilful, indeed
wangan ka hanja ka išan ožuha wičin ko ipata wičakic̄aŋe nakaceš
quivers and meec̄änis and knife sheaths, straps also embroidered them for she made indeed
nina iyuskiŋapi, ka wotilni yapi kta ča hehan, E, mísunk, tank̄si tanyan
much rejoiced and hunting they go would when then, See, my brother, sister well
awayaka wo, eyapi ka iyayapi ecee, keyapi.
lock then after her, they said and they went always, they say.

Unkáŋ ake heyapi ka iyayapi: tuka ičomni kehan, tank̄si, ito awan-
Then again this they said and they went: but he tired when, Sister, to keep
yaka wo, waŋ saka waŋzi bakse mde kta če, eya; ka hečen iyaya; ka
then watch, arrow green one to cut I go will, he said; and so he went; and
edana hdi tuka tank'itku en yaŋke ši. Hdi tuka i南阳ina toki iyaya
soon came back but sister-his in was not. He-came but hurriedly somewhere gone
home
hećiŋ: ka hdi ape yaŋka. Tuka tehan hdi ši kehaŋ ode i ka kipaŋ uŋ,
he thought: and to come wait
home long was. But long time come not when to went and calling was,
not
taku iye ye ši; hecên hdi ka akipe yaŋka. Tuka hdi ši eecen činëu kiŋ
but found not; so came and waiting for was. But come not even brothers bin the
home
hdipi, ka, Misuŋ, tankśi toki iyaya he, eyapi kehaŋ eecen ovičakiyaka.
came home and, My brother, sister whither "goe" they said when even so them he told.
Unkaŋ, Hehehe tankśi toki iyaya kta hwo, eyapi, ka ape yukanpi; tuka
Then, Aha, alas! sister whither goe will I they said, and waiting were;
but eecen okpēza e hecen Hakekena čeya; hecên činëu koŋ owasiŋ om čeya.
sōlārād was so that Hakakayuna cried; so brothers his the all with he-cried.
Tuka tokapə koŋ heya: Misuŋ, ayaștan po, tekešta anpa kta e, eya: maka
But eldest the this said: My brothers, stop ye present light will be, he said: earth
wita čistiyen a, he taka kec unyučeyapi hecìnhan waujuyakapi kta e,
island small, that what ever us make cry if we-see will,
eya, keyapi.
he said, they say.
Hećên waŋna anpa kehaŋ tate onye topa koŋ hena otoyohi eecë ipi,
Thus now morning when winds source four the those each thus went-to,
ka nakūŋ maka kiŋ owaŋčeya unpi tuka; hecên iyečiyapa ši nakeaš nina
and also earth the all-over were but; so that finding their own not indeed very
čantē šiapi ka baićismisma čeya yakoppi; eecen okide ayuștanki. Unkaŋ
heart bad, and cutting themselves crying were; until to hunt they ceased. Then
kaketo: Hakekena anpetu eća manin čeya okawinga uŋ eće, ake manin
thus it was: Hakakayuna day when abroad crying going around was always, again abroad
čeya uŋ eecën istınoma; Unkaŋ iyuŋu oğunŋa unkaŋ toki tuwe čeya naŋon,
crying was until he slept; and behold he waked and somewhere someone crying he heard,
tuka taypan naŋon ši kehaŋ paha waŋ tehanwaŋkantuya kiŋ akan inažiiŋ,
but well heard not when hill a very-high the upon he stood,
unkaŋ iyuŋ unwohineča waŋ toki čeya wiwawonza niyan naŋon: Timdo,
and behold woman a somewhere crying wailing out breathed he heard: Brothers,
Tasintauskikipico ewičakiyapi koŋ, timdo, wasasayapi koŋ, maka tom
Tasintauskkekpekpepe they called that were, brothers, you-thought-much-of me the, seasons four
iyotap iyewakiye, eyaniyapi, naŋon. Unkaŋ, E toke tankśi see se, eye, ča
hard "I find it," she cried out, he heard.
And, Well indeed sister this-is it he said, and
hecën čeya ku, ka eecen hdi nakeaš ake činëu koŋ om čeya ya. Unkaŋ,
so crying return, and so he come indeed again brothers his the with cried ehen. And,
Činye, ayaștanki ka wohn po, wahannpi unyakampi kta e, eya. Hećên
Brothers atop ye and cook ye broth we drink will, he said. So
wohannpi ka wotapi, unkaŋ hehan Hakekena, heya: Činye, tuwe Tasinta
they cooked and ate, and then Hakakayuna this said: Brothers, who Tasinta
yukikipico ewičakiyapi he eye. Unkaŋ tokapə koŋ he heya: Ovate hiyeve
yokekekeppepe they called I he said. Then eldest the that this said: People all
čiŋ unkišišana wića eće unkičagapi e heunkičiyapi do, eya. Unkaŋ,
the we alone men only we-grew therefore this-to us they-say, he said. And,
Tokeca heha he, eyapi. Unkaŋ, Winohineca wau čeya wiwahonza ça
Why this you say? they said. And, Woman a crying wailed and
heya niyan nawašon e, eya. Unkaŋ, Hehehe tankśi see see do, eyapi,
saying aloud I heard, he said. Then, Aha, alas! sister that is it seems, they said,
ka peta enen inažiŋpi. Tuka Hakekena, Čiŋye, ayapaŋ po, tokešta tankši
and fire in in they stood. But Hakaykayama, Brothers, cease ye crying presently sister
tankši. Hakekena, Čiŋye, say. And again said it aloud: Brothers, Hakekena
yukkipi ewičakiyapi čeŋ, Timdo wasasmayayapi ćiŋ, maka tom iyotθ-
Xečcikácíŋpi who were called, Brothers you who cared for me. seasons four very hard
Iyakkiwa, eya niyaŋ nakoŋpi. Uŋkŋ, E, tankši hee seče do, eyapi ćiŋ
"I find it," she cried out they heard. Then. Well sister that is it seems, they said and
eyapi. Tuka, Ayapaŋ po, tokešta aupetu hauŋkayta tankši waniŋhadaki
they vried. But, Stop ye crying, presently day half sister we-see-ours
ktʃa će, Hakekena eye ća, Miye tokaheya waniŋhədake kʃa će, eye ća,
shall , Hakaykayama said, and, I first I see her own will, he said, and
wiyuskinškiŋna iičiŋge ća en i, ćiŋkiŋškutku ćiŋ huha topa kʃi owašiŋ
chickadeedes made himself and in went, and sister his the limbs four the all
okataŋ wanaŋ en i; uyapi je kʃi hauŋholohaya wanaŋ waniŋhədake a
fastened lay to [or he and face the broken out'] [she lay] thus he saw her, then
there] came; in thought that
Wiyuskinškiŋna, timdo waniŋwaŋhədaka uŋkŋʃ ečkʃa [lit: navel] ičiŋate
Chickadeedes, my brothers I could see them, my own if breast. Lyu-
embroider
tuŋk ʃa, eya. Uŋkŋ wiyuskinškiŋ ćiŋ, Tankši, de miye do, eya
would but, she said. And chickadeedes the. Sister, this is 1 , he said.
Uŋkŋ, Timdo, wiiyakhde kʃa, eya. Tuka, Tokešta tankši; wanaŋ
And, Brother, we-ga-home will she said. But, Presently sister; now
iyeunjventure će, eye, keyapi. Tankši, tankŋuy wohdaka wo, eya. Uŋkŋ,
we-you-have-found he said, they say. Sister, well tell-your-story, he said. Then,
Timdo de ptapi 哖 amahndip े, eya keyapi. Maka kʃi mahen tankšə
Brother the otters they brought-home, she said, they say. Earth the within from
ka ayapi ka eën manŋa ćiŋ eetoŋspa vahdogyapi ka oñwa ynamahen-imaŋpi
dig they came and even I was the towards they gnawed a hole, and through dragged-me inside
ging
ka maka kʃi eën paohduta iyeypapi nakañ, heon iyemawayapi śi ni će eye
and earth the like hole stopped they made indeed, therefore me-you-find not she said
فكرαι kiŋ ċiŋ squeeze with ikica, keyapi. Tankši hee će, eye ća om en ya. Uŋkŋ
and brothers his to them he came they say. Sister that is, he said and with to went. And
home,
tiŋspaška kahiyotŋna iyeya haŋ e en tankŋaun tankŋškutkiŋ ćiŋ huha topa
tankši. Tuka, Timdo, waniŋhədaka kʃi huha topa
home long in that direction extending stood that there outside sister-there the limbs four
kiciŋ-iwašiŋ okataŋ oppapi e en ipi. Uŋkŋ haŋ: Timdo, wama maka
the all fastened placed that there came. Then she this said: Brothers, now seasons
tom den iyotθŋ iyekiyap manŋa, tuka ni waniŋhədakiŋkiŋ he tankʃi
t four here experiencing difficulty I am, but alive you (pl.) see me, your own the that some-
thing
uŋkŋ on haŋhe će ćiŋ he očiŋyakapi kʃa će, eya keyapi. Ptun kʃi de očaŋe
one for that-so the that I-you-tell will , she said they say. Otters the this kinds
zaptəŋpi े; uŋkŋ ʃa, uŋkŋ to, uŋkŋ ži, ka uŋkŋ ska ka uŋkŋ sapa ho
are five one red, one blue, one yellow, and one white and one black this
on Timdo dehauŋ ni manŋa će. Toñah hoŋγaŋ ohaŋpi huha kʃi kadapi ेa
by brothers now alive I am. When fish they boiled hence the threw out when
wahajpi kate čin hahu ko akaštan-iyemayanpi eće; hecén kate čin broth hot the bones also emplited on they-poured out me always; so that but the on mašpaŋ, ku hahu ko in omakasdate čin oŋ ite koń mahdi koń demaćeča by I was burnt, and house the that me stuck in the by face the me-so, the this me such: eće: tuka tohan ptaŋ sapa koń u ka ḥogon hu koń kada kta ča ćomiča ća
but when otter black the came and fish bones the throw out would their meat and hanpi ko ongę iyohmagmakiya eće koŋ oŋ ni wanmayadakapi; heon ptaŋ broth also some put in my mouth always that for alive you see me, your own therefore otter
wan sape čin he ni wacę će, eya, keyapi. Tohan ħtayetu ča Ħehan wajna a black the that alive I want, she said, they say. When night when then now
wiüh ake eće ča koń he ku ća wakanhdi ša e tiyobogaša eće, ka to hunting come always then red the that comes then lightning red it is house shines always, and blue
home kın he ku ća wakanhdi koń to e tiyobogaša eće; ća koń ku ča the that comes when lightning the blue that house glins through always and yellow the comes when
wakanhdi ži e tiyobogaša eće, ko skinny ku ča wakanhdi ska e tiyo-
lighting yellow that house shines in always, and white the comes when lightning white that house
tyogaša eće, eya. illumes always, she said.

Unkang wajna timdoku koń čaŋlipi ijičaŋapi tihaŋša koń tiyopa And now brothers hers the war clubs made for theirselves house long the door
anokataŋhaŋ inažiŋpi: unkang wajna wakanhdi ša koń e tiyobogaša, unkaŋ both sides aside: and now lightning red the that house illumed, and
ptaŋ ša koŋ he pa tin uye ča, Wati takumna, eya, tuka kaťa ehpeyapi ka otter red the that is head house pushed and, My house smells, he said, but they beat him to death and
in tiyoyusdohan ičupi. Tuka ake wakanhdi to e tiyobogaša, ka to koń, Wati house into they dragged him. But again lightning blue that house lighted, and blue the, My house
takumna, eya hinjda pa tin uya, tuka kaťa ehpeyapi ka tiyoyusdohan
smells, saying suddenly head house in thrust, but they beat him to death and
in ičupi. Tuka ake wakanhdi ži e tiyobogaša, unkaŋ ptaŋ ži e. Wati takumna, eya pa tin uya, tuka kaťa ehpeyapi ka tiyoyusdohan
home. to the But again lightning yellow that house illumed, and otter yellow that, My house
sayiŋpa uya, tuka kaťa ehpeyapi ka tiyoyusdohan ičupi. Ake wakanhdi sayiŋpa head house in thrust, but they beat him to death and
in tuka sa e tiyobogaša, unkaŋ ptaŋ wan sa pa tin uya, tuka kaťa ehpeyapi one white that house shines in, then otter one white head house in, but they beat him to death in
ka tiyoyusdohan ičupi. Hehan ptaŋ sape čin hee ku, unkaŋ, Timdo he And otter house in they dragged took. Then otter black the that is came, and, brothers that
home and house in dragging took. Then otter black the that is came, and, brothers that
ečön eya e hecén nivake yuzapi. Hehan tankšiktupi koŋ okataŋ he čiŋun did it she said that so that alive they took it. Then sister theirs the fastened that was
ikų koń owasiŋ bapsakapi ko ite koń hdi koŋ owasiŋ kiuzaža ko hokupi. thongs the all they cut and face the ares the all for washed and brought home,
ka ptaŋ koń nakun. Hečen hdiŋi hehan iyotau tankšiktupi koń tanjan And otter the also. So came home then most sister theirs the well
awañhdakapi; ko nakun ptaŋ koń nivake tanjan yuŋapi. Tuka ohünü watched over theirs; and also otter the alive well they kept. But always
iyokíšča ko ńiđowan ča heya eće keyapi: Ḥepan činje, Ḥepan činje, oiyakapte tokeča unkoŋpi kte epe čin anamayařoptangi šin ko miye hiŋ
sad and sang himself when this said always, they say. Haypaŋ brothers, Haypaŋ oyiŋapte mother we use should I said the me you listened in not and me hair
ča omakaptapi ye, Ḥepan činje, Ḥepan činje, eya ńiđowan eće. had me they have spared, Haypaŋ brothers, Haypaŋ brothers, saying he sung to himself always.
Unkang hečiŋapi, keyapi: Tanjan ecämuyečonpi e on tanjan umniyuhapi
And this they said to, they say: Well to us you did therefore well we you have
unčiŋipi, tuka ohini iyonićišice kta e hećen niye taku iyonićiŋipi kinhaj ečen we wish, but always you said will be that so you what please you if so ečanony kta ce, ečiŋapi; is tokeciŋ yanuŋ kta yačiŋ kinhaj ečen yanuŋ you do shall, they said to whether as you you be will you want if so you-be kta ce, ečiŋapi. Uŋkaŋ, Ho, tokeciŋ yanuŋ waciŋ ce, eya keyapi. Uŋkaŋ, shall [usu. they said to ally?] him. And, Yes, anywhere I be I want, he said, they say. Then, Ho, hunktiya wo, Wiyohpeyata Wakanjheza Ptaŋ eńiŋiŋapi kta ce, ečiŋapi Yes, go th; forth, westward child otter you called shall [usu. they said ally?] to him ka hiyuŋapi. Uŋkaŋ heon dehaŋ ptaŋ sapa ećeedan yuke eń heon hećetu and sent him forth. And therefore now otter black alone are the therefore so it is keyapi. they say.

NOTES.

1. The name of the myth: Tasiŋta means Deer's tail, and from that is applied to the tail of any ruminating animal. Tasiŋt-stäŋ is the name of the upper joint of the tail where it joins the backbone, and is regarded as a peculiarly nice little piece to roast. As for yukiŋipí, it is said to belong to the old language, and they do not know what it means. One old woman suggests that yukiŋ means to twist or rub off. It would then mean deer's tail-twisted-off. That appears to correspond with the reason given by the eldest of the brothers. In reply to Hakaykayna's question, Who were called Tasiŋta yukiŋipí? he replied, "Of all people we only are males, and hence are so called."

2. At first one would think that the four young men constituted the household, and that the youngest of those four was called Hakaykayna. But that is not so. Hakaykayna was only a boy and is not counted in the four. He was the fifth, as the name Hakay would necessarily require.

3. It is opportune to note the use of "misun," my younger brother, used by the brothers in their collective capacity, both in a direct address to, and also in speaking of, Hakaykayna. Also he uses "ćinye," older brother, in speaking of and to one or all of them together. In like manner they use "taŋksi," younger sister (of a man), in speaking of or to the girl, and she uses "timlo," older brother (of a woman), in her addresses to one or all of them. It is like our use of "brother" and "sister" without the pronoun "my." But the Dakotas always say "misun" or "misunka," and a woman always says "mićųŋ" and "mitanaska," my older sister and my younger sister. The peculiarities of the language in the uses of brother and sister, whether older or younger, and whether of a man or woman, are well illustrated in this myth; but in the translation I have not thought it needful to add the older and the younger.

4. Everything is possible in a myth, as illustrated by Hakaykayna's suddenly changing himself into a chickadeedee. Animals always have the gift of speech in myths.

5. The wail of the captive girl in her affliction is very affecting: "Brothers who are called Tasiŋta yukiŋipí—brothers who once cared for me tenderly." The word "wasasáŋ" here used is a very peculiar one, expressing great care and love. The same is true of the song or wail of the black caged otter—"Hepaŋ čiŋye! Hepaŋ čiŋye!—Brothers Haypaŋ! Brothers Haypaŋ! You did not listen to me; now I, the
bad-furred one, alone am saved!” Hepanj, which means the second son, is the sacred name for the otter.—S. R. K.

In the Omaha myth of “The Brothers, Sister, and the Red Bird” (Contr. N. A. Eth., vi, Pt. i, pp. 219–226), the youngest brother finds a sister in the manner described in the Dakota myth. In the myth of “Ietinike, the Brothers, and Sister” (Contr. N. A. Eth., vi, Pt. i, pp. 79–83), the youngest brother finds the sister who had been carried underground by an elk.—J. O. D.

TRANSLATION.

Behold, thus it was: There were four young men and one who was called Hakaykayna. These lived together. And so it was that when they went hunting they made the youngest one the keeper of the house, and said to him, “My youngest brother, don’t go anywhere, stay at home.” Saying this they went to hunt, and he watched the house. Now the house they lived in was a very long one, but all around the inside the packs were piled up on each other, and also there were scaffolds on the outside, for every day they brought home all kinds of wild animals, and so they had a great abundance of meat.

And so, on a time, they went out to hunt and Hakaykayna watched the house, but when he was lonesome he went out to cut arrow sticks, and when something pierced his foot that it was very sore he started home. When he reached the house he opened the sore place, and, lo! he took out a girl baby.

And on account of this Hakaykayna, sad of heart, wrapped a blanket around it and laid it back and so was silent. “Oh that it might grow up!” he thought, and so was sad of heart until all his brothers came home from the hunt. He had always been glad when they came home, but it was not so now. They judged something had made him sad, and so they said to him, “My brother, what makes you sad of heart? If anyone has done anything to you, tell us.” But he said, “No one has done anything to me, but I have seen what makes me heart-sore and silent.” And they said, “What is it?” And he said, “Brothers, when you went away I was lonesome and went out to cut arrow sticks, and something stabbed my foot and it was very sore, so that I came home. When I reached home and took it out, it was a baby that I pulled out; and it was a girl baby, perhaps. ‘Oh, that it might grow up!’ I thought, and on that account I am heart-sore.”

And his brothers said, “Where is it?” So he took it up and showed it to them, and they passed it from one to another, and said, “Oh, that it might grow up!” Then Hakaykayna said, “My brothers, come, let us whirl it around the house.” So they took it up and threw it out of the roof hole and it whirled around and fell down. But now it was a creeping baby and came in crying. Again they took it up and whirled it as before, and then she came in walking, a little girl. But again they took her up and threw her, and she came in a girl bringing sticks of wood, which she placed on the fire. But again they took her up and threw her as before. This was the fourth time they whirled her, and then she came with a back-load of wood. She untied the strap and came in the house and sat down.

Then they asked, “What relation shall she be to us?” And one said, “My youngest brother found her, let him take her for his wife.” But Hakaykayna said, “No, that shall not be so.” And they said, “What then shall be her relation to us?”
and mentioned several terms of relationship. But Hakaykayna did not consent. "What then," they said, "shall we have her for? What do you want?" And he said, "This one came after us, let us have her for younger sister." They all said, "That is the proper thing." So they made her a bed and placed her in the back part of the house.

Now she was very skillful in needle and quill work. She embroidered quivers, moccasins, knife sheaths, and carrying- straps for them, so that they greatly rejoiced.

When they were to go out hunting they said, "Now, my brother, watch over sister well." But when he grew tired, he said, "Now sister, do you watch, I will go and cut a green arrow stick." He went and soon came back, but his sister was not there. He thought she had gone for a little while, and so waited for her to come home. But when she came not for a long while, he went to hunt her. Not finding her, he came in and waited until his brothers came home and said to him, "My brother, where is sister?" When he told them about it, they said, "Alas, alas! where has our sister gone?" And they waited and it became dark, and Hakaykayna cried and the brothers all cried with him.

Then the oldest one said, "My brothers, stop crying, soon it will be morning; this island earth is small; we will then see what has made us cry." So now when the morning came they started out to each of the four winds, and they went all over the earth. And when they found her not, they were very sad and cut off their hair as they wept.

When they had ceased to hunt for her Hakaykayna every day went abroad and walked around crying. One day, after crying around, he fell asleep, and lo! on waking up, he heard someone crying somewhere. But not hearing it distinctly he went to a high hill and stood on it. Then, lo! somewhere he heard a woman wail out in her crying, "Brothers, who are called Tasiutayookkekeepee; brothers, who once cared for me tenderly, for four seasons I have had a hard time." This he heard and said, "Well! that seems to be sister somewhere;" and so he started home crying. When he arrived his brothers cried too; but he said, "My brothers, cease and boil the kettle; we will drink some soup." So they cooked and ate. Then Hakaykayna said, "My brothers, who are they who are called Tasiutayookkekeepee?" The eldest one answered, "Of all people we only are all males, and hence are so called. But why do you ask that?" And he said, "I heard a woman wail out that as she cried." "Alas, alas! that is probably our sister," they said, and they stood in the fire. But Hakaykayna said, "Brothers, cease; if indeed this is our sister she is alive and we shall perhaps see her again," and he cried.

Now when the morning came they went and stood with him where he had heard the voice. He said, "Yes, this is where I heard it." Then they heard her again saying, "My brothers who are called Tasiutayookkekeepee, brothers who cared for me tenderly, for four seasons I have had a hard time." They heard this cry and said, "Yes, this is our sister," and they all cried. But Hakaykayna said, "Stop, we shall indeed see our sister in a part of a day, and I will see her first." So saying he changed himself into a chickadeedee and went in and saw his sister lying with her limbs fastened and her face covered with sores. He alighted by her, but she did not think it was one of her brothers; and so she said, "Chickadeedee, if I could only see my brothers I would embroider your breast around." And the chickadeedee said,
"My sister, it is I." She said, "Brother, let us go home." But he said, "Presently, my sister. We have now found you. Tell all about it." And she said, "Brother, the otters brought me home. They dug from within the earth, and made a hole up to where I was and dragged me in. Then they closed up the hole in the earth so that you could not find me."

When she had said this, he said, "Yes, I will go for my brothers." When he came home to his brothers, he said, "It is our sister." And they went with him. And they came to a house that was stretched out very long, outside of which their sister was placed with her four limbs fastened. Then she said, "My brothers, I have been now four seasons in this suffering state, but I am still alive, as you see me. That is owing to one thing, of which I will tell you. There are five kinds of otters here; one is red, one is blue, one is yellow, one is white, and one is black. It is because of the last one that I am alive, brothers. When they boiled fish and threw out the bones they emptied the bones and the hot soup upon me, so that I am burned by the heat, and the bones pierced me so that my face is all sore. That is the reason of my being so. But when the black otter came to empty out the bones he would put into my mouth some of the meat and of the soup also. On account of that you see me alive. Therefore my desire is that the black otter may live."

"When the evening comes then they return from their hunts. When the red one comes he makes red lightning shimmer through the house; when the blue one comes he lights up the house with blue lightning; when the yellow one comes he makes yellow lightning shoot through the house; when the white one comes he make white lightning shine through the house."

Now, when her brothers had made themselves war clubs they took their stations at each side of the door of the long house. Now it came to pass when the red lightning gleamed through the house and the red otter put his head in at the door and said, "My house smells of something," then they killed him and drew him inside the house. Then, again, the blue lightning gleamed through the house, and as he said, "My house smells of something," he put in his head, but they killed him and drew him into the house. The yellow lightning gleamed through the house, and the yellow otter, saying, "My house smells of something," pushed in his head, but they killed him and pulled him into the house. By and by a white lightning gleamed through the house and a white otter pushed in his head, but they killed him also and drew him into the house. Then the black otter came home, and the sister said, "That is the one that did it." So they took him alive. Then they cut all the cords that bound their sister and washed the sores on her face, after which they took her and the otter to their home. Now, when they had come home they watched over their sister better, and they took good care of the otter that they saved alive. But he was always sad of heart, and as he sung to himself, he said, "Brothers Haypan! Brothers Haypan! I said we ought to use a different ladle; you did not listen to me, and I, the bad-furred one, alone am saved. Brothers Haypan! Brothers Haypan!"

And they said this to him, "You did well to us, and therefore we want to treat you well, but if you are going to be always sad of heart, you shall do what pleases you; if you want to go where you please, so you shall do." And he said, "Yes, I want to be free to go where I please." And they said to him, "Go, you shall be called the Western Child Otter." And they let him go.

Therefore they say it is that now there are only black otters.
Inyuŋ kaken wiwazica wanaŋ ćinȟiyŋku kići ti, keyapi. Wanja Lo! thusa widow one son-hera with dwelt, they say. Now hoksidaŋ kitaŋna taŋka hehan hunku kiŋ heya iwàŋka: Ćinš, wanja boy little large then mother his the this said inquiring: My son now wičohan duhe kta iyehantu, hecen tukte wičohan iyonići kta iyecëca he, work you have should 'it is time, so which work please you will' is like t eva. Hehan hoksidaŋ kiŋ is, Wamanonpi s'á, eya. Hehan hunku kiŋ she-said. Then boy the he, Thieves, he said. Then mother his the heya: Ćinš, wičohan kiŋ he iyōtaŋ tehike wada konj, eya. Tuka ake this said: Son, work the that most difficult I esteem that, she said. But again nakun yuhle kta keya; ńa heya: Howo ecá ina, wanagi tipi ekta ye ka also have would he-said, and this said: Come now mother, ghosts' house to go and tukte wičohan mduhe kta hećinjhan iwičawanga wo, eya, which work I have shall if of them inquire thou, he said.

Hehan hunku kiŋ iyaya. Tuka Ćižau dužahau nakaes ohommi inyuŋ H then mother his the went thither. But Chee-zhon swift indeed around running iyaye ecá iye tokahaya ekta i, ńa wanagi kiŋ hewičakiyiwa: Ecín ina den li went and he first there ar and ghosts the this-to-them said: Today mother here comes rivèd, ńa wičohan tukte mduhe kta iwičawangi kiŋhan, wamanonpi s'á eya po; and work which I have shall inquires of you if, stealing regularly say ye; eye ecá ldiču ńa ldi. Hehan itehaj hehan hunku kiŋ ecya ldi. Hehan he-said and started and came Then long after then mother his the crying came Then home home. Stop Chee-zhon this said: Mother, what work me-they give? he said. Then mother his the she heya: Ćinš, wičohan kiŋ he nina tehike wada konj, eya. Tuka heya: this said: Son, work the that very hard I esteemed that, she said. But this he said: Howo, ina, inina yanka wo, tokesta wanja ecadaj wińźiće kta ęe, eya. Well, mother, silent he thou, presently now soon we rich will, he said. Ka hehan tokiya iyaya. Uŋkaŋ ecıyataŋhan súngtaŋka2 wanyí ahdí. Ake And then somewhere ec went. And from thence home one he brought. Again home.

1 Though stories resembling this are found in many countries of the Old World, it has been thought best to retain the story of Cheezhon to show how the Dakota adopt stories of foreign origin. A version of Jack the Giant-killer has been adopted by the Omaha—J. O. D.
2 Súktanka or Sunktanka is the usual Santee form of this word—J. O. D.
tokiya iyaya eca eciyatay pte, kais tahinca ska, kais taku wanunyanpi somewhere went then from-thence cow, or deer white, or some cattle
heeckeen awicahdi eec.

thus thom brought always.

Ihunhannah hunku otonwe eciyatay hdi, uykau heya: Cins, hanyetu
Suddenly mother his village from came home, and this said: Son, night
ki de wiicayatapi tawyu maizanapcuy tawa kiin iyacu sni kinjan
the this chief wife his finger-ring hers the you take not if
haunjannah wiyotanhan kinhan pa niyukapi kta, keyapi, tka eye, ka eya.
tomorrow noon if head they break off will, they say, but she said, and cried.
for you

Tuka iyoki sni ka heya: Ina, inina yangka wo, he taku sni ece. Ka wannya
But permitted not and this said: Mother quiet he [sit thou], that nothing is . And now
htayetu tuka iye wokoyake tawa keya wiicasta iyeceen opugiton eca hehan
evening but he clothes his oven man like stuffed when then
-canjiyananimpi wanya kaaga; ka hehan wannya hanyetu tuka wiicasta kaage cin
he canjiyananimpi iyalma ieu ka ekta i. Hehan canjiyananimpi ecen ehde ca
ladder one made; and then now night but man made the
that ladder with look and there went. Then ladder so placed when
wakantkiya ye ca owanye ohena timahen etonwan; uykau wiicayatapi
upward went and window through house within looked; and chief
kin mazaakan ptecedan nanjunkatapray yuha istinma wanka. Tuka
the gun short hands both with had sleeping lay. But
owanye pakokog pawanjan-iyeya eca pezi wiicasta kaage cin he owanye
window rattling shoved-up when grass men made the that window
ohana yuza. Hehan wiicayatapi ogunja ka kute. Tuka pezi wiicasta
in held. Then chief waked and shot. But grass man
kaage cikon kin he o, nakaes kun yuhipa ehpeya; ka hehan tin iyaya.
made had the that hit, indeed down threw it threw it and then house in he went
down away;

Tuka iycunhan wiicayatapi kte kecin hecon kun iyaya. Tuka iycunhan
but whilst chief killed he thought therefore down he went. But in the meantime
Cizaq wiicayatapi tawiec kiin hecici: Mazanapcuy kin he hiyu
Cheezhon chief wife his the this said to: Finger-ring the that to come
makiya wo, Cizaq hee sni, tuka wakte ce, eya. Uynkan ku: tuka iecu eca
to me cause, Cheezhon that was not; but I killed he said. And she gave; but took when
kun hdiu.
down he came.

Hehan wiicayatapi tin hdiu ca tawiec hecici: Mazanapcuy kin
Then chief house in came and wife his this said to: Finger-ring the
hiyu makiya wo, Cizaq hee sni tuka wakte ce, eya. Tuka is heya: Naka
to come to me cause, Cheezhon that was not but I killed; he said. But he this said: But just
wanja hee ce cici see cikon, eya. E, he Cizaq ee tka yaku do, eya.
now that you since I gave it seems in the she said. Well, that Cheezhon was but you gave; he said.
said to you past, it to him.

Tuka iycunhan wannya Cizaq ki, ka hunku kin hecici: lho! dece-
But in the meantime now Cheezhon reached and mother his the this said to: Lo! this
lnana tuka he taku on heya yawu he eya, ka hehan mazanapcuy kin ku
is all but that some for crying you were I he said, and then finger ring the gave
thing

Hehan wannya ake kitaanna tehaj hehan hunku otonwe ekta i, uynka
Then now again little long then mother his town to went and
nakau ake heya hdi. Uynka Cizaq heya: Ina, de taku yaka he; de
also again crying came home. And Cheezhon this said: Mother this what you mean I this
winiziêe ši'n kî'n heenâ ka's yaceye ši'n; de winiziêa ūkân e'e'j eeyá you rich not the then even yîn cîy not, this you-rich and now crying yauń he, eya. Hehan hunjû' kî'n heya: Čî's, hantûke wičâstayatapi kî'n you-are ! he-said. Then mother-his the this-said: Son, now-Indeed chief the īye hînêaw wiîwâwe hi kta keya tuka, eya. Hehan Čîşan heya: Ina, iš he he very to-teake will come but, she-said. Then Cheezhon this-said: Mother, this-that taku ši'n do, eya: ūa hečêlnamâ' čotanjka čistinâ' wa'n ka'gâ' yauŋka êa wuńatâ' something not, he-said: and that alone whistle small one making was (sat?) when he-finished. Hehan heya: Ina, ta'supa wańži we okaśtan ūa ohyohdâ imahentuhaŋ ūŋ Then this-said: Mother, gut one blood pour-in and clothes underneath from wear wo; hečen tohan hi kînhaŋ isaj kî'n de on ēpâ'a išecîyîe kta, tokešta ta'supa then; so when he-come if ki'ne the this with stabbing I-strike you will, indeed gut kî'n he cawape kta, hečen he we kînhaŋ čîkte ke'cî' kta će: ēsta hehan the that I-stab will, so that bleed if I-you-kill he-think will: but then tohan čotanjkâ' kî'n de mîdażo'o kînhaŋ na'žij yahüdâ kta će, eya. Hehan when whistle the this I-blow often if you rise to your feet will, he-said. Then wâŋna wiyo'tanhanj hehan wičâstayatapi kî'n tin hiyû, tuka hunjû' ēpâ'a new neón chief the house in came, but mother-his stab iheya wańyaka. Hehan wičâstayatapi kî'n heya: Hoeća Čîşan, wiñitko'tkoka he-thrust saw. Then chief the this-said: Astonishing Cheezhon, you-fool ečée ēsta ake nakahake seečeca, eya. always although again this-time it seems, he-said.

Ūŋkâŋ Čîşan iš heya: De taku yaka he; de miš ina niwikîve kta And Cheezhon be this-said: This what you mean ! this I mother I-bring-to-life will hečamouŋ, eya; ka čotanjkâ' kî'n ehdâku e'e' ayażo'o, ūkân hunjû' kî'n this-I-đe, he-said: and whistle (small) the take-up his when whistle-on, and mother-his the na'žij hıvâ'ya. Hehan wičâstayatapi kî'n heya: Čîşan, he mazaska toña she reac to her feet. Then Chief the this-said: Cheezhon, that money how many iyâhdâwa he, eya. Hehan Čîşan iš heya: Hehe de ota iyopotaye hecèn you count your ! he-said. Then Cheezhon he this-said: Alas! this much "I-pay-for" so own wiyo'pøawayaw wacîŋ ši'n će eya. Ėci'n miš tohan tuwe ša ēsta niye masa'pi I-see! I-want not , he-said. For I when any-one dead although make command live me kînhaŋ de on niwikîve kta nakaśeš heon tewâγhînda će, eya. Tuka toña if this with I-make live will indeed, therefore I-prize it , he-said. But many-as hînêaw ihîdâwà ēsta iyeu'a ku kta keya. Hećen mazaska opawîngē żaptaŋ very he-counts although so many he-give would, he-said. So money hundred five his own own kta, keya. Ūŋkâŋ, Ho, eye, ka iyeu'a ku ka akivahda. will, he-said. And, yes, he-said: and so many gave, and took-it home. Hehan oyate owasin' wičakîo e'e'g taka wańži e'e'g kta, keya. Hećen Then people all them-he-called when something one he-do would, he-said. So wičâsta itančaŋ ota en hipî. Hehan wâŋna e'e'g kta keye čīn wâŋna men chief many there came. Then now do would he-said the now ivhantu, hehan tawîcâ en hina'žij ši e'e' he 'cape ka kte ēsta ake kînîwe it-was-time, then wife-his then te-stand com when that stab and kill although again make live mandated .

kta keya, e'e' čape ka kte. Hehan čotanjkâ' kî'n ayażo'o yańka, tuka would, he-said, then he-stabbed and killed. Then (small?) whistle the he-blow-on-it (sat) was, but hećen ūa wańyka wańke. Hehan nîna čâŋze hînêaw. so dead lying (lay) was. Then much heart-hurt very. Hehan Čîşan hunjû' ecyvatahaŋ lîdi, ka, Čî's, hanjaŋna wâŋna, Then Cheezhon mother-his from-there came-home, and, Son. In the-morning then woźuha ołma miimîn ehpeniyanpi kta, keyapi tuka, eya. Tuka Čîşan, Ha! bag in in-water they-you-throw will, they say but, she-said. But Cheezon. Ha!
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ha! ina, is he taku sni do eva. Hehan wanja ha'hanna wiyota'hanwan unkaj ha! mother, this that some not, he said. Then now morning noon and wic'astayatapi kii hi e'ca akiyahda. Hehan wanja ki'ci ki, hehan aki'ci'ta chief the come when took-him home. Then now with went then soldiers home, wozuna wanji mahen olnag wica'si, ka minin elpeya wica'si: ka wanja lag one within place them com- and water in throw-him them com- and now manded, WiFi'astayatapi Cheezhon lag in placed and look and near-to carried him, then chief ki'n, Ito wica'ki'eo ka akiyahda. Hehan tuwe tahin'ca ska iyasa'sa the, Hold, them call and take him home. Then some one deer white shouting to na'hog. Hehan Ci'zaj heya hi'ndha: Wic'astayatapi 'uwy'igtu kii'uppi he heard. Then Cheezhon said his suddenly. Chief daughter-his with being waci'ng sni! Wic'astayatapi 'uwy'igtu kii'uppi waci'ng sni! eya yank'a. I want not! Chief daughter-his with being I want not! he-saying (sat) was. Hehan tahin'ca ska awanyake cin en hi ka heya: De taku yaka he. Then deer white watched-over the there came and this said: This what you mean? U'nka'n heya: He de wic'astayatapi 'uwy'igtu wan'ki'i wanu'ta'keyapi, And this he said: That this chief aki'cita his one with I-be shall they say, ka wicawada sni tuka ekta amava'upi e'e, eya. U'nka'n hece'mana wic'asta And I-willing not but there me-they-take, he said. And immediately man ki'n heya: Howo, mive e mde kta'ee, eya. Hehan, Koyaham'na wo e'c'u, eya.

Then, Hurry then now, he said. Hehan wic'asta kii wozuna koham'na yuska iva'ya, ka Ci'zaj na'zi'n.

Then men the lag quickly untied (here it), and Cheezhon standing hiiyaya; ka wic'asta kii isto olma paht'elpeya, e'ca tahin'ca ska wanu'yanpi went; and man the him-now in tied they put him, then deer white tame animals own'si'n e'c'mahen kaham ewic'ayaya, ka heci'ya un yank'a.

Then now little long then deer tame animals flock' the own'si'n wic'astayatapi ti kii en avic'ahdi, ka heya: Ho, e'c'navaya'na all chief house the to them-brought home, and this said: Yes, far-in-the-water elpe'mayayapi unkaj'heci'ya sug'taji'ka totopi'ka ta'tan'ka kii is he kii you-me-had-thrown if there horse blue-ones and oxen the they burns the mazaskazjipi tuka ee, eya. Hehan wic'astayatapi kii heya: Ci'zaj, hec'c'eya golden-ones but he said. Then chief the this said: Cheezhon, so wic'ayaka he eya. Hehan Ci'zaj: Ho, hec'c'eya wic'awaka ee, eya. Hehan are you true? he said. Then Cheezhon. Yes, so I-am-true he said. Then aki'cita tuwe token okihi minin elpe'ci'yapi wan'ka. Hehan e'en wic'astayatapi'keyapi. Hehan e'en wic'astayatapi' keyapi is eya minin elpe'ci'yka ka minin ta, keyapi. Hece'n Ci'zaj iye ni he also in the water threw himself and in water died, they say. So Cheezhon himself lived na'ce'ca, probably.

TRANSLATION.

There was once a widow who had a son. When the boy was well grown his mother inquired what trade or business would suit him. The boy replied that he would like to be a robber. The mother said she very much disliked that business, But the boy repeated that he would have that, and then proposed to his mother to go

1 Iyeya does not mean "to tear," but conveys the idea of forcible or sudden action.—J. O. D.
and ask the spirits. While she was going on this errand he went around and reached
the house of spirits first, and he instructed them how to answer his mother.

The mother came home crying. When the boy asked her what employment had
been assigned to him, she had to reply, "The work that I think difficult." But the
boy said, "Never mind, mother, soon we will be rich." Then he went away and
brought home a horse; and again he brought home cows, sheep, and all kinds of
domestic animals.

One day his mother came home from the village crying, and told her son of a
plan to take off his head the next day at noon if he did not get possession of the chief's
wife's finger ring. He told her to be quiet, and said, "That is nothing." Then in
the evening he took his own clothes and stuffed them. He made a ladder, and taking
the stuffed man and the ladder he went to the chief's house. The ladder he placed
upright and looked in at a window. The chief was lying asleep with a pistol in his
hands. As the young man shoved up the window he held in it the grass man. The
chief was waked by the noise and fired his pistol. Cheezhon, which was the young
man's name, let fall the grass man, and while the chief went to seek the man he
supposed he had killed, Cheezhon made his way to the chamber, and said to the
chief's wife, "Hand me the finger ring; that was not Cheezhon, but I have killed
him." Whereupon she gave it, and he took it home. Afterwards the chief came in
and said to his wife, "Hand me the finger ring; that was not Cheezhon, but I have
killed him." To which she replied, "It was but just now you said that, and I gave
up the ring." To which he said, "Really, that was Cheezhon, and you gave it to him
after all!"

In the meantime Cheezhon reached his home, and saying to his mother, "See,
this is what you cried for," he handed her the ring.

Sometime after this his mother came home from the village again crying, when
Cheezhon said, "Mother, what do you mean? When we were not rich you did not
cry, but now we are rich you are always crying." On which the mother said, "My
son, the chief said that he himself would come and take you." But Cheezhon made
light of this also, and said, "Mother, that is nothing." In the meantime he went on
making a small whistle, which he finished. Then he told his mother to fill a large
entrail with blood and put it under her clothes. "When he comes," said he, "I will
stab you with this knife, but I will only run it into the entrail, but as there will be
blood he will think I have killed you; and when I blow on this whistle you will stand
up again."

On the morrow at noon the chief came and saw Cheezhon stab his mother. He
was much astonished, and said, "Cheezhon, you were always a fool, but this beats all
the rest." But Cheezhon replied, "What do you mean by saying that? I have done
this that I may bring my mother to life again." So he took up his whistle and blew
upon it, and his mother stood up. The chief then offered him any sum he might name
for the whistle. But Cheezhon said, "I have paid a great sum for the whistle, and I
do not want to sell it. When anyone asks me to bring back to life one who is dead, I
can do it by means of this, so I value it very highly." But the chief repeated that he
would give him any sum, and Cheezhon named five hundred dollars.

This was given and the whistle taken home. Then the chief called all the people
together, and said he would do a thing. Then all the principal men came, and the
chief proposed to stab his wife, kill her, and then restore her to life. When he had stabbed her and killed her he blew his whistle over her to bring her to life, but she lay there dead.

He was thereupon much enraged. Then Cheezhon’s mother came home and told him that in the morning they planned to put him in a bag and cast him in the water. But he laughed and said, “Mother, that is nothing.”

It came to pass the next day at noon the chief came and took Cheezhon home with him, and commanded his soldiers to put him into a bag and cast him into the water. And when they had placed him in the bag and carried him along and were now near to the place, the chief said, “Call them and take him home.”

Just then Cheezhon heard some one calling sheep, whereupon he cried out, “I do not want to live with the chief’s daughter! I do not want to live with the chief’s daughter!” So the shepherd came and said, “What do you mean?” Said Cheezhon, “They say I must live with a daughter of the chief, and I am not willing; nevertheless, they are taking me there.” The shepherd replied, “I will go.” So they tore open the bag, released Cheezhon, and bound the other man whom they put in the bag.

In the meantime the flock of sheep was scattered, and Cheezhon, having his liberty, drove them to the woods and there kept them.

After some time he brought the whole flock back to the chief’s house and said, “If you had thrown me far out into the water there would have been blue horses and oxen with horns of gold.” Then the chief said, “Are you indeed telling the truth?” And Cheezhon said, “I am indeed telling the truth.” Then the soldiers, as fast as they were able, cast themselves into the water (to find the blue horses and the oxen with horns of gold). And the chief also, they say, threw himself into the water and was drowned. Thus Cheezhon saved himself.

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Oyate wan' kaken tipi. Unkan en wićaštayatapi wan' činča yamni, hena hoksîncantkiyapi. Nom wićapi ka wanži winyany. Unkan tokapa kin these boys believed. And then chief one children three. he tawikuton, hećen sunkaku kin huđuha. Unkan haŋkaku kin ena sićeću that wife-his-took, so that younger- the he-had. Then sister-in-law the then brother-in law hers kin niґiyeya: Uŋwanke kte, eya keš, Hoho, činewaye čin mišnana the troubled: We two live together will, she-said although. No indeed, older-brother mine the me-alone temahinda, token iwakiha kta he, eya ećee, keyapi. thinks much-of-me, how I make-him shall I ho said always, they say.

Unkan kaketu: Winyany kon čaŋ kin i tin hdicu ka heya; Siće, ito And thus it was: Woman the wood carry went house came home and this said: Brother-lo in law, sivo keya kaŋ yuŋapi če, wanži makio ye, eya. Tuka, Ho, miye grūse maby yonder are, one shoot for-she, she-said. But, Not-so, I nahalini wićašta waoka hemača ŭni, tuwe tokeča kute yasi ŭni, eya. Tuka se-yet man good-shooter such-me not, some one else shoot you-om not, he-said. But mand činču kin, Wanži kio wo, eye, e hećen waniŋkpe ikikę ča iyaye ča wanži brother the. One for-her-kill, said, that so that arrows he took and went and one his kio, ka, Hee če, icu wo, eye, ča ićuŋom iyaya. Unkan winyany kon ku ka for-her and, That let it, he said, and to another went. Then woman the is re- and killed, place turning ēeya hdi, ka hilnaku hećiya: Nisunka waćintaŋka ča ohuni nagiyemayaŋ crying has and husband-her this said to Your younger persistent when always troubles me come home, him: brother ēe, epa ča, četunmayahda kon, dena ecamaon če, eye ča sivo siha kin on, I say when, you-me-disbelieve the, these h-has done-to-me, she-said and grūse claws the with čañna kin owaŋcaya huđuhađdate ča kipazo. Unkan hećen wićiđa, ka thighs the all over she-scratched-herself and showed him. And so he-believed her, and heya: Unktomi kičo ya po, eya. Hećen Unktomi hi. Unkan, Unktomi, this said: Unktomi te-call-him go ye, he-said. So Unktomi came. Then, Unktomi, misunka wita-ıpi-šni ekta eehpeya wo, hećen taŋkši duze kta če, eya. 1This use of the plural for the singular (ya wo, go thou) occurs now and then in myths.—J. O. D. 180

1This use of the plural for the singular (ya wo, go thou) occurs now and then in myths.—J. O. D.
Hećen wanna kośka koń hdi, un'kań hećen Unktomi heye: Sung, ito wińtka palu uńye śni, eya. Tuka, Hiva, miye-na-hin, tuwe kaśta come eggs to gather we-two go not, he said. But, Na, I am alone, some one else kici de śni, eya. Un'kań čičen kin, Kici ya wo, eya. Un'kań hećen with you go not, he said. And brother his the, with him go thou, he said. Then thus kici iyaya. Wata wanje en opapi ka wita kin ekta ipi, ka wińtka pahipi: with he-went. Boat one in they, and island the to they and eggs gathered: him followed, came. 

ka wannà wata kin ońyayapi, un'kań kośka kin heya: Wonna uńhde and now beat the they filled, then young-man the this said: Now we-go home kte, eya he hećen wannà wata kin en okipapi. Un'kań Unktomi heya: will, he said that so now beat the in they went. Then Unktomi this said: Sung, kana ees wąstešte eč, chake iču ye, eya. Tuka, Hi, wannà de ota kin, Brother, those there are very-good, the last take, he said. But, Why, now this much the, eya. Tuka Unktomi kitaŋ, un'kań iyaye ča iču, tuka Unktomi wata kin he said. But Unktomi persisted, and he-went and got then, but Unktomi boat the paćamnaj iyeye ča hdiču. Un'kań, Hi, Unktomi, wata he au ye, eya. head out turned and started Then, Fle, Unktomi, boat that bring please, he said.

Tuka, Tuwe, tokenken teničiya he, eya. Hi, au ye, eya. Tuka wićada But, Who, in-some-ways you kill, he said. Fle, bring please, he said. But he was willing śni. Un'kań, Unktomi, wata kin he au wo, un'ki kiphań tankš duze kte do, not. Then, Unktomi, boat the that bring, we-reach if sister-nine you shall home have eya. Un'kań, De ỉś he iyaye makiyapi oj hećamony se, eya. Tuka he said. And, That is it that wait-for-they cause me for this I do as if, he said. But keya yanča; un'kań taku śića hdnute ši, un'kań ećon. Hehan Unktomi this he was; then what bad his-own com and he did it. Then Unktomi saying [or, he sat] to-eat maned, iha. Un'kań, Wahte-śni śića mayalnaye do, eye ča ake ośehda. Un'kań, laughed. Then, Good not bad you have-deceived, he said and again he cursed him. Then, Hunktiya wo, Čapong tanka wanćade kte do, eya. Tuka ake ośehda. Go then away Masqiiu-large you see will, he said. But again he cursed him.

Un'kań, Hunktiya wo, Mato wanđade kte do, eya. Ake eya, un'kań, Then, Go then away Gray-hair you see will, he said. Again he said it, when, Hunktiya wo, Ispa-taliņpa wanwićadake kte do, eya. Tuka ake eya: Go then away Arm-awls them you see will, he said. But again he said it:

Un'kań, Hunktiya wo, Taštunke-ota wandise kte do, eya. Tuka ake Then, Go thou along His-dogs many you see will, he said. But again eya. Un'kań, Hunktiya wo, Winiyant-opopapi wanwićadake kte do, eya, he said it. Then, Go thou away Women-two them you see will, he said, ka hećen kihda. and so went home.

Un'kań kośka kin iś hećen iyaye, un'kań wankan taku hnumyany u Then young man the so went, and from above something whizzing coming nahon kehan čaponpa' wanj minin ihpaye ča oltateya elpećiya. Un'kań he heard when mosquito one in water fell, and underneath it he-throw himself. And inyuyun taku wan pehągina se hinazin ka heya: Taku den oškanškan e behold something one crane-brown like coming stood and this said: What hen moving often that en hibu kon toki iyaye se eye ča, Kozań den un'kihan kaken écemon to [or come the [in some has gone as if he said and, Indeed here was if so [in that I do there] the past where manner]

Caponka is the usual form. Čapong is a contraction of this.—J. O. D.
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kta tuka, eye,  ça  čapopa  koŋ  pasu  oŋ  apa. Tuka  pasu oyatake, hečen would but, he said, and mosquito the bill with struck. But bill he struck in. so that [aforesaid]

iye itkom kte,  ça pasu bakse  ça  yuha iyaya. Ake taku nahon; uŋkaŋ he in-turn killed him, and bill cut-off and having went on. Again something he heard; and mato wan hoyeya u. Tuka ake wakanatęca ičičače  ça mini en wąŋka. Gray-bear one sending his voice came. But again mysterious dead made-himself and water in lay.

Uŋkaŋ, Taku den  oškaniškaŋ  wu e wau koŋ, eyaya. Mato koŋ hinažin  ça Then, What here den moving often was when I was coming. he repeated. Gray bear the came and when [aforesaid] stood

heyən; Kae  kakeš  wate  kta,  eya;  ça  hoŋan  teča  koŋ  iyolmaŋ  iyaya:  tuka this said; Yonder whatever I eat will, he said, and fish dead the into his-mouth took: but mdaska nakaeš iyoha unma en itoko ekta iyaya  ça  ećen  otoša  napeča, flat indeed jaws each in time-about to hit went and thus whole swallowed.

Tuka tezi ekta isanj icu  ça  čante  kiŋ ḃaspuŋu,  ça  kte,  ça  ćuwi  kiŋ bahdoke But belly in knife he took and heart the cut-to-pieces, and killed, and side the cut-hole in ça etanhaŋ hdiču  ça nape  napiŋ  bakse  ça  yuha  iyaya. Uŋkan čaŋku  ohna and from came forth and fore-feet both cut-off and having went. And road in čaŋka wokeya  wuša  iza  han  e  ya  kehan, Išpa-tahunspa  eye  ciŋ  deepi bark lodge one smoke burning stood to went when, Arm.AWS he said that in these are

cę ećin,  ça  śina  yušunka  adoksohaŋ  ła  tiyonaśdог  iyaya  ça  čatku he thought, and blanket rolled-up under-arm and tent went into and back-part iyotanąže  ça heya; Ito unćina  tipi  en  wahi  kta,  eya. Tuka wankanja  nom sat-down and this said; Lo, grandmother house in I come will, he said. But old woman two tianonq yukaŋi,  ça  tiyopata  takitiŋ  iyotang  heyayapi. Uŋkan ake  nažin house-each-side were, and floor-at fusing sitting they kept saying. Then again rose-to hiyave  ça, Unćina, tipi wahi tuka iyokippi śni e wahde kta, eya,  ça  nasā- his-feet and. Grandmother house I came, but they pleased not when I go home will, he said, when blanket- yušunka  yus  kihde  konze  ła  tiyopa  on  elheya. Uŋkan  išpa  oŋ  napiŋ bundle holding go-home pretended and door in he threw it. And arm with both čapa-iheyapi, tuka śina ećena  čapapi  nakaes  sanpa  čakicapi  ła  heyapi; they stabbed through, but blanket only they stabbed indeed beyond stabbed each other and this said; Ičepaniši, mayakte ye, eyapi. Tuka, Taku déničěca makte wacanpri he, Cousin, me you have killed, they said. But, What like you [you are me-kill you thought if such as this]
eye,  ça  napiŋ  wičakaže  ła  iyoopata-iyaya. he said, and both them-killed and went onward.

Uŋkan tuwe tokata, Mitašuŋke wo-wo, eya u niyan.¹ Sung kićočo u And some one ahead. My-dogs come saying was calling. Dog calling was coming often com-

kehəŋ pože  ihduwewe  ła  waŋhiŋke  kiŋ  owasiŋ  wekiye  ça  čaŋku  kiŋ  ohna when none made bleed often and arrows the all made-bloody and road the in yumden-ehpeya  ça  ituŋkam  iwaŋka. Uŋkan manaž  ça  inmutanŋa  henaos scattered them and on his-back lay down. Then lion and great lynx these two
tokahева en hipi  ła  we  kiŋ  sdipapi. Tuka, Ustaŋ, iyoopata-iyaya po, first there came and blood they bled. But, Stop, go-you-on beyond, wakanžeza tuwe onšihaŋ eę, eya. Uŋkan iyoopata iyayaapi. Uŋkan en u child who poor is, he said. And on they went. And to was coming

ka, E, mitakoza, wita-ipi-śni ekta eelheyapi keyapi-koŋ he niye he, eya, and, "See, my-grandchild, island go-to not at was-left they have told about that you I he said, keyapi. Huŋktyiwa wo, mitašuŋke nom hektapi upi eę, henaos kaṭe  ça they say. Go through, my-dogs two behind they are, these two kill and

¹Dr. Riggs gives niyan in the dictionary as audibly, with a loud voice, and eya niyan as to say audibly, or with a loud voice.—J. O. D.
wičayuta wo, eya. He Tašunka-ota ee: takú maka aškaŋškan up kiŋ
them eat then, he said. This His-many-dogs is: what earth on-moving is the
iyuhpa tašunkeya keyapi.

Hečen nažin ką iyaya. Unkana wiča nom wohdag upi, tuka napin
day. He has-it-for-a-dog they say.

And raccons two talking were but both
coming.

wičake ča kiŋ iyaya. Unkana čakan ku ohna čañha wokęya wāŋ han e ẹn
them killed and carrying west on. And road in bark lodge one stood that to
ya, ka taŋkan wiča kon napin ehmaka ča tin iyaya. Unkana wakanka nom
he and outside raccons the both he laid and house be went. And old-women two
 went,
in

tianog yukanpi, kehan čatku kiŋ en iyotaŋka. Unkana heyapi: Takoza,
house were, when back part the in he-sat-down. And this-they-said: Grand-son,
each side
witapišni ekta ehpęyapi kon he niye he, eyapi. Hena eke wakanka
island-go-to not at they left the that you ? they said. These ones old-woman
waste hećapi. Unkana umna heya: Taku ta non keš wota če, wokihan ye,
good much were. And one this-said: What die as although eats , boil thou for him,
eya. Unkana hečen wokihanpi, ka wo kupi, ka heyapi: Takoza, taku
she said. And so they boiled for him, and food gave, and thus-said: Grandchild, what
thelika ota ehna yau tuka iyotan kiŋ he tokata han če, eyapi, kehan,
har much through you have but most the that ahead stands , they said, when,
been coming

Uŋčina, wiča nom den taŋkan ahiwahnaka če, iču po, eya. Hečen
Grandmother, raccons two here outside I brought-laid , take ye them, he said. So
ičupi ka ake owičahanpi; unkana umma heya: Eyakes, mitakoza tak ećiya ye,
they took and again them boiled; and the other this-said: Indeed my-grandchild some say to him
thing (female ap)
eya. Unkana heya: Takoza, Winya-nonpapika de tipi en yai kta, tuka
she said. Then this-she-said: Grandchild, Woman-two this house there you will, but
reach

tauyan niciwapi kta; tuka hanyetu kiŋ he heban niktepi kta če; tuka
well they treat will but night the that then you kill will ; but

tokesta en unyakonpi kta če, eye ča hi kiŋ wanzi yupsun ku keyapi.
prepresently then we be will she said and toothy the one pulling out gave, they say.
Unkana umna iš wapahta waw ku keyapi. Unma hi yupsun ku kiŋ he
And the other she bundle one gave they say. The one tooth pulled out gave the the
tooth maniča ee. Unma wapahta waw ku kiŋ he hoka ee; nonksi kiŋ he apahte
sheper was. The other bundle a gave the that badger was; ear the that tied up
ča ku, keyapi. Presently Unma umna kiči inuńke činhan śina waw aničalipe ča toka
and gave, they say. When the one with you lie if blanket a with you-cover and no way
yaniya śińi kiŋhan hi kiŋ de on śina kiŋ pahdog-iyo to ča oniya nunke
you breathe not if tooth the this with blanket the pierce-through and breathing you lie
ktá če; ča wapahta kiŋ de duske kta če, eya keyapi. Ka wo ničupi kiŋhan
will ; and bundle the this you-untie will , she said they say. And feed they give you if
makata eydtewy ča, Uŋčina, toki idada hwu, ehe kta če, eyapi. Tokestá
earth to you look and, Grandmother, where have you I you say will , they said. Presently
gone

hen unyakonpi kta če, eyapi.

there we be will they said.

Hečen warma ekta iyaya. Unkana wakeya waw tanka e han. Unkana
So now this then he went. And tent one large there stood. And
itankačanha wokeya waw he en ye ča wakeya kiŋ en tin iyaye ča
outside bark lodge one the to went and tent the in house-in he went and
čatku kiŋ en iyotaŋke, tuka tuwena en yankše śińi. Unkana htabetu hehan
back part the in sat down, but no one in was not. And evening then
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toki wikoša iha niyąppi. Unoŋu ćaŋha wokeya waŋ tanjkan he ćikọn hen some girls laughed aloud. And bark lodge one outside it the the where stood [aforesaid] wakaŋka wanyaka hee heya: Wihomi ista tanjka inima kum, eya. Hećen old woman he-saw she-it-was this-said: Courtezan eyes large silently come, she-said. So that uŋma tin ḗdiću kta, tuka en yaŋka wanyaka, unoŋu, Wati takunma, eye ća the one house-start would, but in he-was she-saw, and, My-house smells of she-said and something ićićawįnį iyaya. Ake uŋma eye ća iyaya. Unoŋu waŋma napın tin ḗdįpi back went. Again the other said and went. And now both came home hehan uŋma waŋma wokihan; uŋkaŋ wićašta kamdpi okihe ěn ku, waksiča then the-one now boilled-for-him; and man cut-up boilled for and gave, dish him waŋ ohna ahikihde kehaŋ, pamahdena iyotąŋke ěa, Unćina, toki idada hwo, one in placed-for-him, when head-bowed he-sat and Grandmother where have you !
eye ća makata ćonuyaw, unoŋu inyuyu maka mahentanjhaŋ iskaya icam he-said and earthward he looked, and behold earth within from white-month pushing hiyotąŋka e, hećen owas en okilmake ća waksiča kiŋ kięu. Unoŋu, Mitaj, sat down there, so all in placed for him and dish the gave back. Then, My younger sister naka wićadote wakaŋ uŋke ye, eye. Unoŋu uŋma kiŋ iš ake wo ku: ake now man-food mysterious we-two-have, she-said. Then other the she again food gave: again is eya wićašta-ćińica ece ku; tuka ćeį ką ake; Unćina, toki idada hwo, she also man-flush alone gave; but he-took and again; Grandmother where have you gone ! eya. Unoŋu maka mahentanjhaŋ iskaya hiyotąŋka. Hećen owas en he-said. And earth within from white month coming sat down. So that all in okilmake ća waksiča kiŋ kięu. Unoŋu, Mićun, naka wićadote wakaŋ placed for him and dish the returned. Then, Mychild sister, now man-food holy uŋke ye, eya.
we-have, she-said.

Hećen waŋma okpaza, uŋma tokaheya kići iwaŋke; unoŋu śina waŋ now dark, the one, first with him she-lay down; and blanket one akihpa, tuka niina tke ḗnića e oy toka niya śni, kehaŋ manića li kọŋ he oy she-threw but much heavy very, so that in no breathe not, when gopher tooth that the that with way [aforesaid] pahdog-iye ye ća poģe ohna niya waŋka. Unoŋu tak ecin ća yutaj: pushed-a-hole-through and nose through breathing lay. And some thought and touched: thing wiŋyauŋ kiŋ he hećoun. Tuka hehan wapaŋte ćikọŋ he yuśke, unoŋu wiŋyaŋ woman the that did it. But then bundle the that he loosed, and woman [aforesaid] kọŋ śina kiŋ kasamni-iye ye ća, Mitaj naka wića okoye, eye ća iyaye. He the blanket the throw off and, My-side now man hole-made, she and went. That [aforesaid] śina kiŋ kasota śina, keyapi. Hehan uŋma kiŋ iš ake kćį iwaŋke, unoŋu blanket the clear sky blanket, they say. Then other the she again with him she-lay down, and taku waŋ akihpa, tuka niina tke o akahpe ěa waŋma ake toka niya śni kehaŋ what one covered, but very heavy that covered and now again inno way breathe not when manića li kọŋ he oy pahdog-iheye ća oniya waŋka. Unoŋu ake yutaj, gopher tooth that with pushed-a-hole-in and through- lay. And again he touched, [aforesaid] breathing thought. tuka tokeća śni, he ta kećį ća hećoun; tuka ake wapaŋte kọŋ hee yuśke. but different not, that he she and she did it; but again bundle the that unloosed [aforesaid] pe. Unoŋu, Mitaj naka wića okoye, eya lihpda śina kasamni-iye ye. He And, My side now man hole-made, she-said suddenly blanket she throw off. That
małpiya sapa sīna keyapi. Hecen napin wicayuwaște keyapi; ka napin cloud black blanket they say. So that both them-he-made-good they say; and both wicayuże, them he took.

Unkaȟ hewićakiye; Taku yatapi k̦iŋ de elheya po, eya. Unkaȟ, then this-to-them-he-said; What you-eat the this throw ye away, he said. And, Tak̦u mytaŋi kta he, eyapi. Ečiŋ tuwe wicàsta yute kta he, he śícà će, what we-eat shall they said. Indeed who men eat would that bad eya. Tokeša tak̦u yutapi tokeća waște ota će, eya. Unkaȟ wicădaŋi, ka he said. Presently at le-eaten different good much he said. And they-believed, and hecén wicăsta yutapi k̦oŋ ayuńtaŋi. Hehan wąnaŋi napin ćiŋća tońji; so men they are the [in they stopped. Then now both children had; the past]

Unkaȟ sakim wică wicăyuhapi. Unkaȟ ihnuhaŋna tiyata ewaćiŋ ka and both male them had. And suddenly at his-home he-thought and iyokišiće ča inna yanįka. Unkaȟ heyapi; Tokeča inna yauŋ he, ećiŋapi. was sad and silent was [sitting]. And this they said: Why silent you are they said to him.

Unkaȟ, Iyomakišiće će, eya. Unkaȟ, He etayhaŋi tehanťu he, tokešta ekta And, I am sad, he said. And, That from far is presently to unghdaŋi hta će, eyapi, ka hoykupina k̦iŋ hećiŋiŋapi; ña, čéguka aceti, de we-go-home wil, they said, and their mother the this said to: Mother, soft-stone burn, this iyokišiće e ekta unkayapi kta će, eyapi. Hecen wakaŋkana k̦iŋ čéguka is sad there to we-take him will, they said. Thus old woman the soft-stone aceti ka yuńtaŋ. Unkaȟ hehan, Ate kipan, eyapi. Unkaȟ mini kahda burnt and finished. And then, Father call, they said. And water by the side of inažiŋ, ka, Wićahiņćiä, kuwa, mićuŋkištı hutata yapi kta ye, eya. Unkaȟ she stood, and, Old man, come, my daughters to main-land go will indeed she said. And

ihnuhaŋna tak̦u w̦aŋ mini k̦iŋ etayhaŋi okapotè ċa u ća hihimi; unkaȟ suddenly what one water the from seated and was and came to land; and coming hikmaŋkapi k̦iŋ wozuha wəŋ en okihnakapi. Taku k̦on he wakaŋkana k̦iŋ husband-theirs the bag one in they placed. What the that old woman the hihmaŋku ka wiśoka k̦iŋ henaos čiŋća he Unktelii keyapi. Hecen wanaŋi husband-hers and young woman the those-two children that Unktelii they say. Thus now Unktelii k̦on u ka hihimi; unkaȟ čéguka aceti pij k̦iŋ hena ćsta k̦iŋ napin Unktelii the was and arrived; and soft-stone burned the those eyes the both [aforesaid] coming

Ožuna okadaŋi, ka he k̦iŋ ota hena wałpaya k̦iŋ ekiksapi, k̦a hiḥmaŋkapi full they-sprinkled, and horns the many those baggage the they-plied-on, and husband-theirs wałpaya ićiḥmiŋi ekihnakapi. Unkaȟ heya: Ćuŋ̦i, tak̦u nimma se, eya. baggage among they placed. And this he said: Daughter, something alive. It seems, he said, smells Tuka; Wićahiņćiä śića, taku omnaŋi kta he, eyapi. Unkaȟ, O, eya keyapi. But; Old-man had, what he-smelled will they said. And, O, he said they say. Hećen waŋma iyapiyapi. Unkaȟ, Ćuŋ̦i, mitakoža čaŋna etayhaŋi yuke-

So now they went. And, Daughter, my-grandchildren sticks from [rather, have-some]

wicayakiyapi, ka uwaștena mda ća ća he k̦iŋ makakokoŋapi kta će, eya; ka them you-caused, and slowly I go when horns the me-they-drum-on will, he said; and nakun, Ćuŋ̦i, nina wiątapi, eya. He Wakiŋyaj aku kte ćiŋ he ka. Ećiŋ also, Daughter, much look out for, he said. That Thunder come will the that he For meant.

Kiči tokakikiọya unpi. Waŋma mini k̦iŋ opta huta k̦iŋ ekta hdaŋi, unkaȟ with foes to each other they are. Now water the across show the to they go home, and
i'nyuŋ heya; Ćuŋš, taku ahanzimayaj ęe, eya. He wannya mahpiya behold this he said: Daughter, something shades-me, he said. That now clouds' ahdinaupa, unkąŋ sdyŋye ća heya. Tuką, Takų ahanziniye kta he, de had-come-over, and he-knew and this said. But, What shade-you should / this kasota ye, eyapi. He hnayaipi, wannya mahpiya ahdinaupa tuka heyapi. sky-clear indeed they said. This they-deceived, already clouds had come over but they-said-that.

Hećen wannya huta kiŋ dehajna, tuka Wakinuyaj kiŋ iš kiyena aku. Tuka
So now shore the nearby, but Thunder the he hear comes. But huta kiŋ en kiŋmanįpi kehaj hilmakupi e tokaheya heyata ehpayapi: hehan shore the there they-reached when husband theirs that first ashore they-carried; then wahpaya kiŋ owasin icupi, ka hehan, Hunktiya, ate, Wakinuyaj kiyena aku baggage the all they took, and then, Go along, father, Thunder near comes ęe, eyapi. Unkąŋ, Hehe! Ćuŋš, tanpi hećeke kta ćikou, eye ća kihda; tuka, they said. And. Alas! daughter, long ago so would the [in he said and started home; but the past]
ećen Wakinuyaj kiŋ kutepi ka mini kiŋ owanjṣeya we hiŋhda, onj wicašta so Thunder the shoot-him and water the all over blood became, therefore man kiŋ, Ḥo! tumkąŋsi kon, eya. Tuka heyapi: Hetaŋhaj te kte śni, hećonpi the, Alas! my-father-in-law the [in he said. But this they said: From-that die will not, this-they-do the past]
keś te śni ećece, eyapi, keyapi. though dies not, always, they said, they say.

Hećen wannya hetaj ye ćikou en wahdi, tuka oyate kiŋ toki eyaya
Thus now whence he-went the [in there all-come; but people the when had-gone the past] home,
tanpi śni kehaj heye; Den wakeya tikičaŋa po, ito, ekta mde kta će, eye manifest not when this said; Here tent for-ye-up lo, there I go will, he-said ća ekta ye ća miniyowe kiŋ en ya; unkąŋ i'nyuŋ winohiŋca pa nisko u and to went and spring the to went; and heholt woman head so-large was coming wanyake. Unkąŋ tankšitku kon hee keya, pa nisko, ite kiŋ iš owas lidi he saw. And sister his the ćha he said, head so large, face the it all sore
ka ńa wanka. E, hećen tankši kon, eya; unkąŋ, Timdo kon, eye, ċa and was was [she Indeed so my sister that he said; and, My brother that she said, and coming lay] [aforesaid] [aforesaid] poskiŋ kiyahpaya kehaj, Tankši, toketu hwo, eya. Unkąŋ, Timdo, he-embraced-her when, My sister, how-is-it? he said. And, My brother, Unktomi oyate kiŋ owasí wičakasote ća mišmana omakapte; tuka nakum Unktomi people the all them destroyed and me alone me has-left; but also tehinya mayuha ęe, eya keyapi: dećen mini huwe wahi ka waki ća wannya hardly me-he-has, she said they say: thus water to bring I come and I reach, when then home ake, Tuwe oničiya naće, eye ća čahota kata ite kiŋ amakada ećece, onj ite again. Who has courted perhaps, he-says and ashes hot face the sprinkles on me always there-face you kiŋ owasí mahdi ęe, eya. Unkąŋ, Hunktiya wo, mini kiŋ ahde, ća ake the all me-sore, she said. And, Go-thend along, water the take home, and again eye činhan, Oyate wasí owasí wičakasote, tuwe ni un ća omakiye kta he-say if. People one all them you-destroyed, who alive is and court-me would he, eye ća mini kiŋ apapson ća hiyu wo, den ahdi wati ęe, eya. Unkąŋ if sky and water the throw on him and come thou, here I have-come home-to-dwell, he said. And hećen mini kiŋ ahde ća tịn kihda. Unkąŋ wannya ake Unktomi ite ećece so water the took home and house in she went. And now again Unktomi face like śni yanke ća wany ake, Tuwe oničiya naće es, eya. Tuka, Na ye oyate not was and now again, Some one has courted perhaps, he said. But, See! people
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wáŋ owasiŋ wićavakasote ćikonaŋ, tuwe ni unj ća omakiye kta he, eya; ka one all then you have the [in the who alive is when court-mé will ] she said; and destroyed

mini kiy apapson-iweya. Unkan iha, ka, Winyan, tahan lhi he, eya. Niš water the threw-on-him-suddenly. And he and, Woman; Brother he has ! said. You laughed. in-law come home.

wita ipi śni ekta eehpeniyanpi keš yahdi ka, eye ća ḡecen hiyu keyapi, ka island go-to not at you were-taken if you come ! she-said and so came they say, and home towards.

timdokū ti kiy en hdiću. Unkan heye; Tanki koyakihan po, eye, ća brother-her house the there she started And he said: Sister beγye-in-haste-for, he said, and

hecen mini kanyapi ka on yuzaąapi ka kicakępi, ka heyake waste unkiyapi so water they heated and with washed her and combed her, and clothes beautiful put-on-her ka catku kiŋ en ekiłmaŋapi. Hehan cina hoksina kiŋ napan, Hunktiyapi and back-part the in they placed her Then children boys the both, Go ye a po, Unktomi kićo ya po, ewićaŋiya. Unkan yapi ka; Unktomi, unniöpí long. Unktomi to call go ye, to them he said. And they went and; Unktomi, we-you-invite do, eyapi. Unkan, E, mitonŋakapina taku wastepi ye, eye ća wićiyanvah na they said. And, Well, my little nephews what good ! he-said and them-behind was coming ka tin hiyu. Unkan ŋawitwiciero tanyekiyi ihuđuzi ćatku en yuŋka wanyag and tent came. And wife-his the well-very dressed and back-part in was to see her into [aforesaíd] herself [sitting] hiyu. Tuka, Tiyopa kiŋ hen hiyotanka wo, eya. Unkan, Han, tahan, he came But, Door the there sit thon down, he said. And, Yes brother- in-law, towards.

token ehe ćiŋ ećen ećamoun kta, eya. Ka en iyotanka ėchen, Unktomi how thou the so I do will, he said. And there he-sit-down when, Unktomi (taku šića waj čažeyaŋa ka) he hnduta wo, eya. Unkan ećen ećon keyapi. (what had one he named and that eat-thon-thy he-said. And so he did they say.

Iš eya hećon ści nakaes tokicön. Hehan Makan yan'-ka wo, ka ihduta He also that-do come, indeed he avenged Then Tamarack- weave thou it, and your-own roots

eyaŋ'ka wo, ka tahu kiy en yuotins icuπi kta hećen yan'-ka wo, eya. weave-thou-it, and neck the in tightly drawn will so weave-thou-it he said.

Unkan owasiŋ ećen yuštaŋ. Unkan, Ohna iyotanka wo, eya. Unkan And all so he-finished. And, In-it sit-thon-down, he said. And ohna iyotanka, tuka yuotins-iću ka peta ivanjkan otkeya. Ninįćeīya, tuka, in-it he sit down, but he-pressed it-in and fire above he-hung. Attrighted-was, but, Ḋaŋ ota aoŋ po, eye, ća Unktomi šota ćeyev, ěcante kiy icu ća pusye ća Wood much pile-onye, he-said, and Unktomi smoke killed, and heart the he-look and dried and kapan ća pežihuta icahiye ća cinaŋana kiŋ napan wićaku, ća, Otiwota kiŋ pounded, and medicine mixed and children the both them-gave, and, Village ruins the fine

owanja okada po, eya. Unkan ećonpi. all over scatter ye it, he said. And they did it.

Hanhaŋna kehan, Ho po, pežihuta oyakadapi koŋ wanyaka po, eya. Morning when, Come ye, medicine you scattered that look ye after, he said. [afore-said]

Ekta ipi ka heyapi: Ate, taku wamdudan se owanjaŋa škanškanpi do, Thither they and this said: Father, what worms like all over they are moving about .
eyapi. Ake ihaŋhaŋna kehan ye-wića-śi. Unkan, Ate taku kiy waŋma they said. Again morning next when then he sent. And, Father what the now tanykįkinįyanpi do, eya ḍiŋpi. Ake hanhaŋna kehan ekta yećiwaśi. they are very large , saying they returned. Again morning when to he sent-them.
Urjkarj hdipi, ka, Ate, hena wičašta-pi na do, nažin wo nipakśa, eyapi, and they returned, and, Father, those they are little men. stand thou up thou art-crocked, they said. ka pasto-iłpayapina ecce do, eyapi. Itopa čan hehan oyate kiŋ ekičetu, ka and brushing they fell down always. they said. Fourth day then people the perfected, and along [little ones] anpao tuka čegapapi ka panpanpi ka eyapahaapi, ka owudutatan, koška daylight but kettle heating and yelling and crying the news, and great noise, and young man koŋ ti kiŋ ihduksan hočokatoŋ ahitipi, ka Itaŋčaŋ kícagapi, keyapi. the house the around in a circle they put their and Chief they made him, they say. [afore-said]

Uŋktomi čante kiŋ on oyate kiŋ ekičetu, keyapi. Henana. Uŋktomi heart the by people the were resurrected, they say. That is all.

NOTES.

1. On furnishing this myth Mr. Reuvillé remarked, “It is another Joseph.” By which he did not mean that the Dakota legend had received anything from the Bible story; but that the impure desires of a wicked woman had worked out similar results. In the whole structure of it there is evidence that this is a genuine Dakota myth.

2. It will be noticed that the language of the Dakotas has simple words to express younger brother, (sunka), elder-brother, (ćiŋye), a man’s sister-in-law, (hanjka), a woman’s brother-in-law, (šiće), a man’s brother-in-law, (tahan), a man’s father-in-law, (tunkan), etc. These all are found in the myth, and others like them exist in the language. However they may have been formed in the first place, these words are now beyond analysis. Now it is claimed that the existence in a language of such radical words expressing relationships is evidence of descent from a higher civilization. Whence came the Dakotas?

3. In all Dakota myths Uŋktomi is represented as the incarnation of evil. Here it overreaches itself and is properly punished. But the annihilation of it is only local and temporary.

4. This myth gives the best characterization of this great water god, Uŋktelii, which answers to the Neptune and Poseidon of the Greeks and Romans. Also it portrays vividly the eternal enmity that exists between him and their Jupiter Tonans—the Wakiynan.

5. The word čežuŋa, translated soft-stone, is of somewhat uncertain signification. What was it the old woman burned and sprinkled in the eyes of Uŋktelii to enable him to swim so long in the light? The analysis would seem to be the skin of a kettle. The word čeža is now applied to all iron kettles as well as wooden buckets. But the original čeža was undoubtedly earthen. Then the uka, the skin, would mean the glazing. This, too, would point back to a higher civilization.

6. The element of the supernatural is prominent in all the Dakota myths. Here in answer to his prayer the earth opens and the gopher comes to his assistance, while the aid of the badger is no less needed for his deliverance and victory. And not only is deliverance secured by supernatural help, but the race is elevated by a mixture with the gods.

7. It is significant that, after this miraculous passage across the water, they find the mainland uninhabited. The spirit of Evil has destroyed the race. But, as Deucalion and Pyrrha repeopled the world by casting “the bones of the earth” behind
them, so here the Younger Brother repeoples his fatherland by burning up the Evil One and sowing the ashes.

8. The use of ṣni in the following phrases is peculiar:

Tuwe tokeča kute yaši ṣni, Why do you not tell some one else to shoot? (Who different to shoot you not at command)

Tuwe kašta kiči de ṣni, Why do you not go with someone else? (Who never with him you go not)

In these two, ṣni has the force of why not?

Sung, ito winṭka pahí nuye ṣni, Younger brother, come, we have not (yet) gathered Younger come egg to gather we two not go. eggs. But this last implies a request, Come, let us gather eggs.—J. O. D.

P. 134, line 1. He, from han, to stand on end, as an inanimate object. See p. 7, §6, c.—J. O. D.

TRANSLATION.

Once there was a people, the chief among whom had three beloved children, two boys and one girl. The eldest son married a wife and the younger brother lived with him. But the sister-in-law troubled her brother-in-law, “Let us lie together,” often saying to him. But he always answered, “How can I make my older brother ashamed, seeing he sets such store by me?”

One day, when the woman had brought home some wood, she said, “Brother-in-law, yonder are many prairie chickens; shoot one for me.” To which he replied, “No; I am not a hunter; send some one else to shoot them.” But his brother said, “Shoot them for her.” So he took his arrows and shot one for her, and said, “There it is, take it,” and so went away. After awhile the woman came home crying, and said to her husband, “Your younger brother persists in troubling me. But when I tell you of it you do not believe me. See, this is what he has done to me,” and she showed him where she had scratched her thighs all over with the prairie chicken’s claws.

Then he believed her, and said, “Go call Unktomi.” And Unktomi came. Then he said, “Unktomi, you take my younger brother to the Unvisited Island and leave him there, and you shall have my sister for your wife.”

The young man came home and Unktomi said to him, “My younger brother, come, we will go and hunt eggs.” But he said, “No, I can not. Go with some one else.” But the elder brother said, “Go with him,” and he went with him.

They entered a canoe and went to the island and gathered eggs. And when they had filled the canoe the young man said, “Let us go home.” And so they got into the boat. But Unktomi said, “Brother, yonder are some nice ones, get them also.” The young man replied, “No, we have now a great plenty.” But Unktomi was persistent, so the young man went and got the eggs. In the meantime Unktomi had turned the head of the canoe outward and was starting home. “Halloo, Unktomi, bring the canoe here,” he said. But Unktomi answered back, “What are you killing yourself about?” “Halloo, bring it here,” he repeated, but he would not. Then he said, “Unktomi, bring the canoe here; when we reach home you shall have my sister for your wife.” He replied, “That is what I am doing this for.” The young man continued to plead. Unktomi bade him eat his own dung, which he would willingly do if the canoe would come for him. Unktomi laughed at him. Then the young man
said, "You mean, bad fellow, you have deceived me," and so he reviled him. Unktomi answered, "Go away, you will see the Great Mosquito." Again he reviled him. "Go," said Unktomi, "you will see the Gray Bear." He repeated it, and Unktomi said, "Go away, you will see the Arm-awls." Again he cursed him, and the answer was, "Go, you will see His-many-dogs." Then for the last time he reviled Unktomi, who said, "Go, you will see the Two Women," and then he came home.

Then the young man also departed, and when he heard something above come whizzing along, the Great Mosquito fell into the water, and he threw himself under it. But, lo! something like a brown crane came and stood and said, "That thing that was moving about here as I was coming has gone somewhere. Indeed, if it were here I would do so to it," and he struck the mosquito with his bill. But as the bill stuck in, he (that is, the young man) in turn killed the crane, cut his bill off, and carried it along. Again the young man heard something, and the Gray Bear came crying out against him. But the young man changed himself into a dead fish and lay on the water. Then said the Gray Bear, "What was here moving about when I was coming has gone." The Gray Bear came, and saying, "I will eat whatever is yonder," he took the fish in his mouth. But, as it was flat, he turned it from one side of his jaws to the other, and finally swallowed it whole.

But in the belly of the bear the young man resumed his shape, took his knife, and cut the bear's heart to pieces, and so killed him. Then he cut a hole in the side and came out, and having cut off the two fore paws he took them along.

As he went along in the path there stood a bark lodge, from which smoke issued. He immediately thought, "These are what he called the Arm-awls," and so he wrapped his blanket up into a bundle, and placing it under his arm he went into the lodge and sat down in the back part, saying, "Lo! my grandmother, I would come into the house." Now, there were two old women sitting, one on either side, and making a disturbance about something at the door. Then, rising to his feet, he said, "Grandmother, I have come into the house, but you are not pleased; I will go out again." And as he said this he made pretense of going out, but threw his bundle at the door. And they with their elbows both pierced it, but, as it was only a blanket, they thrust through further than they had intended and stabbed each other. "My cousin, you have killed me," they both said. But he said, "Did such as you think you would kill me?" and at once he killed them both and went on.

Then he heard some one ahead saying aloud as he came, "Come, come, my dogs." And while he came on calling his dogs, the young man made his nose bleed and besmeared all his arrows with blood and spread them out in the path and lay down on his back. Then there came a lion and a great lynx and licked them. But the owner of the beasts said, "Let him alone, and go along, this is a poor child." So they passed on. Then the man came and said this: "Ah! my grandchild, you are the one that they say was left on the unvisited island. Go on, there are two of my dogs coming behind, those you may kill and eat." This was the one called His-many-dogs, because they say he has all things that move upon the earth for his dogs.

Then the young man rose and went on. And two raccoons came along, talking to each other. He killed them and carried them with him. Then he came to a bark-lodge which was standing in the path, and, laying down both the raccoons outside, he went in. There were two old women, one on either side of the house, and he sat down in the back part of the tent. Then they said: "Grandchild, are you the one
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who was cast away on the unvisited island?” These were good old women. Then one said: “Even if one is almost dead he eats; cook something for him.” Then they boiled for him and gave him food and said: “Grandchild, you have come through many difficulties, but the hardest is yet to come.” And he said, “Grandmother, I brought two raccoons and laid them outside, take them.” So they took them and boiled them. Then one said to the other, “Give some counsel to my grandchild.” Whereupon she said: “Grandchild, you will go to the house of The Two Women. They will treat you well, but at night they will seek to kill you. But we shall be there with you.” Saying this, she pulled out a tooth and gave it to him. And they say the other one gave him a bundle. The one who pulled the tooth and gave him was the Gopher; and the other who gave him the bundle was the Badger; he tied up his ear and gave him. Then one of the old women told him what to do. “When you lie with one of the Two Women and she covers you with a blanket so that you can not breathe, pierce a hole in the blanket with this tooth, and you shall breathe freely; then untie the bundle. When they give you food, you will look to the earth and say: ‘Grandmother, whither have you gone, and at once we will be there with you.’”

Then he traveled till he reached a very large tent. And outside of it there was a bark lodge. He entered into the tent and sat down in the back part. But no one was there. But when the evening was coming on he heard young women laughing loudly. In the bark lodge he had seen an old woman, who now said; “Come quietly, you big-eyed courtezans.” So when one of them would have entered she saw him there, and saying, “My house smells of something,” she turned back. Again the other came and said the same thing and went again. But now, when both had come home, one of them went to cooking for him. And she gave him the half of a man cut up. This she put in a dish and placed before him. He bowed his head and looking to the earth said: “Grandmother, where have you gone?” Lo! from the earth there came a white mouth pushing up and sat down. So he emptied it all in and handed the dish back. And the young woman said, “My younger sister, now we two have mysterious man food.” Then the other young woman also gave him her man-flesh, which he took, saying, “Grandmother, whither hast thou gone?” And from within the earth a white mouth came and sat down. So again he poured all the food in the mouth and handed the dish back. And the young woman said, “My older sister, now we two have mysterious man-food.”

When it was now dark one of the young women lay down with him, and covered him with a blanket; but it was very heavy, so that he could not breathe. Then he pierced a hole through it with the gopher’s tooth and with his nose through it he lay breathing. The woman thought something was wrong and touched him. But just then he untied the bundle, and the woman threw off the blanket and started off exclaiming, “A man has made a hole in my side.” That blanket was the clear sky blanket.

Then the other young woman in turn lay down with him, and put over him a covering that was so very heavy that he could not breathe. Again he punched a hole in it with the gopher’s tooth, and lay breathing. Again there was the touch. She thought he was dead. But he untied the bundle; when she suddenly exclaimed: “A man has made a hole in my side,” and threw off the blanket. This was the black cloud blanket. In this way, as the story is told, he made them both good and married them both.
Then he said to them, “You must change your food.” But, “What shall we eat?” they said. To which he replied; “No one should eat men; it is bad food; there are plenty of other things good to eat.” And they believed him, and so left off eating men.

Now, in process of time they each had children, and both were boys. Then suddenly the husband thought of his old home and was sad and silent. The wives said to him, “Why are you silent?” He said, “Because I am sad.” “It is not far away, we will go home with you,” they said; and then they said to their mother, “Mother, burn soft stones. He is sad and we will take him home.” So the old woman burned soft stone. Then the wives said, “Call father.” So the mother-in-law stood by the side of the water and said; “Old man, come, my daughters will go to the main land.” Then immediately something floated up from the water and came to the shore. The wives put their husband in a bag. What appeared was the husband of the old woman, and the young women were his children. They say it was Unktelii. So when the Unktelii had come to the shore, they filled both his eyes with the burnt stones, and on his many horns they piled the baggage, and their husband they placed among the baggage. He said, “My daughter, I smell some live thing.” But they said, “Bad old man, what is there to be smelled?” To which he replied “Oh.” Thus they set off. Moreover he said, “Let my grandchildren take little sticks and when I move slowly let them drum on my horns.” He also said, “My daughters, keep a sharp lookout.” This he said lest the Thunder should come. For the Thunder and the Unktelii are enemies.

Now, as they went over the water towards the mainland, he said, “My daughters, something overshadows me.” He said this because it had clouded up and he knew it. But they said, “What is there to shade you; it is all clear sky.” In saying this they deceived him, for already the clouds had come over. And now when they approached the shore the Thunder came nearer. But when they came to land they put ashore their husband first and then took off all the baggage; and then they said, “Go away, father; the Thunder is near.” “Alas! my daughters, I thought so,” he said, and started home. But just then the Thunder shot him, and the water all over turned to blood. The young man said, “Alas! my poor father-in-law!” But they said, “He will not die of that. Although that is done, he never dies.”

They had now returned to the place whence he went out, but where the people had gone was not manifest. So he said, “Put up the tent here, while I go over yonder.” He went towards the spring of water, when lo! he saw a woman with a head so large coming. “That is my sister,” he said. She was coming—her head was the proper size, but her face was all broken out in sores. “Yes, that was my sister,” he said; and as she said, “My brother that was,” he embraced her, and said, “My sister, how is it?” “My brother,” she said, “Unktomi has destroyed all our people, me alone he has saved, but has treated me very badly. When I come thus for water and go back, he says, ‘Now somebody has been courting you,’ and he sprinkles hot ashes on my face, and so my face is all over sores.” Then he said to her, “Go, take home water, and if he says that again, say to him, ‘You have destroyed all the people; who is there alive to say anything to me?’ Then throw the water on him, and come hither; I have pitched my tent here.”

So she took the water home and went in; wherefore again Unktomi’s face was flushed, and he said, “Now some one has been courting you indeed.” But she replied,
“See, you have destroyed all the people; who is there alive to say anything to me?”
And she dashed the water on him. He only laughed and said, “Woman, has my brother-in-law come home?” She replied, “If you had been left on the unvisited island would you ever have returned?” Then she left him and came to the tent of her brother, who commanded his wives to hasten with the preparations for his sister. So they heated water, washed her, combed her hair, put beautiful clothes on her, and placed her in the back part of the tent. Then the man said to his two boys, “Go, call Unktomi.” They went and said, “Unktomi, we call you.” He said, “Oh, how beautiful my nephews are,” and followed them to the tent of his wife’s brother. He was going in to see her who had been his wife, now dressed so beautifully and seated in the back part of the tent; but the young man said, “Sit there in the door.” To which Unktomi made answer, “Yes, my brother-in-law, I will do what you say.” When he was seated, the young man said, “Unktomi, eat your own dung.” And they say he did so. This was done to be avenged, because Unktomi had once told him to do the same. Then the young man said, “Weave tamarack roots; weave the basket just your own size and make it come close around your neck.” And Unktomi did so. “Sit down in it.” And Unktomi sat down in it. So the young man pressed Unktomi in and hung it over the fire. Unktomi squirmed, but the young man said, “Pile on wood.” So he killed Unktomi with the smoke, took out his heart and dried it, pounded it up fine and made medicine of it. Then he gave it to his two boys, and said, “Go, scatter it on the ruins of the village.” And they did so.

When the next morning came, he said to them, “Go see the medicine you scattered.” They returned and said, “Father, all over there are things like worms crawling.” The next morning he sent them again. They returned and said, “Father, the things are now very large.” On the third morning he sent them again. They brought back word, “Father, they are little men. ‘Stand up! You are crooked,’ they said to each other; and so they stumbled along,” they said. On the fourth day the people were perfected, and at daybreak, with drum-beating, yelling, making proclamations, and great noise, they came and pitched their tents around the tent of the young man, whom they made their chief. Thus they say that by means of Unktomi’s heart the people were brought to life again. That is all.
WAMNUHA-ITAGOŠA.

BEAD-SPITTER.

WRITTEN IN DAKOTA BY M. RENVILLE.

Hoksincantkiyapi wan hee tohan taqoša ece wamnuha očaže kiŋ owasins
Boy-beloved one that is when he spits then beads kinds the all
itagoša ece; hecën taqoate kiŋ hena wokoyake yapi ece. Heoŋ oyate
he spits out always or so that his people the those clothes made-them always. Therefore people
regularly
ihduksaij tarjhaij wikoska owasins hinhaye au ece. Upkan wikoška wan
round about from young-women all to-marry. they were always And young-woman one
coming in or regular
large num-
bers.

is hinhaye ya, upkan inyung hektu tuwe iha niyapipi. Hecën inažiŋ;
she marry-him went, and beheld behind who laughed they aloud. So that she stopped.
unkan wikoška nom en upi ka heyapi; Inama! Čanktewin den nažin ēc,
and mađena two thither they and this-say. Wonderful! Heart-killer female here stands,
were coming.
eyapi: ka, Iho ye, Čanktewin, Wamnuha-itagoša hinhaye uniyapipi ece,
they said: and, Come on, Heart-killer female. Beads-who-spits-out to-marry we are going.
unyanpi kte, eyapi. Hecën om iyaye. Wikoška kiŋ denaọza Winyan-
wefi will, they said. So with them she went. Maiden the those two Women
Nonpapika ewićaikiyapi. Oyate en ićaŋapi sni, ituya ićaŋapi; hena taku
Two they were called. People among they grew not, wildly they grew; these something
wakan hećapi, hecën ćažepi.
mysteries such they hence their name.

Hecën hena om ya, ka om iwaŋka, wanna ńtayetu heon. Hećen
So those with she went and with she laid down, now evening therefore. Thus
them
wanna ńtiniŋapi kta, unkan Winyan Nonpapika kiŋ heyapi: Ihonye,
now they-sleep world, and Women-Two the this said: Come-on,
Čanktewin, hänhanña upkiktapi kiŋhan tampa wakśica wan ohomni pahiiŋ
Heart-killer female, morning we awake if birch-bark dish one around quills
óŋ akisoŋpi e psin tonza e pa kiŋ han onpa kiŋhan he Wamnuha-itagoša
with brakled that rice which that head the stands daylight if that Bead-spits-out
(?) ever (?)

hinhaye kta, eyapi. Tuka hänhanña upkan Čanktewin e pa kiŋ en
husband have shall, they said. But morning then Heart-killer female that head the in
ećen han, keyapi. Hećen yapí, ka mde wann yapí en tanka, huta tanjin
so stood, they say. So they went and lake one they went in large, shore appear
śni e en ipi. Čanyan wata wann tanka yapka, hen Wamnuha-itagoša
not that in they arrived. Out-on-beat one large was (sitting), there Beads-spits-out

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tonweye čin hetu; hećen papi; ka, wammuha-itagoša hihnaye uhhipi ye, dwells the there; so they called, and, Beads-spits-out to marry we have come, eyapi. Hećen watopa wani u. Hi unkan heyapi: Wammuha-itagoša they said. Then rower one was Arrived and this they say: Beads-spits-out coming.

hihnaye uhhipi ē, eyapi. Unkan, lha, tuwe heciyapi šta sadowaye śni, to marry we have come, they said. Then, No, who thus called although I know him not, eye ča iozuma wammuha iyołnake ča tagoša iyeya: Unkan wammuha keya he said, and mouth full beads he-placed and spit them out: Then beads abundantly in his mouth kada iyeya: Unkan ilaha pahipi; ka hećen Winyan Noppapi kii napin scattered were: And laughing they picked and so Woman Two the both them up:
wata kii opapi, ka wanjí kii kisičapi, čanjktewin; Ako iyaya, eyapi, ka boat the went in, and one the they sent her Heart-killer female; Away go, they said, and away.
kći kihdapi. Tuka he Wammuha-itagoša ēe śni. Hećen u ma koŋ eecn with they went home. But this Beads-spits-out that not. So other the thus him [aforesaid]: eye yanka. Unkan, inyu, wata wani hinaŋpa, unkan nína wiyatpa, naza crying was (sitting). And, so, boat one came-in-sight, and very brilliant, metal wata nakaes. Hećen u ka en hi; eke Wammuha-itagoša hee; iye kii boat indeed. Thus it was and there arrived: this Beads-spits-out that was; he the coming taku wiyatpa ēe koyake nakaes nína okitaŋji. Hećen, Taku on, wikoška, some- bright alone wears indeed, very appears. Then, What for, mađun, thing

den yaćeya he, eya. Unkan is, Wammuha-itagoša hihnaye hi keya; ka here "you cry" he said. And she, Beads-spits-out to marry came, she said: and en Winyan Noppa token ečakičoŋpi he okiyake. Unkan, Ho wo, ūnkle these Woman Two how they did to her that she told him. Then, Come on, we-two go home kta ēe eye ča kći ki. will, he said, and with he arrived her at his home.

Ito uŋmapi kii he omdake kta. Hećen Winyan Noppapi kii wičašta Now others the that I tell will. Thus Women Two the man koŋ kći kipi. "Unkan kunkišitku ti en ipi. Unkan inyu tuwe heya; the with they reached Then grandmother-his house in they And to some one this said: came. Šiyaka, Wammuha-itagoša ničo ē, eya. Unkan, Ho, token takeye se, Teal, Bead Spitter you-calls, he said. Then, Soho! somehow what-he it says acena, eya: Hećen upi śni po, he taku wakanyan ečonpi ēe e tuwena winyan he said. Hence come ye not, this something mysteriously they do always that one woman wanyake śni eecē ē, eya ča iyaya. Tuka winyan koŋ heyapi: Taku aces not always, he said, and went. But women the this said: What

wakan keš wanyag unyakonči eee, ekta unye kte, eyapi; ča en yapi. mysterious even seeing wet-two-are always, to it we-two-go will, they said; and there went. Unkan nína oko e hećen wakeya ošdoka wani omana eonwpanpi, unkan Then much noise that so tent hole one in they looked, and hihnakpi koŋ hee nite kii he awačipí: unkan tawíči kii eyokasinipi e husband-theirs the that is back the that they danced on: and wive-his the looking in that wanyičayake; unkan nažiŋ hıyaye ča, Miš šiyaka nite awačipí owpapa, eye them-he-sew; and he rose to his feet and, I teal’s back dancing on I follow he said, ča psipsíca, keyapi. He magaksica wani šiyaka eyapi eceee, hee keyapi. and jumped often, they say. This duck one teal called always, that is it they say.

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Heon dehanyan mañgaksiça kĩŋ he uite kĩŋ ēpe śi: unkan he oyate awaçipi. Therefore to this time duck the this back the fat not: and this people they danced on him.

ka hećeća, eyapi ćiće.

and so it is, they say regularly.

Hehan winyan kong hdićupi, ka śina nom, ūma tūmaga mahen

Then the women the they-started and blanket two, the one bees within

[aforesaid] home, ehnakapi, ka ūma taźuśka mahen ehnakapi, ka iyayapi; ka ūma winyan, they-placed, and the other ants within they-placed, and went out: and the other woman, Čaŋktewin ećişiyaŋ kong he hoksínęantkiyapi kĩŋ kieś waŋkan waŋka: tuka

Heart-killer she was the that boy-beloved the with above was [sitting]; but

yus taźukan biyayapi, ka īve ītun-amog iyotankaŋapi. Unkan Siyaka lde ěa taking outside they thrust her, and they on each side they eat down. Then Teal went and

home

tuka taźuśka kĩŋ yaźipe. Unkan, Ečiŋ taku waŋan ọta ěe, eye ěa śina

but ants the they bit. Then, Indeed what mysterious many, he said, and blank-

ets yazami, tuka taźuśka tūmaga ko ti oźuma; heećen owasĩ wićakahapapi. opened out, but ants bees the they-string. Again the other opened, reached

[aforesaid] him. home

tuka taźuśka kĩŋ yaźipe. Unkan, Ečiŋ taku waŋan ọta ěe, eye ěa śina

but ants the they bit. Then, Indeed what mysterious many, he said, and blank-

ets yazami, tuka taźuśka tūmaga ko ti oźuma; heećen owasĩ wićakahapapi. opened out, but ants bees the they-string. Again the other opened, reached

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but ants the they bit. Then, Indeed what mysterious many, he said, and blank-

ets yazami, tuka taźuśka tūmaga ko ti oźuma; heećen owasĩ wićakahapapi. opened out, but ants bees the they-string. Again the other opened, reached

[aforesaid] him. home

keyapi: Wamunu-itaqoša Siyaka taوية kĩŋ napin om yaŋka en i; So he and Bead Spitter Teal wives his the both with was there he went

ka, Čiŋye, hakakta kĩŋ he miću ye, eva. Tuka ećača tak eye śi. Ake and, Older brother, last the that return her to me, said. But no way something said not. Again eva keś ećača tak eye śi. Unkan hećen Siyaka kĩŋ lde ěa dowan niyay

he although not some said not. And so Teal the went and he sang abroad said all thing home

keyapi: Wamunu-itaqoša, wi hakakta miću wo; mde akasaqpa keś čaŋtuśka they-say: Bead Spitter, woman last return her to me; lake across even box-elder

ko okataŋtaŋ ihewaya ěe, eya dowan niyay. Heon dehan wayzaŋan waŋ

also pounding-in often 1 drive, he said he sang abroad. Therefore now sickness we

tukten tọwściye ěa niina wićayazaŋ eće kĩŋ he Siyaka wićao, eyapi kĩŋ when pun-forme and very they sick always the that Teal then shoots they say the

hetanhan he īcupi.

hence this they take.

Hehan hanyetu kehan Iganaŋhèèca isan waŋ iěu ka en ya: unkan

Then night when Sharp-grass knife one took and there went: And Hoksínęantkiyapi kĩŋ winyan kĩŋ napin om isticma waŋka: tuka pa kĩŋ

Boy-beloved the women the both with sleeping he hy: but head the tahi kĩŋ en baksa ịye ye ěa hehan ti mahen wakeya kĩŋ mahen yuha inażin.

neck the in he-cut-off and there house in tent the within having he stood there.

Hehan oyate kĩŋ sdonyaŋpi. Hoksínęantkiyapi kong pa ćona waŋka e hećen

Then people the know it. Boy-beloved the head without lay that so

owodutaŋ. Hećen Siyaka ti kĩŋ ekta yapi; unkan koŋkoštikun kong

tamulit was. Thus Teal house the to they went; and grandmother his the

[aforesaid]

owanjaŋa toki ye ěa ti akan ekihde ka en yapi. Tuka hok’a ěnna waŋ

all over some the she and house upon placed, and there they went. But heron brown one

where went

kınyan iyaye, hećen wahuŋakoza waŋ hok’agicana ećişiyaŋ kong he siyaka flying went, so that fowl one little brown heren is called the that Teal

(snipe) [aforesaid]
Dakota Myths.

The form, Boy-beloved, is said to be used only of the first-born or eldest son of a chief, and so would stand for Prince. It is 'hoksidan,' boy, and 'éantekiyapi,' to love. This is put in the plural and passive form, and so means Beloved-Son.

2. This myth shows that plurality of wives is a custom of ancient date among the Dakota, and that the taking of sisters was a common form of it. Further, the myth shows a very low state of social morality. To the question, what laws or memorial usages among the Dakota, restrain them in their matrimonial alliances, M. Renville answers, "There are no laws—that is, laws with penalties—to prevent a man from taking his sister to wife, or even his mother, but we simply say such a man is like a dog—he is a dog." That they often have largely transgressed the line of prescribed consanguinity, in taking wives, is evidenced by the name Kiyuksa being worn by a number of the sub-gentes in the Dakota nation. This dividing or breaking of custom is uniformly referred to their matrimonial alliances.

3. It is interesting to note in these myths the origin, or at least the explanation, of certain singular forms of speech in the language, which it is impossible to account for otherwise. For example, in this myth, we have 'Siyaka-o,' Teal-shot,
which means a boil, the core of which is the mythical arrow of box-elder which the Teal drives in, even from beyond the lake.

4. Rather a beautiful mythical idea is that the roots of the tall reeds are made red by the blood of the snipe, which is the grandmother of the teal. Another, which is quite as good as our “man in the moon,” is the translation of the Teal, with the gory head of Boy-beloved, together with Sharp-grass and his executioner’s knife, to the broad land of the Night Sun.

TRANSLATION.

There was a Boy-beloved whose spittle was all kinds of beautiful beads. So abundant were they that his people arrayed themselves therewith. As the fame of this spread abroad, the young women of surrounding tribes were all anxious to have him for a husband. And as a certain maiden was going to make him her husband, if possible, she heard behind her some one laughing. She stopped, when lo! two women came up and said, “Why, here stands Heart-Killer.” And they added, “Come along, Heart-Killer, we are going to make the Bead-Spitter our husband; let us go together.” So she went with them.

These two young women were called—“The Two-Women.” They did not grow from the people, but grew wildly and were supernatural beings, hence their name, “The Two-Women.”

So Heart-Killer went with them and lay down with them, as it was now night. But before they went to sleep the two women said, “Look here, Heart-Killer, when the morning comes, at whosoever head stands the birch-bark dish with quill work around it and filled with rice, she is the one who shall have Bead-Spitter for a husband.” So when the morning came it was standing at the head of Heart-Killer, they say.

Then they went on and came to a large lake, whose farther shores could not be seen. Out on the water was a large canoe. And as this was where Bead-Spitter’s village was they called and said, “We have come to get Bead-Spitter for our husband.” Some one came rowing. When he arrived, they said, “We have come to make Bead-Spitter our husband.” To which he replied, “I do not know any one by that name;” but at the same time he filled his mouth with beads, and then spat them out. The beads were scattered all around, and, laughing, they gathered them up. Then the two women went into the canoe, but the other they drove back, and said, “Go away, Heart-Killer.” So they went home with the man, but he was not Bead-Spitter. Heart-Killer stood there crying, when, lo! another canoe came in sight. It was a very bright and beautiful one, for it was all metal. It came on and arrived. This was the Bead-Spitter, and, as he wore very bright clothing, the appearance was very splendid.

“Young woman, what are you crying for here?” he said. So she told him she had come to get Bead-Spitter for a husband and what the two women had done to her. Then he said, “Come on, we two will go home.” So she went home with him.

Let us return to the others.

The two women went home with the man whom they had met. His name was Teal-Duck, and he lived with his grandmother. By and by some one said, “Teal-Duck, Bead-Spitter calls you to a feast.” The Teal said, “Indeed, somebody has said something;” and then to the women he said, “Do not come; they are making mystery; no woman looks at it.” So he went. But the women said, “We, too, are
accustomed to see the supernatural; we will go,” and so they went. When they reached the place there was much noise, and they came and looked in by a hole of the tent, and lo! the inmates were dancing on the back of Teal-Duck. He saw his wives peeping in, and jumping up, said, “I, also, will join the dance on the Teal’s back,” and so he jumped about. They say this was the duck that is called the “Teal,” and hence, to this day, that duck has no fat on its back, because the people danced on it, they say.

Then the two women started back, and, taking two blankets, they put bees in the one and ants in the other and went on. The other woman, who was called Heart-Killer, was with the Boy-Beloved. Her they took and thrust out, and then placed themselves on either side of him.

Then Teal-Duck came home, and when he had lifted one blanket the bees came out and stung him; when he lifted the other the ants came out and bit him. Then he said, “Indeed, here is much that is strange,” and so he opened out the blankets and the ants and bees swarmed out and drove everybody from the house. So he went and found the two wives of Teal-Duck with Bead-Spitter, to whom he said, “My elder brother, give me back the younger one.” There was no answer. Again he made the demand, but no answer came. And so Teal-Duck went home singing this song, they say:

“You Spitter of Pearls, give me back my younger wife;  
For over the lake I always drive box-elder pegs.”

And from this has come down to us this form of speech, viz: When sores come out on people and pus is formed, they say, “Teal-Duck has shot them.”

Now, when night came on, Sharp-Grass took his knife, and finding the Boy-Beloved sleeping with the two women, he cut off his head, and, holding it in his hand, took his station inside of the tent. When the people knew that the Boy-Beloved lay headless there was a great tumult. So they went to the house of the Teal, but his grandmother had placed him on the top of his tent. They went in, but only a little brown heron came flying out. Hence the fowl that is called Little-Brown-Heron (snipe) is the grandmother of the Teal-Duck. It flew away and alighted in the corner of a reed marsh. Then the people went and trod down and trampled up thoroughly the reed island. Hence, when all the roots of the reeds are red, they say this is the blood of the Teal’s grandmother.

Then Teal-Duck, having the head of the Boy-Beloved, went and stood within the tent of the chief. And the mother of Boy-Beloved cried, and said, “You bad, worthless fellow who debauched my child and had people dance upon your own back, you have impoverished me.” While she cried, some one said, “Indeed, and was it I who did this thing?” Then they called Unktomi, and when his mother said, crying, “Who is it who says this aloud, ‘Indeed, and was it I who did it?’” Then Unktomi said, “Now, consider this: You say Unktomi is a fool; why, don’t you understand this? It is he who stands within the tent who says this.”

Then they tore down the tent and beheld Teal-Duck holding the head of Boy-Beloved and the other having the knife, and they stood up high. “Come down,” they said, “you shall live;” but up they went and stood in the moon. And so now, when the moon is full, what appears in it is Teal-Duck holding the head of One-who-spits-out-pearls, and the other is Sharp-Grass holding the knife in his hands.

This is the Myth.
PARABLE OF THE PRODIGAL SON—LUKE XV, 11-32.

Wićeästa wan čihiŋtku noŋpa: uŋkaŋ hakakata kiŋ he atkuku kiŋ Man a son-his two: and youngest the that father-his the hecíya: Ate, woyuha mitawa kte čiŋ he mú-wu, eya. Uŋkaŋ woyuha said to-him: Father, goods mine will be the that me-mine-give, he-said. And goods kiŋ yuakipam wićakú. Uŋkaŋ iyohakam appetu tonana, čihiŋtku hakakta the dividing then-he gave. And after day few, son-his youngest kọŋ he owasiŋ witaŋa npa, ka iteluyan makocé wāŋ ekta ičimaŋi ya; that that all together gathered and a-far-off country a to traveling went: kà hen sían ohanyanpi kiŋ oŋ, taku yuhe čiŋ owasiŋ hdutakunisni. Uŋkaŋ and there bad doing the by, what he-bad the all he-destruction-his-own. And owasiŋ wāŋna hduńot ćeľan, makocé kiŋ he en wićakihun hiŋća; uŋkaŋ all now he-had-spent when, country the that in famine very; and hiŋnakaha wićakíza. Uŋkaŋ makocé kiŋ hen wupi kiŋ wajj hí enter consequently he-was-in want. And country the that dwelt the one house the to i, kà kići yanka; uŋkaŋ he maga kiŋ ekta kukuše wo wićakú kte yoši went, and with was; and that-one field the to swine food them-give should sent. Uŋkaŋ kukuše taka yunapí kiŋ hees on wipiičiy ćwačiŋ; tuka tuwedan And swine what eat the even-that with fill-himself desired; but someone dot oku sni. Uŋkaŋ wāŋna ickšuysye čeľan heya: Ate wićaša opewićayoton food gave not. And now remembered when this-said. My man him himself father kiŋ heća tonia wićayuha, kà hena agųyapí iyakićuya yuhapi, tuka niye ke the such bow-many they-bes, and those bread more-than-enough they have, but I myself wotektelidapi kiŋ oŋ atakunisni amayan če. Ito nawatsiŋ, kà ate ekta hunger the by. I am becoming feeble. Lo! I stand and my to means-of father walhe ča, hewakiye kta; Ate, mahpiya kiŋ ekta kà niye nakun nitołam I-go-home and, to-him-I-say-this will: Father, heaven the against and thee also thee-before wawahtani; kà detañhaŋ čiŋćamayaye kta iyemáićeče sní; wicašta I-have-sinned; and from-this-time, child-me-them-have shouldst! I am worthy not; man opewićayatonj kiŋ hees wajji iyéecína makaŋa wo, epe kta če, eya. Uŋkaŋ hewakiyeat bought the even one like me-make, I-say will, he-said. And nàziŋ hiyaye, ća atkuku ekta ki. Tuka nahlháin iteluyu ku, atkuku he rose to his feet, and father-his to went-home. But while still far-off coming father-his home, wanydake ča, opškída ča, inyung ye ča, poskin hituže ča, iikputaka. Uŋkaŋ saw-him and had-compas- and running went, and by-the-neck clasped and kissed-him And his own son on his own, his own, his own. čiŋhiŋtku kiŋ hecíya: Ate, mahpiya kiŋ ekta kà niye nitołam wawahtani, son-his the this-said Father, heaven the to and thee thee-before I-have-sinned, to-him; kà detañhaŋ čiŋćamayaye kte čiŋ he iyemáićeče sní, eya. 

1The accompanying interlinear translations from the Bible appeared in the edition of 1852, just after the Grammar.
DAKOTA MYTHS.

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Tuka atkuku kin taokiye kiŋ hewićeakiya: Sina ivotay waște kiŋ he
But father his the his-servant the this-to-them said: Blanket most good the that
au-po, ka inkiya-po; ka mazanapẹ́pe waŋ nape kiŋ en iyekiya-po; ka
bring ye, and put on him ye; and finger ring a hand the on put ye; and
siha hanjapi ohekiya-po; ka pteźiçađan ćemyapi kiŋ he den au-po, ka kte-po;
feet moccasin put on him ye, and cow calf fat tied the that here bring ye, and kill ye;
waunțipi ka ńukiyuńskipi kta ce. Mićınkși kiŋ de ta, ńukąŋ kini; tańińska
we eat and we rejoice will. My son the this dead, and lives again; lost
ka iyeapi, eya. ńukąŋ hińnakaha wiyuńskipi, and
is found, he said. And immediately they rejoiced.

ńukąŋ činhįntku tokapa kon, he magata uŋ: ńukąŋ tikiyađan ku ća
And son his eldest that was, that fold at was; and house near to was when
coming home
dowaŋpi ka waćipi nahon. ńukąŋ ookiye waŋži kipan, ka hena token
singing and dancing he heard. And servant one he called to, and these things how
kapi hećińhan, he iwaŋu. ńukąŋ hećiya: Nisųŋka ldi; ńukąŋ ni un ka
meant if, that he inquired. And he said this, Thy younger has, and alive is and
to him; brother come home;
zaniyaj ldi kiŋ; heon etahyaj niyate pteźiçađan ćemyapi kon he kikte ce,
well has the; therefore thy father cow calf fat tied that was that killed
for him
eya. ńukąŋ hećen sihda, ka tin kihde wačiŋ śni; hehan atkuku kiŋ
he said. And so he was angry, and into the he go desired not; then father his the
tanjuan liyu ka ćękiya. ńukąŋ helan wayuṭpe ća atkuku kiŋ hećiya:
out came and besought him. And then he answered and father his this said to;
Iho, waniyeyu ota wanywa waoćićeįye, ĉa iyae ćiŋ tohińin kawape śni; hećeća
Lo! winter many now I have helped thee, and thy word the ever I passed not; thus
beyond
esta, kodawićawaye ćiŋ om wimduśkin kta e tohińin taćińęćadan waŋži
although, friend them I have the with I rejoice might that at any time deer child one
mayaku śni će: Tuka nićınkși witkowipi kiŋ om woyuya nitawa kiŋ
mę̄ thon not će. But thy son harlots the with property thy the
gavest
temnićeįye ćiŋ de ldi ća, wańcake pteźiçađan ćemyapi kiŋ he yęćićaťa će,
eaten up for thee the this come when, at once cow calf fat tied the that thou for him
home
eya. ńukąŋ hećiya: Ćiŋś, ohińniyaj preci ćaŋ; ḳa takum mduhe ćiŋ he
he said. And this he said. Son, always me with thou art; and what I have the that
to him;
iyuńpa nitawa. Nisųŋka kiŋ de ta ńukąŋ kini; tańińși, ńukąŋ iyeapi
all thine. Thy younger the this was and has come was lost, and is found
kiŋ heon etahyaj ito, čaınte unwaṭepi ka ńukiyuńskipi kte ćiŋ he hecęću
the therefore lo! heart we good and we rejoice should the that is right
će, eya će,
, he said.

THE LORD’S PRAYER.

Itańčan tawoćekiye kiŋ.

Lord his prayer the.

Ateńyaŋpi mařhiya ekta naįkẹ ćiŋ; nićäže ćiŋ wakaŋdaći kte;
Father we have heaven in thou art the; Thy name the holy regarded shall;
Nitokićeŋn−ciŋ u kte. Mařhiya ekta token nitawačin ćeųŋpi kiŋ, maka akan
Thy kingdom the come shall. Heaven in how thy will is done the, earth upon
hecen eçopi nunwe. Anpetu kiŋ de taku-yutapi uyku-po:³ ka wauŋhiyanipi so done may-it-be. Day the this food us-give, and our trespasses kiŋ uŋkiičičáuzu-(po, uŋkiš iyeečen tona ečiŋšniyan uŋkokičilápayapi. hena the erase-for-us, wo 'like-as as-may-as wrongly have-done-to-us those iyeečen wiciuŋkiičičáuzu-kiŋ. Wowawiyutanye kiŋ he en iyaye uŋyapipi even-as then-we-forgive the, Temptation the that into to-go us-canao ści-po, ka taku šića etaŋhaŋ cuŋhaku-po. Wokičouye kiŋ, wowašake kiŋ, not, and what had from us-deliver. Kingdom the, strength the, wowitaŋ kiŋ, henakiya owihauke waniin nitawa uywe. Amen.

THE FOURTH COMMANDMENT.

Woahope itopa.
Commandment fourth.

Anpetu-okihpapi kiŋ he kiksuye ća wakan da-wo. Anpetu šakpe Day of-rest the that remember and holy regard then. Day six ńtayani ka nitohltani kiŋ owasiŋ ečanoŋ kta. Tuka anpetu isakowinŋ kiŋ he thou-labor and thy-work the all thou-do shalt. But day seventh the that anpetu-okihpapi, Yehowa Taku-Wakan nitawa kiŋ he tawa, he en wicohltani day-of-rest, Jehovah God thy the that his, that in work takudan ečanoŋ kte Śni, niye ka ničiŋksi, ničiŋksi, wiciasta nitaokiye, wiŋyay some-little thou-do shalt not, thou and thy-sen, thy-daughter, man thy-servant, woman nitaokiye, nitawoteća, ka tuwe tokeća nitatiyopa kiŋ en ūŋ kiŋ henakiya, thy-servant, thy-cattle, and whoever else thy-door the in is the so-many. Anpetu šakpe en Yehowa mahpiya, maka, minimanče ka taku olmaka Day six in Jehovah heaven, earth, water-all and what is-in ko owasiŋ kağa; uykan anpetu isakowinŋ kiŋ he en okihpwa, hećen Yehowa also all made; and day seventh the that in rested, so Jehovah anpetu-okihpapi kiŋ he hdawasže ka hduwakaj, day-of-rest the that blessed and hallowed his own his own.

³ Some of the Dakota object to the use of the imperative in wo and po, in addressing God, preferring the ending ye, please.—J. o. D.
DAKOTA GRAMMAR, TEXTS, AND ETHNOGRAPHY.

PART THIRD.

ETHNOGRAPHY.
ETHENOGRAPHY.

CHAPTER I.

THE DAKOTA.

The introduction to the Dakota Grammar and Dictionary, published by the Smithsonian Institution in 1852, commences with this paragraph:

The nation of Sioux Indians, or Dakotas, as they call themselves, is supposed to number about 25,000. They are scattered over an immense territory, extending from the Mississippi River on the east to the Black Hills on the west, and from the mouth of the Big Sioux River on the south to Devils Lake on the north. Early in the winter of 1837 they ceded to the United States all their land lying on the eastern side of the Mississippi; and this tract at present forms the settled portion of Minnesota. During the summer of 1851 the Commissioner of Indian Affairs, with Governor Ramsey, of Minnesota, negotiated with the Dakotas of the Mississippi and Minnesota, or St. Peters Valley, for all their land lying east of a line running from Otter-Tail Lake through Lake Traverse (Lac Travers) to the junction of the Big Sioux River with the Missoumi; the Indians retaining for their own settlements a reservation on the upper Minnesota 20 miles wide and about 140 long. This purchase includes all the wooded lands belonging to the Dakotas, and extends, especially on the south side of the Minnesota River, some distance into the almost boundless prairie of the West. Beyond this, the Indians follow the buffaloes, which, although evidently diminishing in numbers, still range in vast herds over the prairies. This animal furnishes the Indian with food and clothing, and a house, and, during the summer, with the "bois de vache" for fuel. In the winter these sons of the prairie are obliged to pitch their tents at or in the little clusters of wood, which here and there skirt the margins of the streams and lakes.

The interval of thirty years has made such changes in this people as to require an almost entirely new statement. First, as regards numbers: The above statement was made mainly by estimation, and not on actual count. Only a small portion of the Dakota were at that time receiving annuities. In this case the estimate was largely under the truth. Since that time, when the western Dakota were at war with our Government, they were variously estimated as numbering from 40,000 upward. But as
they are now gathered at the various agencies, viz, Cheyenne River, Crow Creek, Devils Lake, Lower Brule, Pine Ridge, Rosebud, Sisseton, Standing Rock, and Yankton, in Dakota Territory, with Poplar River in Montana, and Santee in Nebraska, they are reported at a little less than 30,000. This does not include the more than 100 families of homesteaders at Flan-dreau and Brown Earth. Nor does it include Sitting Bull's party, the greater part of which has recently returned to the United States. In addition to these, are, Dakota-speaking people beyond the line, the Stoneys, and Assiniboin, besides at least 1,000 of the refugees from our war of 1862, who have become permanent residents in the Queen's dominions. We now conclude that 40,000 will be a low estimate of those who speak the Dakota language.

Secondly, as regards habitat: This will be made plain by a brief statement of the migrations and history of the different tribes which constitute the Dakota nation.

TRIBES.

Their name, the Dakota say, means leagued or allied; and they sometimes speak of themselves as the "Očeti ȟakowin," Seven council fires. These are the seven principal bands which compose the tribe or nation, viz:

1. The Mdewakançãoŋwan, Village of the Spirit Lake. Their name is derived from a former residence at Mdewakaŋ (Spirit or Sacred Lake), Mille Laes, which are in Minnesota, at the head of Rum River. This was the old home of the nation, when Hennepin and Du Luth visited them two hundred years ago. As these so-called Spirit Lake villagers occupied the gateway of the nation, they were for a long time better known than the other portions of the tribe, and came to regard themselves as living in the center of the world. Thirty years ago this record was made of them:

They are divided into seven principal villages, three of which are still on the western bank of the Mississippi, and the others on or near the Minnesota, within 25 or 30 miles of Fort Snelling. This portion of the Dakota people have received annuities since the year 1838, and their number, as now enrolled, is about 2,000. They plant corn and other vegetables, and some of them have made a little progress in civilization.

In that same year of 1851 they sold their land to the Government and were removed to a reservation on the upper Minnesota, and were the principal actors in the emeute of 1862, which resulted in their capture and dispersion. Those who fled to the Dominion of Canada with Little Crow have, for the most part, remained there, while those who lived through the
The origin of the name Mdewakantonwaij is accounted for by Mr. M. Renville as follows: In the east country there was a large lake, and in the lake there was a Taku-Wakanj, which was feared. But there they made their village. And when the planting time came this local god always made his appearance. But this gens dreamed of it and worshiped it, and no more feared it. Hence they got the name of "Sacred-Lake Villagers." This was an original gens of the Dakota people, which was afterwards divided into seven gentes, viz: (1) Ki-yu-ksa, Breakers of custom or law, said to refer to marrying into their own gens. (2) He-mni-ćan (Hay-minnee-chan), Hill-water-wood, the name of Barn Bluff at Red Wing. (3) Ka-po-ža (Kaposia), Light ones, those who traveled unincumbered with baggage. (4) Ma-ğa-yu-te sni, They who do not eat geese. (5) He-ya-taton-we, The Back Villagers. This was the Lake Calhoun band. (6) Oyate-sica, Had-people. (7) Tiyta-ton-we, Prairie Villagers. 1

2. The Wahpeketute, Leaf-shooters. It is not now known from what circumstances the Wahpeketute received their name. Thirty years ago they were a roving band of about 500 or 600, who laid claim to the country of Cannon River, the head waters of the Blue Earth, and westward. They were guilty of the massacre of Spirit Lake, in Iowa, in 1857, and were so demoralized thereby that they became rovers, and have lost their place in the Dakota family. After the sale of their land, in 1851, they became connected with the Spirit-Lake band, and, disregarding their gentes, some of them are now at Santee Agency and some at Sisseton Agency, but the greater part have fled to the Missouri River and to Canada.

3. The Wahpetonwaj, Village in the Leaves, probably obtained their name from the fact that formerly they lived only in the woods. The old home of this band was about the Little Rapids, which is some 45 miles by water from the mouth of the Minnesota River. Thirty years ago it was written:

About 300 still reside there, but the larger part of the band have removed to Lac-qui-parle and Big Stone Lake. In all they number about 1,000 or 1,200 souls. They all plant corn, more or less, and at Lac-qui-parle, one of the mission stations occupied by the American Board of Commissioners for Foreign Missions, they have made some progress in learning to read and write their own language, and have substituted, to some extent, the use of the plow for the hoe.

1 Hake-wašé, a chief of the Mdewakantonwaj, who was in Washington, D. C., in 1880, gave the fifth and seventh gentes as "Heyata-tonwe" and "Tiŋta-tonwe;" but since then Rev. A. L. Riggs has given the forms "Heyatatonwaj" and "Tiŋtatonwaj."—J. O. B.
These *Dwellers in the Leaves* were more or less mixed up in the outbreak of 1862. Some of them fled to Manitoba, where they now have a native church near Fort Ellin. Some of them were of the captivity, and carried letters and religion into the prison, while some were prominent in bringing about a counter revolution and in delivering the white captives. They are now mixed with Sisseton on the Sisseton and Devil’s Lake Reservations and in the Brown Earth Homestead Settlement.

Mr. M. Renville accounts for the origin of the name *Leaf Villagers* in this wise:

"First, tradition says the clan were in the habit of making booths with tree branches with the leaves attached. Secondly, when camping in a country of prairie and woods they were in the habit of making their camp in the wood. Hence their name. They were divided into three subgentes, viz: 1. Wali-pa-ton-wan. 2. Ta-kapsin-tona. 3. Oteliatonw. They lived originally at Knife Lake, where there was a beautiful prairie. A part of the clan became famous ball players, and hence the name of Takapsintona. Another part were afraid of enemies, and so, when on journeys, they sought a thicket in which to make their camp. Hence they were called Oteliatonwe, *Dwellers in Thickets*.

4. The Si-si-ton-wan. Formerly we were told that si-si-wo meant swampy land; and so we translated the name *Swamp Villagers*. But the evidence is in favor of another meaning and origin. M. Renville gives the following: At Traverse des Sioux, at the Blue Earth, and on the Big Cottonwood, they made their villages. They took many fish from the river and lakes. These they cut up and dried, throwing the scales and entrails in heaps, which appeared partly white and shining, and partly black and dirty. This appearance they called si-sin. And hence when the young men of other villages would go to see them they said, Let us go to the Sisitoijwan—those who live on the sin-sin. Hence the people were called Sisseton.

They were divided thus into subgentes: The white people brought whiskey. The Sissetons got drunk and killed each other. By this means they were scattered. Some went up to Lake Traverse, and some went to the Two Woods west of Lac-qui-parle.

These last were called (1) Ti-zaptanwa, *Five Lodges*. These were Thunder Face’s people. Some were called (2) Okopeya. These were his brother’s followers. A part of the gens remained at Traverse des Sioux

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1 The following is a full list of the gentes of the Waptonwan, as obtained from their missionary, Rev. Edward Ashley, in 1884: (1) Inyan eęyaka atonwai, *Village at the Rapids*; (2) Takapsin tonwanai, *Those who Dwell at the Shiny-ground*; (3) Wynka atinna, *Dwellers on the Sand*; (4) Oteliatonwai, *Village On-the-Thicket* (sic); (5) Wita atina, *Dwellers In-the-Island*; (6) Wakpa atonwai, *Village On-the-River*; (7) Čan-kaga atina, *Dwellers In-Log (huts)*. When they camped with the Sisitoijwan, a different order of these gentes was observed, as will be explained hereafter.—J. O. D.
and at Little Rock. These were called (3) Can-šda-či-ka-na, Little place bare of wood. 1 These were Sleepy Eyes' and Red Iron's people. Another portion was called (4) Amdo-wa-pus-kiya. They lived at Lake Traverse and were great buffalo hunters. They often moved camp when their meat was not dried, and so spread it out on the horses' backs and on the thills, and hence were called Dryers on the Shoulder. These were Standing Buffalo's people. (5) Basdeče šní. (6) Kapoža. (7) Ohdihe.

Previous to 1862 they numbered about 3,000. But, being involved in the uprising of that year, they fled to the Missouri River and to Canada. Some have returned, and are at the Sisseton and Devil's Lake agencies. 2

These Mississippi and Minnesota Dakotas are called, by those on the Missouri, Isanties or Santies, from 'isâŋjati' or 'isæŋyati;' which name seems to have been given them from the fact that they once lived at Isantamde, Knife Lake, one of those included under the denomination of Mille Lacs. 3

1 Mr. Ashley says that these were Sleepy Eyes' division of the Kaȟmi aтоywan.—J. O. D.
2 The following are the gentes and subgentes of the Sisitoynwan, as given by their missionary, Rev. Edw. Ashley, in 1884. Beginning at the north and to the right of the opening of the tribal circle the tents were pitched in the following order: 1. (a) Wita waziyata otina, Dwellers at the Northern Island. (b) Ohdihe. 2. (a) Basdeče šní, Those who do not split (the backbone of the buffalo). (b) Itokahi-tina, Dwellers at the South. 3. (a) Kaȟmi aтоywan, Village at the Bend. Part of these were called Caŋšda oikiŋa. (b) Mani-ti, Those who pitched their tents away from the main camp. (c) Keze, Barbed, as a fishhook; a name of ridicule. The Keze tents were on the right of the south end of the tribal circle. On the left of them came: 4. Caŋkute, Shooters at trees, another name given in derision. 5. (a) Ti-zaptaŋ, Five Lodges. (b) Okopeya, In danger. 6. Kapoža, Those who travel with light burdens. 7. Aduwaspukiyapi, Those who place the meat on their shoulders in order to dry it. These were divided into three subgentes, Maka ideya, Waŋunidipun duta, and Waŋudi nahotan. When only a part of the tribe was together the following camping order was observed: The Wita waziyata otina pitched their tents from the right side of the opening at the north and as far as the east; next, the Itokahi-tina extended from the east to the south; the Kapoža occupied the area from the south to the west, and the Amdo-wapuškiyapi filled the space between them and the Wita waziyata otina.


3 According to the context, we are led to make the last sentence of the author refer to four divisions of the Dakota: Mdewakantonwan, Wahpekute, Wahpetonwan, and Sisitoynwan. But this is commented on in "The Word Carrier" for January, 1888, in a criticism of Kirk's Illustrated History of Minnesota:

"One such" error "we find on page 33, where the Mdewakantonwans are said to be one of the four bands of the Santies. Instead of this, the Mdewakantonwans are the Santies. It is true that white men on the Missouri River and westward, with utter disregard of the facts, call all the Minnesota Sioux 'Santies'; but a Minnesota writer should keep to the truth, if he knows it."

This led the undersigned to ask the editor of "The Word Carrier," Rev. A. L. Riggs, the following questions (in April, 1888): (1) Why do you say that the Mdewakantonwan are the (only) Santees? (2) How do you interpret the statement made in the first edition of 'The Dakota Language,' p. viii ('These
5. The Ihanktonwan, or Yankton, Village at the End, were counted, thirty years ago, at about 240 lodges, or 2,400 persons. They are now reported at nearly that number by actual count. The outbreak did not disturb them and they continue to occupy their old home at the present Yankton Agency on the Missouri River, where they are making progress in civilization. This is the headquarters of Rev. J. P. Williamson's Presbyterian mission, and also of Bishop Hare's mission of the Episcopal Church.

6. The Ihanktonwanna, one of the End Village bands, were estimated at 400 lodges, or 4,000 souls. The Dakota tents on the Minnesota do not average more than about 6 inmates; but on the prairie, where, though the material for the manufacture of tents is abundant, tent-poles are scarce, they make their dwellings larger, and average, it is thought, about 10 persons to a lodge. The Ihanktonwanna are divided into the Hunjkpatina, the Pabakse, Cut Heads; the Wazikute or Čanona, Pine Shooters; and the Kiyuksa, Dividers or Breakers of Law. Formerly they were the owners of Mississippi and Minnesota Dakotas are called by those on the Missouri, Isanties, to which your father added in 1882, 'or Santee'! Who were these Mississippi and Minnesota Dakotas at the date mentioned (1852) if not the Mdewakanjow, Wahpekute, Wahpetonjow, and Sisitöwunjow? (3) Has there not been a change in the use of 'Santee' since 1852? (4) Are not all the Dakotas on the Santee reservation known as Santees, or were they not thus known from the time of their settlement on that reservation till they became citizens of the United States?"

To this Mr. Riggs replied as follows:

"The point I made with Prof. Kirk was this: That while there is a use of the name Santee in the Missouri River country to signify the Dakota Indians of the Minnesota and Mississippi, and those removed from there, yet the original meaning was more specific and limited. And that it was inexcusable in a Minnesota historian to have ignored the original and local signification of the term. This did not conflict in the least with the statement made by my father in the Dakota Dictionary: The Mdewakanjow and Isantamde are one and the same, i.e., one of the Miile Naas, from whence, as you know, came the names Mdewakanjow and Isanyati. These Mdewakanjow are the Santees of Santee Agency, Nebraska, who were removed from Minnesota."

Such testimony ought to be decisive; yet we find the father making the following statement (in 1882) in his "Argument of Migrations (derived) from Names" which will be found in the present volume: "Santee. For a century or more past there have been included in this name the Leaf Shooters (Walipkute) and also the Leaf Village (Wahpetonjow)."

1 The following names of the Yankton gentes were furnished by Hahaka mani, a Yankton, in 1878: 1. Čan-kute, Shooters at Trees. 2. Čagu, Lights, or, Lungs. 3. Wakmuha oinj, Pumpkin-riud Ear-ring. 4. Iha isdaye, Mouth Greasers. 5. Waaćunpaw, Roasters. 6. İkmun, Wild Cat (people). 7. Oyate śicéna, Bad Nation. 8. Waaśeun śicéna, White Men's Sons, or, Half-Breeds (a modern addition). In August, 1891, Rev. Joseph W. Cook, a missionary to the Yankton, obtained from several men the following order of their gentes in the camping circle:—On the right: 1. Iha isdaye. 2. Wakmuha oinj. 3. İkmun. On the left: 4. Waaćunpaw. 5. Čan kute. 6. Oyate śicéna. 7. Čagu. The first and seventh gentes always camped in the van.—J. o. D.

2 See note under the next division—Hunkpapa.

3 It is said that the young men of a clan were poor shooters, and were led to practice by shooting at a mark, and that was a pine tree. Hence both these names—Čan-oua, Hitting the Wood, and Wazikute, Shooting the Pine. From this clan of Pine Shooters the Assiniboine, or "Hohe" of the Dakota, are said to have sprung.
the James River country. Now they are distributed in the villages along
the Missouri, principally at Standing Rock.¹

7. The Titnonwan. In its present form this might mean House-dwellers.
But it is understood to be a contracted form of Ti'nya-tonwan, meaning
Dwellers on the Prairie, or prairie villages. They constitute one-half or
more of the whole Dakota nation. For many years they have followed the
buffalo west of the Missouri River, and now they are mainly confined to
the great Sioux Reserve in southwestern Dakota. Not a dozen years have
passed since they began to take steps towards education and civilization.
Hitherto the Episcopalians have done the most missionary work among
them. Within two years past they have taken some interest in sending
their children to Hampton and Carlisle to be educated. With the Shaiena
Shahiyela, or Cheyennes, they have maintained friendly relations and
intermarried. They are divided into seven principal tribes, viz: The
Sicaangi, or Brules, Burnt Thighs; the Itazipto, or Sans Arcs, No Bows, or
Without Bows, as the word is understood to be contracted from Itazipa
ćodun; the Sihasapa, Black-feet; the Minikaywe wožipi, or Minnekojuos,
Who Plant by the Water; the Oohenonpa, Two Boilings or Two Kettles; the
Oglala, or Ogalała, and the Hunkpapa. Each of these names has doubtless
a history, which will be herewith given as far as we are able to trace it.
Let us begin with the last:

Hunkpapa: For a good many years we have been anxiously seeking
to find out the meaning and origin of “Hunkpapa,” and its near neighbor
“Hunkpatina”—they both being names of large families or clans among
the Titonwan. But our investigations have hitherto been unsatisfactory.
Sometimes it has seemed to us that they must be formed from “Hunka,”
which is an honorable name for the older male relatives, and for ancestors
generally: as in “Hunkake” ancestors, and “Hunkawají” brothers, and
“Hunkayapi” elders. The analysis would be reduced to its limit in
“Hun” mother. “Hunkpa” would be Hunka-pa meaning Family-Head;
and Hunkpapa would be a reduplication, while Hunkpatina would mean
Dwellers of Family Head.

¹In 1880, Nasuma tanjka, Big Head, and Mató nonpa, Two Grizzly Bears, said that their people
were divided into two parts, each having seven gentes. (I) Upper Hunktonwana includes the fol-
lowing: 1. Čanona, Those who Hit the Tree, or, Wazi-knute, Shooters at the Pine. 2. Takini. 3. Šikši-
cena, Small bad ones of different kinds. 4. Bakihoj, Those who Gashed-Themselves. 5. Kiynka, Breakers
of the Law or Custom. 6. Pa-baksa, Cut Heads (divided into sub-gentes). 7. Name not remembered.
(II) Hunkpatina, or Lower Hunktonwana, includes the following: 1. Pute temini (sic), Sweating
4. Šanona, Those Who Hit Something White or Gray (in the distance). These are called the Sažonee
(One Siders ?) by the author. 5. Iha ša, Red Lips. 6. Hte ţu, Burnt Faces. 7. Pte yute šu, Eat no
Buffalo. The Hunktonwana are generally called Yanktonai.—J. o. B.
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Then, again we have endeavored to derive the words in question, from He-inyka or He-oinkpa, which would give two meanings, Horn-end or That-end. In this case we have supposed the names might have originated from their dwelling on the upper or smaller part of the Missouri River. But as I said, neither of these have been quite satisfactory. Some other attempted explanations by Indians have been still less so.

But the other day, Paul Mazakutemani, who is largely acquainted with the habits and customs of the prairie Indians as well as the more eastern bands, gave what seems to be a very natural account of the origin of both the words. From time immemorial it has been the custom of the prairie Dakota to travel under strict camp regulations. The tribes of the children of Israel in the wilderness did not set forward with more formality, and camp with more precision. The “Tiyotipi” or Soldier’s Lodge took the place of the Ark of the covenant. Under this leadership each band and each family took its appointed place in the encampment. In two lines they followed the lead of young men on horseback until the circle was completed. At the farther end of the circle a space was left in which was pitched the Tiyotipi. More commonly on the prairie this soldiers’ tent was in the center of the area. The ends of this gateway, which would be well represented by the horns of a buffalo cow turning inwards, were called “Hunkpa,” evidently from He-oinkpa. The families camping on either side of this gateway were called Hunkpa-tina: whence the name came to be attached to a clan of the Ihanktonwanyanga. The added “pa” in Hunkpapa is probably only a reduplication. This is decidedly the best and most satisfactory explanation of this difficult question in philology, that has come to my knowledge.

Oglala finds its corresponding term in Santee, in Ohdada, which means to scatter one’s own in; and is understood to have originated in boys throwing sand in each others’ eyes.

The following important information is furnished by Rev. J. Owen Dorsey:

In 1879 I received a letter from the Rev. John Robinson, missionary to the Oglala at Red Cloud Agency, giving the origin of the names Hunkpapa, Oglala, etc., as told him by the Indians at that place:

“Hunkpapa, those who camp at the head end of the (Dakota) circle; Hunkpati, those who camp at the tail end of that circle. This latter probably includes both

1If there were a reduplication in this word, would not the form be “Hun-kpa-kpa,” instead of Hunk-pa-pa? The final “pa” may be compared with the adverbial ending “wapa” in akowapa, etc., the locative ending “ta,” and with the Biloxi endings “wa” and “waya,” denoting direction.—J. O. D.
 Ihanktonwan (Yankton), or 'End Village People,' and Ihanktonwanha (Yanktonnais), or 'People of the Smaller End Village.'

"Oglala originated in a quarrel between two women. One threw some flour (1) in the face of the other, thus giving rise to the name, which means 'She scattered her own.' The adherents of the injured woman separated from the rest, and since then their people have been called the Oglala."

The Oglala are called 'U-he’-ča' by the Ponka and Omaha tribes.

**DIVISIONS OF THE TITOJWAN.**

A. Śiędąńgü—Burnt Thighs, or Brules: List of Tatoŋka wakaŋ (1880): (1) Iyakoza, Lump or War on a horse's leg; (2) Čoka towela, Blue spot in the middle; (3) Śiyo tanka, Large Grouse; (4) Homma, Smelling of Fish; (5) Śiyo suhula, Small (?) Grouse; (6) Kangi yuha, Keeps the Raven; (7) Piśpiwa wicéša, Dog People; (8) Wałęga nů wohnaŋ, Boils with the Paunch Skin; (9) Waćeoppla, Roasters; (10) Sawala, Shawnees (descended from former Shawnee captives); (11) Ihanktonwan, Yanktons (descended from Yanktons—refugees?); (12) Nałiapa, Takon down legsings (after returning from war); (13) Apewaŋ tanka, Large Man.

List of Rev. W. J. Cleveland (1884): (1) Śiędąńgü, Burnt Thighs proper; (2) Kakega, Making a grating noise; (3a) Hịhōn súŋwaka, Towards the Owl Feather; (3b) Śunkaha napin, Wears dog-skin around the neck; (4) Híhakanhaŋhwaŋ win, Woman of whose teeth dangles; (5) Hánku wanica, Motherless; (6) Miniskuye kíčun, Wears Salt; (7a) Kiyuksa, Breakers of the Law or Custom ("Breaks or Cuts in two his own"); (b) Tīglabu, Drums-on-His-own Lodge; (8) Waćeoppla, Roasters; (9) Wagluhe, Inbreeders; (10) Isćanyati, Santes (descended from the Mdewakantonwan); (11) Waćmeza yuha, Has Corn; (12a) Wałęga nů wohnaŋ, Boils with the Paunch Skin; (12b) Wałina, Snorters; (13) Oglala ičágwa, Makes himself an Oglala; (14) Tiyoćeši, Dans in the Lodge; (15) Waźaźa, meaning not given (Oaseit or Wash?); (16) Leska śičča, Interpreters Sons, or, Half-breeds; (17) Utē nonpa, Two Boilings, or, Two Kettles (descended from the Oohe nonpa?); (18) Okągà wicéša, Southern People.

B. Itazip6o—Sans Ares, or, Without Bones; (1) Mini šal, Red Water; or, Itazip6o-čéha, Real Itazip6o; (2) Sina luta ojin, Red cloth ear-pendant; (3) Woluta yuta, Eat dried venison or buffalo meat from the hind quarter; (4) Maz pegnaka, Piece of metal in the hair; (5) Tatoŋka čéši, Buffalo Dyte; (6) Śiśkičela, Bad ones of different sorts; (7) Tiyoşa očănuŋpna, Smokes at the Door (Rev. H. Swift, fide Waanatan, or, Charger).

C. Siha-sapa—Black Feet: (1) Ti-zaptan, Fire Lodges; (2) Siha sapa hęa, Real Black Feet; (3) Hóhe, Assiniboïn, or, Rebels; (4) Kąngi šuŋ pegnaka, Raven Feather In-the-hair; (5) Waźaźa, "Wash," or, Osage (?); (6) Wawunuga ojin, Shell ear-pendant (of the shape of a conch, but very small); (7) Unknown or extinct (Rev. H. Swift, fide Charger, who denied that the last gens was called Glagla heća).

D. Minikozen (Minneconjou)—Those who Plant by Water: (1) Upkče yuta, Dyte Eaters; (2) Glagla heća, Untidy, Storelessly, Shiftless; (3) Śunka yute šin, Eat no Dog; (4) Niće tanka, Big Belly (fide Charger); (5) Wałęgahinaŋ, Flies along the creek; (6) Inyhaŋla oj, Shell ear-ringing, i. e., the muscle-shell one; (7) Śiśkičela, Bad ones of different sorts; (8) Waćeoppla oj, Water-snake ear-rings; (9) Wągga oj, Broken Arrows (about extinct, fide Charger). All but Nos. 4 and 9 were in 1880. All were given in 1884 by Rev. H. Swift.

E. Oohe nonpa, Two Kettles, or, Two Boilings: (1) Oohe nonpa; (2) Mawahota, Skin smeared with whitish earth. (Rev. H. Swift, fide Charger.)

F. Oglala: List of 1879-80: (1) Payahyana (see 2 of next list); (2) Tapišleca, Spleen; (3) Kiyuksa, Breakers of the Law, or, Custom; (4) Waźaźa, see Śiędąńgü list; (5) Itē śiča, Bad Faces, or, Oglala heća, Real Oglala; (6) Oiyułpe, see next list; (7) Wagluhe, In-breeders (commonly called Loafers). List of Rev. W. J. Cleveland (1884): (1) Itē śiča, Bad Faces; (2) Payahyana, Pushed aside; (3) Oiyułpe, Thrown down, or, Unloaded; (4) Tapišleca, Spleen; (5) Pesła, Bald-headed; (6) Čelah huha ton, Pot with legs; (7) Wałenliša, Orphans (Rev. Mr. Swift makes this a society or order, not a gens); (8) Pesła pćečla, Short Bald-head; (9) Tassahotča, Gophers; (10) Iwayušota, Used up by begging for, or, Used up with the mouth; (11) Wakan, Mysterious; (12a) Iglaka tehila, Refused to remove the camp; (b) Itē śiča, Bad Faces; (13) Itē śiča etchanj, Part of the Bad Faces; (14) Zazča kiyaksa, Bites the Snake in two; (15) Waćeoppla, Roasters; (16) Waćape, Stubbers; (17) Tiyoćeši, Dans in the lodge; (18) Wagluhe, In-breeders (Cleveland renders, "Followers," or, "Loafers"); (19) Wagluhe; (20) Oglala; (21) Leska śičča, Interpreters' Sons, or, Half-breeds.
Mr. Cleveland also gives as names for all the Oglala, Oiyulipe and Kiyaksa.

G. Hunkpapa—List of 1880: (1) Cąŋka olaŋ, Broken backs (?); (2) Čo oiba, Sleepy membrane; (3) Tainziće šća, Bad Bows; (4) Talo napij, Fresh meat necklaces; (5) Kiglaška; (6) Čeknuke okisela, Half a breechcloth; (7) Sišćelća, Bad ones of different sorts; (8) Wakan, Mysterious; (9) Hunka čantozéna, "Tobacco-pouch leggings," probably so called from using leggings as tobacco pouches.

J. O. D.

(8) The Assiniboins: The majority of this tribe live north of the forty-ninth parallel, but some of them are mixed in with the Dakota proper at Poplar River and elsewhere. That they branched off from the Yanktonai some two centuries ago, is one of the traditions of the Dakota. They speak the language as purely as other portions of the parent stock. The name Assiniboins is said to be a combination of French and Ojibwa. The name given to the Dakota by their former enemies is "Bwai." Hence the Assiniboins are Stone Dakota. The Dakota name for them is "Hohe," the origin and meaning of which we have hitherto failed to find out.1

PRIORITY.

Questions of priority and precedence among these bands are sometimes discussed. The Mdewakantonwans think that the mouth of the Minnesota River is precisely over the center of the earth, and that they occupy the gate that opens into the western world. These considerations serve to give them importance in their own estimation. On the other hand, the Sisitonyan and Ihapkonwan allege, that as they live on the great water-shed of this part of the continent, from which the streams run northward and eastward and southward and westward, they must be about the center of the earth; and they urge this fact as entitling them to the precedence. It is singular that the Titonwan, who are much the largest band of the Dakota, do not appear to claim the chief place for themselves, but yield to the pretensions of the Ihapkonwan, whom they call by the name of Wiciyela, which, in its meaning, may be regarded as about equivalent to "they are the people."

METHOD OF COUNTING.

Counting is usually done by means of their fingers. If you ask some Dakota how many there are of anything, instead of directing their answer to your organs of hearing, they present it to your sight, by holding up so many fingers. When they have gone over the fingers and thumbs of both hands, one is temporarily turned down for one ten. Eleven is ten more one, or more commonly again one; twelve is again two, and so on; nineteen is the

1 According to Dr. J. Trumbull, the name Assiniboins is derived from two Ojibwa words, "asijii," stone, and "bwan," enemy. Some of the Sicasapa Dakota are called Hohe.—J. O. D.
other nine. At the end of the next ten another finger is turned down, and so on. Twenty is two tens, thirty is three tens, etc., as will be seen by referring to the section on Numeral Adjectives in the Grammar. Opawinge, one hundred, is probably derived from pawinga, to go round in circles or to make gyrations, as the fingers have been all gone over again for their respective tens. The Dakota word for a thousand, kektopawirjge, may be formed of nke and opawhjge, hundreds again, having now completed the circle of their fingers in hundreds, and being about to commence again. They have no separate word to denote any higher number than a thousand. There is a word to designate one-half of anything, but none to denote any smaller aliquot part.

METHOD OF RECKONING TIME.

The Dakota have names for the natural divisions of time. Their years they ordinarily count by winters. A man is so many winters old, or so many winters have passed since such an event. When one is going on a journey, he does not usually say that he will be back in so many days, as we do, but in so many nights or sleeps. In the same way they compute distance by the number of nights passed in making the journey. They have no division of time into weeks. Their months are literally moons. The popular belief is that when the moon is full, a great number of very small mice commence nibbling on one side of it, which they continue to do until they have eaten it all up. Soon after this another moon begins to grow, which goes on increasing until it has reached its full size only to share the fate of its predecessor; so that with them the new moon is really new, and not the old one reappearing. To the moons they have given names, which refer to some prominent physical fact that occurs about that time in the year. For the names of the moons most commonly used by the Dakotas living in the Valley of the Minnesota, with their significations and the months to which they most nearly correspond, the reader is referred to the word “wi,” Part I of the Dictionary.

Five moons are usually counted to the winter, and five to the summer, leaving only one each to the spring and autumn; but this distinction is not closely adhered to. The Dakotas often have very warm debates, especially towards the close of the winter, about what moon it is. The raccoons do not always make their appearance at the same time every winter; and the causes which produce sore eyes are not developed precisely at the same time in each successive spring. All these variations make room for strong
arguments in a Dakota tent for or against Wicata-wi or Istawicayazan-wi. But the main reason for their frequent difference of opinion in regard to this matter, viz., that twelve lunations do not bring them to the point from which they commenced counting, never appears to have suggested itself. In order to make their moons correspond with the seasons, they are obliged to pass over one every few years.

SACRED LANGUAGE.

The Dakota conjurer, the war prophet, and the dreamer, experience the same need that is felt by more elaborate performers among other nations of a language which is unintelligible to the common people, for the purpose of impressing upon them the idea of their superiority. Their dreams, according to their own account, are revelations made from the spirit-world, and their prophetic visions are what they saw and knew, in a former state of existence. It is, then, only natural that their dreams and visions should be clothed in words, many of which the multitude do not understand. This sacred language is not very extensive, since the use of a few unintelligible words suffices to make a whole speech incomprehensible. It may be said to consist, first, in employing words as the names of things which seem to have been introduced from other Indian languages; as, nide, water; paza, wood, etc. In the second place, it consists in employing descriptive expressions, instead of the ordinary names of things; as in calling a man a biped, and the wolf a quadruped. And thirdly, words which are common in the language are used far out of their ordinary signification; as, hepan, the second child, if a boy, is used to designate the otter. When the Dakota braves ask a white man for an ox or cow, they generally call it a dog; and when a sachem begs a horse from a white chief, he does it under the designation of moccasins. This is the source of many of the figures of speech in Indian oratory; but they are sometimes too obscure to be beautiful.

ARE THE INDIANS DIMINISHING?

One view of the question, and that hitherto the most common one, considers that North America had a dense population before the coming of the white race, and that since the Indians have been brought in contact with the advance guard of civilization they have been diminishing, many tribes having disappeared. But another view is gaining ground among students of the Indian. It is now maintained that, in spite of wars, diseases, exposures, and migrations, there are nearly as many Indians to-day
in the United States as there were in the same territory in 1520, when the Spaniards met the Indians of Florida.

While it must be conceded, as a matter of history, that some tribes and bands which once inhabited the country occupied by the people of these United States have greatly diminished, and a few have disappeared altogether, other tribes have been on the increase. War and "spirit water," and the diseases introduced among them by the white people, have wrought out their legitimate effects. A different course of treatment would undoubtedly have greatly modified or entirely changed the character of these results.

But there is one way in which a diminution of some tribes is taking place, viz, by ceasing to be Indians and becoming members of civilized society. In Minnesota all persons of mixed blood, i.e., of white and Indian descent, are recognized as citizens. The same is true in other States; and the privilege is extended to those who are not mixed bloods. Also, under present homestead laws, Indians are becoming citizens by going off their reserves. Let a well-arranged severalty bill be enacted into a law, and Indians be guaranteed civil rights as other men, and they will soon cease to be Indians.

The Indian tribes of our continent may become extinct as such; but if this extinction is brought about by introducing them to civilization and Christianity and merging them into our own great nation, which is receiving accretions from all others, who will deplore the result? Rather let us labor for it, realizing that if by our efforts they cease to be Indians and become fellow-citizens it will be our glory and joy.
CHAPTER II.

MIGRATIONS OF THE DAKOTA.

Of the aboriginal tribes inhabiting this country, George Bancroft, in his History of the United States, has assigned the first place, in point of numbers, to the Algonquin family, and the second place to the Dakota.

Those who have made a study of the ethnology and the languages of the races have almost uniformly come to the conclusion that the Indians of this continent are connected with the Mongolian races of Asia. The line across from Asia to America by Bering Straits is regarded as perfectly practicable for canoes. And in 10 degrees farther south, by the Aleutian Islands, the distances are not so great but that small boats might easily pass from one to the other, and so safely reach the mainland.

Lewis H. Morgan, of the State of New York, who has given much time and study to solving the question, "Whence came the Indians?" has adopted this theory, and makes them gather on the Columbia River, from whence they have crossed the Rocky Mountains and spread over these eastern lands. But it can be safely affirmed that, up to this time, ethnology and the comparative study of languages have not quite satisfactorily settled the question of their origin.

In discussing the question of the migrations of the Dakota or Sioux, there are two lines open to us, each entirely independent, and yet both telling the same story: First, the history, as written in books; second, the history, as found in names.

ARGUMENT FROM HISTORY.

The book history runs back nearly two and a half centuries. The first knowledge of the Dakota nation obtained by the civilized world came through the French traders and missionaries, and was carried along the line of the Great Lakes through New France.

Early in the seventeenth century, a young man of more than ordinary ability, by name Jean Nicolet, came from France to Canada. He had great aptness in acquiring Indian languages, and soon became Algonquin and
Huron interpreter for the colony of New France. In the year 1639 he visited the lake of the Winnebagos, or Green Bay, in the present state of Wisconsin, and concluded a friendly alliance with the Indians on Fox River. In the next year, Paul le Jeune, writing of the tribes who dwelt on Lake Michigan, says, "Still farther on dwell the Ouinipegon, who are very numerous." And, "In the neighborhood of this nation are the Nahuessi and the Assiniponais." This appears to be the first mention made by voyagers of the Dakota and Assiniboine. Le Jeune's information was obtained from Nicolet, who claimed to have visited them in their own countries.

In 1641, at the Sault Ste. Marie, Jogues and Raymbault, of the "Society of Jesus," met Potowatomies flying from the Dakota, and were told that the latter lived "about eighteen days' journey to the westward, nine across the lake, and nine up a river which leads inland."

Two adventurous Frenchmen, in 1654, went to seek their fortunes in the region west of Lake Michigan, and returning to Quebec two years afterwards, related their adventures among "the numerous villages of the Sioux." And in 1659, it is related that the two traders, as they traveled six days journey southwest from La Pointe in Lake Superior, came upon a Huron village on the shores of the Mississippi. These Hurons had fled from a fierce onslaught of the Iroquois, and for the time had taken refuge among the Dakota. In the vicinity of the Huron they saw the Dakota villages, "in five of which were counted all of 5,000 men."

From the beginning of the intercourse of white men with Indians on this continent the fur trade has been the chief stimulus to adventure and the great means by which the location and condition of the aboriginal populations were made known to the civilized world. Two other subsidiary motives operated to bring white men into connection with the great Dakota nation, viz, the desire to discover the great river on which they were said to dwell, and the zeal of the church of Rome to convert the savages.

In the summer of 1660 René Menard, the aged, burning with an apostolic desire to make converts from among the pagans, bore the standard of the cross to the shores of Lake Superior. At La Pointe, which was already a trading port, he wintered. But in the following spring he started on foot with a guide to visit "four populous nations" to the westward. By some means he became separated from his guide while passing through the marshes of northwestern Wisconsin and was lost. Many years afterwards a report was current in Canada that "his robe and prayer-book were found in a Dakota lodge," and were regarded as "wakan" or sacred.
The successor of Menard in the toils of missionary life was Father Claude Allouez. He established the mission of the Holy Spirit at La Pointe and the Apostles' Islands in the year 1665, and four years later he commenced a mission among the Winnebago and others on Green Bay.

On reaching La Pointe, Allouez found the Huron and Ojibwa villages in a state of great excitement. The Huron, who had fled to the Dakota of the Mississippi for protection from the tomahawk of the Iroquois some years before, had behaved ungraciously toward their protectors by taunting them with having no guns; whereupon the Dakota rose against them, massacred many of them in a swamp, and drove them all back to the shores of Lake Superior. The Ojibwa had formerly lived to the east of Lake Michigan, but had been driven westward by the victorious Iroquois. Now the Dakota, the Iroquois of the West, as they have been called, had shut them up to the lake shore. The young men were burning to be avenged on the Dakota. Here was gathered a grand council of the neighboring nations—the Huron, the Ojibwa, the Pottowattomi, the Sac and Fox, the Menomoni, and the Illinois. Allouez commanded peace, in the name of the King of the French, and offered them commerce and alliance against the Five Nations.

In 1667 Father Allouez met a delegation of Dakota and Assiniboin at the western end of Lake Superior, near where is now the town of Duluth. They had come, they said, from the end of the earth. He calls them "the wild and impassioned Sioux." "Above all others," he says, "they are savage and warlike; and they speak a language entirely unknown to us, and the savages about here do not understand them."

But Allouez resolved to abandon his work at La Pointe, "weary of their obstinate unbelief," and was succeeded by the renowned Jacques Marquette. This enterprising and estimable man entered at once upon the work of perpetuating peace among the various tribes, and, in the autumn of 1669, sent presents and a message to the Dakota, that he wished them to keep a way open for him to the Great River and to the Assiniboin beyond. But not from the mission of the Holy Spirit was he to take his journey to the "Father of Waters." In the following winter it became apparent that the Huron were not safe on the southern shores of Lake Superior, and accordingly they abandoned their village, and at the same time Marquette retired to the Sault Ste. Marie, from which point, in the spring of 1672, he proceeded, with Louis Joliet, to find the Great River, the "Messipi."¹ They

proceeded by way of Green Bay. They entered the mouth of Fox River, followed up its windings, and were guided by Indians across to the head of the Wisconsin, which they descended to the mouth, and down the great river to the mouth of the Arkansas. They had wintered at Green Bay, and so it was the 17th of June, 1673, when their canoe first rode on the waters of the Mississippi. On their return they ascended the Illinois River, stopped to recruit at the famous Illinois village, and, crossing over to Lake Michigan, reached Green Bay in the latter end of September.¹

The Jesuit relations of this period have much to say about the habits of the Dakota; that about 60 leagues from the upper end of Lake Superior, toward sunset, “there are a certain people, called Nadouessi, dreaded by their neighbors.” They only use the bow and arrow, but use them with great skill and dexterity, filling the air in a moment. “They turn their heads in flight and discharge their arrows so rapidly that they are no less to be feared in their retreat than in their attack. They dwell around the great river Messipi. Their cabins are not covered with bark, but with skins, well dried, and stitched together so well that the cold does not enter. They know not how to cultivate the earth by seeding it, contenting themselves with a species of marsh rye (wild rice), which we call wild oats.”

We now come to more definite information in regard to country occupied by the Dakota two hundred years ago. Du Luth and Hennepin approached the Dakota by different routes, and finally met each other at the great villages on Mille Lacs and Knife Lake, at the head of Run River.

Daniel Greysolon Du Luth, who built the first trading port on Lake Superior, “on the first of September, 1678, left Quebec” to explore the country of the Dakota and the Assiniboin. On July 2, 1679, he caused the King’s arms to be planted “in the great village of the Nadouessiouex, called Kathio, where no Frenchman had ever been, and also at Songaski- cons and Houetbetons, 120 leagues from the former.”²

In September of that year Du Luth held a council with Assiniboin and other nations, who came to the head of Lake Superior. And in the summer of 1680 he made another trip down to the Mississippi, where he met with Hennepin.

¹Green Bay was called the Bay of the Puants, or Winnebago. In this neighborhood there were, at that time, the Winnebago, the Pottowatomi, the Menomoni, the Sac and Fox, the Miami, the Mas- coastin, the Kickapoo, and others. The Miami and Maseotin lived together and had their village on the Neenah or Fox River. The Miami afterwards removed to the St. Joseph River, near Lake Michigan. The Maseotin, or “Fire Nation,” is now extinct.
²It is stated, on what appears to be good authority, that Du Luth this summer visited Mille Lac, which he called Lake Buade.
When Du Luth was fitting out his expedition by Lake Superior to the Dakota Nation and others, Robert La Salle was preparing to go to the great river of the West by the south end of Lake Michigan. Louis Hennepin, a Franciscan priest of the Recollect order, accompanied him.

La Salle stopped to build a ship on Lake Erie, which he called the *Griffin*. This so detained his expedition that it was late in the fall of 1679 when they reached Green Bay. There the *Griffin* was left for the winter, and La Salle and Hennepin, with others, proceeded in canoes to the south end of the lake (Michigan), and thence by portage into the Illinois River. In the beginning of the year 1680, La Salle, after enduring incredible hardships, built a fort a little below where is now the town of Peoria, which he called “Crève Coeur,” thus making his heart troubles historical.

In the month of February, La Salle selected Hennepin and two voyageurs named Michol Accau and the Picard du Gay, whose real name was Antoine Auguel, to undertake the discovery of the Upper Mississippi. On the last day of the month they embarked in a canoe laden with merchandise, and the venerable Ribourde took leave of Hennepin with the charge, “Viriliter age et confortetur cor tuum.” On March 12 Hennepin and his companions turned their canoe up the stream of the Great River, and on April 11 they met a war party of 120 Dakota in thirty-three bark canoes. This meeting took place near the mouth of the Wisconsin, where Marquette had first seen the Mississippi, nearly seven years before. The Frenchmen had found wild turkeys abundant on their voyage, and were at this moment on the shore cooking their dinner. The Dakota approached with hostile demonstrations, and some of the old warriors repeated the name “Miamihia,” giving the white men to understand that they were on the warpath against the Miami and Illinois. But Hennepin explained to them, by signs and marks on the sand, that these Indians were now across the Mississippi, beyond their reach.

The white men were the prisoners of the war party. What should be done with them? Not without much debate, did they decide to abandon the warpath and return home. Then, by signs, they gave the white men to understand that it was determined to kill them. This was the policy and the counsel of the old war chief, “Again-fills-the-pipe” by name, (Akepagidan), because he was mourning the loss of a son killed by the Miami. Hennepin and his companions endeavored to obtain the mercy of their captors by giving them a large amount of presents. They spent an anxious night. But the next morning, better counsels prevailed, and a

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1 The great village which he calls "Kathio" must have been in that region.
younger chief, whose name was "Four Souls" (Nagi-topa), filled his pipe with willow bark and smoked with them. And then made them understand that, as the war against the Miami was abandoned, and they would now go back to their villages, the white men should accompany them.

This voyage up the Mississippi was not without continued apprehension of danger to the Frenchmen. When Hennepin opened his breviary in the morning, and began to mutter his prayers, his savage captors gathered about him in superstitious terror, and gave him to understand that his book was a "bad spirit" (Wakan sica), and that he must not converse with it.

His comrades besought him to dispense with his devotions, or at least to pray apart, as they were all in danger of being tomahawked. He tried to say his prayers in the woods, but the Indians followed him everywhere, and said "Wakan ci." Is it not mysterious? He could not dispense with saying his office. But finally he chanted the Litany of the Virgin in their hearing, which charmed the evil spirit from them.

But the old chief, Again-fills-the-pipe, was still apparently bent on killing a white man to revenge the blood of his son. Every day or two he broke forth in a fresh fit of crying, which was accompanied with hostile demonstrations towards the captives. This was met by additional presents and the interceding of their first friend, Four Souls, in their behalf. It looks very much like a species of blackmailing—a device practiced by them—by which the goods of the white men should come into their possession without stealing. They were also required to bring goods to cover some bones, which old Akepagidarj had with him, and over which they cried and smoked frequently. At Lake Pepin they cried all night, and from that circumstance, Hennepin called it the "Lake of Tears."

Thus they made their way up the Father of Waters where no white man had ever traveled before. Nineteen days after their capture they landed a short distance below where the city of St. Paul stands. Then the savages hid their own canoes in the bushes and broke the Frenchmen's canoe into pieces. From this point they had a land travel of five days, of suffering and starvation to the white men, when they reached the Dakota villages at Mille Lacs, which was then the home of the Mdewakantons. Hennepin estimated the distance they traveled by land at sixty leagues. But it was probably not over one hundred miles. They passed through the marshes at the head of Rum River, and were then taken by canoes "a short league" to an island in the lake, where were the lodges.
This lake the Dakota called "Mdewakaij," mysterious lake, from which came the name of this branch of the Dakota family, Mde-wakaij-tonwai. They also called it "Isar-j-ta-mde," Knife Lake, because there they found their stone knives and arrowheads. From this came the name "Santee," which covers a much larger part of the tribe. (See footnote 3, pp. 159, 160.)

Thus, in Pere Louis Hennepin's narrative, we have the first exact locality of the eastern bands of the Dakota people, two hundred years ago. The principal chief, at that time, of this part of the tribe, is called by Hennepin "Washechoonde." If he is correct, their name for Frenchmen was in use, among the Dakota, before they had intercourse with them, and was probably a name learned from some Indians farther east.

The three white men, with their effects, were divided up among the various villages. And, strange to say, Hennepin was taken home by the old savage who had so much wished to kill him on the journey. He had now become his friend, even his father; his five wives became Hennepin's mothers. They treated him kindly—covered him with a robe made of dressed beaver skins, ornamented with porcupine quills, rubbed him down after his journey, and set before him a bark dish full of fish. As the Franciscan fell sick, his savage father made a sweating-cabin for him, and after the process of sweating naked by means of heated stones, he was rubbed down by four Indians. Thus he was reinvigorated.

As no mention is made by either Hennepin or the historian of Du Luth of any planting at these villages, we may be quite sure that they did not plant, but lived by hunting and fishing mainly, which was supplemented by gathering roots and berries and wild rice.

During the stay of the white men there came four Indians from the far west—Hennepin says, "500 leagues"—who reported the Assiniboine villages as only six or seven days' journey to the northwest. This would place this branch of the Dakota people, at that time, within the present limits of Minnesota, somewhere east of the Red River.

In the month of July the whole encampment of Dakota, numbering 250 men, with women and children, started on a buffalo hunt. The Frenchmen were to go with them. But Hennepin, anxious to make his escape, represented that a party of traders, "spirits" or "wakan men," were to be sent by La Salle to the mouth of the Wisconsin, and he wished to meet them there. The Indians gave them leave to go, but Accau, who disliked Hennepin, preferred to stay among the savages.

They all camped together on the banks of the Mississippi, at the mouth of Rum River, from which point Hennepin and Du Gray descended the great
river in a small birch-bark canoe. At the falls, which Hennepin named St. Anthony, for his patron saint, they made a portage and saw half a dozen Dakotas, who had preceded them, offering buffalo-robies in sacrifice to Uyktelii, the great water god.

As they paddled leisurely down the stream by the beautiful bluffs in this month of July, now and then shooting a wild turkey or a deer, they were suddenly overtaken by Hennepin's Dakota father, the old savage Akepagidarj, with 10 warriors in a canoe. The white men were somewhat alarmed, for he told them he was going down to the mouth of the Wisconsin to meet the traders, who were to be there according to the words of the Franciscan. They passed on rapidly, found no one at the place named, and, in a few days, they met them on their return, when the savage father only gave his son Hennepin a good scolding for lying.

They were then near the mouth of the Chippewa River, a short distance up which a large party of those with whom they had started were chasing buffalo. This information was given to the white men by the Indians as they passed up. Hennepin and Du Gay had but little ammunition, and for this reason they determined to turn aside and join the buffalo hunt. In this party they found their former comrade. A grand hunt was made along the borders of the Mississippi. The Dakota hunters chased the buffalo on foot and killed them with their flint-headed arrows. At this time they had neither guns nor horses. When they first saw the white men shoot and kill with a gun they called it "maza-wakan," mysterious iron. And, in after years, when the horse came to their knowledge they called it "shunja wakan," mysterious dog.

While they were thus killing the buffalo and drying the meat in the sun there came two Dakota women into camp with the news that a Dakota war party, on its way to Lake Superior, had met five "spirits"—washéchoon. These proved to be Daniel Greysolon Du Luth with four well-armed Frenchmen. In June they had started from Lake Superior, had probably ascended the Burnt Wood River, and from that made a portage to the St. Croix, where they met this war party and learned that three white men were on the Mississippi. As this was Du Luth's preempted trading country, he was anxious to know who the interlopers were, and at once started for the hunting camp. We can imagine this to have been a joyful meeting of Frenchmen.

The hunt was now over. The Indians, laden with dried meat and accompanied by the eight white men, returned to their resting place at Knife
Lake. And when the autumn came the white men were permitted to leave, with the promise that in the following year they would return with goods to trade for the abundant peltries. They descended the Mississippi in bark canoes. At the Falls of St. Anthony two of the men took each a buffalo robe that had been sacrificed to the god of the waters. Du Luth greatly disapproved of the act as both impolitic and wrong, but Hennepin justified it, saying they were offerings to a false god. As the white men were about to start up the Wisconsin River they were overtaken by a party of Dakota, again on the war-path against the Illinois. The white men, remembering the stolen robes, were alarmed, but the Dakota passed on and did them no harm.

These Nadouessioux, or Sioux, of the east of the Mississippi, whose acquaintance we have now formed somewhat, appear at this time to have been divided into Matantouy Watpaaton, and Chankasketon. These are band names. But the headquarters of all was the Mde-wakan or Isan-ta-mde. From this point they issued forth on their hunting expeditions and their war parties. The latter penetrated into Iowa and central Illinois to Lake Superior and Lake Michigan. Sometimes we find them at peace with the Ojibwa and at war with the Fox. Then, again, we find the Fox and Ioway joining the Dakota war parties against the Ojibwa. The war which separated the Assiniboin from the Dakota had not ceased at this period, and the impression is that the separation had taken place not many years before they became known to history.

Nicholas Perrot was sent by the governor of Canada, in 1683, to take charge of the trading interests among the Ioway and Dakota. And in 1689 the first recorded public document was signed in which the land of the Dakota was claimed for the French king. In this document Father Marest, of the Society of Jesus, is spoken of as missionary among the Nadouessioux, and Mons. Le Sueur, to whom we are indebted for the next ten years of history, was present.

Le Sueur was first sent to La Pointe to maintain peace between the Ojibwa and Dakota. And in the year 1695 he erected a trading post on an island of the Mississippi, above Lake Pepin and below the mouth of St. Croix. In the summer of the same year he took to Montreal delegations from several western tribes, including one Dakota, "Tecoskatay" by name. This man died in Montreal, and one hundred and fifty years afterward the

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1 Le Clercq, the historian of the Sieur Du Luth, corroborates the story of Hennepin in regard to their meeting at Knife Lake.
2 Tioskate.
writer of this sketch heard him spoken of by those who claimed to be his descendants, then on the Minnesota River.

Becoming impressed with the idea that there were valuable mines in the land of the Dakota, Le Sueur obtained a royal license to work them. He was hindered in various ways, and not until the summer of 1700 do we find him ascending the Mississippi. On the 30th of July he met a war party of Dakota in seven canoes, who were on the warpath against the Illinois. Le Sueur bought them off with presents and turned them back home. Advancing up as far as the Galena River he called it the River Miiio. On the 19th of September he entered the mouth of the Minnesota, or as he probably named it then, and long afterwards it continued to be called, the "St. Pierre." And by the 1st of October he had reached the Blue Earth River, where he built a trading post and expected to make his fortune out of the blue earth of its shores.

While Le Sueur was building his stockade on the Blue Earth he was visited by Dakota from the east of the Mississippi, who desired him to locate at the mouth of the St. Peter or Minnesota, since the country of the Blue Earth, they said, belonged to the western Dakota and to the Iowa and Oto. However, a short time after this Le Sueur was informed that the Iowa and Oto had gone over to the Missouri River to join the Omaha. At this time it is recorded that the Iowa and Oto planted corn, but the Dakota did not. Le Sueur offered to furnish corn to the latter for planting.

At the beginning of the eighteenth century we have the Dakota nation, so far as known, described by bands. Some of the names it is now impossible to read with certainty. Some have disappeared or given place to others, while some of them are old landmarks by which we can read the history of their migrations. Living at that time to the east of the Mississippi, whose headquarters were about Knife Lake, were the Spirit Lake Village (Mdewakantōnwan), Great Lake Village (Matanton—perhaps originally Mdetank-tonwan), Wild Rice Gatherers (Psin-omani-tonwan), River Village (Watpatonwan), Boat Village (Watomanitounwan), Fortified Village (Cankaškatouwan). The Western Dakota are thus given, viz: Pole Village (Canhusinton?), Red Wild Rice Village (Psinčatounwan), Small Band Village (Wagalespeton?), Great Wild Rice Village (Psinłhutančin-tonwan), Grand Lodge Village (Titaŋka-kaga-ton?), Leaf Village (Walpetonwan), Dung Village (Uŋkeekce-ota-tonwan), Teton Leaf Village (Walpeton-Teton), and Red Stone Quarry Village (Hinhaneton). This last must be the Red Pipe Stone, and the Dakota who guarded it were doubtless the...
It is possible that the "Red Stone" may have signified the Des Moines River, which was so called.

These bands were all at that time within the present State of Minnesota, and mainly having their homes north of the forty-fifth parallel, except the last, who are said to have been living at the Red Stone Quarry. This can be no other than the Red Pipe Stone in the neighborhood of the Big Sioux. Le Sueur says the Assiniboin lived on the head waters of the Mississippi.

For the next fifty years the Dakota appear to have kept within their old limits, sometimes at war with the Ojibwa, and then again in league with them against the Fox and Sauk. Already the quarrel between the English colonies and the French had commenced. The Fox took the side of the English, but were defeated at the port of Detroit and elsewhere, and obliged to flee for protection to their enemies, the Dakota. For a while it appears that the Fox hunted north of the Minnesota River.

The maps made in France about 1750 locate the Dakota, as we have already seen, partly on the east and partly on the west side of the Mississippi. They occupied Leech Lake, Sandy Lake, and probably Red Lake at that time and for some years afterwards. At the source of the Minnesota River there is put down a large lake called "Lake of the Teetons." Whether this was intended for Big Stone Lake, or for what we now call Devil's Lake, in Dakota, may admit of a doubt. Besides this, these maps locate a portion of the Teton (Titonwan) and the Yankton (Ihanktonwan) on the east side of the Missouri, down in Iowa, whence came the names of the streams, Big and Little Sioux.

In the "French and Indian war," the Dakota nation took no part. But very soon after the English came into possession of Canada and the French ports in the northwest, a company of Dakota braves visited Green Bay to solicit the trade of the Englishmen. They told the officer in charge that if the Ojibwa or other Indians attempted to shut up the way to them (the Dakota), to send them word, and they would come and cut them off, "as all Indians were their dogs."

Previous to this time, the "Sioux of the East" had given the number

\[1\] Highanjetonwan approximates Ihanktonwan. Nasalizing the "n's" will make this change.—J. O. D.

\[2\] Perhaps the present Ihanktonwan gens of the Sicangu (Titonwan)—see list of Tatanka-wakan—includes those whose ancestors intermarried with the Yankton proper, when part of the Titonwan were neighbors of the Yankton.—J. O. D.

\[3\] The only thing I find which looks like participation at all, is a record of arrivals at Montreal in 1746, July 31. "Four Sioux came to ask for a commandant."
of the "Sioux of the West" as "more than a thousand tepees." It is added, "They do not use canoes, nor cultivate the earth, nor gather wild rice. They remain generally in the prairies, which are between the Upper Mississippi and the Missouri Rivers, and live entirely by the chase."

Jonathan Carver, a native of New England, was the first English traveler who visited the country of the Dakota and added to our knowledge of their history. He left Boston in June of 1766, and by the way of Green Bay and the Wisconsin River he reached the Mississippi at the town whose name he writes "La Prairie les Chiens," consisting, as he says, of fifty houses. This was then, and for many years after, the great fur mart of the Upper Mississippi. The villages of the Sauk and Fox he passed on the Wisconsin River. The Dakota he first met near the mouth of the St. Croix. For years past they had been breaking away from their old home on Knife Lake and making their villages along down the river. Hence the name of "River Bands," a term that then comprised the "Spirit Lake," the "Leaf Villagers," and the "Sisseton." The Nadouessies of the plains, he says, were divided into eight bands, not including the Assiniboin.

Carver ascended the St. Pierre River for some distance and wintered with a camp of Indians. In the spring he descended, with several hundred Dakota, to the mouth of the river. When they came to deposit their dead, in what seems to have been a general place of interment, in the cave, since called "Carver's Cave," Jonathan claims to have obtained from them a deed of the land. This purchase, however, has never been acknowledged by the Sioux.

Carver found, in 1766, the Dakota at war with the Ojibwa, and was told that they had been fighting forty years. Before the year 1800 the Ojibwa had driven the Dakota from what hold they had on the Sandy Lake and Leech Lake country. As the Indian goods commenced to come to them up the Mississippi, they were naturally drawn down to make more permanent villages on its banks. Then two forces united diverted the Dakota migration to the south and the west.

The Government of the United States, in the year 1805, sent into the Dakota and Ojibwa countries Lieut. Zebulon M. Pike, for the purposes of regulating the trade and making alliances with the Indians. He met the Dakota first at Red Wing, a short distance above Lake Pepin, and then at Kaposia, a short distance below where is now St. Paul. The respective chiefs were Red Wing and Little Crow. He also visited a Dakota village a short distance up the Minnesota River, and held a grand council with the Dakota assembled on the point where Fort Snelling was afterwards built.
On his downward trip in the following spring, he met Wabashaw's band, the Kiyuksa, below Lake Pepin. As he ascended the Mississippi as far as Leech Lake, and found the country above the Falls of St. Anthony, in the main, occupied by Ojibwa, the inference is that the Dakota had, in the previous years, been driven by their enemies from that part of the country. One reason for this was, that the Ojibwa were furnished with firearms before the Dakota. A second reason was found in the drawing of the fur trade. And a third was the gradual disappearance of the buffalo in the wooded country of the Mississippi. At this date the Sisseton and Yankton were on the head waters of the Minnesota. Delegations of these bands met Lieut. Pike in the spring, and proceeded to a grand council at Prairie du Chien.

Old men still living relate how the Wahpeton, or Leaf Village, when they retired from the bullets of the Ojibwa on the east of the Mississippi, pitched their tents towards the northwest corner of what is now the State of Iowa, and when they returned they established their planting village at what has been called Little Rapids, on the lower part of the Minnesota River. In about 1810, a portion of them removed up to an island in Big Stone Lake, and afterwards a larger part settled at Lac qui Parle.

Until after the middle of this century, the habitats of the Dakota were, for the Mday-wakan-ton (Mde-wakan tonwan), the Mississippi River from Winona to the Falls of St. Anthony, and up the Minnesota as far as Shakopee. The Leaf Shooters (Wahpekute) were on the Cannon River, where Faribault now is; and the Wahpeton (Leaf Village) were, as stated, at the Little Rapids, and Lac qui Parle and the lower end of Big Stone Lake. The Sisseton occupied the Blue Earth country and the southern bend of the Minnesota, while the great body of them were at the villages on Lake Traverse. The Yaukon, Yanktonai, Cut-heads, and Titojwan were on the great prairies to the westward.

When Lieut. Pike made his tour up the Mississippi, in the years 1805 and 1806, he found much of the trade, in the Dakota and Ojibwa countries, in the hands of men who were in sympathy with Great Britain. The traders, many of them, were Englishmen, and the goods were British goods. It is not strange then that, in the war of 1812, the Dakota, together with other Indians of the Northwest, were enlisted in the war against the United States. This was brought about mainly by Robert Dickson, a Scotchman, who was at this time at the head of the fur trade in this part of the country. Under his leadership the Dakota, the Ojibwa, the Winnebago, the Menomonie, the Sauk and Fox, and others, were brought into action,
against the soldiers of the States, at Mackinaw, at Rock Island, and at Prairie du Chien. Of the Dakota villages, Little Crow and Wabashaw are especially mentioned. Joseph Renville, afterwards of Lae qui Parle, and other traders, were the lieutenants of Col. Dickson. History tells us of but two Dakota men who kept themselves squarely on the American side during the war. One of these was the special friend (Koda) of Lieut. Pike, his name being Ta-ma-he, meaning the pike fish. Probably he took that name as the friend of Pike. He went to St. Louis at the commencement of the war, and was taken into the employ of Gen. Clarke. He lived until after the middle of this century, always wore a stovepipe hat, had but one eye, and claimed to be the only “American” of his tribe.

It does not appear that the war of 1812 changed the location of Dakota. They still occupied the Mississippi above the parallel of 43\(^{1}/2\)°, and the Minnesota, and westward. In 1837-38, the “Lower Sioux,” as they were called, ceded to the Government their title to the land east of the great river. In 1851, all the Mississippi and Minnesota Dakota sold to the Government all their claim to the country as far west as Lake Traverse, except a reservation on the Upper Minnesota. A year or two afterwards they removed to this reservation, and were there until the outbreak of August, 1862, which resulted in the eastern Dakota, or those coming under the general name of Santees, being all removed outside of the lines of Minnesota. A part of those Indians fled to Manitoba, and a part across the Missouri, supposed to be now with (Tatauka Iyotayke) Sitting Bull—a part were transported to Crow Creek on the Missouri, who afterwards were permitted to remove into the northeast angle of Nebraska. This is now the Santee Agency, from whence a colony of sixty families of homesteaders have settled on the Big Sioux. Still another portion were retained by the military as scouts, which have been the nuclei of the settlements on the Sisseton and Fort Totten reservations.

About what time the Dakota in their migrations westward crossed over the Missouri River, to remain and hunt on the western side, is a question not easily settled. There are various traditions of other neighbor tribes, which indicate pretty certainly that the Sioux were not there much over one hundred years ago.

Dr. Washington Matthews, of the U. S. Army, relates that the Berthold\(^1\) Indians say, “Long ago the Sioux were all to the east, and none to the West and South, as they now are.” In those times the western plains must have been very sparsely peopled with hostile tribes in comparison

\(^1\)These may be the Hidatsa, Mandan, and Arikara tribes. — J. O. D.
with the present, for the old men now living, and children of men of the past generation, say that they traveled to the southwest, in search of scalps, to a country where the prairie ceased, and were gone from their village twenty-one moons. Others went to the north to a country where the summer was but three moons long.

The French maps of this western country, made about one hundred and twenty-five years ago, are, in many things, very inaccurate, but may be received as indicating the general locality of Indians at that time. In one of the maps the Ponka, Pawnee, and some of the Oto, together with the Panimaha,\(^1\) are placed on the Platte and its branches. Other villages of the Maha (Omaha) are placed, apparently, above the mouth of the James or Dakota River, on the eastern side of the Missouri. The Iowa, the Oto, and the Yankton and Teton Dakota are placed down, in what is now the State of Iowa.

When Lewis and Clarke ascended the Missouri, in the autumn of 1803, they met the Yankton Dakota about the mouth of the James or Dakota River, where Yankton now stands. Their village was some distance above, perhaps about the site of Bon Homme. They met the Teton Dakota at the mouth of the Teton or Little Missouri (Wakpa šića), where old Fort Pierre stood. These were of the Oglala band. Tradition says that the Oglala were the first to cross the Missouri, and that this was the place of crossing. At first they went over to hunt. The buffalo were found to be more abundant. They returned again. But after several times going and returning they remained, and others followed. At the commencement of this century some Teton were still on the east side of the river, but their home seems to have been then, as now, on the west side.

As this is the only notice of their meeting Teton on their ascent, we infer that the main body of them were not on the Missouri, but far in the interior.\(^2\)

**ARGUMENT FROM NAMES OF NATIONS, TRIBES, ETC.**

In all primitive states of society the most reliable history of individuals and nations is found written in names. Sometimes the removals of a people can be traced through the ages by the names of rivers or places

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\(^1\) Skidi or Pawnee Loup.

\(^2\) In the winter count of American Horse (4th An. Rep. Bur. Eth., p. 130), Standing-Bull, a Dakota, discovered the Black Hills in the winter of 1775–76. The Dakota have of late years claimed the Black Hills, probably by right of discovery in 1775–76; but the Crow were the former possessors, and were found in that region by the Ponka before the time of Marquette (i. e., prior to the date of his autograph map, 1673).—J. O. D.
MIGRATIONS—ARGUMENT FROM NAMES.

which they have left behind them. The Dakota people, on the other hand, carry with them, to some extent, the history of their removals in the names of the several bands.

DAKOTA.

The Sioux people call themselves Dakota. They say "Dakota" means "league" or "alliance"—they being allied bands. And this meaning is confirmed by other uses of the word in the language. The name Sioux, on the other hand, was given to them by their enemies. In the preceding account the word "Nadouessi," or "Nadouessioux," is of frequent occurrence. The Huron, and perhaps other western Indians, called the Iroquois Nadowe or Nottaway, which is said to mean enemy. Because they were ever on the war-path, as were the Six Nations, the Dakota were styled the Iroquois of the West, and, for distinction's sake, were called Nadouessioux, enemies. The last part of the word stuck, and has become a part of their history. The Ojibwa, it appears, called the Dakota by the name of Bwan, which comes out in the name Assiniboin, Stone Dakota; and a small band, or family, of the Assiniboin are called Stoneys, living in the Dominion of Canada.

Spirit Lake Villages.—We have seen that Du Luth and Hennepin first visited the villages of the Dakota on the islands and shores of Mille Lacs, which was their Mde-wakan, and hence the name Mde-wakan-tonwan. This name has come down through more than two centuries, and still attaches to a portion of the people, and is abiding evidence of their having lived on the head of Rum River.

Not long after their first discovery by white men, if not at the time, a portion of this same band of Dakota were called Matanton, which name appears to be a contraction of Mde-tanka-tonwan, meaning Village of the Great Lake. This was only a designation given to a portion of Mille Lacs.

Before the end of that century these people began to make their villages along down Rum River, and perhaps also on the Mississippi, and so obtained the name of Wakpa-tonwan, Village on the River. But, after one hundred and fifty years, this, with the name preceding, passed out of use.

As previous to this time the Ojibwa had contented themselves with the shores of Lake Superior, but were now getting an advantage over the Dakota in the first possession of firearms, we find the Dakota, who pitched their tents westward and northward, toward Leech Lake and Sandy Lake, earning the name of "Chonkasketons" (Čankaska-tonwan), Fortified Vil-
From the name we read that they were in a wooded country and made wooden protections from the assaults of their enemies.

Some of the families appear to have made the gathering of the wild rice in the lakes a specialty, and so for a century or more we find them known as the Villages of Wild Rice Gatherers.

When the Frenchmen, in 1680, joined the buffalo hunt of the Dakota, they remarked that they killed them with stone-headed arrows and cut up the meat with stone knives. The sharp flint stone used for this purpose they found on the banks of the Thousand Lakes, and hence the name of "wakan," or mysterious. And from this fact also they called the lake, or a part of it, by the name of "Isaj-ta-mde," Lake of Knives, or Knife Lake. From living there the whole of those eastern Sioux were called "Isaj-ya-ti"—Knife Dwellers—which has been modified to "Santee."

For a century or more past there has been included in this name The Leaf-shooters (Walpekute), and also Leaf Village (Walpetonwan). Both these last-named bands continued to dwell, for the most part, in the wooded country, as their names indicate. In the list of Dakota bands furnished by Le Sueur, about the beginning of the eighteenth century, the Wahpatons, or Leaf Villages, are classed with what was then called "The Sioux of the West." And a somewhat singular combination occurs in the name "Walpeton-Teton," indicating that some of the Leaf Village band had become "Dwellers on the Prairie."

Other names of divisions at that period, such as "Great Wild Rice Village," "Grand Lodge Village," "Dung Village," etc., have gone into disuse. Nor is it possible, at this time, to discover to what families they belonged.

Two hundred years ago, the Dakota nation was said to consist of seven Council Fires. Of these we have already spoken of three, viz: Spirit Lake (Mdewakantonwan), Leaf Shooters (Walpekute), and Leaf Village (Walpetonwan).

Sisseton.

Coming next to these is the Sisseton band. The meaning of the name is not quite clear; but Mr. Joseph Renville, of Lac-qui-parle, in his day regarded as the best authority in Dakota, understood it to mean "Swamp

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1 Another version of this name is "Brave-hearts," as if from Cante, heart, and kaska, to bind.
MIGRATIONS—ARGUMENT FROM NAMES.

Village." This well accords with the early history, which places them in the marshy parts of the country. From the head waters of the Mississippi they journeyed southward to the country of Swan Lake and the Blue Earth, and above, on the Minnesota River. Here they were found early in the eighteenth century, and here a portion of them still remained until after 1850. But the great body of them had removed up to the Lake Traverse region before the war of 1812. The great Sisseton chief of those times was Red Thunder (Wakinyu) (duta), still spoken of by his descendants. Since 1862 the Sisseton live on the Sisseton and Wahpeton Reservation, and at Devil's Lake, both of which are in Dakota.

YANKTON.

The Ihunjtoanywan, now shortened to Yankton, were the "Villages of the Border." The "End," or "Border," appears to have been that of the wooded country. Connected with them, and to be treated in the same category, are the

YANKTONAI.

They were both Borderers. The name of the latter (Ihunjtoanywan) is, in the Dakota, simply a diminutive of the former; but for more than a century—possibly more than two centuries—the distinction has been recognized. The Assiniboins branched off from the Yanktonai. Other divisions of them, reaching down to the present time, are the Sanonee (or One Siders?), the Cut Heads (Pabakse); Kiyuksa or Dividers; Breakers of the law; the Pine Shooters (Wazikute), and the Huŋkpa-tina, or Hoonkpatee. This last name is explained in other parts of this volume. The same word is found in the name of one of the Teton divisions, now become somewhat notorious as the robber band of "Sitting Bull," viz: The Huŋkapa, or, as it is incorrectly written, Unkpa. Both of these bands have for many years roamed over the Upper Missouri country—one on the east and the other on the west side. The name of "Pine Shooters," by which one division of the Yanktonai is still called, they brought from the pine country of Minnesota, and must have retained through at least two centuries.

As the Yankton, who now live on the Missouri River, at the Yankton Agency, claim to have been placed by the Taku Wakaj as guardians of

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For another explanation of this term, see "Sisitonwan" in the preceding chapter, p. 158.

The Sanona. See p. 161, footnote.—J. O. D.

The Omaha say that when their ancestors found the Great Pipe Stone Quarry, the Yankton dwelt east of them in the forest region of Minnesota, so they called them Japa nikaciqa, or People of the forest. See 3d Rep. Bur. Eth., p. 212.—J. O. D.
the great Red Pipe Stone Quarry, there is scarcely a doubt but that they were the "Village of the Red Stone Quarry" mentioned in Le Sueur's enumeration. Fifty years after that, we find them placed on the French maps about the mouth of the Little Sioux River. In those times they hunted buffalo in the northwestern part of Iowa and down the Missouri to its mouth and up to their present location or above, and eastward over the James River and the Big Sioux to the Red Pipe Stone, where was the gathering of the nations.¹

TETON.

These have been known for two hundred years—and how much longer we know not—as "Dwellers on the Prairie." The full name was Tiyta-toyway, Prairie dwelling; contracted now into Titonwan, and commonly written Teton.

As we have already seen, the French, in their maps, made a great lake at the head of the Minnesota River, which they called "Lake of the Tetons." The name gives us nothing more than Inhabitants of the Prairie. There is abundant evidence that, as far back as our knowledge of the Dakota Nation extends, the Teton have formed more than half the tribe, and causes have been in operation which have increased their number, while in some cases the more eastern bands have been diminished. The buffalo hunt has always tended to increase the Teton somewhat by immigration; and by furnishing a supply of wild meat their children have grown up, while many of those who came to use flour and pork have died off. The late wars of the Minnesota Dakota with the whites have operated in the same way.

As the result of the massacre of Spirit Lake, on the border of Iowa, in the spring of 1857, a large portion of the small band of Leaf Shooters, under the leadership of Inkpaduta's family, have disappeared from the east of the Missouri and become absorbed by the Teton. The same thing is true of hundreds of those engaged in the massacre of 1862. While a large number fled north into the Dominion of Canada, others, in 1863, crossed

¹ Near the mouth of the Missouri, where in one of its bends it approaches the Mississippi, is a place called Portage des Sioux. Here, evidently, the Dakota, a century ago, carried their canoes across from one river to the other, when on their hunting and war expeditions. This fact quite agrees with what we are told of their war parties descending the Mississippi two centuries ago, to attack the Illinois and Miami.

The Yanktonai passed over to the Upper Minnesota, and from thence, and from the Red River of the North, they have journeyed westward to the Missouri, lod on by the buffalo, from which they have obtained their living for more than a century and a half. Thus they have occupied the country as it was vacated by the more numerous of the "Seven Council Fires."
the Missouri and joined the various northern divisions of the "Dwellers on the Prairie."

It is curious to find the number seven occurring so frequently in their tribal and family divisions.1 Of the whole tribe there were seven bands or "council fires;" of the Spirit Lake band there were seven villages, and of this great body of the Dakota Nation there are still seven divisions or subgentes.

First.—The Brules: This is the French translation of Síčangu—"Burnt Thighs." They occupy, at present, the mouth of Makaizite River2 and up to Fort Thompson. The origin of this name is uncertain. They are divided into Uplanders and Lowlanders.

Second.—The Two Kettles, or Oohe nonpa, literally, "Two Boilings:" One story is, that the name originated in a time of great scarcity of provisions, when the whole band had only enough of meat to put in two kettles. The present headquarters of this band, as well as of the two that follow, is at the Cheyenne Agency and at Standing Rock, on the Missouri.

Third.—The Minnekanjoo: The full name is Mi-ni-ka-ne-wozupi (Water-near to-plant), "Planters by the Water." We ask, "What water?" They do not remember. It looks very much as though the name had a history—possibly in Minnesota—more than a century ago.

Fourth.—The Sans Arcs: This is the French translation of their own name, Itazipéō; which written in full is, Itazipa-čodan, "Bows without" or "No Bows." It is easy to imagine a few families of Dakota appearing, at some time of need, without that necessary implement of the chase and war, and so, having fastened upon them a name, which they would not have chosen for themselves.

Fifth.—The Oglala, or Ogalala, meaning Scatterers: This name embodies the peculiar characteristics of the Teton dialect of the language, viz: The frequent use of the hard "g" and the "l."

Sixth.—The Black Feet, or Siha sapa: This band of the Western Dakota must not be confounded with the Black Feet3 of the mountains, which are connected with the Piegans and Bloods. The Oglala and Black Feet Dakota mainly constitute the camps of Spotted Tail and Red Cloud. But the bands are all a good deal mixed up by marriage and otherwise.

Seventh.—The Huŋkapa: This band has for many years roamed over

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1 I have found many examples of the use of mystic numbers among cognate tribes, e. g., seven (1+3), four, ten (7+3), twelve (4x3); and, in Oregon, ñcro. I hope to publish an article on this subject. See "A Study of Siouan Cults," in 11th An. Rep. of the Director, Bur. Ethn.—J. O. D.
2 From maka, earth, and ižita, to smoke, i. e., the White Earth River of South Dakota.—J. O. D.
3 Sik'-sik-a.
the country of the Upper Missouri. The war of 1870 made it somewhat notorious under its war chief "Sitting Bull," or "Sitting Buffalo," as Tatanjka iyotanke ought to be translated.

This article, on the Migrations of the Dakota, will not be complete, without a brief notice of the affiliated tribes. The Dakota family, as shown by similarity of language, is quite extensive.

**ASSINIBOIN.**

I. Evidently the first to claim our attention, outside of the Dakota themselves, is the Assiniboin tribe. Indeed they are a part of the great Dakota Nation. Their language differs less from the Dakota in general, than the dialects of the Dakota do from each other. In our historical narrative of the Dakota, we found the knowledge of the Assiniboin coming to white people at the same time, and along with that of the Dakota proper. More than two centuries ago Assiniboin and Dakota met the French traders at the head of Lake Superior. The Assiniboin are said to have broken off from the Pine Shooters (Wazikute), a branch of the Ihanktonwanja.

At that time the split, by which they ranged themselves as a separate people, appears to have been a recent thing. The name "Bwanj," applied by the Ojibwa to the whole Dakota people, fastened itself on that branch. They are Stone Dakota. And at the present time, we have information of a small family of the Assiniboin people living on the Saskatchewan, which goes by the name of Stonies. The name given to the Assiniboin by the Dakota is Hohe, the origin and meaning of which are in the darkness.

At the time we first learn anything of the Assiniboin, they appear to have been occupying the country of the Red River of the North, probably both on the eastern and western side. Their migrations have been northward and westward. About the middle of the seventeenth century a French pilot, by name Grosellier, roamed into the country of the Assiniboin, near Lake Winnipeg, and was taken by them to Hudson Bay. In 1803 Lewis and Clarke met Assiniboin at their winter camp near where Fort Stevenson now is. But their movement westward seems to have been mainly farther north up the Assiniboin and Saskatchewan rivers. At present they are found in the neighborhood of Fort Peck, on the Upper Missouri, but the most of them are within the Dominion of Canada.

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1 Pronounced ho'-hay. There is also a Hohe gens among the Sihasapa Titoywan. Hohe is said to mean "Rebels."—J. o. D.
Two centuries and a third ago the French traders and missionaries from Montreal and Quebec came in contact with the Puants, living on the “Bay of the Puants,” now Green Bay, in Wisconsin. These Indians were called Winnepekoak, or “People of the fetid water,” by their Algonkian neighbors; but their name for themselves is Hotcaŋgara, “People of the Original Speech,” modified to Hotanje by the Dakota, and Huaŋga by the Omaha and Ponka, though these modified names signify “Big Voices” in their respective languages.

The Winnebago language is closely allied to the Dakota. One can not but think that less than a thousand years ago they were a part of the same people.

They may have separated at an early period from these cognate tribes, and even reached “salt water,” whence their Algonkian name. Examples of such separation are found in the Biloxi of Mississippi and the Yesa or Tutelo, formerly of Virginia and North Carolina, now in Canada.

But, confining ourselves to history, two centuries ago the Winnebago were on Lake Michigan. During the eighteenth century they had drifted slowly across the State of Wisconsin. In 1806 Lieut. Pike met the Puants with the Fox at Prairie du Chien. In the war of 1812 the Winnebago, with the tribes of the Northwest generally, ranged themselves on the side of the British. While a small portion of the tribe remained in the interior of Wisconsin, the majority were removed across the Mississippi into Iowa and located on Turkey River about the year 1840. Thence they were taken up to Long Prairie, in Minnesota. Not being at all satisfied with that country, they were again removed to what was to be a home in Blue Earth County, back of Mankato. They were supposed to have had some sympathy with the Dakota in their outbreak of 1862, and accordingly they were removed with the captured Dakota, in the spring following, to the Missouri River. Their location at Crow Creek was highly distasteful to them, and, accordingly, they made canoes and floated themselves down to the Omaha Reservation, in Nebraska, on a portion of which the Government arranged to have them remain.

It should be mentioned that the Winnebago were largely engaged in the French and Indian War. Forty-eight were present in 1757 at the

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1 See “Comparative Phonology of Four Siouan Languages,” in Smithson. Rept., 1883.—J. o. d.
2 The name Puants means Stinkers. There is no doubt but that the French traders at first understood the name Winnebago to mean stinking water. But it is believed they were in error, and that its proper meaning is salt water.
battle of Ticonderoga, together with large numbers of the Ojibwa and other Western bands.

**OMAHA AND PONKA.**

These tribes have a common dialect and are closely related to the Osage, Kansa, and Kwapa. The first are the Maha of the old French maps. The five tribes form the Çegiha (or Dhegiha) group of the Siouan family. According to their traditions, their ancestors dwelt east of the Mississippi River, on the Ohio and Wabash. When they reached the mouth of the Ohio, part went down the Mississippi, becoming the Kwapa (Uŋaŋqa, Uŋaŋqa), or "Down-stream People," who afterwards met De Soto. The others ascended the Mississippi; hence the name "Up-stream People," or U-ma'-ha (Umahna), now Omaha, applied at first to those who subsequently became four tribes (Omaha, Ponka, Osage, and Kansa). Another separation occurred near the mouth of the Osage River, where the Omaha and Ponka crossed the Missouri, and went north, being joined on the way by a kindred tribe, the Iowa. These three wandered through Iowa and Minnesota till they found the Great Pipestone Quarry, where they made a settlement. At that time the Yankton (perhaps including the Yanktonai) dwelt in a wooded region near the source of the Mississippi, being called "People of the Forest" by the Omaha and Ponka.¹

The three tribes were finally driven off by the Dakota, wandering westward and southwestward till they reached the Missouri River, which they followed as far as the mouth of White Earth River. There the Ponka left their allies, ascending the White Earth River till they drew near the Black Hills, which they found in the possession of the Crows. Retracing their course, they joined the Iowa and Omaha, and all three went down along the southwest side of the Missouri River till the Niobrara was reached. There was made the final separation. The Ponka remained at the mouth of the Niobrara; the Omaha settled on Bow Creek, Nebraska; the Iowa went beyond them till they reached Ionia Creek (probably Iowa Creek at first), where they made a village on the east bank of the stream, not far from the site of the present town of Ponka. The subsequent migrations of these tribes have been given in the paper mentioned in the preceding footnote (¹), as well as in the Third Annual Report of the Bureau of Ethnology (p. 213). The three tribes occupied different habitats as far back as Marquette’s time, and they are thus located in his autograph map of 1673.

When, in 1803, Lewis and Clarke made their voyage up the Missouri and across the Rocky Mountains, they found the Ponka (Poncara) near their present location. They say, "The Maha (Omaha) were associated with them for mutual protection." But the Omaha were there only on a visit. It is quite certain that they had not lived together for many years previous to this. The Omaha were in northeastern Nebraska, south of Sioux City, Iowa.

IOWA AND OTO.

The two tribes Iowa and Oto are associated here because they are mentioned together by Le Sueur, in 1700, as having, previous to that time, had the occupancy and the hunters' right to the country of the Blue Earth and of southern Minnesota. They appear to have retired before the aggressive Sioux down the Des Moines into central Iowa, the Oto going on to the Missouri and down into Kansas. While in possession of the country of the Blue Earth, we have notices of their having hunted on the St. Croix, in northern Wisconsin. It is also stated, which appears to be a matter of tradition only, that at a much later date, not far from the commencement of the present century, the Iowa, in war, cut off entirely a small tribe, which dwelt south of the St. Croix, called the Unktoka, which means, Our Enemies.

Ten Iowa warriors were present at the battle of Ticonderoga.

There are, near the Minnesota River, old fortifications, or earthworks, which were probably made by these tribes to protect themselves against the incursions of the more powerful Dakota. One such is found a few miles above the mouth of the Yellow Medicine River. But possibly this was an old Cheyenne fortification, which would seem to be the reading of Dakota tradition.

MANDAN AND HIDATSA.

These two small tribes live together at Fort Berthold in connection with the Ree. They are both small tribes. The Mandan at present number less than 400. Years ago they numbered many more, but wars and smallpox have almost annihilated them. From rather a remarkable fact, that many of this people have sandy hair, it has been affirmed that they are of Welsh origin—supposed to be a lost Welsh colony. George Catlin,

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1 This must have been long before 1673, the date of Marquette's autograph map. The Oto did not accompany the Iowa, Ponka, and Omaha. They were first met by the Omaha and Ponka, according to Joseph La Fleche, on the Platte River in comparatively recent times. — J. O. D.
the celebrated Indian portrait painter, takes this view of their parentage, and affirms that their language bears more than a likeness to the Welsh.1

The Mandan tradition of their origin is, that ages ago they lived underground by a great lake. The root of a grapevine pushed itself down through the crust of the earth. One by one they took hold of it and climbed up by its help, coming out into the light of day. By and by a very fat woman took hold of it and the vine broke, leaving the remainder of the Mandans by the lake underground. Could this legend have any connection with a passage over the ocean?

Ever since they have been known to the whites they have lived on the Upper Missouri. In the winter of 1803–04, Lewis and Clarke wintered near their villages, only a short distance below where they now are.

The Hidatsa are better known by the names Minnetaree and Gros Ventres.2 There is no apparent reason why the latter name should have been given them by the French. Minnetaree means “over the water,” and was given to them when they crossed the Missouri, coming as they did from the northeast and crossing to the southwest. They number about 500. These Hidatsa have often been confounded with the “Minnetaree of the Plains,” or “Gros Ventres,” who belong to another linguistic family.

Both the Hidatsa and Mandan belong to the Siouan or Dakotan family. Whether it is from the common likeness to the tongue of their enemies, or for some other reason, it is a remarkable fact that many persons of each tribe can speak Dakota.

**ABSOROKA OR CROW.**

This tribe and the Hidatsa speak dialects of the same language. It is said that the Amahami, now extinct, were a branch of the Absaroka.

When the Ponka reached the Black Hills country, several hundred years ago, they found it in the possession of the Absaroka, whose habitat included the region now known as the western part of Dakota (south of the Missouri River) and the eastern part of Montana.

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1 I have made a careful examination of the Mandan vocabularies of Kipp, Hayden, Wied, and others. The following conclusions have been reached: (1) The Mandan is closely related to the Winnebago, Iowa, Oto, and Missouri dialects. (2) The fancied resemblance to the Latin, based on what was thought to be “sub” in three compound nouns, has no foundation. Suk, suke, kshuk, or kshuke means small.—J. O. D.

2 *Big Paukh* (Gros Ventre) must have referred to a buffalo paunch over which a quarrel arose resulting in the separation of the Hidatsa and Crow. See Kihatsa in Matthews’s Ethnog. and Philol. of the Hidatsa Indians.—J. O. D.
ARGUMENT OF CAME DIALECT ADMIT A GRAND DAKOTA.

These tribes belong to the Siouan stock. The Missouri, who call themselves Nyu-t'a-tci, speak a dialect allied to those of the Iowa and Oto, while the dialects of the others are related to that of the Omaha and Ponka.

The Osage connect themselves by tradition with the beavers. The first father of the Osage was hunting on the prairie all alone. He came to a beaver dam, where he saw the chief of all the beavers, who gave him one of his daughters to wife. From this alliance sprang the Osage.1

ARIKARA OR RICKAREE.

This tribe, commonly called Ree and sometimes Pawnee, has been heretofore counted as belonging to the Dakota family. But the Ree language, as spoken at Berthold, appears to have no resemblance to the Dakota, and indeed to be radically different in its construction. So that, without doubt we must deny them a place in the Dakota linguistic family. But the Ree, the northern branch of the tribe now at Fort Berthold, numbering more than 1,000 souls, have been for many years intermingling with the Dakota, and probably separated from their southern kindred, the Pawnee proper, on account of an intrusion of the Dakota.2 In 1803 Lewis and Clarke found the Ree on the Missouri River, near the mouth of Grand River.

SHAYENNE OR CHEYENNEE.

This name is variously written. The tribe comes into the same category as the last named—Ree and Pawnee. We can not admit them into the Dakota linguistic family. The name they bear is of Dakota origin, by whom they are called "Sha-e-a-na."3 Sha-e-a,4 in Dakota, means "to talk red," that is, unintelligibly, as "Ska-e-a"5 means "to talk white"—intelligibly—that is, to interpret. The Shavienne language then, we understand, is not like the Dakota. But, though sometimes enemies of the Dakota, they have more generally been confederates. Two hundred years

1 This is probably the tradition of part of the Osage, the Beaver people, not that of the whole tribe. See "Osage Traditions" in the Sixth Ann. Rept. of the Director Bnr. Eth., pp. 373-397. — J. O. D.
2 According to Omaha tradition, the Ree and Skidi (or Pawnee Loupa) were allies of the Winnebago and the ancestors of the Omaha, Ponka, Osage, Kansa, Kwapa, Iowa, etc., when all these people dwelt east of the Mississippi. It is doubtful whether the Ree were ever neighbors of the Grand, Republican, and Tappage Pawnee, since the latter have been west of the Missouri. The latter conquered the Skidi, with whom they do not intermarry, according to Joseph La Fléche, formerly a chief of the Omaha. The Skidi met the three southern Pawnee divisions at a comparatively late date, according to Pawnee tradition. If all five were ever together, it must have been at an early period, and probably east of the Mississippi River.— J. O. D.
3 Ska-e-a
4 Ska-e-a
5 Ska-e-a

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ago, or thereabouts, the Shayenne village was near the Yellow Medicine River in Minnesota, where are yet visible old earthworks. From thence, according to Dakota tradition, they retired before the advancing Dakota, and made their village between Big Stone Lake and Lake Traverse. Their next remove appears to have been to the south bend of the Cheyenne, a branch of the Red River of the North. The fortification there is still very plain. While there they seem to have had both the Ojibwa and Dakota for their enemies. Bloody battles were fought and finally the Shayenne retired to the Missouri. This is supposed to have been about one hundred years ago or more. After that time the Dakota became friendly to them. The Shayenne stopped on the east side of the Missouri and left their name to the Little Cheyenne. Soon after they crossed over and took possession of the country of the Big Cheyenne. There they were, hunting out to the Black Hills, in 1803, when Lewis and Clarke ascended the Missouri.
CHAPTER III.
GENS AND PHRATRY OF THE DAKOTA.

THE GENS.

In the Dakota Nation the man is the head of the family; the woman was not considered worthy of honor. No Dakota woman ever aspired to be a chief. The chieftainship descended from the father to his sons, the eldest son taking the precedence. But in the making up of the gens the woman was an equal factor with the man. Thus a child counts his father's brothers all fathers, and his father's sisters all aunts; while his mother's sisters are all mothers, and his mother's brothers are only uncles. Hence, a man's brother's children are counted as his own children, and his sister's children are nephews and nieces. On the other hand, a woman's sister's children are counted by her as children, while her brother's children are nephews and nieces. These same distinctions are carried down through the generations. In this circle intermarriages are not allowed by Dakota custom. This is the gens, but there is lacking the totem to bind them together. The real foundation for the totemic system exists among the Dakota as well as the Iroquois, in the names of men often being taken from mythical animals, but the system was never carried to perfection. Sometimes indeed a village was called through generations after the chief of the clan, as Black Dog's, Little Crow's, etc.

THE PHRATRY.

Among the eastern Dakota the Phratry was never a permanent organization, but resorted to on special occasions and for various purposes, such as war or buffalo hunting.

THE TIYOTIPI.

The exponent of the Phratry was the "Tiyotipi" or Soldiers' Lodge. Its meaning is the "Lodge of Lodges." There were placed the bundles of black and red sticks of the soldiers. There the soldiers gathered to talk and smoke and feast. There the laws of the encampment were enacted,

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1 See Kinship System of the Omaha in 3d Ann. Rept. of the Director, Bur. Eth., pp. 252-258. - r. o. n.
and from thence they were published by the camp crier. It is said that
in the camps of the Prairie Dakota, the real buffalo hunters, the Soldiers' Lodge was pitched in the center of the circular encampment. This area was called ho-co-ka; and the gateway of the camp, which was always left at the front end, was called ho-a-na-pa. The encampment was then in the form of a horseshoe, or, more properly, in the form of the horns of a buffalo cow, which turn inward toward each other. The ends of the horns were called “Hun-kpa,” from “he,” a horn, and “inkpa,” small end. Hence those camping at these ends of the horns would be called “Hunjkpa-tina.” And hence the name of two of the gentes, which have developed into larger clans of the Dakota Nation, viz., the Hunkpatina and the Hunkpapa.

While, within the historical period, no political organization has been known to exist over the whole Dakota Nation, the traditional alliance of the “Seven Council Fires” is perpetuated in the common name Dakota.

FELLOWSHIP.

One of the customs of the olden time, which was potent both for good and for evil, and which is going into desuetude, was that of fellowship. Scarcely a Dakota young man could be found who had not some special friend or Koda. This was an arrangement of giving themselves to each other, of the David and Jonathan kind. They exchanged bows, or guns, or blankets—sometimes the entire equipment. In rare cases they exchanged wives. What one asked of the other he gave him; nothing could be denied. This arrangement was often a real affection, sometimes fading out as the years pass by, but often lasting to old age.

In order to exhibit properly and as fully as may be Dakota national and individual life, I will here introduce a pen picture of a very prominent man of the last generation.

STANDING BUFFALO.

In connection with Standing Buffalo, the last great chieftain of the Sisseton Dakota, will be found a description of the “Tiyotipi,” already referred to.

Ta-tan-ka-na-zip, or Standing Buffalo, was the son of The Orphan, and hereditary chief of quite a large clan of Sisseton Dakota. Their planting place, before the outbreak in 1862, was in that rich and beautiful valley which lies between the head of Lake Traverse, whose waters communicate with the Red River of the North and Big Stone Lake, through which the
Minnesota River runs to the Mississippi. Through this isthmus, between the two lakes, now known as Brown's Valley, the Minnesota, as it comes down in small streams out of the Coteau, winds its way.

As soon as Standing Buffalo had come to man's estate, or when he was probably about twenty-five years old, the father abdicated his chieftainship in favor of his son. Henceforth he wore his father's medals, carried his father's papers, and was the recognized chief of his father's people. As already stated, the Dakota custom is that the rank and title of chief descend from father to son unless some other near relative is ambitious and influential enough to obtain the place. The same is claimed also in regard to the rank of soldier or brave, but this position is more dependent on personal bravery.

At the time of the outbreak Standing Buffalo was a man in middle life. He was tall and well-featured—rather a splendid looking Dakota. Previous to 1852 he and his people received no annuities, but raised a good deal of corn. Still they depended chiefly, both for food and clothing, on the buffalo, and much of the year they spent in the chase.

Although congregating in vast herds on the great prairies and moving in certain directions with a great deal of apparent force, the buffalo are nevertheless easily driven away. And hence the Indians find it necessary to protect the hunt by regulations which must be enforced. In this necessity probably originated the Ti-yo-ti-pi, or so-called Soldiers' Lodge, which is both the hall of legislation and the great feasting place.

Some patriotic woman vacates her good skin tent and goes into a poorer one that she may furnish the braves with afitting place for their assemblies. This tipi is then pitched in some central place, or in the gateway of the circle, and the women take delight in furnishing it with wood and water and the best of the meat that is brought into camp, for every good deed done for this Soldiers' Lodge is proclaimed abroad by the crier or eyanpaha.

A good fire is blazing inside and we may just lift up the skin door and crawl in. Towards the rear of the tent, but near enough the fire for convenient use, is a large pipe placed by the symbols of power. There are two bundles of shaved sticks about 6 inches long. The sticks in one bundle are painted black and in the other red. The black bundle represents the real men of the camp—those who have made their mark on the war-path. The red bundle represents the boys and such men as wear no eagle feathers. Around this fire they gather together to smoke. Here they discuss all questions pertaining to the buffalo hunt and the removal of camp;
in short, all public interests. From these headquarters they send out from
time to time runners, who bring back information of the whereabouts of the
bison herds. From this lodge goes out the camp crier, who makes procla-
mation of the time and place of the buffalo surround. And from this same
central place of power go forth the young men who are commissioned to
cut up the tent and the blankets, or break the gun and kill the horse of one
who has transgressed the laws of the Ti-yo-ti-pi. And when the hunt of
the day is past, and the buffalo meat brought in, the breast or some nice
piece is roasted or boiled here, and the young men gather to eat and smoke
and sing and tell over the exploits of the day. It will not then surprise
any one to know that this Soldiers' Lodge became the central force in the
outbreak of 1862.

In the summer before the outbreak took place, there was quite a trou-
ble at the Yellow Medicine. The payment was promised to these annuity
Indians when the strawberries were ripe, that is the last of June or the first
of July of each year. This season the Sisseton came down earlier perhaps
than usual, and the annuity money and goods were delayed much beyond
time. About 4,000 Indians were gathered at the Yellow Medicine, where
they waited about six weeks. The small amount of provisions on hand
Agent Galbraith wished to keep until the time of making the payment.
The corn and potatoes planted by Indians living in the neighborhood had
not yet matured. Consequently this multitude of men, women, and chil-
dren were for more than a month on the borders of starvation. Some flour
was obtained from traders, and the agent gave them small quantities; they
gathered some berries in the woods and occasionally obtained a few ducks.
But by all these means they scarcely kept starvation off. They said the
children cried for something to eat.

Standing Buffalo was the principal chief of these northern Indians.
They were encamped in a large circle on the prairie immediately west of
the agency. It was now along in the first days of August. Hunger pressed
upon them. They knew there was flour in the warehouse which had been
purchased for them. It would not be wrong for them to take it in their
present necessitous circumstances. Thus they reasoned; and although a
detachment of soldiers from Fort Ridgeley had their camp near the ware-
house, the Indians planned to break in and help themselves.

So it was, on a certain day, the men came down to the agency five or
six hundred strong and surrounded the soldiers' camp. The white people
thought they had come to dance; but while they stood around in great
numbers, a selected few broke in the door of the warehouse with axes and carried out a large quantity of flour and pork. To this the attention of Agent Galbraith was immediately called, who made an ineffectual effort to have it carried back. The howitzer was turned towards the Indians and there was a prospect of a collision, but the numbers were so disproportionate that it was judged best to avoid it. Scarcely had they reached their own camp when those four hundred tents were struck, and all removed off to a distance of 2 or 3 miles. That was supposed to mean war.

The next morning the writer visited the agency, having heard something of the trouble. When I met the agent he said, "Mr. Riggs, if there is anything between the lids of the Bible that will help us out of this difficulty, I wish you would use it." I said I would try, and immediately drove up to Standing Buffalo's camp. I represented to him the necessity of having this difficulty settled. However perfect they might regard their right to the provisions they had taken, the Government would not be willing to treat them kindly until the affair was arranged. The breaking in of the warehouse was regarded as a great offense.

He promised to gather the chief men immediately and talk the thing over and come down to the agency as soon as possible.

It was afternoon when about fifty of the principal men gathered on the agent's porch. They said they were sorry the thing had taken place, but they could not restrain the young men, so great was the pressure of hunger in the camp. They wished, moreover, the agent to repair the broken door at their expense. Some of the young men who broke it down were present, but they did not want to have them punished. It was rather a lame justification, but Agent Galbraith considered it best to accept of it and to give them some more provisions, on condition that they would return immediately to their planting places at Big Stone Lake and Lake Traverse. This he desired them to do because the time when the payment could be made was unknown to him and their own corn patches would soon need watching. Standing Buffalo and his brother chiefs accepted the conditions, and in a couple of days the northern camp had disappeared.

Four or five weeks after this, these warriors came down again to the Yellow Medicine and the Red Wood; but it was not to meet the agent or any white people, but to see Little Crow and the hostile Indians and ascertain wherewithunto the rebellion would grow. It is reported that, on this occasion, Standing Buffalo told Little Crow that, having commenced hostilities with the whites, he must fight it out without help from him; and that, failing
to make himself master of the situation, he should not flee through the
country of the Sisseton.

But although as a whole these northern Dakota refused to go into the
rebellion with the Santee, it is very certain that quite a number of their
young men joined in the raids made upon the white settlements; and moreover, the attack upon Fort Abercrombie, at which several hundred Dakota
warriors were said to have been present, must have been made almost
entirely by these same Sisseton.

In the autumn which followed they all fled to the Upper Missouri
country or into the Queen's dominions. It was reported soon after that
Standing Buffalo had gone on the warpath and was killed.

THE TIYOTIPI.

[Translated from M. Renville's Dakota version.]

When Indians would hunt the buffalo, they do it in this way: Whenever they hear that there are buffalo, they look out a young man and ask him for his tent. If he consents, then no woman or child is allowed in the tent; men alone go into it. And so the man whose the tent is is called Tiyoti, and is the master in it.

Then also they do in this way: They shave out small round sticks all of the same length, and paint them red, and they are given out to the men. These are to constitute the Tiyotipi. This done, they choose four men whom they make the chiefs, who make all the arrangements. Also one who is called Eyanpaha (crier), who makes proclamation of everything that is determined on. In addition to these, they select two young men who are called Touchers. These attend to all the provisions that are brought to the Tiyotipi.

Then, of all the painted sticks that were given around, not one is brought in empty. When one is to be brought to the Tiyotipi, food is brought with it. And when these are all brought in, they are tied in a bundle. In the back part of the tent, by the fire, the ground is carefully cleaned off, and a pipe and a pipe rammer and incense leaves are all brought and placed together.

These are all completed in this way and then about two young men are selected, and the pipe is filled and passed to them, which is done by the Eyanpaha. When this ceremony is finished they are sent out into that part of the country in which they heard the buffalo were. Hence they are
called Wakcanyya and also Wayeya, that is One-who-finds-out, and also One Sent.

Whither they were sent they go, and when they know the buffalo are there, they return to camp. When they come near they run, and by this it is known that they are bringing tidings. Thus they come directly to the Tiyotipi, which is already filled with those who want to hear. Then in the back part of the tent, which has been made sacred, where the pipe and the tobacco are, there the Eyanpaha fills the pipe and puts it to their mouths. Then privately they tell the news to the Eyanpaha, who says, "Hayen, hayen," and spreads his hands out to the earth. All in the tent do the same, and then the news is told openly. The Eyanpaha then goes out and makes proclamation to the whole camp. But this he does in a somewhat different style: "When a boy comes home to me from another place, and brings me word of so many large pieces of buffalo meat, let every ghost in all your families hear it; so far on the other side the earth is not visible, they say." While he cries this through the camp, all who are able whistle, which they do for joy.

When the Eyanpaha has returned to the Tiyotipi, then the four masters of the assembly consider and determine when they will go on the hunt. This being determined, the Eyanpaha again makes proclamation to all the people. This is what he says: "Bind on your saddle, for a piece of a day I will kill valuable children." Then all get themselves ready and they start out together.

Only the four chief men give the commands. When they come near to the buffalo, the party is divided and the approach is made from both sides. This is done whether there be one herd or two. They go on both sides. It is determined to conduct the chase in a proper manner. But if in doing this one side gets in a hurry and drives off the game, then their blankets and even their tents are cut to pieces. This they call "soldier killing."

When they come home from the buffalo chase, all who can bring fresh meat to the Tiyotipi. Then the Touchers cook it. When it is cooked they cut off some pieces and put in the mouths of the four chief men, and then they all eat as they please. In the meantime the Eyanpaha stands outside and praises those who brought the meat.

The summing up of the whole is this: The back part of the Tiyotipi, near the fire, is cleared off carefully; and there are placed two grass fenders, about a foot long each, on which the pipe is laid. The pipe is never laid
back after the common custom. Also they shave a round stick, sharpening one end and cutting the other off square. This is driven in the ground, and on it, when the pipe is smoked out, they knock out the ashes. They always do this. Then of all the round-shaved sticks, some of which were painted black and some painted red, four are especially marked. They are the four chiefs of the Tiyotipi that were made. And these men are not selected at random for this place; but men who have killed many enemies and are the most able, are chosen. The things desired are, that the chase may be conducted in the best way, that the people may have a plenty of food, and that everything may be done properly—so they determined, and so they do. The ashes of the pipe are not emptied out carelessly, so that when they command each other, and give each other the pipe, it may be done only in truth. That is the reason for doing it.

Also in the deer hunt they have a Tiyotipi, but in that they do not send out persons to reconnoiter. Nevertheless, in that also, if anyone goes to hunt on his own motion, they "soldier kill" him, that is, cut up his blanket and coat.

These are the customs of the Otiyoti.

Thus far the translation—to which may be added some words of explanation.

1. The special making of the sticks is done on the line of personal history. Whatever is indicated by the kind of eagle feathers a man is entitled to wear in his head, and by the notches in them, this is all hieroglyphed on his stick in the Tiyotipi. Then these bundles of sticks are used for gambling. The question is, "Odd or even?" The forfeits are paid in meat for the Tiyotipi.

2. The announcements of the crier show the rhythmical character of the language. This especially appears in the order for the hunt:

Akiŋ iyakaška:
Sićeča tehike,
Anpetu haŋkeya,
Ecawalian kta ̣ee.

The saddle bind:
Children dear,
For half a day,
I will kill.
CHAPTER IV.

UNWRITTEN DAKOTA LAWS.

THE FAMILY.

In the commencement and growth of the Dakota people and language we may properly assume that the words "a-te," father, and "i-na" and "huŋ," mother ("nihuŋ," thy mother, "huŋku," his mother), were among the very first. They are short, and not capable of further analysis. "Wiča," male, and "win" or "winna" and "winyan," female, would be the first words to designate the man and woman. From these would grow naturally the present names, wi-ča-šta,1 or the Yankton and Teton form, "wi-ča-ša" (male-red), man, and winohńča2 (female-very), woman. There would be father-in-law before grandfather; and hence we find the former designated by "tuŋ-kaŋ,"3 the shorter one, and the latter by "tuŋ-kan-ši-na." "Tuŋ-kaŋ" is also the name of the stone god, which may indicate some kind of worship of ancestors. The shortest word also is found in mother-in-law, "kuŋ" ("nikuŋ," thy mother-in-law, "kuŋku," his mother-in-law). A woman speaking of or to her mother-in-law and grandmother calls them both "unjči," making the latter sometimes diminutive "unjčina."

Some words for child should be at least as old, if not older than, father and mother. Accordingly we find the monosyllables "čiŋś," son, and "čunję," daughter, used by the parents when speaking to the children, while "čunjča" is the common form.

In the line of "win" being the oldest form word for woman, we have the Dakota man calling his wife "mitawin," my woman. The word as wife is not used without the affixed and suffixed pronominal particles (mi-ta-win, nitawin, tawiču), which would indicate property in the woman. On the

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1While wiča ša may mean "male red," how shall we render wiča šta? Wiča = nika (Čegiha), c male of the human species; and wiča ša or wiča šta = nikaciľga (Čegiha), a person; an Indian.—J. O. D.
2Shortened to winohča.
3Tuŋkaŋšidaj, in Santee; tuŋkaŋšina, in Yankton; tuŋkaŋšila, in Teton.
other hand, the woman calls her husband "mihihna," my husband. The latter part of the word we can not analyze satisfactorily.\(^1\)

Thus we come into the family as constituted, the man calling his woman "mi-tá-win," and she calling her man "mi-hihna," and each calling the child "činš" or "čunjš," as the case may be. The taking of each other makes each related to the family of the other. But somehow shame has come into the tipi, and the man is not allowed to address or to look towards his wife's mother, especially, and the woman is shut off from familiar intercourse with her husband's father and others, and etiquette prohibits them from speaking the names of their relatives by marriage. This custom is called "wištekiyapi," from "išteča," to be ashamed. How it grew is not apparent. But none of their customs is more tenacious of life than this. And no family law is more binding.

THE HOUSEHOLD.

The "tipi" is the house or living place. There is no word for home nearer than this. The Dakota woman owns the "tipi;" she dresses the skins of which the "wakeya" or shelter is made; she pitches and takes down the tipi, and carries it on her back oftentimes in the march. It should belong to her. But when it is pitched and the ground covered with dry grass, her man takes the place of honor, which is the back part opposite the door. The wife's place is on the left side as one enters, the right side as one sits in the back part. The children come in between the mother and father. The place of the grandmother or mother-in-law or aunt is the corner by the door opposite the woman of the house. If a man has more wives than one, they have separate tipis or arrange to occupy the different sides of one. When a daughter marries, if she remains in her mother's tipi, the place for herself and husband is on the side opposite the mother, and back near the "čatku," the place of honor. The same place is allotted to her in her husband's mother's tent. The back part of the tent, the most honorable place, and the one usually occupied by the father, is given to a stranger visitor.

\(^1\)Mr. Dorsey is right, undoubtedly, in regarding "hna" as the root, or at least one root, of "mi-hihna, my husband," "hi-hna-ku," her husband. And the meaning of it is rather that of placing than of deceiving, relating it to "ohnaka" to place in, as if in the woman's family, rather than with "hnayay," to deceive. But what account shall we make of the "hi," or "hij," as many Dakotas persist in writing it? Does that mean hair, and so send the word back to an indelicate origin? Quite likely.—S. K. R.

Compare the Dakota tawinton, tawinya, and tawiton, "to have as his wife," used only of coition. See footnote (1), p. 207.—J. O. D.
The young man who goes to live with his wife’s relatives is called “wicawoña,” which literally means *man-cached*, as if the man, by so doing, buried himself. Mothers, who have daughters to be married, are often desirous of having the sous-in-law come and live, for a while at least, with them, since, if the young man is a good hunter, this arrangement secures to them plenty of game. But on the other hand, the young man’s parents are quite as likely to require his services and that of his wife in addition. So that, in this regard, there is no prevailing law. As soon as the young couple are able to procure a tent, and if the man is a good hunter and buffalo are plenty, that may be very soon, they set up for themselves. This usually takes place soon after their first child is born, if not before.

**COURTSHIP AND MARRIAGE.**

Before proceeding farther with the laws of the family, it is proper to describe how it becomes a family. Girls are sometimes taken very young, before they are of marriageable age, which generally happens with a man who has a wife already. The marriageable age is from fourteen years old and upward. The intercourse of young men with maidens is not always open and honorable, but the public sentiment of a Dakota community, while it does not prevent much that is illicit, makes it more or less dishonorable, especially for the girl. A boy begins to feel the drawing of the other sex and, like the ancient Roman boys, he exercises his ingenuity in making a “šotanke,” or rude pipe, from the bone of a swan’s wing, or from some species of wood, and with that he begins to call to his lady love, on the night air. Having gained her attention by his flute, he may sing this:

Stealthily, secretly, see me,
Stealthily, secretly, see me,
Stealthily, secretly, see me;
Lo! thee I tenderly regard;
Stealthily, secretly, see me.

Or he may commend his good qualities as a hunter by singing this song:

Cling fast to me, and you ’ll ever have plenty;
Cling fast to me, and you ’ll ever have plenty;
Cling fast to me.

When the family are abed and asleep, he often visits her in her mother’s tent, or he finds her out in the grove in the daytime gathering fuel. She has the load of sticks made up, and when she kneels down to take it on her
back possibly he takes her hand and helps her up, and then walks home by her side. Such was the custom in the olden time. Thus a mutual understanding is reached. He wants her and she wants him. He has seen her ability to supply the tipi with fuel as well as do other necessary things, and she has often seen him bringing to his mother's tent a back load of ducks, or, it may be, venison. Capt. R. H. Pratt, of Carlisle school, tells a capital story of a Kiowa young man who, under a variety of circumstances, never "cared for girl." "But when Laura say she love me, then I begin to care for girl."

The young man then informs his father and mother, and they approving, together with other family friends, make up the bundle-of-purchase. It may be a horse. If so, it is led by one of his friends and tied by the tent of the girl's parents. Or guns and blankets are contributed, which are carried by an aunt or other female relative, and the load is laid down at the tent door. It is "wo-hpa-pi," laying down, and the young man thus lays down or tenders his offer for the girl. If this is not satisfactory, either from the small amount or the character of the young man, the offerings are carried back, and the young folks have a chance to elope, unless they are restrained by higher considerations.

Sometimes it happens that a young man wants a girl, and her friends are also quite willing, while she alone is unwilling. The purchase bundle is desired by her friends, and hence compulsion is resorted to. The girl yields and goes to be his slave, or she holds out stoutly, sometimes taking her own life as the alternative. Several cases of this kind have come to the personal knowledge of the writer. The legends of Winona and Black Day Woman are standing testimonies. The comely dark-eyed Winona wanted to wed the successful hunter, but the brilliant warrior was forced upon her, and therefore she leaped from the crag on Lake Pepin, which immortalizes her name. For a like reason, Black-Day Woman pushed her canoe out into the current, above the Falls of Saint Anthony, and sang her death song as it passed over. These are doubtless historical events, except that the years are not known.

When the offer is accepted the girl is taken by some relative to the tent of the buyer. In the olden time it is said the custom was that she rode on the back of some female friend. Thus they become man and wife, with the idea of property strongly impressed upon the mind of the man. He has purchased her, as he would do a horse, and has he not a right to command her, and even to beat her? The customs of his people allow it.
UNWRITTEN DAKOTA LAWS.

If she pleases him not, he may throw her away (ehpeya), for is she not his property? Nevertheless this was the honorable way for a girl to be taken. On many accounts it was better than to be stolen or taken unlawfully. And this custom of wife-purchase maintains its hold upon the Dakota people until they have made much progress in civilization.

The difference in the pronouns used in my wife and my husband seems to mark the difference of the property idea. Two kinds of possession are indicated by the affixed possessive pronouns, one easily alienated, as in “mita-śunke,” my horse; and the other not transferable, as in “mi-nape,” my hand. The man uses the first form, where possession sits lightly, as “mitawin;” while the woman uses the other, “mihihna.” But it must not be inferred from this that a Dakota woman does not often run away from her husband. In that case, unless he endeavors to win her back, the laws of his nation allow him to cut off her nose, or otherwise mutilate her for infidelity.

THE BABY.

The young father is away on purpose. He has gone to his own father’s people, or perhaps on a hunt with his comrades. The mother is left with the older women, her own mother and other female relatives. Many of the middle-aged women become skillful mid-wives; and the Dakota women, who are healthy, have less labor at such times than women in more civilized communities. The baby is born, and, like the infant Saviour of the world, is wrapped in swaddling bands. “Hoksi” appears to be the root form of “ho-kši-na,” boy; and hence to the “hoksi” is added “iyokopa,” the board to which the child is bound, and we have the long descriptive name for “baby,” “hokšiyokopa,” and sometimes “hokšiyopa” and “hokšićopa.” This board is shaved out nicely, and often ornamented in various ways, with beads and quills, having a stay board around the

1This is another instance of the necessity of observing great caution in the analysis of Indian words. Mitawin hardly falls in the category to which mitasunke belongs. It is better, for several reasons, not to lay too much stress upon the derivation of mitawin from mita, my, and win, women. (1) We should consider all the persons of each kinship term in any one language. (2) We should compare the Dakota terms with the corresponding ones in cognate languages. (3) We do not find any kinship terms which make their possessives in initial ta, but in final kn, ēn, or tku (see what the author himself shows in § 69, b, p. 44). In Dakota we find, tahun, a (not his) brother-in-law; tahun-ka, his ditto; tahansi, a man’s male cousin (or, my ditto); tahansi-arku, his male cousin; tawin-ču, his wife; tawin, a wife. Tawin answers to the Pawnee stem tani, in i-tani, his wife, where i- is the possessive fragment pronoun, his or her. Other Pawnee kinship terms in which ta- occurs are as follows: i-takwa, his or her grandson; i-takwa-mi, his or her granddaughter; i-tahne, his brother-in-law, in all of which i-, not ta-, is the sign of the possessive.—J. O. D.

2Hoksi is in Santee; hokšina in Yankton; hokšila in Teton. The initial “ho” answers to “to,” etc., of the cognate languages.—J. O. D.
foot, and a strap board or handle standing out over the head of the child, which serves both for protection and to tie the mother's strap to. In this nicely arranged cradle, which is often hung up in the daytime, the baby has his home for the most part, being taken out at night, and at other times when needing care. So it grows, crying sometimes as other babies do, but needing and receiving much less care than a civilized child. In the meantime the mother has, perhaps on the first day, or if not on that day very soon after, gone to the stream or lake and washed away her uncleanness. If it is winter she cuts a hole in the ice to do it. When they begin to take on civilized habits, the Dakota women find they can not continue to follow the customs of their grandmothers.

What will they call the baby? If it be a little girl, and is the first born, then it inherits the beautiful name of Winona. When the second child comes, if that is a girl, it is called "Ha'-paŋ;" the third, "Ha'-pi-stiŋna;" the fourth, "Waŋskę;" and the fifth, "Wi-hake." Some of these names are said not to be used by the Sioux on the Missouri. On the other hand, if the first born is a boy, his inherited name is "Časke," and the second child, if a boy, will be called "He-paŋ;" and the third, "He-pi;" and the fourth, "Ča-taŋ;" and the fifth, "Ha-ke." Some children have no other names given them, and wear these alone when they are grown up. But if all families were content with this limited circle, much confusion would exist, especially as they have no family name. Hence the necessity of giving other names. This is done often by the father, and sometimes by some relative of consideration. Frequently a feast is made by the father to mark the occasion, and the child's ears are bored that it may wear ornaments.

Girls' names generally terminate in "wiŋ" or "wiŋna," but not always. I recall a family of girls who were named "Aŋpao," Morning, "Ahiyaŋke-wiŋ," Woman Come-to-stay, "Mahpi-wiŋna," Cloud Woman, "Hanyetu-ku-wiŋ," Coming Night Woman, etc. But the boys, either in their childhood or when they are grown, receive the imposing and honorable names of ancestors, as, Gray Bear, Standing Buffalo, Standing Soldier, The Orphan, Burning Earth, etc. Oftentimes new names are given when young men signalize themselves in war or otherwise. Then there is feasting, music, and dancing.

Child Life.

The children have now come into the family. How will they grow up? What shall they be taught? Who shall be their teachers? What the
father and mother do they will do. What the father and mother know they will know. What the father and mother are they will be. One can hardly say there is much government in a Dakota family. Children are scolded often, they are pushed, or shoved, or shaken sometimes, and they are whipped rarely. They are petted and indulged a good deal, but not more than children in civilized lands. But somehow or other, with exceptions, they manage to grow up affectionate and kind, the pride of father and mother. The love of the parents has wrought this. Not unfrequently the grandfather and grandmother are the principal teachers.

TRAINING OF THE BOY.

The old man sits in the tipi and shaves out a bow and arrow for the little boy. In the mean time he tells him stories of history and war. The boy's father, it may be, has been killed by the enemy. The grandfather tells the story over and over again. It burns itself into the boy's heart. It becomes the animus of his life. He shoots his first bird and brings it into the tent. He is praised for that. "When you become a man you must kill an enemy," the old man says. "Yes; I will kill an enemy," is the boy's reply. He dreams over it. He witnesses the "Scalp Dance" and the "No Flight Dance" in his village. His heart is growing strong. When he is fifteen or sixteen he joins the first war party and comes back with an eagle feather in his head, if so be he is not killed and scalped by the enemy. All this is education. Then there are foot racings, and horse racings, and ball playing, and duck hunting, and deer hunting, or it may be the whole village goes on a buffalo chase.

These are the schools in which the Dakota boy is educated. In the long winter evenings, while the fire burns brightly in the center of the lodge and the men are gathered in to smoke, he hears the folklore and legends of his people from the lips of the older men. He learns to sing the love songs and the war songs of the generations gone by. There is no new path for him to tread, but he follows in the old ways. He becomes a Dakota of the Dakota. His armor is consecrated by sacrifices and offerings and vows. He sacrifices and prays to the stone god, and learns to hold up the pipe to the so-called Great Spirit. He is killed and made alive again, and thus is initiated into the mysteries and promises of the Mystery Dance. He becomes a successful hunter and warrior, and what he does not know is not worth knowing for a Dakota. His education is finished. If he has
not already done it, he can now demand the hand of one of the beautiful maidens of the village.

**TRAINING OF THE GIRL.**

Under the special care and tuition of the mother and grandmother and other female relatives the little girl grows up into the performance of the duties of tent life. She plays with her “made child,” or doll, just as children in other lands do. Very soon she learns to take care of the baby; to watch over it in the lodge, or carry it on her back, while the mother is away for wood or dressing buffalo robes. Little girl as she is, she is sent to the brook or lake for water. She has her little workbag with awl and sinew, and learns to make small moccasins as her mother makes large ones. Sometimes she goes with her mother to the wood and brings home her little bundle of sticks. When the camp moves she has her small pack as her mother carries the larger one, and this pack is sure to grow larger as her years increase. When the corn is planting, the little girl has her part to perform. If she can not use the hoe yet, she can at least gather off the old cornstalks. Then the garden is to be watched while the god-given maize is growing. And when the harvesting comes, the little girl is glad for the corn roasting. So she grows. She learns to work with beads and porcupine quills and to embroider with ribbons. She becomes skilled in the use of vermilion and other paints. A stripe of red adorns her hair and red and yellow spots are over her eyebrows and on her cheeks. Her instincts teach her the arts of personal adornment. She puts cheap rings on her fingers and tin dangles in her ears and strands of beads around her neck. Quite likely a young man comes around and adds to her charms as he sings:

Wear this, I say;  
Wear this, I say;  
Wear this, I say;  
This little finger ring,  
Wear this, I say.

Thus our Dakota girl becomes skilled in the art of attracting the young men, while she is ambitious in the line of carrying bundles as well as in cooking venison. In all these ways she is educated to be a woman among Dakota women. It is a hard lot and a hard life, but she knows no other.

**WHEN DEATH COMES.**

In the wild life of the Dakota the birth rate exceeded the death rate. So that, without doubt, notwithstanding famines sometimes and pestilences...
and wars, the Dakota nation has increased for the last two hundred years. This has been proved true within the last few decades at villages where actual count has been made. But in their entering upon the habits and environments of civilization, it is usually found that a wave of death goes over the people. They do not know how to live in the changed conditions, and the death rate is fearfully increased. "We die, we all die, we are consumed with dying," is the sad refrain of many a Dakota family.

Living much in the outdoors and within airy tipis, and subsisting on wild meats and such roots and fruits as they could gather, the children usually lived. But, nevertheless, even then death came. The baby in the mother's arms or strapped to her back sickened; or the little boy or girl occasionally succumbed under the hardships and privations; or the mother was taken with insidious consumption. The young father, it may be, ran too long and hard after that deer; he never ran again, but sickened and died. Then the old and the blind and the lame passed away, because they had reached the limits of life. So death comes to Indian tipis as to white men's hovels and palaces. But it is no more welcome in the one case than in the other. The Dakota mother loves her infant as well as the white woman her baby. When the spirit takes its flight a wild howl goes up from the tent. The baby form is then wrapped in the best buffalo calf-skin or the nicest red blanket and laid away on a scaffold or on the branch of some tree. Thither the mother goes with disheveled hair and the oldest clothes of sorrow—for she has given away the better ones—and wails out her anguish, in the twilight, often abiding out far into the cold night. The nice kettle of hominy is prepared and carried to the place where the spirit is supposed to hover still. When it has remained sufficiently long for the wanagi to inhale the ambrosia, the little children of the village are invited to eat up the remainder.

But let us take another case. A young man is lying sick in yonder tent. He has been the best hunter in the village. Many a time he has come in carrying one, two, or more deer on his back, and has been met and relieved of his burden by his wife or mother. The old men have praised him as swifter than the antelope, while they have feasted on his venison. But now some spirit of wolf or bear has come into him and caused this sickness. The doctors of the village or conjurers are tried, one after another. The blankets, the gun, and the horse have all been given to secure the best skill; but it is all in vain; the hunter dies. The last act of the conjurer is to sing a song to conduct the spirit over the wanagi
tačaŋku, the spirit’s road, as the milky way is called. The friends are in- consolable. They give away their good clothes, and go into mourning with ragged clothes and bare feet, and ashes on their heads. Both within the lodge and without there is a great wailing. Mičįŋkí, mičįŋkí, my son, my son, is the lamentation in Dakota land, as it was in the land of Israel.

The departed is wrapped in the most beautifully painted buffalo robe or the newest red or blue blanket. Dakota custom does not keep the dead long in the Tipi. Young men are called and feasted, whose duty it is to carry it away and place it on a scaffold, or, as in more recent times, to bury it. The custom of burial, however, soon after death was not the Dakota custom. It would interfere with their idea that the spirit had not yet bidden a final farewell to the body. Therefore the laying up on a scaffold which was erected on some mound, where it would have a good view of the surrounding country. After a while the bones could be gathered up and buried in the mound and an additional quantity of earth carried up to cover it. This is partly the explanation of burial mounds made since the period of the mound-builders.

Thus the lodge is made desolate. It must be taken down and pitched in a new place. The young wife cries and cuts her flesh. The mother and other female relatives wail out their heart sadness on the night air. The father, the old man, leans more heavily on his staff as he goes on to the time of his departure. The brothers or cousins are seen wending their way, in the afternoon, to the place of the dead, to lay down a brace of ducks and to offer a prayer. A near relative makes up a war party. The feathers and other ornament, together with the clothing of the young man, are taken by this company on the warpath and divided among themselves in the country of their enemies. This is honoring the dead. If they succeed in bringing home scalps their sorrow is turned into joy. For will not this make glad the spirit of the departed? So, then, this will be gladness to the dead and glory to the living. The young men and maidens dance around the war trophies until the leaves come out in the spring or until they fall off in the autumn.1

THE SPIRIT-WORLD.

If sorrow brings mankind into a common kinship, a white man may understand something of an Indian’s feelings as he stands by the side of his

1For Teton burial customs, etc., see "Teton Folk-lore," translated by the editor and published in the Amer. Anthropologist for April, 1889, pp. 144-148.—J. o. d.
dead and looks over into the land of spirits. What has gone? And whither has it gone? The belief of the Dakotas in the existence of spirit is deeply inwrought into their language. The “naği,” or shadow, in the concrete form, meaning primarily the shade or shadow made by any material thing in the sunlight, is used to indicate the human soul or spirit, as well as the spirit of all living beings. It is, moreover, put into the abstract form as “wanağı,” and also into the human absolute, “wiča-naği,” human spirit. They speak also of the “wanaği tipi,” house of spirits, and say of one who has died, “wanağıyata iyaya,” gone to the spirit land. And the road over which it passes is called “wanaği tačanju,” spirit’s path. The war prophet also, in his incantations, sings:

I have cast in here a soul;
I have cast in here a soul;
I have cast in here a buffalo soul;
I have cast in here a soul.

In the sacred language of conjuring man is designated by the “mythic buffalo.”

Thus we have abundant evidence, in the language and customs of the people, of the common belief of the nation in the existence of spirits. But having said that, there is little more that can be said. The vista is dark. No light shines upon the path. But looking out into this dark avenue, the sad heart of the Dakota sings a song for the dead. Take this mourning song of Black-Boy for his grandson as a specimen. The object appears to be that of introducing the freed spirit of the child to his comrades in the world of spirits.

“The unearthliness of the scene,” says Mr. Pond, “can not be described, as, in the twilight of the morning, while the mother of the deceased boy, whose name was Makadutawin, Red-Earth-Woman, was wailing in a manner which would excite the sympathies of the hardest heart, Hoksidansapa, Black-boy, standing on the brow of a hill, addressed himself to the ghostly inhabitants of the spirit-world, in ghostly notes, as follows:

“Friend, pause and look this way;
Friend, pause and look this way;
Friend, pause and look this way;
Say ye,
A grandson of Black-Boy is coming.”
CHAPTER V.

THE SUPERHUMAN.

The existence of spirits and the necessity for the superhuman are facts fully recognized by the Dakotas. The unknown and unknowable form a broad belt in which humbuggery can be practiced by the Dakotas as well as other nations. The powers are evil. The lightning strikes suddenly and kills. The thunder god is angry and merciless. The north god sweeps down upon them with terrible snow storms, and buries their encampments, killing their ponies, and making buffalo hunting impossible. Or in the spring floods, the Unktelii, or god of the waters, is malignant and kills now and then a man or a child. And all through the year the demon spirits of the wolf and the bear and the lynx and the owl and the snake are doing their mischievous work, scattering disease and death everywhere. Who shall cope with these evil-minded powers? How shall deliverance come to the people? Will not fasting and praying and self-inflicted suffering bring the needed power? To the Dakota thought this is surely among the possibilities. Hence, naturally, grows up the wakay man, or the so-called "medicine man." His applied power and skill are denominated renewing or fixing over—"wapiyapi;" and the man is called a renewer. He works rather by magic than by medicine. His singing, and rattling the gourd shell, and sucking the place where the pain is, are all for the purpose of driving out the evil spirits. It is a battle of spirits. The greater a man's spirit power is the more successful he is as a doctor. And the secret of spirit power is the alliance with other spirits. Hence the efficacy of fasting and praying. Praying is "crying to." Hence also the augmented power obtained in the Sun Dance. The singing, the back cuttings, the thongs, the buffalo head, the dancing unto entire exhaustion, all these bring one into the realm of the spirits. Also the experiences in passing through the death and the resurrection of the Mystery Dance must bring added superhuman power. Still more, the vision seeking, the fasting, the prayer to the night winds, the standing on a mound where men have been buried, or getting down into a hole nearer the bones, this will surely bring communi-
cations from the spirit world. Thus, armed by all these experiences and aids, the man becomes a wičašta wakan indeed, a man of mystery, a healer of diseases, a war-prophet and a leader on the war-path.

The conjuring, the powwowing, that is, the magic of the healing art, may always have called to its aid, in some small degree, a knowledge and use of barks and roots and herbs. But as the magic declined the use of roots and medicines increased, so that the doctor comes to be designated Pežihuta wičašta, the Grass Root Man. As the knowledge of letters and Christianity have come in, their faith in vision seeking and necromancy has been undermined and the power, they say, has departed.

The Dakota beliefs in regard to diseases, and the common way of treating them, as well as the progress of thought, and change of practice, consequent upon the introduction of Christianity, will be well illustrated in the following sketch of a full blood Dakota man, who was a member of the Presbyterian General Assembly of 1880, and who before that body made a speech on Indian rights in the capitol of Wisconsin.

**EHNA-MANI.**

The "One who walks through," as his name means, is now a man of fifty winters or more and the pastor of the Pilgrim Church at the Santee Agency, in Knox County, Nebraska. He was born at Red Wing on the Mississippi, which place the Dakotas called HECKMINICAN—hill-water-wood—thus finely describing the hill, standing so close to the water, with its river side covered with trees.

At his baptism Ehna-manl was called Artemas. Tall and athletic, energetic and swift of foot, as a young man, he appears to have made his mark on the war path, in the deer hunt, on the ball ground, and in the dancing circles. Even now he can sing more Dakota songs of love, war songs, and songs of the sacred mysteries, than any other man I have seen. During last summer I journeyed with Artemas and others, on horseback, many hundred miles up the Missouri River, and across to Fort Wadsworth and Minnesota, and often beguiled the tedious prairie rides with listening to these songs, hearing his explanation of the enigmatical words, and then stopping my pony to note them down.

Because of the light that came through the increasing intercourse of the Dakotas with white people, the father of Artemas was afraid he might be induced to forsake the religion of his ancestors, and so made him promise that, while he had his children educated in the civilization and
Christianity brought to them by the missionaries, he himself would be true to his ancestral faith. Under all ordinary providences, Artemas thinks he should have so lived and died.

But when the trouble came in 1862, he found himself at the ferry, without gun or war-club, when Captain Marsh's men were fired upon and nearly half of them killed, and because he too was wounded there, he was imprisoned. This change of circumstances produced a change of life. With the younger men he learned to read and write, became a Christian, and was elected elder or leader of the Red Wing class, while in prison at Davenport, Iowa. This place he filled with great credit to himself and profit to others.

It was during the last winter of their imprisonment that the question of conjuring came before them in its moral and religious aspects. Will Christianity grapple successfully with the customs of the fathers? Will it modify or abolish this system of Dakota conjuring?

Among all the nations of men disease and death are common. Heathens die as fast as Christians, perhaps faster. And when sickness comes into a family it would be inhuman not to make some efforts to alleviate and cure. This feeling belongs to our humanity. It is greatly influenced and shaped, but not created, by the Christian religion.

Among the Dakotas, and probably all Indian tribes, the method of treating the sick is that known to us as powwowing or conjuring. Disease, they say, comes from the spirit world. The gods are offended by acts of omission or commission, and the result is that some spirit of animal, bird, or reptile is sent, by way of punishment, and the man is taken sick. The process of recovering must accord with the theory of disease. It will not be met by roots and herbs, but by incantations. Hence the Indian doctor must be a wakan man; that is, he must be inhabited by spiritual power which will enable him to deliver others from the power of spirits. The process includes chants and prayers and the rattling of the sacred gourd shell.

From the commencement of the Dakota mission we had never taken any fancy to powwowing. It seemed to us that such terrible screeching, groaning, singing, rattling, and sucking would make a well man sick rather than a sick man well. This was education. An Indian did not think so. But, soberly, we thought it was not a civilized and Christian way of approaching a sick person.
We had also an opinion about it as wrong and wicked thus to come in contact with the evil spirits over the suffering body of one sick. Hence Dr. Williamson always refused to practice medicine in a case where the conjurer was also employed. And it had been generally understood that we regarded the Dakota method of treating the sick as inconsistent with a profession of Christianity. Still the question could not be considered as settled.

In October of 1865 it came up for discussion and settlement in the prison on this wise: During the previous summer, when no missionary was with them, a number of men had yielded to various temptations. Some had drunk beer, and perhaps something stronger, to an extent that they could hardly be sober. Some had been persuaded and hired by white men to dance an Indian dance, and others had either powwowed or been the subjects of the powwow.

In the adjustment of these cases, one man admitted that he had practiced as a Dakota conjurer, and claimed that it was right. His fathers practiced in this way, and were often successful in healing the sick. He grew up in this system of doctoring, and had also practiced it with success. He was not skilled in any other mode of treating disease. The white people had their medicine men. No one was willing to see a friend die without making some efforts to prolong his life. It was merciful, it was right. Jesus Christ when on earth healed the sick and cast out devils.

Besides, they—the prisoners—were in peculiar circumstances. More than one hundred had died since their first imprisonment. And the white doctor, who was appointed to treat their sick, cared not whether they died or lived. Indeed, they thought he would rather have them die. When a good many of them were sick and dying with smallpox, he had been heard to say that his Dakota patients were doing very well! Thus they were under the necessity of endeavoring to heal their own sick, by the only method in which they were skillful. This was the argument.

The missionary would not decide the case, but referred it to the elders—Ehnamani and his brethren. After two weeks they signified that they were prepared to give their decision. When they were come together for this purpose, they were told that the Gospel of Christ molded the customs and habits of every people by whom it was received. There might be some wrong things in a national custom which could be eliminated, and the custom substantially retained. Or the custom might be so radically absurd and wrong, that it could not be redeemed. In that case, Christian-
ity required its abandonment. It was for them, with their knowledge of the teachings of the Bible, and the requirements of Christ's religion, to decide on the character of this custom of their fathers.

There were twelve elders. Very deliberately each one arose and stated his opinion. Two thought the circumstances were such that they could not altogether give up this, their ancestral method of curing disease. They were shut up to it. But Artemas and nine others agreed in saying that the practice of conjuring was wrong, and inconsistent with a profession of the Christian religion. They said the notion entertained by the Dakotas, that disease was caused by spirits, they believed to be erroneous; that sickness and death, they now understand, come not out of the ground, but by the appointment of the Great Spirit; and that the system of conjuring brings men into contact with the evil spirits and tends to lead them away from Christ.

This decision was regarded as a finality in the prison on that point, and is accepted throughout the mission churches.

When the prisoners were released, Artemas met his wife and family with great gladness of heart; and as soon thereafter as possible he was married according to the Christian form. For he said that, when a heathen he thought she was his wife, but the Bible had taught him that he had not truly taken her.

A few months after this he was licensed to preach the gospel, and in the next year was ordained as one of the pastors of the Pilgrim church. In the autumn of 1868, he attended a large gathering of ministers at Minneapolis, and was cordially received by all classes of Christians. The Congregational and Methodist Sunday Schools were entertained with the story of his turning from the warpath to the "strait and narrow way;" and from seeking after a chaplet of eagle's feathers as the reward of prowess on the battlefield, to his reaching forth for the prize of the high calling in Christ—even the crown of Life.
CHAPTER VI.

ARMOR AND EAGLE’S FEATHERS.

For more than two hundred years we know that the Dakota have been noted as the most warlike nation of the northwest. Hennep’n and his comrades were captured by a flotilla of canoes coming down to make war on the Illini and Miami of Illinois. And the reputation of good fighters has come down to recent times, as we know from the Custer massacre. The making and keeping them a nation of warriors has, in my judgment, been accomplished mainly by three customs, viz: The scalp dance, the wearing of eagle’s feathers, and consecrated armor. In their natural order the last comes first.

In the ancient times the exhortation to a young man was, “Guard well your sacred armor;” and that consisted of the spear, an arrow, and a bundle of paint, with some swan’s down painted red, to which were sometimes added some roots for the healing of wounds. These were wrapped together in strips of red or blue cloth, and could be seen in pleasant days carefully set up outside of the lodge. These were given by an older man, who was believed to have power over spirits, and who had, in the act of consecration, made to inhere in them the spirit of some animal or bird, as the wolf, the beaver, the loon, or the eagle. Henceforth these, or rather the one which became each one’s tutelar divinity and his armor god, were sacred and not to be killed or eaten until certain conditions were fulfilled. Certain customs of this kind are finely illustrated in the following personal narrative of

SIMON ANAWANG-MANI.

Simon was all that a Dakota brave could be. In his early years he must have been daring even to recklessness. There was in him a strong will, which sometimes showed itself in the form of stubbornness. His eye, even in a later day, showed that there had been evil, hatred, and maliciousness there. He was a thorough Indian, and for the first dozen years of his manhood, or from his eighteenth to his thirtieth year, no one of his com-
rades had followed the warpath more, or reaped more glory on it, than he had. None had a right to wear so many eagle’s feathers; no other one was so much honored.

Dakota war-honors are distributed in this manner: A party of young men have gone on the warpath against the Ojibwa. They find a man and kill him. Five braves may share this honor and be entitled therefor to wear each a feather of the royal eagle. The one who shoots the enemy is one of the five, but is not the chief. He who runs up and first plunges his battle-ax or scalping knife into the foe is counted the first. Then others may come up and strike him and be partakers of the glory. Each wears for that act an eagle’s feather. If it is only a woman that is killed and scalped, the mark of honor is only a common eagle’s feather.

There is another distinction worth noting. The only real punishment existing among the Dakota, having the sanction of law or immemorial usage comes under the name of “soldier-killing.” This is carrying out the decrees of the braves or warriors. The shape it takes is the destruction of property, cutting up blankets or tents, breaking guns, or killing horses. But the same immemorial custom places an estoppel on this power. A man who has killed more enemies than anyone else in the camp can not be “soldier-killed” by anyone else. Or if he has killed an enemy in more difficult circumstances than the others, as, for instance, if he has climbed a tree to kill one, and no other man has performed a like feat, no one has a right to execute on him any decree of the “Soldiers’ lodge.” In this way he is placed above the execution of law.

To this eminence Simon had risen. By the customs of the nation no one in that part of the country had a right to publicly cut up his blanket or tent, or break his gun, or kill his horse. This was surely an honorable distinction

Another custom prevails among the Dakota which may be mentioned in connection with Simon. The reception of the wo-ta-we, or armor, by the young man places him under certain pledges which he must, if possible, redeem in after-life. It taboos or consecrates certain parts of an animal, as the heart, the liver, the breast, the wing, etc. Whatever part or parts are tabooed to him he may not eat until by killing an enemy he has removed the taboo. Simon had removed all taboos, and in this respect was a free man. His armor was purified and made sacred by the blood of his enemies. His manhood was established beyond all dispute. All things were lawful for him.
This Dakota name, Anawang-mani, means "One who walks' galloping upon." It may have had its significance. It may have been given after his war exploits, and had reference to the fury with which he rushed upon the foe. This is a common thing. Young men distinguish themselves on the warpath, and come home with the scalps of their enemies. Their boy-names are thrown away and new names given to them. And so the giving and receiving of a new name was not among them a new or strange thing. It was a mark of distinction. Hence the desire that all had, when making a profession of the Christian religion, to have new names—Christian names—given to them. They were to be new people. There was a fitness in it, for Christ had said, "I will write upon him my new name."

At his baptism the "One who walks galloping upon" was called Simon, and by that name he is extensively known among white people and Indians. He learned to read and write in the first years of the mission at Lac-qui-parle, though he never became as good a scholar as many others, and he became a convert to Christianity about the beginning of the year 1840. The energy and independence which had characterized him on the hunt and the warpath he carried with him into his new relations. By dressing like a white man and going to work, he showed his faith by his works. This was all contrary to the customs of his people, and very soon brought on him a storm of opposition. He built for himself a cabin, and fenced a field and planted it. For this his wife's friends opposed and persecuted him.

It is true, as already stated, no man in the village had more Dakota honors than he had. No one had taken more Ojibwa scalps, and no one could cover his head with so many eagle feathers; and hence no one could "soldier-kill" him. But now he had cut off his hair and abjured his Dakota honors, and no one was found so poor as to do him reverence. As he passed through the village, going to his work, he was laughed at, and the children often said, "There goes the man who has made himself a woman." The men who before had honored him as a Dakota brave now avoided him and called him no more to their feasts. But those forms of opposition he met bravely and was made stronger thereby.

It happened that, about the beginning of the year 1844, Simon went down with his family to the then new mission station at Traverse des Sioux. While there he cut rails for the mission and taught as an assistant in the Dakota school. The Dakota men at this place, although even more openly opposed to the new religion than were those at Lac-qui-parle, never-

\[1\text{That is, continues.—J. O. D.}\]
theless pursued a very different course with Simon. They honored him and invited him to their dog feasts. They praised him; told him he was a good fellow; that he had taken many Ojibwa scalps, and so they wanted him to drink spirit water with them. How much Simon resisted the importunities is not known. He fell. He was ashamed. He put off his white man's clothes and for some time was an Indian again.

For several years his history in regard to fire water was one of sinning and repenting. Again and again he was drawn away. His appetite for spirit water would return, and the desire to obtain horses by trading in it led him farther astray. So we mourned sadly over his fall. He repented and promised reformation only to fall again; and each time he appeared to go down deeper than before. For years he seemed to work iniquity with greediness. Yet during all this time we had hope in his case. We often urged him to come back to the path of life; and something seemed to say, "Simon will yet return." Sometimes we obtained from him a promise, and sometimes he came to church, but was so much ashamed that he could not be persuaded to enter, but would sit down on the doorstep.

Thus he came up gradually, getting more and more strength and courage. And so in 1854 he returned to the dress and customs of the white men and to his profession of love to Jesus Christ. Since that time he has witnessed a good confession before many witnesses as a ruling elder and class leader, and recently as a licensed local preacher.

When the outbreak of 1862 occurred Simon and his family were living in a brick house near the Hazelwood mission station. Subsequently Little Crow and the whole camp of hostile Indians removed up to that part of the country, and they forced the Christian Indians to leave their houses, which were all afterwards burned. While the hostile and loyal parties were camped there near together on Rush Brook, Mrs. Newman, one of the captives, and her three children, came to seek food and protection in Simon's tipi. She had been badly treated by her captors, and now cast off to go whither she could. She afterwards told me that she felt safe when she found herself and children in a family where they prayed and sang praise to the Great Spirit.

Little Crow ordered the camp to be removed from the vicinity of Hazelwood up to the mouth of the Chippewa. At this time, when all had started, Simon fell behind, and leaving his own family to take care of themselves, he and one of his sons placed Mrs. Newman and her children in a
little wagon and brought them safely down to Gen. Sibley's camp at Fort Ridgley.

The bringing in of these and some others not only caused great gladness in our camp, but gave us hope that God would enable us to rescue the remaining captives. Indeed, this was to us the first certain knowledge of that counter revolution, which was brought about by the daring and energy of the Christian Indians. It was the lifting up of the dark cloud of almost despair that had for weeks been setting down upon us.
CHAPTER VII.

DAKOTA DANCES.

The function of the dance among the Dakota may be stated as four-fold: First, amusement; secondly, gain; thirdly, superhuman help; and, fourthly, worship. Two or more of these objects may be combined in one dance, but usually one idea is predominant. In a purely heathen Dakota camp there is always a great deal of drumming, some by day and more by night. This is a kind of practice and preparation for more important occasions as well as a nightly amusement for the young men. All dances have musical accompaniments.

SINGING TO.

There is one especially, which is called "Adowaŋ" and "Wadowan," that is, Singing to or over. This is a begging dance. Sometimes it is called "Zitkadan pa adowaŋ," Singing over the heads of birds. A man gathers some beautiful woodpeckers' heads and sings over them to another person. They are a gift to that person, and, of course, the honorable deeds of that person are mentioned and his praises sung. In return a horse or something quite valuable is expected. It has been related to me that articles of clothing or other skins or curiously wrought pipes were, in years gone by, taken by the Dakota of Minnesota to the Missouri, and this ceremony of singing over was practiced upon the heads of a man's children, who, in return for the honor, gave several horses.

BEGGING DANCE.

But the common begging dance, which was often seen among the eastern Dakota forty years ago, included a variety of fashionable dances, all of which were made for the purpose of begging. Sometimes it was called the buffalo dance, when the dancers made themselves look hideous by wearing the horns and long hair of that animal. Doubtless women alone could dance a begging dance, but all that I ever saw were of men alone. Dressed in their best clothes and painted in the most approved styles, with all their eagle's feathers properly arranged in their heads, the
men collect and dance in a ring. Their bodies lean forward, and their knees are bent accordingly, and thus with a motion up and down, keeping time to the drum and the deer-hoof rattle, they dance and sing their almost monotonous song, concluding with a shout and the clapping of the mouth with the hand. Then some warrior steps out into the middle, and, with abundance of gesture, recites some war exploit. This is received with a shout, and the dance begins again. Presently, at one of these intervals, an old man, sitting outside, makes a speech in praise of the man or the people who are expected to make the presents. If the dance is made to a trader, he loses no time in sending out tobacco, or powder and lead, or provisions, or, it may be, all together. If one Indian village is dancing to another village, the women hasten to bring their presents of food and clothing from the different lodges. Another dance of thanks is made, the presents are distributed, and the party breaks up or goes elsewhere. Considering that begging dances must be very demoralizing, white men have often been greatly to blame for encouraging them.

**NO-FLIGHT DANCE.**

In the organization of an army and its preparation for effective service a large amount of drill is found necessary. Something very like this, in its objects, is resorted to by the Dakota war captain in preparing the young men and boys for the warpath. It is called the “No flight dance.” This gathers in the young men who have not yet made their mark on the battle field, and drills them by the concerted motions of the dance, while, by the recital of brave deeds, their hearts are fired and made firm for the day of battle. The instructions given are lessons in Indian warfare.

All this is preparatory to the war prophet’s organizing a party for the warpath. But before starting he must propitiate the spirits of evil and obtain the help of the gods. This was sought for in a variety of ways, one of which was by the “Yamni Wacipi,” or Circle dance.

**CIRCLE DANCE.**

A preparation for this, and for god-seeking in general, was through the purification of the vapor bath or initipi. This finished, the wakan man had a tent set for him, joined to which a circle was made of about forty feet in diameter, by setting sticks in the ground and wreathing them with willows. Four gateways were left. In the center stood a pole twenty

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1 Nape su'i kagapi, literally, They pretend not to flee.
feet high, with bark images suspended at the top. Near the foot of this
the ground was scooped out and a small willow booth made over it. At
the entrance to this was a fire of coals, a stone painted red, and a pipe.
When everything was thus prepared, and the night previous had been spent
in drumming and fasting and praying, the old man came out of the tent,
naked except a wisp of grass around his loins. He carried his drum and
rattles. Before the painted stone he stood and trembling prayed, "Grand-
father have mercy on me!" This done, he entered the little booth and
commenced to sing and drum. The dancers then entered the circle and
danced around, a dozen or more at once, and all fixed up in paint and
feathers. Three or four women followed. The men sang and the women
answered in a kind of chorus. This continued for ten minutes perhaps,
and they retired for a rest. The dance was resumed again and again, each
time with an increased frenzy. When the last act was finished several men
who had guns shot the wolf image at the top of the pole, when the old
man gave forth his oracle, and the dance was done.

SCALP DANCE.

When the spirits had been propitiated and the vision had appeared,
the leader made up his party and started for the country of the enemy.
We will suppose they have been successful, and have obtained one or more
scalps. They come home in triumph. This is wakte-hdipi, having killed,
they come home. But having killed enemies, they paint themselves black
and let their hair hang down. Before reaching their village they sit down
on some knoll and sing a war dirge to the souls they have disembodied,
when they are met by some of their own people and stripped of their
clothes, which is called wayuzapi or taking-all. And their blankets may
be taken from them on each occasion of painting the scalps red, which
ceremony is commonly performed four times.

Then the scalp dance commences. It is a dance of self-glorification,
as its name, "Iwakićipi," seems to mean. A hoop 2 feet in diameter, more
or less, with a handle several feet long, is prepared, on which the scalp is
stretched. The young men gather together and arrange themselves in a
semicircle; those who participated in taking the scalp are painted black,
and the others are daubed with red or yellow paint, according to their
fancy; and all dance to the beat of the drum. On the other side of the
circle stand the women, arranged in line, one of whom carries the scalp of
the enemy. The men sing their war chants and praise the bravery and
success of those who have returned from the warpath, and the women, at intervals, sing an answering chorus. As with other nations a new song is often made for the occasion; but the old ones are not forgotten. This may serve as a sample:

Something I’ve killed, and I lift up my voice;
Something I’ve killed, and I lift up my voice;
The northern buffalo I’ve killed, and I lift up my voice;
Something I’ve killed, and I lift up my voice.

The “northern buffalo” means a black bear; and the “black bear” means a man. The “lifting up the voice” is in mourning for the slain enemy. Night after night is the dance kept up by the young men and women, until the leaves fall, if commenced in the summer; or, if the scalp was brought home in the winter, until the leaves grow again. On each occasion of painting the scalp a whole day is spent dancing around it. And these days are high days—days of making gifts, feasting, and general rejoicing.

The influence of the scalp dance on the morality of the people is quite apparent. In so loose a state of society as that of the Dakotas, such frequent and long-continued night meetings tend greatly to licentiousness. But the great wrong of the scalp dance consists in its being a crime against our common humanity. “If thine enemy hunger feed him, and if he thirst give him drink.” What a contrast is the spirit of those divine words with the spirit of the “Iwakiépi.” The eagle’s feather and the scalp dance tended greatly to keep up the intertribal wars among the Indians.

Since the “circle dance” and the “scalp dance” have become things of the past among our partly civilized Dakotas, what is called the “grass dance” has been revived. It is said to have derived its name from the custom, in ancient times, of dancing naked, or with only a wisp of grass about the loins. Only the men appeared in this nude state. It is a night dance, and regarded as extremely licentious, although now they are represented as dancing in their Indian dress or even clothed as white men.

Mystery Dance

This is a secret organization, which is entered through mysterious death and mysterious resurrection. As it appears to have been confined mainly to the eastern portion of the Dakota Nation, it is supposed to have been derived from some other Indians at no very remote date. The

Dakota themselves, however, claim that it was communicated to them by the great Unktehi or god of the waters. It is a form of religion which has doubtless largely supplanted older forms of worship. The badge of the order is the “wakaj” sack, or sack of mystery. The great water god ordained that this should be the skin of the otter, raccoon, weasel, squirrel, loon, or a species of fish and of snakes. It should contain four kinds of medicine and represent fowls, quadrupeds, herbs, and trees. Thus grass roots, the bark of tree roots, swan’s down, and buffalo hair are the symbols which are carefully preserved in the medicine sack. This combination is supposed to produce

A charm of powerful trouble,
Like a hellbroth, boil and bubble.

Certain good rules, in the main, are laid down, which must govern the conduct of members of this organization: They must revere the “wakaj” sack; they must honor all who belong to the dance; they must make many “sacred feasts;” they must not steal nor listen to slander, and the women must not have more than one husband. The rewards promised to those who faithfully performed the duties were honor from their fellow members, frequent invitations to feasts, abundance of fowl and venison, with supernatural aid to consume it, long life here with a crown of silver hair, and a dish and spoon in the future life.

After the proper instruction in the mysteries, the neophyte practiced watchings and fastings and was purified for four successive days by the vapor bath. Then came the great day of initiation. The ceremonies were public. A great deal of cooked provisions was prepared. At the sacred dance which I witnessed four decades ago, there were a half dozen large kettles of meat. The arrangements for the dance consisted of a large tent at one end, whose open front was extended by other tents stretched along the sides, making an oblong with the outer end open. Along the sides of this inclosure sat the members, perhaps a hundred in number, each one having his or her “sack of mystery.” At a given signal from the officiating old men, all arose and danced inward until they became a solid mass, when the process was reversed and all returned to their seats. Near the close of the performance those who were to be initiated were shot by the “sacks of mystery,” and falling down they were covered with blankets. Then the mysterious bean or shell which they claimed had produced death was extracted by the same mysterious power of the sack of mystery, and
the persons were restored to a new life. But this new life came only after
the throes and the bitterness of death. Then he has a "sack" given him,
and is thenceforth a member of the order of the sacred mysteries.

A necessary adjunct of the Wakan-wacipi is the "Wakan-wohapi," or Sacred Feast. This is made very frequently when there is a plenty of
food in the village. Of course, as a general thing, only those are invited
who belong to the order. Forty years ago I was honored with an invitation
to one of their feasts, in a wild Teton village at Fort Pierre on the Missouri.
It is in part a worship. The pipe is lighted and held up to the gods with
a prayer for mercy. Then they smoke around, after which the food is
dished out. The guests bring their own wooden bowl and horn spoon.
Each one must eat up all that is given him or pay a forfeit. This is a
blanket or gun or such article as the person can give. I have known a
community, in time of plenty, run wild over the idea of stuffing each other
and getting all the forfeits possible. Their god is their belly.

Quite likely there are other forms of the dance in other parts of the
Dakota country, or dances which have other names than those spoken of
here; but these are sufficient. There remains, however, to be mentioned
the greatest exemplification of self-sacrifice and worship in the sun-dance.

SUN-DANCE.

The following graphic account of the sun-dance held in June, 1880,
by the Teton under Red Cloud, is an abstract of what was published in the
Daily Journal of Sioux City, Iowa. It is a very trustworthy and more than
usually vivid description of a ceremony which is becoming rarer under the
influence of Christianity.

This sun-dance began at 5 a.m., June 24, 1880. The lodges, 700
in number, were arranged in a circle of about six miles in circumference
on a level plain near White Clay Creek, Nebraska. The dance began
with a grand charge within the circle. It is estimated that about 4,000
men and women took part in the charge. Nearly all were on horse-
back, and they charged back and forth over the ground, yelling for an
hour, for the alleged purpose of frightening away the ghosts and bad
spirits from the grounds. A hard rain set in at 6 o'clock, and nothing more
was done until 1 o'clock, when the sky cleared and the people went up on
a branch of White Clay Creek to cut the sacred pole. Around the tree to
be felled a ring was formed, and no living object was allowed to enter
therein except the persons who took part in felling the tree. The master
of ceremonies was a colored man, captured when a child, and at the time of this dance attached to the band of Little Wound. It was his duty to keep intruders out of the circle. After much ceremony, dancing, and giving away of horses, six men walked slowly up to the tree and each gave it a hack, after which it was felled by the wife of Spider. When it went down a charge was made on it, and the tree, branches and all, was taken up and carried by men and women to the sun-dance grounds, a distance of two miles. On reaching the grounds, they made another charge to drive away any ghosts that might be lingering there. Then Tašunjke kokipapi, the younger (commonly called Young-Man-Afraid-of-his-Horses), announced that there was nothing more to be seen till 10 o'clock on the following day, Friday, June 25.

The evening of the 24th and the forenoon of the 25th were spent in raising the pole and erecting a tabernacle. The latter was formed in a circle of about 500 yards in circumference, 12 feet high, and was constructed by putting posts in the ground and covering them with green boughs. The pole was placed in the center and decorated with red, white, and blue flags, said to be gifts to the Great Spirit. There were within the inclosure about 1,000 men sitting around, and 300 dancers, besides 25 men riding their horses around the ring. The 300 dancers marched around the pole, dancing, singing, and shooting up at the pole. Each man had from one to three belts of cartridges strung around his body. He had little clothing besides his breechcloth, and his bare body and limbs were painted in various colors. This performance lasted for two hours, then all firing ceased, and twenty children entered the ring to have their ears pierced. The parents of each child gave away two horses to the poor. When a horse was turned loose, the first man who caught hold of it owned it. Persons competing for the horses were placed outside the gate of the inclosure in two parallel rows 30 feet apart, one row on each side of the road. When a horse was turned out there was a scramble to see who could reach it first.

The child to be honored was laid by its mother on a pile of new calico. Then six old men sprinkled water on its head, repeating the following words: “O Wakaŋtaŋka, hear me! this man has been a good and brave man, and the mother is a good woman. For their sake let this child live long, have good luck and many children.” Then, with a long, slender, sharp-pointed knife, two holes were made through each ear, wherein were

1 Literally, They (the foe) fear even his horse.—J. O. D.
placed rings of German silver. When all the children had had their ears pierced, ten men placed by the pole the skull of some large animal, crying over it and making sundry passes. Then all the young unmarried maidens who had obeyed their parents and had been chaste during the year went up and touched the tree, raised their right hands to the sun, bowed to the skull, and then retired from the inclosure. The young women had been told that if any of them had been unchaste the touching of the tree would insure fatal consequences to them, as the large animal represented by the skull would carry them off to the spirit land.

At 8 o'clock the sun-dancers proper, seventeen in number, entered the ring. These men had been fasting; no food or water having been given them for three days and nights previous to their entering the inclosure. Men who take part in this dance say what they are going to do before they are placed on record—i. e., they intend going one, two, or more days without food and water, and whether they intend being cut and tied up to the pole. After making such a declaration they lose all control of their own wills. They are obliged to fast, and are placed on buffalo robes in a sweat-house until they become as gaunt as greyhounds. In this condition were the seventeen brought into the ring by guards, and each one had a whistle placed in his mouth and a banner with a long staff placed in his hand. Then ten large bass drums, beaten by sixty men, struck up a hideous noise, the seventeen men danced, whistled, gazed steadily at the sun, and kept time with the drums. This scene was kept up with little or no change until the morning of the third day.

The white visitors reached the grounds at 10 a. m. Saturday, the 26th. The same noise was there, and the seventeen were still dancing and whistling. The clubs used as drumsticks had horses' tails fastened to them instead of the scalps which would have been used in earlier days. At 11 a. m. seven of the seventeen were laid down on blankets, and after much ceremony and giving away of horses and calico, each man was cut and tied up to the pole. This operation was performed by raising the skin of the right breast and then that of the left, cutting a hole about an inch long through the skin at each place. A round wooden skewer was inserted through each hole, fastened by sinews, the sinews tied to a rope, and the rope to the pole. One fellow had pins inserted in each arm, tied with sinews, and fastened to a horse which was standing beside him. The first and second dancers seemed to be veterans, as they went forward to the pole, made a short prayer, and then ran backward, breaking loose and fall-
ing flat on their backs. The third man, seeing the others break loose, took courage, braced up, and made a desperate struggle. He succeeded not only in breaking from the pole, but also from the horse. This feat pleased the Indians, who shouted lustily. Little Big Man, who was mounted, was so delighted that he shot an arrow straight up into the air, whooping with all his might. The arrow came down on the back of a large fat woman, who was standing outside the inclosure. The old woman jumped up and ran howling across the prairie. An Indian on the outside happened to be on horseback, so he ran up to her and held her while the others extracted the arrow. Little Big Man was obliged to part with three horses to satisfy the woman.

The four remaining dancers were young and inexperienced, so they could not break their bonds. Consequently they gave away three horses each and were cut loose. One of them fainted, and on being resuscitated he became unruly, making a break from the ring, tumbling over several women, and when finally seized he was standing among several infants that had been stowed away under blankets in the corner of the lodge. He was brought back, a whistle made of an eagle's feather was put into his mouth, and he was set to dancing. Then an old man with a looking-glass in his hand and a buffalo skull on his head performed mystery rites over him, to drive out the evil spirit which they thought had entered into the young man. Meantime two breathless infants were taken out into the air and resuscitated. Another old man said that he was ready to give to any worthy woman the mysterious anointing. A large number went up and received this ancient rite. This was administered by cutting a hole in the right arm and introducing medicine under the skin. Women entitled to this privilege were those who had at any period of their lives held a horse or borne arms in battle. At 6 p.m. the sun disappeared under the clouds, and the old man with the buffalo skull on his head uttered a few words and dismissed the audience. Then the dance ended, and an hour later the lodges were taken down and most of the Indians started homeward.
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