

DEPARTMENT OF THE INTERIOR
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION

J. W. POWELL IN CHARGE

CONTRIBUTIONS

TO

NORTH AMERICAN ETHNOLOGY



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DEPARTMENT OF THE INTERIOR
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION
J. W. POWELL IN CHARGE

DAKOTA GRAMMAR, TEXTS, AND ETHNOGRAPHY



STEPHEN RETURN RIGGS

EDITED BY JAMES OWEN DORSEY



WASHINGTON
GOVERNMENT PRINTING OFFICE
1893



CONTENTS.

	Page.
Letter of transmittal.....	IX
Preface	XI

PART FIRST.—GRAMMAR.

Chapter I.—Phonology.....	3
The alphabet.....	3
Syllabication.....	5
Accents.....	5
Changes of letters.....	6
Substitution and elision.....	6
Contraction.....	10
Chapter II.—Morphology.....	11
Pronouns.....	11
Personal pronouns.....	11
Separate.....	11
Incorporated.....	12
Compound pronouns.....	17
Relative pronouns.....	17
Interrogative pronouns.....	17
Demonstrative pronouns.....	17
Articles.....	18
Verbs.....	19
Verbal roots.....	19
Verbs formed by modal prefixes.....	19
Compound verbs.....	21
Conjugation.....	21
Form.....	21
Person.....	23
Number.....	23
Mode.....	23
Tense.....	25
Participles.....	25
Conjugation I.....	26
Conjugation II.....	28
Conjugation III.....	32
Double verbs.....	35
Conjugations I and II.....	35
Conjugations I and III.....	35
Irregular and defective verbs.....	35
Paradigm: root KSA, to break off, separate.....	38
Nouns.....	40
Forms of nouns.....	40
Diminutives.....	41

	Page.
Chapter II.—Morphology—Continued.	
Nouns—Continued.	
Gender.....	42
Number.....	42
Case.....	43
Possession.....	43
Proper and family names.....	44
Adjectives.....	45
Number.....	46
Comparison.....	46
Numeral adjectives.....	47
Cardinals.....	47
Ordinals.....	50
Adverbs.....	50
Prepositions.....	52
Separate prepositions.....	52
Incorporated prepositions.....	52
Conjunctions.....	53
Interjections.....	54
Chapter III.—Syntax.....	55
Pronouns.....	55
Personal pronouns.....	55
Incorporated pronouns.....	55
Separate pronouns.....	57
Agreement of pronouns.....	58
Omission of pronouns.....	59
Repetition of pronouns.....	59
Demonstrative pronouns.....	59
Relative pronouns.....	60
Articles.....	60
Definite article.....	60
Indefinite article.....	62
Verbs.....	62
Position.....	62
Number.....	62
Government.....	63
Possessive form.....	64
Modes.....	64
Imperative.....	64
Infinitive.....	65
Subjunctive.....	65
Optative, potential, etc.....	66
Tenses.....	66
Aorist.....	66
Future.....	67
Auxiliary verbs.....	68
Verbs of repetition.....	69
Reduplicated verbs.....	69
Verbs with the suffixes "s'a" and "ka".....	69
Substantive verbs.....	70
Participles.....	70
Active.....	70
Passive.....	71
Nouns.....	71
Position.....	71
Number.....	72

CONTENTS.

VII

	Page.
Chapter III.—Syntax—Continued.	
Adjectives	72
Position	72
Number	72
Numeral adjectives	73
Pronominal adjectives	73
Repetition and omission of adjectives	74
Adverbs	74
Position	74
Reduplication	75
Use of certain adverbs	75
Negative	76
Interrogative adverbs	77
Adverbial incorporated particles	77
Prepositions	77
Conjunctions	78
Interjections	79

PART SECOND.—TEXTS.

Wiéanłpi Hinłipaya: The Fallen Star	83
Notes	89
Translation	90
Wotaniće Hoksina Ołian kin: Acts of the Blood-clots Boy	95
Notes	101
Translation	101
Legend of the Head of Gold	105
Notes	107
Translation	108
Odowan ǵisǵiće: Bad Songs	110
Notes	113
Translation	113
Tasiŕta-yukikipi	115
Notes	120
Translation	121
Chee-zhon, the thief	124
Translation	127
The Younger Brother: or, The Unvisited Island	130
Notes	138
Translation	139
Wamunha Itagóša: or, Bead-Spitter	144
Notes	147
Translation	148
Parable of the Prodigal Son—Luke xv, 11-32	150
The Lord's Prayer	151
The Fourth Commandment	151

PART THIRD.—ETHNOGRAPHY.

Chapter I.—The Dakota	155
Tribes	156
Mdewakantonwan	156
Walpekte	157
Walipetonwan	157
Sisitonwan	158
Ihanptonwan	160
Ihanptonwanna	160
Titonwan	161
Assiniboin	164

	Page.
Chapter I.—The Dakota—Continued.	
Priority	164
Method of counting	164
Method of reckoning time	165
Are the Indians diminishing?	166
Chapter II.—Migrations of the Dakota	168
Argument from History	168
Experiences of Nicolet, Le Jeune, Raymbault, Menard, Allouez, Du Luth, La Salle, Hennepin, Perrot, Le Sueur, Carver, and Pike	168
Tradition of Fort Berthold Indians, recorded by Dr. W. Matthews	181
Lewis and Clarke	182
Argument from Names of nations, tribes, etc.	182
Dakota	183
Spirit Lake villages	183
Santee	184
Sisseton	184
Yankton	185
Yauktonai	185
Teton	186
Assiniboin	188
Winnebago	189
Omaha and Ponka	190
Iowa and Oto	191
Mandan and Hidatsa	191
Absaroka or Crow	192
Osage, Kansa, Kwapa, and Missouri	193
Arikara or Riekaree	193
Shayenne or Cheyenne	193
Chapter III.—The Dakota Gens and Phratry	195
The Gens	195
The Phratry	195
The Tiyotipi	195
Fellowhood	196
Standing Buffalo	196
Tiyotipi, translated from M. Reuville's Dakota version	200
Chapter IV.—Unwritten Dakota Laws	203
The Family	203
The Household	204
Courtship and Marriage	205
The Baby	207
Child Life	208
Training of the Boy	209
Training of the Girl	210
When Death comes	210
The Spirit-world	212
Chapter V.—The Superhuman	214
Ehna-mani	215
Chapter VI.—Armor and Eagle's feathers	219
Simon Anawang-mani	219
Chapter VII.—Dakota Dances	224
Singing to	224
Begging dance	224
No-flight dance	225
Circle dance	225
Scalp dance	226
Mystery dance	227
Sun dance	229

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.

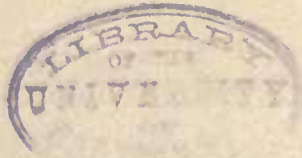
I am, with respect, your obedient servant,

JAMES OWEN DORSEY,

Ethnologist.

TO HON. J. W. POWELL,

Director, Bureau of Ethnology



P R E F A C E .

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

¹U. S. Geol. and Geogr. Surv., Hayden, Miscell. Publ. No. 7, 1877: Ethnog. and Philol. of the Hidatsa Indians.

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.

- ă as a in *what* or as o in *not*.
- c sh, given as ś by the author and Matthews.
- o a medial sound, between sh (ś) and zh (ź).
- ç as th in *thin*, the surd of φ.
- dç 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.
- ϕ dh, or as th in *the*, the sonant of ç.
- e a short e as in *get*.
- ȳ 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.
- ī as in *it*.
- j zh, or as z in *azure*. Given as ź by the author and as z by Matthews.
- ȳ a medial k, between g and k, heard in Teton, Çegiha, etc.
- k' an exploded k. Given as ḳ by the author.
- ⁿ a vanishing n, scarcely audible, as the French n in *bon*, *vin*, etc., occurring after certain vowels. Given as ŋ by the author.
- ñ 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 Țwiwere (i-çũñ-e, i-yũñ-e, wañ-e, etc.). Given as ŋ by the author.
- q kh or as ch in German *ach*. Given as ħ by the author and Matthews.
- ɿ a medial sound, between d and t.
- ũ as oo in *foot*.
- û as u in *but*, given by Matthews as "a" with a dot subscript.
- tc as ch in *church*. Given as č by the author.
- tç a t sound followed by a ç (th) sound, as th in *thin*, but scarcely audible. It is the surd of dç, and is peculiar to the Biloxi, Hidatsa, and Kwapa languages. Given as t by Matthews.
- ɿɔ a medial sound, between dj (j as in judge) and tc.
- ɿs a medial sound, between dz and ts.

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 íś would seem to have been formed from miye, niye, iye; as, miye eś contracted into miś; niye eś contracted into niś, etc." On the same page we find the emphatic forms of the pronouns, miś miye, I myself; niś niye, thou thyself; íś 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 = mi+y+e+eś; niś = ni+y+e+eś; íś = i+y+e+eś; miś miye = mi+y+e+eś mi+y+e. He tells us, too, that the forms miś, niś, and íś 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, Haḡela, he exclaims, Niś eya kakiściya yaćin na ěl

You too I make you suffer you wish and to
mayau he: Are you coming to me because you wish me to make you

me you are coming ?
suffer, too? (Here niś is subjective or nominative.) Haḡela replies,

Hiya, niyeś pha x̄in̄ l̄m̄ũyela kaks̄a iyećiyin̄ kta éa ěl élihi: No, I

No, you indeed head tho with a whizzing cutting it I make yours will when to I come (and no one sound off go suddenly to you else)
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 niyeś, which is objective in this sentence, marks a contrast: it is you only, not I, who must suffer. After killing the giant, Haḡela 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 Haḡela says, Ina, he

O mother, that
miye éa wahi ye lo: O mother, this is I who have come, not he (the

I as I have indeed come
giant). Here miye is subjective. When Haḡela is taken to the lodge of the chief who has two daughters, the elder daughter says to the younger,

Ito, miyeś le bluha kte: Well, I (not you) will have this one (for my

Well, I (not you) this I have will
husband). But the younger sister laughs as she retorts, He yaćin̄ śni éa

That you wanted not as
miyeś hiḡna wayin̄ kte éiḡś: As you did not want him (when you

I (not you) a husband I have him will (female speaking) for

could have had him.) Subsequently, when the elder sister had turned Hayela into a dog, *inś eya iħa na heya, Niś ehaj nićakiziñ kte, eya:* She, she too laughed and said as follows *niś ehaj nićakiziñ kte, eya:* You yourself you suffer shall said what precedes 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:

Siouan languages.	Verbs having their 3d sing. in—	make their 2d sing. in—	and their 1st sing. in—	Personal pronouns.
Dakota	ya- yu-	da-(la-) du-(lu-)	nda-(bda-, bla-) ndu-(bdu-, blu-)	1st, <i>miye</i> 2d, <i>niye</i>
Čegihá	ča- či-	na-(ǝna-) ni-(ǝni-)	bja- bi-	1st, <i>wie</i> , etc. 2d, <i>či</i> , <i>čie</i> , etc.
Kansa	ya- yü-	ħna- ħui-	bla- bli-	1st, <i>wi</i> 2d, <i>yi</i>
Osage	ča- čü-	cta-, ctsa- ctil-, ctsil-	č'a- č'il-	1st, <i>wie</i> 2d, <i>čie</i>
Kwapa	č'a- dei-	ta- ti-	ptča- ptči-	1st, <i>wie</i> 2d, <i>čei</i> , <i>čjio</i>
Łiwere	ra- ru-	ǝra- ǝru-	ħata- ħatu-	1st, <i>mire</i> 2d, <i>dire</i>
Winnebago	ra- ru-	caru- curu-	ǝa- ǝu-	1st, <i>ne</i> 2d, <i>ne</i>
Hidatsa	da-(dča-) du-(dču-)	da-(dča-) da-(dču-)	ma- mu-	1st, <i>ma</i> , <i>mi</i> 2d, <i>da</i> (<i>dča</i>), <i>di</i> (<i>dči</i>)
Biloxi	da- du-	ida- idu-	nda- ndu-	1st, <i>nĩĩindi</i> (nom.) <i>nĩĩint-ka</i> " (obj.) 2d, <i>ayindi</i> (nom.) <i>ayint-ka</i> " (obj.)

N. B.—The Hidatsa and Biloxi modal prefixes *da-* and *du-* are not exact equivalents of the Dakota *ya-* and *yu-*, the Čegihá *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 *deksĩ-tku*, his or her mother's brother, even if it could be said of *tañkĩ-tku*, his younger sister, and *čĩñhiñ-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. Tibbles) 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: Inyang-mani, One-who-walks-running, and Anawang-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, *yūŋka*), to recline, *yaŋka* (Teton, *yaŋqa*), 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 (*naŋaŋgata 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 *Ćaske*; 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 J̄oiwere tribes, and the Winnebago, all these tribes observe a different rule, i. e., the first son is always called Ingfaⁿ, 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 Winaⁿ 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 Ćaske), while if the first born was a boy and the next a girl the boy would be Ćaske 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, Maudan, 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 (\pm) denotes that the ending following it may be used or omitted at the will of the speaker.

¹ See pp. 45, 203, 204, 207.



English.	Dakota.	Čegíha.	Kwapa.	Kansu.	Osage.
Father	atkuku (<ate)	ičadi	edfatō	iyadje	ičaase
Mother	huyku (<huy)	iha ⁿ	eha ⁿ , oh ⁿ	ih ⁿ	ih ⁿ
Mother's brother	deksítku (<deksi)	inegi	eteqe	idjegi	iqtsexi, iqtsexi } iqtsexi
Father's sister	tuywícu (<tuywiŋ)	iłimi	etimi	iteimi	iqtsimi
Grandfather	tuykaŋsítku, tuykaŋsídaŋ, etc. (<tuykaŋ)	iłiga ⁿ	etiqa ⁿ	iteign	iqtisiqu
Grandmother	kuykn (<kny)	iqa ⁿ	eja ⁿ	iķu	iķu, iķu
Elder brother (his)	čínčén (<činye)	iji ⁿ čē	eji ⁿ dčē	ijiye, iji ⁿ ye	ioi ⁿ če, ioi ⁿ e
Elder brother (her)	timdokn (<timdo)	iłinn	etitu	iteidn	łtsi ⁿ qn, iqtisiqn
Elder sister (his)	taŋkekn (<taŋke)	iqaŋge	etūnqe	itaŋge	itaŋqe, iqtaiŋqe
Elder sister (her)	čuykn, čuywekn	ija ⁿ čē	eji ⁿ dčē	ijuwe	ioi ⁿ we
Younger brother	suŋkaku (<suŋka)	isaŋga [fem. voc., wisa ⁿ ča ⁿ]	esūnqa	isūnqa, <i>his</i> isū ⁿ ya ⁿ , <i>her</i>	isaŋqa, isūnqa
Younger sister (his)	taŋksítku (<taŋksi)	iqaŋge		itaŋge	iteeciŋqa
Younger sister (her)	taŋkaku (<taŋka)	iqaŋge			
Son	čínhiŋtku (<činyksi)	ijiŋge	ejiŋqe	ijiŋge	ioiŋqe
Daughter	čuyksítku, čuywiŋtku (<čuyksi)	ijaŋge	ejaŋqe	ijiŋge	ioiŋqe
Grandchild	takožakpaku (<takoža)	iķepa	etuepa	ituepa, itencepa	ituepa, iqtsepa

Laiwere.	Winnebago.	Mandan.	Hidatsa.	Tutelo.	Biloxi.
a ⁿ tce	hia ⁿ ʒai-rā		atʒe, tʒatʒic	{ daɪ (Hewitt); eati; tat,yat (Hale)	adi-ya ⁿ (<adi)
ihū ⁿ	hiū ⁿ ni-na			{ ebē ⁿ , his; ehi ⁿ , her (Hewitt) ina; hena; henū ⁿ (Hale)	ū ⁿ ni, ū ⁿ ni-ya ⁿ
itceka	hitek, hiteʒara		(itʒadʒn)	{ enek (Hewitt); einek (Hale)	tuka ⁿ ni noqti, his mother's elder brother; tuka ⁿ ni aka, younger do.
itumi	hiteū ⁿ wi ⁿ -rā	ko-tomi- nikoc, <i>the</i> aunt (Wied)	icami, icawi tomin		to ⁿ ni, to ⁿ niya ⁿ , elder sister; to ⁿ ni aka, etc., younger do.
itnka iku	hitceke-rā hikoroke, hikorokē-rā Voc., kū ⁿ nikā		adʒutʒaka iku	eɔoʒē ⁿ (Hewitt) hign ⁿ (Hale) ego ⁿ q (Hewitt)	ka ^u qo ʒū ⁿ ʒū ⁿ , ʒū ⁿ ʒū ⁿ ya ⁿ
iyina	hini-rā hiteito-rā		iaka itʒametsa	ewahyek (Hewitt)	ini, ini-ya ⁿ tando noqti
iyuna	hinū ⁿ kteapa- rā, <i>his sister.</i>	ptañkoc	itʒamia	tahañk, <i>sister</i> (Hale); etahēñk (Hewitt) eno ⁿ q (Hewitt)	tañk-qohi-ya ⁿ
iyuna	hinu-rā, hinū ⁿ - rā		idʒu		ino ⁿ ni
içūñe	hisūñk-rā		itsuka	sūñtka (Hale) esoñk (Hewitt)	soñtkaka, soñtka- kaya ⁿ , <i>his</i> tando akaya ⁿ , <i>her</i> tañkaka (±ya ⁿ) tañska (±ya ⁿ)
itañe	waiteke-rā hiteañka-rā	ptañka	itʒakica itʒaku	eteka	yūñʒiya ⁿ
iyiñe (Iowa); ioiñe (Oto)	hinik	ko-nike	idʒici		
iyūñe	hinūñk, hi- nūñʒa-rā, hinūñʒa-rā	iko-nuhañke	ika	eteka (prob. his or her <i>child</i>)	yūñʒiya ⁿ
itaʒwa, grandson; itaʒwami, grand- daughter.	hitcuñeke- niñʒe-ra his grandson		itʒamapica		yūñʒadodi, son's son; yūñʒadodi. son's daughter; yūñʒayūñʒi, daughter's son; yūñʒayūñʒi, daughter's daugh- ter.

English.	Dakota.	Čegiha.	Kwapa.	Kansa.	Osage.
Brother-in-law (his)	tahaŋku (<tahaŋ)	iḡaha ⁿ	etaha ⁿ	itaha ⁿ	itaha ⁿ
Brother-in-law (her)	śićeéu, śićeku (<śiće)	ici'e	ecik'e	icik'e	icik'e
Sister-in-law (his)	hai,kaku (haŋka)	ihaŋga	chaŋḡa	ihŋŋga	ihaŋḡa
Sister-in-law (her)	icépaŋku (<icépaŋ)	iciḡa ⁿ	ecika ⁿ	iciḡa ⁿ	icika ⁿ
Sister's son (his)	tonśkaku (<tonśka)	iḡa ⁿ cka	etŋ ⁿ cka	itcucka	iḡtsucka
Brother's son (her)	tośkaku (tośka)	iḡucka		itcuckaya ⁿ	iḡtsucka ⁿ
Sister's daughter (his)	tunḡaŋku (<tunḡaŋ)	iḡija ⁿ	eḡiḡ ⁿ	iteiḡu	itsioŋ ⁿ , iḡtsioŋ ⁿ
Brother's daughter (her)	tozaŋku (<tozaŋ)	iḡujaŋḡe	etujaŋḡe	itcujaŋḡe	iḡtsuoaŋḡe
Son-in-law	takośku (takoś)	iḡande	etŋ ⁿ tě	itŋndje	iḡtŋnḡse
Daughter-in-law	takośku (<takoś)	iḡini	etini	itcini	iḡtsini
Husband (her)	hihna-ku (<hihna)	eḡḡaŋḡe	ektḡaŋḡe, eḡuŋŋḡe		
Husband (my)	mibihna	wieḡḡaŋḡe	wiktḡaŋḡe		
Wife (his)	tawiéu (<tawiŋ)	iḡaqḡa ⁿ	eḡaqna ⁿ eḡaqnŋ ⁿ	iḡaqla ⁿ	
Wife (my)	mitawiŋ	wiḡaqḡa ⁿ			

Laiwere.	Winnebago.	Mandan.	Hidatsa.	Tutelo.	Biloxi.
itaha ⁿ icike	hitcā ⁿ -rā hicik'ē-rā'		idəqtçi icikici	etahē ⁿ (Hewitt)	taha ⁿ niya ⁿ yiñqa yiçi
ihaña	hiwañke-rā		uaka, his brother's wife itça- daçamia, i- tçarawia, his wife's sister, his wife.		teka ⁿ niya ⁿ
icika ⁿ	hitcū ⁿ eke-rā hitca ⁿ eke-rā			etoskaii (Hewitt) etosin̄k (Hewitt)	tūksiki (±ya ⁿ), elder sister's son; tūksikiaka (±ya ⁿ), younger sister's son. tusūñçi (±ya ⁿ), elder sister's daughter; tnsūñ- kiaka (±ya ⁿ), younger sister's daughter.
	hiteujañk-rā waçohotci-rā hinūk-tcek- hani-rā, "the one whom I have for a new daugh- ter."			eohēñk (Hewitt)	Name forgotten by Indians. tondi-ya ⁿ toho ⁿ ni-ya ⁿ
	hikana-na		ikidça	eta-mañki	yiñqaçi-ya ⁿ
itami	hikana-harā hitcawi ⁿ -na		ua	eta-mihē ⁿ , "his woman" (Hale) ("his spouse," Hewitt)	nyiñqaçi-ya ⁿ yiñqo ⁿ ni-ya ⁿ
	hitcawi ⁿ -harā			witamihē ⁿ e ⁿ , "my spouse" (Hewitt)	nyiñqo ⁿ ni-ya ⁿ

The "hna" in the Dakota term should not be compared with the Dakota verb, ohnaka, to place in, but with the Čegiha verb, gčaⁿ, to take a wife (see "gčañ" in egčañge, a husband, her husband), which answers to the Kansa lañge, the Ósage ɣčañɣe, and the D̄oiwere ɣrañe, 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 tamañkũⁿse (<mañki), and "to take a wife" is tamihũⁿse (from etamihẽⁿẽⁿ, a wife, his wife). "To take a husband" in Biloxi, is yiñɣadoⁿni, very probably from yiñɣaɣi and oⁿni, probably meaning "to make or have for a husband or child's father." "To take a wife" in Biloxi, is yiñɣoⁿni (yiñɣi and oⁿni, to do, make), literally, "to make a young one." The Biloxi term for "my wife," nyiñɣoⁿniyaⁿ, may have been derived from yiñɣi, little one, child, and oⁿni an occasional form of ñⁿni or ñⁿniyaⁿ, a mother, the whole meaning, "my little one his or her mother." In like manner, "my husband," nyiñɣaɣiyaⁿ, may have been derived from yiñɣi, child, and aɣiyaⁿ or adiyaⁿ, 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 kśi or śi, the exact meaning of which has not been ascertained, though it may be found to imply a prohibition. Thus, činču, his elder brother, činɣe, an elder brother (of a male); but čin-kśi, a son (who can not marry the widow of the speaker, though one whom that speaker calls činɣe can marry her.) A woman's elder sister is čun, čunwe, or čunwi, her elder sister being čunku or čunweku; but a daughter is čun-kśi (she can not marry her mother's husband, though the mother's elder sister can do so). A man's elder sister is tanke, a woman's younger sister, tanka; but a man's younger sister is tan-kśi; 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-kší* (in Teton, *le-kší*); we find in the cognate languages (excepting Čegiha and Winnebago) some connection between the two names, thus in Kwapa, the syllable *te* is common to *edčate* and *etečę*; in Kansa, *dje* is common to *iyadje* and *idjegi*; in Osage, *ıse* is common to *ıčaıse* and *ııřsexı*; in Łoiwere, *tee* is common to *aⁿtee* and *itecka*. 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 *tahaŋ*, and a man's male cousin is *tahaŋ-ší* (who can not marry that sister). A woman's brother-in-law or potential husband is *şıće*, but her male cousin, who can never become her husband, is *ıće-ší* or *şıće-ší*. A man's sister-in-law (including his potential wife), is *haŋka*; but a man's female cousin (whom he can not marry) is *haŋka-ší*. A woman's sister-in-law (including her husband's sister and her brother's wife) is *ıćepaŋ*, but a woman's female cousin (who can become neither the husband's sister nor the brother's wife) is *ıćepaŋ-ší*. The editor proposes to group together in like manner the corresponding terms in the cognate languages, such as *ijiⁿčě*, his elder brother, and *ijiŋge*, his or her son; *ijaⁿčě*, her elder sister, and *ijaŋge*, 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, *waŋća*, *waŋzi* or *waŋzidaŋ* (*waŋzina*, *waŋzila*). Said by the author to be derived from *waŋ*, an interjection calling attention perhaps, at the same time *holding up a finger*. N. B. This is only a supposition.

Čegiha, *wiⁿ*, *wiⁿaqtci* (just one).

Kansa, *miⁿ*, *miⁿqtci*.

Osage, *wiⁿ*, *wiⁿqtsi*.

Kwapa, *miⁿqti*.

Łoiwere, *iyaⁿ*, *iyaŋke*.

Winnebago, *hijaⁿ*, *hijaŋkida*.

Mandan, *maqana*.

Hidatsa, duetsa (d̥uetsa) luetsa.

Tutelo, noⁿsa, also nos, nosai, noⁿsai, etc.

Biloxi, soⁿsa. I have not yet found in these cognate languages any interjection resembling the Dakota way *in use*, from which the respective forms of the numeral could be derived.

TWO.

Dakota, nonpa, "from en 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.

Çegihā, naⁿba, in composition çaⁿba, as in the proper name ᖃaxe çaⁿba, Two Crows. See seven, a derivative. To place a horizontal object on something would be, a'aⁿhe, which could not have been the source of naⁿba.

Kansa, nūⁿba.

Osage, çūⁿdā.

Kwapa, naⁿpa, to place a horizontal object on something, ak'ūⁿhe.

J̄oiwere, nowe.

Winnebago, noⁿp, noⁿpa, noⁿpi, nūⁿp. The root in the Winnebago verb *to place a horizontal object* is, t'ūⁿp.

Mandan, nuⁿpā.

Hidatsa, dopa (d̥opa, nopa).

Tutelo, noⁿp, noⁿbai, etc.

Biloxi, noⁿpa, naⁿpa; to place a horizontal object on something, iⁿpi.

THREE.

Dakota, yamni: "from mni (root), *turning over* or *laying up*."

Çegihā, çabçiⁿ: compare roots, bçiⁿ and bçiⁿça, bebçiⁿ, *twisted*; etc.

Kansa, yabli, yabliⁿ: root bliⁿ, *turned*.

Osage, çadçiⁿ or naçiⁿ.

Kwapa, d̥çabni.

J̄oiwere, tanyi.

Winnebago, tani.

Mandan, namni.

Hidatsa, dami (d̥ami) 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. *pa* (+o = 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?

Çegiha, duba; to follow is uçuhe; to join a party, ěd uihe (in full, ědi uihe).

Kansa, duba or ŕuba; to follow, uyupye.

Osage, ŕud̄a; to follow, uçupee.

Kwapa, ŕuwă.

Łoiwere, towe; to follow a road or stream, owe; to join or follow a party, oyuxę.

Winnebago, teop teopa-ra, teopi; to follow, howe.

Mandan, tope.

Hidatsa, topa (tçopa).

Tutelo, tob, top.

Biloxi, topa.

FIVE.

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

Çegiha, Kansa, and Osage, satãⁿ.

Kwapa, sataⁿ.

Łoiwere, çataⁿ.

Winnebago, sate, satcaⁿ.

Mandan, kequⁿ.

Hidatsa, kihũ (=kiqu).

Tutelo, gisaⁿ, kise, kisaⁿ.

Biloxi, ksaⁿ, ksani.

To hold is uçaⁿ in Çegiha, uyiŕge in Kansa, uçuŕę in Osage, unaŕe in Łoiwere, adçaqeę and ũkcie in Hidatsa, and dusi in Biloxi.

SIX.

Dakota, *śakpe* "from *śake*, 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, *caďě*.

Kansa, *ćape*.

Osage, *ćapě*.

Kwapa, *capé'*.

Łoiwere, *caŋwe*.

Winnebago, *akewe*.

Mandan, *kima*.

Hidatsa, *akama* or *akawa*.

Tutelo, *agasp*, *agas*, *akes*, *akaspe*.

Biloxi, *akûqpe*.

SEVEN.

Dakota, *śakowiŋ*, "from *śake*, nail, and *owiŋ*, perhaps from *owiŋga*, to bend down; but possibly from *oiŋ*, 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, *ďečabⁿa*, -*ďe* appearing in *caďě*, *six*, and *čabⁿa* being *two*; as if seven were or, the *second of the new series, beginning with six*. Kansa, *peyuⁿba*. Osage, *pečũⁿďa* or *pe(č)aⁿďa*. Kwapa, *penaⁿďa*. Łoiwere, *cahma*. Winnebago, *caŋowe*. Mandan, *kupa*. Hidatsa, *śapua* (*capua*). Tutelo, *săgum*, *sagom*. Biloxi, *naⁿpahudi*, from variants of *noⁿpa*, *two*, and *udi*, *stock*, or *aludi*, *bone*, the "second stock" or "second bone."

EIGHT.

Dakota, *śahdoŋaŋ*, "from *śake*, nail, probably, and *hdoŋaŋ*, possessive of *yuŋaŋ*, to open (*hduŋaŋ* is the true form, J. O. D.); but perhaps it is *oŋaŋ* or *oŋe*, cover, wear; the nail covers itself. Two fingers now cover the thumb." How can the nail "cover itself?" Čegiha, *ďečabčⁱn*, as if from -*ďe* and *čabčⁱn*, *three or the third of the new series, beginning with six*. Kansa, *kiya-čuba*, "again four," and *peyabli* (*cape* and *yabli*). Osage, *kixč^e-čud^a*, "again four." Kwapa, *pedčabniⁿ* (*cape* and *ďčabniⁿ*). Łoiwere,

krerapriⁿ (incapable of analysis, tanyi being *three*). Winnebago, haru-waŋke or haŋuwaŋke (can not yet be analyzed). Mandan, titŋki. Hidatsa, dopapi (dŋopapi), from dopa (dŋopa), two and pi-, which appears to be the root of pitika (pitŋika), *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, napŋinwanŋka, "from nape, hand, ŋistinŋa, small, and wanŋka, 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 napŋupe (marrow bones of the hand), or "the finger lies in the napŋoka, 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?

ŋegihŋa, Kansa and Kwapa, caŋka.

Osage, ŋŋedŋaⁿ tse ŋiŋŋe or ŋŋedŋaⁿ tsŋ wiⁿ ŋiŋŋe, "ten less one."

Jŋiwere, caŋke.

Winnebago, hiŋaŋkiteaⁿekuni or hiŋaŋkiteŋⁿqekuni, "one wanting," i. e. to make ten.

Mandan, maŋpi (from maŋana, *one*, and piraŋ, *ten*), "ten less one." (?)

Hidatsa, duetsapi (dŋuetsa and pi-), "ten less one."

Tutelo, sa, saⁿ, ksaŋk, ksäⁿŋk.

Biloxi, tekane.

TEN.

Dakota, wikŋemna, "from wikŋe or ikŋe, common, and mnayanŋ, gathering, or from mna, 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*."

ŋegihŋa, gŋeba or gŋebŋaⁿ (in which gŋe=kŋe of the Dakota, and bŋaⁿ=mna of the Dakota).

Kansa, lebla or leblaⁿ.

Osage, ŋŋedŋaⁿ.

Kwapa, ktŋebna or ktŋeptŋaⁿ.

Jŋiwere, krepraⁿ.

Winnebago, kerepana.

Mandan, piraŋ.

Hidatsa, pitika (pitçika).

Tutelo, butek, putek.

Biloxi, ohi, "completed, filled, out, to have gone through the series."

ELEVEN.

Dakota, ake waŋzi, "again one," or wikćemna sanpa waŋzidaŋ. "ten more one."

Çegiha, aŋçiⁿ-wiⁿ, "one sitting-on (ten)."

Kansa, aliⁿ-miⁿqte, same meaning.

Osage, aŋçiⁿ-wiⁿqtsi, same meaning.

Kwapa, miⁿqti-aŋniⁿ, "one sitting-on," or ktçeptçaⁿ-taⁿ miⁿqti aŋniⁿ, "ten-when one sitting-on."

Łwiwere, aŋriⁿ-iyaŋke, "one sitting-on."

Winnebago, hijaŋkida-cina, meaning not certain (hijaŋkida, *one*).

Mandan, aga-maqana (maqana, *one*).

Hidatsa, ahpi-duetsa (aqpi-dçuetsa), "portioned one."

Tutelo, agi-noⁿsaii.

Biloxi ohi soⁿsagehe, "ten one-sitting-on."

TWELVE.

Dakota, ake nonpa, "again two," or wikćemna sanpa nonpa, "ten more two."

Çegiha, caďě-naⁿba, "six times two."

Kansa, aliⁿ-nũⁿba, "two sitting-on."

Osage, aŋçiⁿ-çũⁿďa, same meaning.

Kwapa, naⁿpa-aŋniⁿ, same meaning.

Łwiwere, aŋriⁿ-nowe, same meaning.

Winnebago, noⁿpa-cina (noⁿpa, *two*).

Mandan, aga-nuⁿpa (nuⁿpa, *two*).

Hidatsa, ahpi-dopa (aqpi-dçopa), "portioned two."

Tutelo, agi-noⁿpaii; see noⁿbai, *two*.

Biloxi, ohi noⁿpaqçhe, "ten two-sitting-on."

NINETEEN.

Dakota, uyma napćinwaŋka, "the other nine."

Çegiha, aŋçiⁿ-caŋka, "nine sitting-on."

Kansa, ama caŋka, "the other nine," or aliⁿ-caŋka, "nine sitting-on."

Osage, aŋçiⁿ xçedçaⁿ tse çinçe, "sitting-on ten less (one)."

Kwapa, cañka-añniⁿ, "nine sitting-on."

Łoiwere, añriⁿ-cañke, same meaning.

Winnebago, hijañkiteũⁿqckuni-cina (see *nine*).

Mandan, aga-maqpi (see *nine*).

Hidatsa, ałpi-duetsapi (aqpi-dłuetsapi), "portioned ten less one."

Tutelo, agi-ksañkaii (see *nine*).

Biloxi, ohi tckanaqėhe, "ten nine-sitting-on."

ONE HUNDRED.

Dakota, opawinęe, "from pawinęa, 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."

Łegiha, gęeba-hi-wiⁿ, "one stock of tens."

Kansa, leblaⁿ hũ tcüsa (leblaⁿ, *ten*, hũ, *stock*, tcüsa, meaning unknown).

Osage, ęęedłęaⁿ hũ ęiⁿa, "ten stock small," or "small stock of tens."

Kwapa, ktęeptęaⁿ hi, "stock of tens."

Winnebago, okihijaⁿ.

Mandan, isuk maqana (maqana, *one*).

Hidatsa, pitikiętia (pitikiętia), "great ten."

Tutelo, ukeni nosa, or okeni.

Biloxi, tsipa.

ONE THOUSAND.

Dakota, kektopawinęe, or koktopawinęe "from opawinęe and ake or kokta, *again* or *also*."

Łegiha, gęeba-hi-wiⁿ ęańęa, "one great stock of tens," or ęuge wiⁿ, "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, leblaⁿ hũ jńęa tcüsa (leblaⁿ, *ten*, hũ, *stock*, jńęa, *small*, tcüsa, meaning uncertain) or leblaⁿ hũ tańęa, "large stock of tens."

Kwapa, ktęeptęaⁿ hi tańęa, "a large stock of tens."

Winnebago, kokijaⁿ (koke, *box*, hijaⁿ, *one*), "one box."

Mandan, isuki kakuhi.

Hidatsa, pitikiętia akakodi (pitikiętia akakodęi), exact meaning not known.

Tutelo, ukeni putskai, "ten hundred."

Biloxi, tsipiⁿteiya, "old man hundred," from tsipa, *hundred*, and iⁿteiya, *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 wašičuŋ 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 wašičuŋ (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 wašičuŋ is given as meaning guardian spirit. Dr. Riggs himself, in his Dakota-English dictionary, gives wašičuŋ as "nearly synonymous with wakaŋ" 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; mitawašičuŋ he omakiyaka, my familiar spirit told me that." This phrase he gives as referring to the Takuškaŋskay, 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 mašikat'i (maci-kūtçi, in the Bureau alphabet), the true whites. The Iowere tribes (Iowa, Oto, and Missouri) call a Frenchman maç okenyi, in which compound maç is equivalent to maci of the Hidatsa, waci of the Mandan, and wašičuŋ of the Dakota. The Ponka and Omaha call a white man waqč, one who excels or goes beyond (the rest), and a Frenchman waqč ukeçiⁿ, 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 Çegiha 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 eciya follows, thus: Mato eya eciyapi, 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 Çegiha, and eya to e, ai or a-biama. In like manner the Dakota verbs of thinking may be rendered as follows: hecin (which precedes, answering to geçega^a of the Çegiha), by *he thought as follows*, and ecin (which follows, answering to eçega^a in Çegiha), 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 Ujktehi 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.¹

The Begging dance is known among the Ponka as the Wana wategaxe (See "Omaha Sociology," in 3d Ann. Rept. Bur. Ethn., p. 355.) The No flight dance is the Make-no-flight dance or Mača wategaxe of the Ponka and Omaha. It is described in "Omaha Sociology" (in 3d Ann. Rept. Bur. Ethn., p. 352). The Scalp dance is a dance for the women among the Ponka and Omaha, who call it Wewatei. (See "Omaha Sociology," in 3d Ann. Rept. Bur. Ethn., p. 330).

The Mystery dance is identical with the Waeicka of the Omaha. A brief account of that dance was published by the editor in "Omaha Sociology," in 3d Ann. Rept. Bur. Ethn., pp. 342-346.

The Grass dance, sometimes called Omaha dance, is the dance of the Hečucka society of the Omaha tribe, answering to the Ilucka of the Kansa, and the Iñxčũcka of the Osage. For accounts of the Hečucka see "Omaha Sociology," in 3d Ann. Rept. Bur. Ethn., pp. 330-332, and "Hæthu-ska society of the Omaha tribe," by Miss Alice C. Fletcher, in the Jour. of Amer. Folk-Lore, April-June, 1892, pp. 135-144. For accounts of the sun-dance, with native illustrations, see "A Study of Sionan Cults," Chapter V, in the 11th Ann. Rept. of the Bureau of Ethnology.

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.
- ć 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.*
- ċ is an emphatic ć. It is formed by pronouncing “ć” 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*.
- ġ represents a deep sonant guttural resembling the Arabic *ghain* (Ġ). Formerly represented by *g* simply.‡
- h has the sound of *h* in English.
- ħ represents a strong surd guttural resembling the Arabic *kha* (ح). Formerly represented by *r*.‡

* For this sound Lepsius recommends the Greek χ .

† This and ģ, p, ŧ, are called *cerebrals* by Lepsius.

‡ This and ħ correspond with Lepsius, except in the form of the diacritical mark.

- k has the same sound as in English.
- k̄ is an emphatic letter, bearing the same relation to *k* that “ć” does to “ć.” 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 Tetonway dialect.
- m has the same sound as in English.
- n has the common sound of *n* in English.
- ŋ 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.
- p̄ is an emphatic, bearing the same relation to *p* that “ć” does to “ć.”*
- s has the surd sound of English *s*, as in *say*.
- ś 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.
- t̄ is an emphatic, bearing the same relation to “t” that “ć” does to “ć.”*
- 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*.
- ź 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* (ء).

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 *cerebrals* by Lepsius. In the alphabet of the Bureau of Ethnology these sounds are designated by *te'* (=ć, of Riggs), *k'* (=k̄), *p'* (=p̄), and *t'* (=t̄), respectively, and are called *explosives*.

SYLLABICATION.

§ 3. Syllables in the Dakota language terminate in a pure or nasalized vowel, as *ti-pi*, *house*, *taŋ-yaŋ*, *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*; *waŋ-yag*, from *waŋ-ya-ka*, *to see*; *ka-kiś*, from *ka-ki-ža*, *to suffer*; *bo-śim-śi-pa*, *to shoot off*, instead of *bo-śi-pa-śi-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-ča*; *sa-psa-pa*.

c. There are some other syllables which end in ś; as, *iś*, *he*, *niś*, *thou*, *miś*, *I*, *nakaś*, *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*, *mağá*, *a goose*; *ókiya*, *to aid*, *okíya*, *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, *ağúyapi-icápan*, (*wheat-beater*) *a flail*; *inmú-śúnka*, (*cat-dog*) *a domestic cat*; *akíćita-náziŋ*, *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*, éammdáska, *boards*; mága, *a field*, mitámaga, *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, kaská, *to bind*; wakáska, *I bind*; wićawakáska, *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*; mawáni, *I walk*.

In some cases, however, the accent is not removed; as, óhi, *to reach to*; ówahi, *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, iyúskin, *to rejoice in*; wíyúskin, *to rejoice*; amdéza, *clear*, wámdeza; amdósa, *the red-winged black-bird*, wámdoša.

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*; wópida, *gladness*; waóyśida, *merciful*; wówaoyśida, *mercy*; ihángya, *to destroy*; wóihangye, *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 'aj' 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 'aj' precedes another verb, as the infinitive mood or participle, the 'a' or 'aj' becomes 'e;' as, ya, *to go*; ye kiya, *to cause to go*; niwan, *to swim*; niwe kiya, *to cause to swim*; niwe wj, *he is swimming*; but they also say niwaj wawj, *I am swimming*.

(b) 'A' or 'aŋ' 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 śni, 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 Mdewakantŋwaŋ say *ʒa kta, he will die.* Other dialects use *ʒiŋ kta.* *Ohnaka, to place any thing in,* is not changed; as, "minape kin takudaŋ ohnaka śni waŋ," *I have nothing in my hand.* *Ipnza, to be thirsty,* remains the same; as, *ipuza kta; "tuwe ipuza kinhaŋ," 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 śni, I cannot lift it.*

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

(d) 'A' and 'aŋ' final become 'e' before the adverb 'hiŋʒa,' the particle 'do,' and 'śni,' *not;* as, *śiće hiŋʒa, very bad; wašte kte do, it will be good; takuna yute śni, he eats nothing at all.* Some adverbs follow this rule; as, *tanye hiŋ, very well;* which is sometimes contracted into *tanyeh.*

But 'a' or 'aŋ' final is always retained before *tuka, unkaŋ, unkaŋś, ešta, šta, keś,* and perhaps some others.

(e) In the Titonwaŋ or Teton dialect, when 'a' or 'aŋ' 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,' 'ʒiŋ kta' instead of 'ʒe kta,' 'ʒantekiŋiŋ 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, *śunka, dog; mitaśunke, my dog; nitaśunke, thy dog; taśunke, his dog.*

(b) So, on the other hand, 'e' final is changed to 'a,' in forming some proper names; as, *Ptaŋsiŋta,* the name given to the south end of Lake Traverse, from *ptaŋ* and *siŋte.*

§ 7. 1. (a) When 'k' and 'k,' as in *kin* and *kinhaŋ, ka* and *kehaŋ,* etc., are preceded by a verb or adjective whose final 'a' or 'aŋ' is changed for the sake of euphony into 'e,' the 'k' or 'k' following becomes 'é' or 'é;' as *yuhe éinhaŋ, if he has,* instead of *yuha kinhaŋ; yuke éehaŋ, when there was,* instead of *yukaŋ kehaŋ.*

(b) But if the proper ending of the preceding word is 'e,' no such change takes place; as, *wašte kinhaŋ, if he is good; Wakantanka ape ka waštedaka 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 'kíci,' *for*, the 'ki' and 'ya' are changed, or rather combined, into 'ye;' as, yećaga, *thou makest to*, instead of yakićaga; yećićaga, *thou makest for one*, instead of yakićićaga. In like manner the pronoun 'wa,' *I*, when coming in conjunction with 'ki,' forms 'we;' as, wećaga, *not wakićaga*, from kićaga. Wowapi wećage 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 'é;' as, kağa, *to make*, kićaga, *to make to or for one*; kaksá, *to cut off*, kićićaksá, *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 éićute, *I shoot thee*; they do not however say kićute, but kikute, *he shoots for one*.

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

§ 8. 1. 'T' and 'k' when followed by 'p' are interchangeable; as inkpá, intpá, *the end of any thing*; wakpa, watpa, *a river*; sinkpe, sintpe, *a muskrat*.

2. In the Ihanĵtonĵwan dialect, 'k' is often used for 'h' of the Walĵpetonĵwan; as, kdi, *to arrive at home*, for hdi; ćanĵpakmikma, *a cart or wagon*, for ćanĵpahnihma. In the same circumstances the Titonĵwan use 'g,' and the Mdewakanĵtonĵwan 'n;' as, ćanĵpagmigma, ćanĵpanminma.

3. Vowel changes required by the Titonĵwan:

(a) 'a' to 'u,' sometimes, as 'iwanĵga' to 'iyunĵga;'

(b) 'e' to 'i,' sometimes, as 'aetopteya' to 'aitopteya;'

(c) 'e' to 'o,' as 'mdetanĵhunĵka' to 'blotanĵhunĵka;,' 'ķehaĵ' to 'ķohaĵ' or 'ķonĵhaĵ;'

(d) 'i' to 'e,' as 'ećoĵpi ye do' to 'ećoĵpe lo;'

(e) 'i' to 'o,' sometimes, as 'ituya' to 'otuya;'

(f) 'i' to 'u,' as 'odidita' to 'oluluta;,' 'itaĵhaĵ' to 'utuĵhaĵ,' etc.;

(g) 'o' to 'e,' sometimes, as 'tiyopa' to 'tiyepa;'

(h) 'a' or 'aĵ' final, changed to 'e,' before the sign of the future, etc., becomes 'inĵ,' as 'yeke kta' to 'yukinĵ kta,' 'ķe kta' to 'ķinĵ kta.'

4. Consonant changes required by the Titonĵwan:

(a) 'b' to 'w,' (1) in the prefixes 'ba' and 'bo,' always; (2) in some words, as 'wahĵbadāĵ' to 'wahĵwala;'

(b) 'b' to 'm,' as 'śbeya' 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,' 'hn,' which become 'gb,' 'gl,' 'gb' and 'gn;'

(e) 'k' to 'n,' as 'ka' to 'na;'

(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 precativ form 'miye' to 'piye;'

? n to l
 — (h) 'n' to 'b,' as (1) in contract forms of 'é,' 't,' and 'y,' always; e. g., 'éantešin' to 'éantešil,' '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,' hećen' to 'hećel,' 'wanjan' to 'wanjal,' 'tanjan' to 'tanjal,' etc.;

(i) 't' to 'ć,' as 'éistinna' to 'éiščila;'

(j) 't' to 'g,' as 'itokto' to 'itogto;'

(k) 't' to 'k,' as 'itokam' to 'ikokab.'

(l) 'w' to 'y,' in some words, as 'owasiw' to 'oyasiw,' 'iwanğa' to 'iyunğa,' 'wanğa' to 'yunğa,' etc.;

(m) 'y' to 'w,' as 'ećon ye do' to 'ećon we lo;'

(n) 'dan' final generally becomes 'la,' as 'hokšidan' changed to 'hokšila;,' but sometimes it changes to 'ni,' as 'wanžidan' to 'wanžini,' 'tuwedan' to 'tuweni,' etc.;

(o) 'wan,' as indicated above, in 'a' to 'u,' in some words, becomes 'yun,' as 'hewanke' to 'heyunke,' 'napéinwanğa' to 'napéinyunğa,' 'iwanğa' to 'iyunğa,' 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, éantokpani, *to desire or long for*, of éante, *the heart*, and okpani, *to fail of*; wakpićahda, *by the side of a river*, from wakpa and ićahda; wićota, *many persons*, from wića 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, napkawiw and namkawiw, *to beckon with the hand*, of nape and kawiw.

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,

yuhá, *to have*, únhapi, *we have*; yúza, *to hold*, únzapi, *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 šíca, *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 nažin, *to stand holding*.

ž into ś; as kakiža, *to suffer*; kakiś wauŋ, *I am suffering*.

ġ into h; as, máġa, *a field*, and maġá, *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*.

ć, t, and y, into n; as, wanića, *none*, becomes wanin; yuta, *to eat* any thing, becomes yun; kuya, *below*, becomes kun.

2. The article 'kin' is sometimes contracted into 'g;' as, oyate kin, *the people*, contracted into oyateg.

3. Čante, *the heart*, is contracted into ćan; as, ćanwašte, *glad* (ćante and wašte, *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, ćanŋuŋpa, *to smoke a pipe*, ćanŋum mani, *he smokes as he walks*; kakinća, *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. 1. (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 'nunkiye' 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, *nunkiye, (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

¹A 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 iś* (§ 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., *miś*, *I*, *niś*, *thou*, *iś*, *he*. The Plural of these forms is designated by employing 'unkiś' for the first person, 'niś' for the second, and 'iś' for the third, and adding 'pi' at the end of the last principal word in the phrase. Dual, *unkiś*, (*I and thou*) *we two*. These contracted forms of *miś*, *niś*, and *iś* would seem to have been formed from *miye*, *niye*, *iye*; as, *miye eś* contracted into *miś*; *niye eś* contracted into *niś*, 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, *miś wakaga*, (*I I-made*) *I made*; *miye mayakaga*, (*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. *Miś miye*, *I myself*; *niś niye*, *thou thyself*; *iś iye*, *he himself*; *unkiś 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 mitawa*, *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.¹

§ 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; yakağa, 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; itonşni, to tell a lie, iwatonşni, I tell a lie.* The adjective verbs with which 'wa' and 'ya' are used are very few; as, *waonşida, merciful, waonşiwada, 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, *itonşni, to tell a lie, unkitonşni, we two tell a lie; au, to bring, unkaupi, we bring.*

4. When the prepositions 'ki,' *to*, and 'kíci,' *for*, occur in verbs, instead of 'waki' and 'yaki,' we have 'we' and 'ye' (§ 7. 2.); as, *kićağa, to make to one, wećağa, I make to; kićićağa, to make for, yećićağa, thou makest for, yećićağapi, 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, *yuwašte, to make good, mduwašte, I make good, duwašte, thou makest good, duwaştepi, you make good; yawa, to read, mdawa, I read, dawa, thou readest.* In like manner we have *iyotanğa, to sit down, imdotanğa, I sit down, idotanğa, thou sittest down.*

6. In the Titonwan dialect these article pronouns are 'bl' and 'l;' as, *bluwašte, luwašte, 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 Titonwan 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.*

¹ I 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, kağa, *he made*, makağa, *he made me*, nićağapi, *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*; wašte, *good*, mawašte, *I am good*. The English idiom requires that we should here 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, wićašta, *man*, wimaćašta, *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 'nići;' as, kićağa, *he makes to one*, mićağa, *he makes to me*, nićağa, *he makes to thee*, nićağapi, *he makes to you*.

4. There is no objective pronoun of the third person singular, but 'wića' (perhaps originally *man*) is used as an objective pronoun of the third person plural; as, waštedaka, *to love any one*, waštewiçadaka, *he loves them*; wiçayazan, *they are sick*. When followed by a vowel, the 'a' final is dropped; as, eçawiwunçiõõpi, *we do to them*.

§ 20. Instead of 'wa,' *I*, and 'ni,' *thee*, coming together in a word, the syllable 'çi' is used to express them both; as, waštedaka, *to love*, wašteçidaka, *I love thee*. The plural of the object is denoted by adding the term 'pi;' as, wašteçidakapi, *I love you*. The essential difference between 'çi' 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

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, mitañćan, *my body*; minagi, *my soul*; mitawaćin, *my mind*; mitezi, *my stomach*; misiha, *my foot*; mićante, *my heart*; mišta, *my eye*; mišto, *my arm*; mioie, *my words*; miolian, *my actions*; untanćan, *our two bodies*; untanćanpi, *our bodies*; nitanćanpi, *your bodies*; unnaćipi, *our souls*; unćante, *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*; mapoge, *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, unki, (*my* and *thy*) *our*; Plur., unki-pi, *our*, ni-pi, *your*: as, mićinća, *my child*; nidekši, *thy uncle*; nisunka, *thy younger brother*; unkićinćapi, *our children*.

2. (a) Nouns signifying relationship take, as the pronouns of the third person, the suffix 'ku,' with its plural 'kupi;' as, sunká, *the younger brother* of a man, sunkaku, *his younger brother*; tanjá, *the younger sister* of a woman, tanjaku, *her younger sister*; hihna, *husband*, hihnaku, *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 'ću;' as, dekši, *uncle*, dekšitku, *his or her uncle*; tanjši, *the younger sister* of a man, tanjšitku, *his younger sister*; ćinjši, *son*, ćinhintku, *his or her son*; tawin, *a wife*, tawiću, *his wife*; ćinye, *the elder brother* of a man, ćinću, *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, mitaajspe, *my axe*; nitašunke, *thy horse*; they say also mitahokšidan, *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*, tawiću, *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*; ipahin, *a pillow*, nitipahin, *thy pillow*; itazipa, *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*; wowaonšida, *mercy*, towaonšida, *his mercy*.

(c) But when the noun commences with 'a,' the 'a' of the pronoun is usually retained; as, akičíta, *a soldier*, mitaakičíta, *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 infix in a large number of verbs; as, bakiksa, bokiksa, nakiksa, 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, kpaksa, *to break off one's own*, from paksa; kpağan, *to part with one's own*, from pağan, 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 Titonwan. These are prefixed to verbs in 'ya,' 'yo,' and 'yu.' See this more fully explained under Verbs.

Tables of Personal Pronouns.

	SEPARATE PRONOUNS.			
	Subjective.		Objective.	Possessive.
Sing. 3.	iyē;	iš	iyē	tawa
2.	niye;	niš	niye	nitawa
1.	miye;	miš	miye	mitawa
Dual 1.	uŋkiye;	uŋkiš		uŋkitawa
Plur. 3.	iyepi;		iyepi	tawapi
2.	niyepi;		niyepi	nitawapi
1.	uŋkiyepi;	uŋkiš	uŋkiyepi	uŋkitawapi

	INCORPORATED PRONOUNS.			
	Nominative.		Objective.	Possessive.
Sing. 3.				-ku, -tku; ta-
2.	ya; ye	ni; ni	ni-;	ni-; nita-
1.	wa; we	ma; mi	mi-;	ma-; mita-
Dual 1.	uŋ; uŋki		uŋ-;	uŋki-; uŋkita-
Plur. 3.		wiča		-kupi, -tkupi; ta-pi
2.	ya-pi; ye-pi	ni-pi; ni-pi	ni-pi;	ni-pi; nita-pi
1.	uŋ-pi; uŋki-pi	uŋ-pi; uŋki-pi	uŋ-pi;	uŋki-pi; uŋkita-pi

COMPOUND PRONOUNS.

§ 24. These are 'éi,' 'kíci,' and 'içi.'

1. The double pronoun 'éi,' combines the subjective *I* and the objective *you*; as, waštećidaka, *I love you*, from waštedaka. (See § 20.)

2. The form 'kíci,' when a double pronoun, is *reciprocal*, and requires the verb to have the plural ending; as, waštekićidapi, *they love each other*. But sometimes it is a preposition *with* and *to*: miçi hi, *he came with me*. The Títonway say kíci waki, *I came with him*.

3. The reflexive pronouns are used when the agent and patient are the same person; as, wašteiçidaka, *he loves himself*, wašteniçidaka, *thou lovest thyself*, waštemiçidaka, *I love myself*.

The forms of these pronouns are as follows:—

Sing.	Dual.	Plur.
3. içi		içi-pi
2. niçi		niçi-pi
1. miçi	uŋkiçi	uŋkiçi-pi.

RELATIVE PRONOUNS.

§ 25. 1. The relative pronouns are tuwe, *who*, and taku, *what*; tuwe kašta and tuwe kakeś, *whosoever* or *anyone*; taku kašta and taku kakeś, *whatsoever* or *any thing*. In the Títonway and Ihanĵtonway 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 yamui waymdaka, *I see three things*.

3. They are also used with 'daj' suffixed and 'śni' following: as, tuwedaj śni, *no one*; takudaj mduhe śni, *I have not anything*; tuktedaj uŋ śni, *it is nowhere*; uŋmana ećoŋpi 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. 'Daj' 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,' 'dee,' 'hee,' *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 kinj, *the*; as, wićašta kinj, *the man*, maka kinj, *the earth*.

2. The definite article, when it occurs after the vowel 'e' which has taken the place of 'a' or 'aj,' takes the form 'ćinj' (§ 7. 1.); as, wićašta śiće ćinj, *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'—kinj he—in which case both together are equivalent to *that which*. In the place of 'kinj,' the Tetonway generally use 'kinjhaŋ.'¹ (c) It is used with verbs, converting them into verbal nouns; as, ećonpi kinj, *the doers*. (d) It is often used with class nouns and abstract nouns; when in English, *the* would be omitted; as, woksape kinj, *the wisdom*, i. e., *wisdom*. See this more at large under Syntax.

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

5. When 'a' or 'aj' of the preceding word is changed into 'e,' 'ƙonj' becomes 'ćiƙonj' (§ 7. 1.); as, tuwe waŋndake ćiƙonj, *that person whom I saw*, or *the person I saw*.

In Tetonway, ƙonj becomes ƙon, instead of ćiƙonj. W. J. CLEVELAND.

Indefinite Article.

§ 30. The indefinite article is 'waŋ,' *a* or *an*, a contraction of the numeral waŋzi, *one*; as, wićašta waŋ, *a man*. The Dakota article 'waŋ' would seem to be as closely related to the numeral 'waŋzi' or 'waŋća,' as the

¹ While *some* of the Tetonway may use "kinjhaŋ" instead of "ƙinj," this can not be said of those on the Cheyenne River and Lower Brule reservations. They use ƙinj 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, <i>smooth</i>	koiŋta, <i>notch</i>	śaka, <i>press down</i>
ga, <i>open out</i>	ksa, <i>separate</i>	śka, <i>tie</i>
gau, <i>open out</i>	kśa, <i>bend</i>	śkića, <i>press</i>
gapa, <i>open out</i>	kśiža, <i>double up</i>	śna, <i>miss</i>
gata, <i>spread</i>	ktay, <i>bend</i>	śpa, <i>break off</i>
guka, <i>spread out</i>	mdaza, <i>spread open</i>	śpi, <i>pick off</i>
hiŋta, <i>brush off</i>	mdaža, <i>burst out</i>	śpu, <i>fall off</i>
hmuy, <i>twist</i>	mdu, <i>fine, pulverize</i>	śuža, <i>mash</i>
hna, <i>fall off</i>	mna, <i>rip</i>	taka, <i>touch, make fast</i>
huayan, <i>deceive</i>	mni, <i>spread out</i>	taŋ, <i>well, touch</i>
huluza, <i>shake</i>	pota, <i>wear out</i>	tepa, <i>wear off</i>
hića, <i>open out, expand</i>	psaka, <i>break in two</i>	tića, <i>scrape</i>
hići, <i>crumble, gap</i>	psuy, <i>spill</i>	tipa, <i>contract</i>
hdata, <i>scratch</i>	pśuy, <i>dislocate</i>	titay, <i>pull</i>
hdeća, <i>tear, smash</i>	pta, <i>cut out, pare off</i>	tkŋga, <i>break off</i>
hdoka, <i>make a hole</i>	ptayyan, <i>turn over</i>	tpi, <i>crack</i>
hepa, <i>exhaust</i>	ptuža, <i>crack, split</i>	tpu, <i>crumble, fall off</i>
hića, <i>arouse</i>	sba, <i>rauel</i>	wega, <i>fracture</i>
hpa, <i>fall down</i>	sbu, <i>dangle</i>	wiŋža, <i>bend down</i>
hpu, <i>crumble off</i>	sdeća, <i>split</i>	zamni, <i>open out</i>
htaka, <i>catch, grip</i>	skića, <i>press</i>	ža, <i>stir</i>
hn, <i>peel</i>	skita, <i>draw tight</i>	žaža, <i>rub out, efface</i>
hŋga, <i>jam, smash</i>	smiy, <i>scrape off</i>	žiy, <i>stiff</i>
kawa, <i>open</i>	sna, <i>ring</i>	žipa, <i>pinch</i>
kća, <i>untangle</i>	sni, <i>cold, gone out</i>	žuy, <i>root out</i>
kiyća, <i>scrape off</i>	sota, <i>clear off, whitish</i>	žužu, <i>come to pieces.</i>
kiyža, <i>creak</i>		

Verbs formed by Modul Prefixes.

§ 33. The modal particles 'ba,' 'bo,' 'ka,' 'na,' 'pa,' 'ya,' and 'yu' are prefixed to verbal roots, adjectives, and some neuter verbs, making of

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 Titorwan 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, bosui, *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*, yunažin, *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*; teća, *new*, yuteća, *to make new*; šíća, *bad*, yašíća, *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*.

¹ For the Titorwan 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, *ematanhan*, *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*, *nažinkiya*, *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, *hdiwan̄ka*, *he comes home sleeps* (of *hdi* and *wan̄ka*); *hinažin*, *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 *Titonwan̄* 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, *ža*, *to die*; *asni*, *to get well*; (b) with adjectives; as *wašte* with *aya* or *ićağa*; *wašte amayan̄*, *I am growing better*.

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

3. Of predicate adjectives; as, *mawašte*, *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 manon, *to steal*, wamanon, *to steal something*; taspantajka 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, waštedaka, *to love anything*; éiŋéa 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*; šuktajka 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: hdi, kdi, gli, *to come to one's own home*. Examples of 'k' alone agglutinated forming the possessive are found in kpataj, kpaŋaj, kpaksa, etc. It should be also remarked that the 'k' is interchangeable with 't,' so that among some of the Dakotas we hear tpataj, 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, iči, niči, miči, and unkiči; as, wašteičidaka, *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, yužaža, *to wash any thing*; hdužaža, *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, kaŋa, *to make any thing*; kičaŋa, *to make to one*; wowapi kičaŋa (*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, šunja kikte, (*dog to-him-he-killed*) *he killed his dog*.

(b) When the thing is done *for* another, 'kíci' is used; as, wowapi kićícaġa, (*writing for-him-he-made*) *he wrote a letter for him*. In the plural, this sometimes has a reciprocal force; as, wowapi kićícaġapi, *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, ewaŋka, inaźin 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 akaġa, *to add to*.

PERSON.

§ 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.

NUMBER.

§ 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*; naźin, *to stand*, enaźin, *they stand*. These have also the ordinary plural; as, upi, yapi, naźinpi.

MODE.

§ 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, *éeya wo, éeya 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, *éeya po, éeya pe, éeyam, and éeya 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.¹

By some it is thought that the Titonwan women and children use 'na' for the imperative.²

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, *éeya po, éeya miye, cry ye.* But with the negative adverb 'śni,' the 'pi' is retained; as, *éeyapi śni 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, *éonpi yo.* In the Lord's prayer, for example, we say, "Wauhitanipi kin unkićićažunpi ye;" but we do not say in the next clause, "Ka taku wawiyntan kin ekta un kayapi śni piye," but "unkayapi śni ye." Possibly the plural termination 'pi' and the precativ 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, *maḡu-na, i. e., maḡu 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, *maḡu na, Give it to me, and*—an incomplete sentence; it is often used between two imperative verbs, as, *iḡu na yuta, take and eat*, whereas, if it was an imperative sign, it would follow the last verb; (b) it is used to sooth crying children, as, *Na!* or, *Nana!* (c) *Na!* and *Nana!* are also used for reproving or scolding. (5) 'Na' is used possibly as the terminal '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 'pe;' but nothing like 'na' used by men.—T. L. R.

ciple; and is contracted if capable of contraction (§ 11); as, wanyaka, *to see any thing*, wanyag mde kta, (*to see it I-go will*) *I will go to see it*; nahon waun, (*hearing I-am*) *I am hearing, or I hear.*

What in other languages are called *conditional* and *subjunctive* modes may be formed by using the indicative with the conjunctions unkanš, kinhan or činhan, tuka, ešta or šta, and keš, which come after the verb; as, éeya unkanš, *if he had cried*; éeye činhan, *if he cry*; éeye kta tuka, *he would cry, but he does not*: wahi unkanš wakaške kta tuka, *if I had come, I would have bound him.*

TENSE.

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

1. The *aurist* 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 nawalion kon, *what I heard.*

PARTICIPLES.

§ 44. 1. The addition of 'han' to the third person singular of some verbs makes an *active participle*; as, ia, *to speak*, iahan, *speaking*; nažin, *to stand*, nažinhan, *standing*; mani, *to walk*, manihan, *walking*. The verbs that admit of 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 nawažin, *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 'han' and 'wahaj;' as, ksa, *separate*, ksahan and ksawahaj, *broken*

¹ Judging from analogy, han (see han, *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, tqan and kqan in Osage, taha in Jiwere, and tceka in Winnebago. The classifier in each of these languages is also used after many primary verbs, as han 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, *mduwahaj* *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.

Kaška, to tie or bind anything.

INDICATIVE MODE.

Aorist tense.

Sing.	Dual.	Plur.
3. kaška, <i>he binds or he bound.</i>		kaškápi, <i>they bind.</i>
2. yakáška, <i>thou bindest.</i>		yakáškapi, <i>ye bind.</i>
1. wakáška, <i>I bind.</i>	ujkáška, <i>we two bind.</i>	ujkáškapi, <i>we bind.</i>

Future tense.

3. kaške kta, <i>he will bind.</i>		kaškápi kta, <i>they will bind.</i>
2. yakáške kta, <i>thou wilt bind.</i>		yakáškapi kta, <i>ye will bind.</i>
1. wakáške kta, <i>I will bind.</i>	ujkáške kta, <i>we two will bind.</i>	ujkáškapi kta, <i>we will bind.</i>

IMPERATIVE MODE.

Sing.	Plur.
2. kašká wo, ye, or we, <i>bind thou.</i>	kašká po, pe, or miye, <i>bind ye.</i>

PARTICIPLE.

kaškáhanj, *bound.*

B. PRONOUNS INSERTED.

Manoj, to steal anything.

INDICATIVE MODE.

Aorist tense.

Sing.	Dual.	Plur.
3. manón, <i>he steals or stole.</i>		manón̄ppi, <i>they steal.</i>
2. mayánou, <i>thou stealest.</i>		mayánouppi, <i>ye steal.</i>
1. mawánou, <i>I steal.</i>	maún̄nou, <i>we two steal.</i>	maún̄nouppi, <i>we steal.</i>

Future tense.

3. manón̄ kta, <i>he will steal.</i>		manón̄ppi kta, <i>they will steal.</i>
2. mayánou kta, <i>thou wilt steal.</i>		mayánouppi kta, <i>ye will steal.</i>
1. mawánou kta, <i>I will steal.</i>	maún̄nou kta, <i>we two will steal.</i>	maún̄nouppi kta, <i>we will steal.</i>

IMPERATIVE MODE.

Sing.	Plur.
2. manón̄ wo, <i>ye, or we, steal thou.</i>	manón̄ po, <i>pe, or miye, steal ye.</i>

§ 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.	Dual.	Plur.
3. kiksúya, <i>he remembers.</i>		kiksúyapi, <i>they remember.</i>
2. yéksuya, <i>thou rememberest.</i>		yéksuyapi, <i>ye remember.</i>
1. wéksuya, <i>I remember.</i>	uykiksuya, <i>we two remember.</i>	uykiksuyapi, <i>we remember.</i>

IMPERATIVE MODE.

Sing.	Plur.
2. kiksúya wo, <i>ye, or we, remember thou.</i>	kiksúya po, <i>pe, or miye, remember ye.</i>

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.

Ećakićon, *to do anything to another.*

INDICATIVE MODE.

Aorist tense.

Sing.	Dual.	Plur.
3. ećákićon, <i>he does to one.</i>		ećákićonpi, <i>they do to.</i>
2. ećáyećon, <i>thou doest to.</i>		ećáyećonpi, <i>ye do to.</i>
1. ećáwećon, <i>I do to.</i>	ećáunkićon, <i>we two do to.</i>	ećáunkićonpi, <i>we do to.</i>

IMPERATIVE MODE.

Sing.	Plur.
2. ećákićon wo, <i>ye, or we, do thou it to one.</i>	ećákićon po, <i>pe, or miye, do ye it to one.</i>

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.'

Yuśtaŋ, *to finish or complete any thing.*¹

INDICATIVE MODE.

Aorist tense.

Sing.	Dual.	Plur.
3. yuśtáy, <i>he finishes or finished.</i>		yuśtáŋpi, <i>they finish.</i>
2. duśtáy, <i>thou dost finish.</i>		duśtáŋpi, <i>ye finish.</i>
1. mduśtáy, <i>I finish.</i>	úŋśtaŋ, <i>we two finish.</i>	úŋśtaŋpi, <i>we finish.</i>

IMPERATIVE MODE.

Sing.	Plur.
yuśtáy wo, <i>etc., finish thou.</i>	yuśtáy po, <i>etc., finish ye.</i>

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, unyuśtaŋpi for úŋśtaŋpi.

¹ In the Tetonwan dialect, yuśtaŋ has luśtaŋ in the second person singular, and bluśtaŋ in the first.

B. VERBS IN 'YA.'

Yaksa, to bite any thing in two.

INDICATIVE MODE.

Aorist tense.

Sing.	Dual.	Plur.
3. yaksá, <i>he bites in two.</i>		yaksápi, <i>they bite in two.</i>
2. daksá, <i>thou bitest in two.</i>		daksápi, <i>you bite in two.</i>
1. mdaksá, <i>I bite in two.</i>	unyákxa, <i>we two bite in two.</i>	unyákxapi, <i>we bite in two.</i>

IMPERATIVE MODE.

Sing.	Plur.
yaksá wo, etc., <i>bite thou in two.</i>	yaksá po, etc., <i>bite ye in two.</i>

Ya, to go, is conjugated in the same way in Isanyati, but in the Ihanḡwan and Titonḡwan dialects it gives us a form of variation, in the singular future, which should be noted, viz: yinḡ kta, ni kta, mni kta; dual, unyinj kta.

C. VERBS IN 'YO.'

Iyotanḡka, to sit down.

INDICATIVE MODE.

Aorist tense.

Sing.	Dual.	Plur.
3. iyótanḡka, <i>he sits down.</i>		iyótanḡkapi, <i>they sit down.</i>
2. idótanḡka, <i>thou sittest down.</i>		idótanḡkapi, <i>you sit down.</i>
1. imdótanḡka, <i>I sit down.</i>	unḡkíyotanḡka, <i>we two sit down.</i>	unḡkíyotanḡkapi, <i>we sit down.</i>

IMPERATIVE MODE.

Sing.	Plur.
iyótanḡka wo, etc., <i>sit thou down.</i>	iyótanḡka po, etc., <i>sit ye down.</i>

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.	Dual.	Plur.
3. hiyú, <i>he comes.</i>		hiyúpi, <i>they come.</i>
2. hidú, <i>thou comest.</i>		hidúpi, <i>you come.</i>
1. hibú, <i>I come.</i>	unḡhiyu, <i>we two come.</i>	unḡhiyupi, <i>we come.</i>



Sing.	IMPERATIVE MODE.	Plur.
hiyú wo, etc., <i>come thou.</i>		hiyú po, etc., <i>come ye.</i>

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

Sing.	Dual.	Plur.
3. yukán, <i>there is some.</i>		yukáŋpi, <i>they are.</i>
2.		dukáŋpi, <i>you are.</i>
1.	uŋkán, <i>we two are.</i>	úŋkaŋpi, <i>we are.</i>

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

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

Sing.	Dual.	Plur.
3. dakánoŋ, <i>thou art.</i>		yakónpi, <i>they are.</i>
2.		dakánoŋpi, <i>you are.</i>
1.	uŋyákoŋ, <i>we two are.</i>	uŋyákoŋpi, <i>we are.</i>

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, mawicayanon, thou stealest them.* 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 *uŋničaškapi, we bind you.*

KAŠKA, <i>to tie or bind.</i>						
	<i>him, her, it.</i>	<i>thee.</i>	<i>me.</i>	<i>them.</i>	<i>you.</i>	<i>us.</i>
Indicative.	Sing. 3. <i>kaška</i> 2. <i>yakaška</i> 1. <i>wakaška</i>	<i>ničaška</i> <i>čičaška</i>	<i>makaška</i> <i>mayakaška</i>	<i>wičaška</i> <i>wičayakaška</i> <i>wičawakaška</i>	<i>ničaškapi</i> <i>čičaškapi</i>	<i>uŋkaškapi</i> <i>uŋyakaškapi</i>
	Dual. <i>uŋkaška</i>			<i>wičuŋkaška</i>		
	Plur. 3. <i>kaškapi</i> 2. <i>yakaškapi</i> 1. <i>uŋkaškapi</i>	<i>ničaškapi</i> <i>uŋničaškapi</i>	<i>makaškapi</i> <i>mayakaškapi</i>	<i>wičaškapi</i> <i>wičayakaškapi</i> <i>wičuŋkaškapi</i>	<i>ničaškapi</i> <i>uŋničaškapi</i>	<i>uŋkaškapi</i> <i>uŋyakaškapi</i>
Imperat.	Sing. <i>kaška wo, etc.</i> Plur. <i>kaška po, etc.</i>		<i>makaška wo</i> <i>makaška po</i>	<i>wičaška wo</i> <i>wičaška po</i>		<i>uŋkaška po</i> <i>uŋkaška po</i>

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*; *niéaškapi*, (*they-bound-thee*) *thou art bound*; *makaškapi*, (*they bound me*) *I am bound*; *wiçakaškapi*, (*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*, *niça*, *thee-dead* or *thou art dead*, *maça*, *me-dead* or *I die* or *am dead*, *taçi*, *they die* or *are dead*; possessive form, *kiça*, *dead to*, as, *ate makaça*, *father to me dead*; *wašte*, *good*, *niwašte*, *thee-good*, *thou art good*, *mawašte*, *me-good*, *I am good*, *uñwaštepi*, *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*.¹ 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.² 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 *kiça*, *makaça*. Compare the use of the Latin *sum*: *Est mihi liber*. But *niwašte*, *mawašte*, *uñwaštepi*, *niça*, *maça*, *uñtaçi* cannot be said to convey a dative idea. The cognate languages show that these are pure objectives.—J. O. D.

² How about *md* (*bd*, *bl*) and *d* (1), mentioned in § 18, 7?—J. O. D.

CONJUGATION III.

§ 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.

Ṭa, to die or be dead.

INDICATIVE MODE.

Aorist Tense.

Sing.	Dual.	Plur.
3. ṭa, <i>he is dead or he dies.</i>		ṭápi, <i>they are dead.</i>
2. niṭá, <i>thou art dead or thou diest.</i>		niṭápi, <i>you are dead.</i>
1. maṭá, <i>I am dead or I die.</i>	niṭá, <i>we two are dead.</i>	niṭápi, <i>we are dead.</i>

IMPERATIVE MODE.

Sing.	Plur.
2. ṭa wo, etc., <i>die thou.</i>	ṭa po, etc., <i>die ye.</i>

Wašte, good or to be good.

Sing.	Dual.	Plur.
3. wašte, <i>he is good.</i>		waštepi, <i>they are good.</i>
2. niwášte, <i>thou art good.</i>		niwáštepi, <i>you are good.</i>
1. mawášte, <i>I am good.</i>	niwášte, <i>we two are good.</i>	niwáštepi, <i>we are good.</i>

B. PRONOUNS INSERTED.

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

INDICATIVE MODE.

Aorist Tense.

Sing.	Dual.	Plur.
3. asní, <i>he is well.</i>		asnípi, <i>they are well.</i>
2. anísni, <i>thou art well.</i>		anísni, <i>you are well.</i>
1. amásni, <i>I am well.</i>	niyásni, <i>we two are well.</i>	niyásni, <i>we are well.</i>

IMPERATIVE MODE.

Sing.	Plur.
asní wo, etc., <i>be thou well.</i>	asní po, etc., <i>be ye well.</i>

SECOND VARIETY.

§ 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.

Un, to use any thing, as a tool, etc.

INDICATIVE MODE.

Aorist Tense.

Sing.	Dual.	Plur.
3. un, <i>he uses.</i>		úppi, <i>they use.</i>
2. nun, <i>thou usest.</i>		núppi, <i>ye use.</i>
1. mun, <i>I use.</i>	unjún, <i>we two use.</i>	unjúppi, <i>we use.</i>

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

Uppa and cannúppa, 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, ihdáška, to bind oneself; nihdáška, thou bindest thyself; mihdáška, I bind myself.

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

(a) **Yan**ka, to be.

Sing.	Dual.	Plur.
3. yanjá, <i>he is.</i>		yanjápi, <i>they are.</i>
2. nanjá, <i>thou art.</i>		nánjápi, <i>ye are.</i>
1. manjá, <i>I am.</i>	nnyánja, <i>we two are.</i>	nnyánjapi, <i>we are.</i>

(b) **Yan**ka, to weave, as snowshoes.

Sing.	Dual.	Plur.
3. yánja, <i>he weaves.</i>		yánjapi, <i>they weave.</i>
2. nánja, <i>thou weavest.</i>		nánjapi, <i>you weave.</i>
1. mnánja, <i>I weave.</i>	nnyánja, <i>we two weave.</i>	nnyánjapi, <i>we weave.</i>

Yánja, to weave, differs in conjugation from yanjá, to be, only in the first person singular.

B. PRONOUNS INSERTED.

3. 'N' and 'm' take the place of 'w.'

(a) **Owíjza**, to make a bed of or use for a bed.

Sing.	Dual.	Plur.
3. owíjza, <i>he uses for a bed.</i>		owíjzapi, <i>they use for a bed.</i>
2. oníjza, <i>thou usest for a bed.</i>		oníjzapi, <i>you use for a bed.</i>
1. omíjza, <i>I use for a bed.</i>	ujkówíjza, <i>we two use for a bed.</i>	ujkówíjzapi, <i>we use for a bed.</i>

(b) **Iwanğa**, to inquire of one.

Sing.	Dual.	Plur.
3. iwánğa, <i>he inquires of.</i>		iwánğapi, <i>they inquire of.</i>
2. inúnğa, <i>thou inquirest of.</i>		inúnğapi, <i>you inquire of.</i>
1. imúnğa, <i>I inquire of.</i>	ujkíwanğa, <i>we two inquire of.</i>	ujkíwanğapi, <i>we inquire of.</i>

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

Wánka and iwánka, to lie down, go to bed, are conjugated like iwánğa.

In the Titonway dialect iyunğa is used instead of iwanğa, thus:

Sing.	Dual.	Plur.
3. iyunğa.		iyunğapi.
2. inunğa.		inunğapi.
1. imunğa.	ujkiyunğa.	ujkiyunğapi.

Iéiyunğa, *I inquire of thee*; ujkiyunğapi, *we inquire of you*; etc.

They also say yunka and iyunka, instead of wanğa and iwanğa. The like change of 'wa' to 'yu' is found in other words.

4. 'N' and 'm' inserted with an 'a' preceding.

Eéon, to do anything.

Sing.	Dual.	Plur.
3. eéon, <i>he does.</i>		eéonpi, <i>they do.</i>
2. eéanon, <i>thou doest.</i>		eéanonpi, <i>you do.</i>
1. eéámoy, <i>I do.</i>	eéonku, <i>we two do.</i>	eéonkupi and eéonkonpi, <i>we do.</i>

Hééon, kééon, and tókon are conjugated like eéon.

C. PRONOUNS SUFFIXED.

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

a. **Eéin**, to think.

Sing.	Dual.	Plur.
3. eéin, <i>he thinks.</i>		eéinpi, <i>they think.</i>
2. eéainni, <i>thou thinkest.</i>		eéainnipi, <i>you think.</i>
1. eéainmi, <i>I think.</i>	ujkééin, <i>we two think.</i>	ujkééinpi, <i>we think.</i>

Hééin, kééin, wáéin, and awáéin are conjugated like eéin.

Iŋ, *to wear*, as a shawl or blanket.

Sing.	Dual.	Plur.
3. iŋ, <i>he wears.</i>		íŋpi, <i>they wear.</i>
2. hiŋní, <i>thou wearest.</i>		hiŋnípi, <i>you wear.</i>
1. hiŋmí, <i>I wear.</i>	uŋkíŋ, <i>we two wear.</i>	uŋkíŋpi, <i>we wear.</i>

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, hdiyotaŋka (hdi and iyotaŋka), *to come home and sit down*; wahdimdotaŋka, *I come home and sit down*; they also say wahdiyotaŋka.

CONJUGATIONS I AND II.

Hiyotaŋka, *to come and sit down.*

Sing.	Dual.	Plur.
3. híyotaŋka, <i>he comes, etc.</i>		híyotaŋkapi, <i>they come, etc.</i>
2. yahídototaŋka, <i>thou comest,</i> etc.		yahídototaŋkapi, <i>you come, etc.</i>
1. wahímdotaŋka, <i>I come,</i> etc.	uŋhíyotaŋka, <i>we two come,</i> etc.	uŋhíyotaŋkapi, <i>we come, etc.</i>

Híyotaŋka is conjugated like híyotaŋka. Hinažíŋ, hdinažíŋ, and kinažíŋ, in both parts, are of the first conjugation; as, wahinawažíŋ, yahinayažíŋ, etc.

CONJUGATIONS I AND III.

Iŋyaŋka, *to run* (prob. i and yaŋka).

Sing.	Dual.	Plur.
3. íŋyaŋka, <i>he runs.</i>		íŋyaŋkapi, <i>they run.</i>
2. yaínaŋka, <i>thou runnest.</i>		yaínaŋkapi, <i>you run.</i>
1. waímnayaŋka, <i>I run.</i>	uŋkíŋyaŋka, <i>we two run.</i>	uŋkíŋyaŋkapi, <i>we run.</i>

Hiwaŋka, kiwaŋka, and hdiwaŋka are conjugated like kaška of the first conjugation and iwaŋga of the third.

IRREGULAR AND DEFECTIVE VERBS.

§ 59. 1. Eya, *to say*, with its compounds héya and kéya, 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, <i>he says.</i>		éyapi, <i>they say.</i>
2. chá, <i>thou sayest.</i>		chápi, <i>you say.</i>
1. epá, <i>I say or said.</i>	unkéya, <i>we two say.</i>	unkéyapi, <i>we say.</i>

2. The Ihan̄kton̄wan̄ and Titon̄wan̄ forms of 'eya,' in the singular and dual, when followed by the sign of the future, are worthy of note; as, eyin̄ kta, elin̄ kta, epin̄ kta, unkeyin̄ kta.

3. Epéa, *I think*, with its compounds hepéa and kepéa, 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*; hecámon̄ kta, epa, *that I will do, I said*; hecámon̄ kta, kepa, *I said that I would do that*. Kećin̄ and kećan̄kin̄ follow the same rule that governs keya and kepéa.

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.

	<i>him, etc.</i>	<i>thee.</i>	<i>me.</i>	<i>them.</i>	<i>you.</i>	<i>us.</i>	
KSA, to break off, separate.	baksa, to cut off with a knife or saw.	Sing. 3. baksá 2. bayáksa Dual 1. bawáksa baúnksa Plur. 3. baksápi 2. bayáksapi 1. baúnksapi	baníksa baéíksa baníksapi baúnniksapi	bamáksa bamáyaksa bamáksapi bamáyaksapi	bawicákksa bawicáyaksa bawicáwaksa bawicúnksa bawicáksapi bawicáyaksapi bawicúnksapi	baníksapi baéíksapi baníksapi baúnniksapi	baúnksapi baúnnyaksapi baúnksapi baúnnyaksapi
	boksa, to shoot off or punch off.	Sing. 3. boksá 2. boyáksa Dual 1. bowáksa boúnksa Plur. 3. boksápi 2. boyáksapi 1. boúnksapi	boníksa boéíksa boníksapi boúnniksapi	bomáksa bomáyaksa bomáksapi bomáyaksapi	bowicákksa bowicáyaksa bowicáwaksa bowicúnksa bowicáksapi bowicáyaksapi bowicúnksapi	boníksapi boéíksapi boníksapi boúnniksapi	boúnksapi boúnnyaksapi boúnksapi boúnnyaksapi
	kaksá, to cut off with an ax.	Sing. 3. kaksá 2. yakáksa Dual 1. wakáksa unjáksa Plur. 3. kaksápi 2. yakáksapi 1. unjáksapi	nicákksa éicákksa nicákksapi unnicákksapi	makáksa mayákksa makáksapi mayákksapi	wicákksa wicáyaksa wicáwaksa wicúnksa wicákksapi wicáyaksapi wicúnksapi	nicákksapi éicákksapi nicákksapi unnicákksapi	unjáksapi unjánnyaksapi unjáksapi unjánnyaksapi
	naksa, to break off with the foot.	Sing. 3. naksá 2. nayáksa Dual 1. nawáksa naúnksa Plur. 3. naksápi 2. nayáksapi 1. naúnksapi	naníksa naéíksa naníksapi naúnniksapi	namáksa namáyaksa namáksapi namáyaksapi	nawicákksa nawicáyaksa nawicáwaksa nawicúnksa nawicáksapi nawicáyaksapi nawicúnksapi	naníksapi naéíksapi naníksapi naúnniksapi	naúnksapi naúnnyaksapi naúnksapi naúnnyaksapi
	paksá, to break off by pushing.	Sing. 3. paksá 2. yapáksa Dual 1. wapáksa unjpáksa Plur. 3. paksápi 2. yapáksapi 1. unjpáksapi	nipáksa éipáksa nipáksapi unjpáksapi	mapáksa mayápáksa mapáksapi mayápáksapi	wicápáksa wicáyapáksa wicáwapáksa wicúnjpáksa wicápáksapi wicáyapáksapi wicúnjpáksapi	nipáksapi éipáksapi nipáksapi unjpáksapi	unjpáksapi unjpánnyaksapi unjpáksapi unjpánnyaksapi
	yaksa, to bite off.	Sing. 3. yaksá 2. daksá Dual 1. mdaksá unyjáksa Plur. 3. yaksápi 2. daksápi 1. unyjáksapi	niyáksa éiyáksa niyáksapi unjniyáksapi	mayáksa mayádáksa mayáksapi mayádáksapi	wicáyáksa wicádáksa wicámdáksa wicúnnyáksa wicáyáksapi wicádáksapi wicúnnyáksapi	niyáksapi éiyáksapi niyáksapi unjniyáksapi	unyjáksapi unyjádáksapi unyjáksapi unyjádáksapi
	yuksa, to break off in any way.	Sing. 3. yuksá 2. duksá Dual 1. mduksá unyjúksa Plur. 3. yuksápi 2. duksápi 1. unyjúksapi	niyúksa éiyúksa niyúksapi unjniyúksapi	mayúksa mayáduksa mayúksapi mayáduksapi	wicáyúksa wicáduksa wicámdúksa wicúnnyúksa wicáyúksapi wicáduksapi wicúnnyúksapi	niyúksapi éiyúksapi niyúksapi unjniyúksapi	unyjúksapi unyjáduksapi unyjúksapi unyjáduksapi

<i>Frequentative.</i>	<i>Absolute.</i>	<i>Reflexive.</i> [✓]	<i>Possessive.</i> ¹	<i>Dative.</i> ¹
Sing. 3. baksáksa 2. bayáksaksa 1. bawáksaksa Dual baúnksaksa Plur. 3. baksáksapi 2. bayáksaksapi 1. baúnksaksapi	wabáksa wabáyaksa wabáwaksa wabáunksa wabáksapi wabáyaksapi wabáunksapi	baíéiksa baniéiksa bamiéiksa baúnkiéiksa baíéiksapi baniéiksapi baúnkiéiksapi	bakíksa bayákiksa bawákiksa baúnkiksa bakíksapi bayákiksapi baúnkiksapi	bakíéiksa bayééiksa bawééiksa baúnkiéiksa bakíéiksapi bayééiksapi baúnkiéiksapi
Sing. 3. boksáksa 2. boyáksaksa 1. bowáksaksa Dual bouúnksaksa Plur. 3. boksáksapi 2. boyáksaksapi 1. bouúnksaksapi	wabókisa wabóyaksa wabówaksa wabóunksa wabóksapi wabóyaksapi wabóunksapi	boíéiksa boníéiksa bomiéiksa bouúnkiéiksa boíéiksapi boníéiksapi bouúnkiéiksapi	bokíksa boyákiksa bowákiksa bouúnkiksa bokíksapi boyákiksapi bouúnkiksapi	bokíéiksa boyééiksa bowééiksa bouúnkiéiksa bokíéiksapi boyééiksapi bouúnkiéiksapi
Sing. 3. kaksáksa 2. yakáksaksa 1. wakáksaksa Dual unkáksaksa Plur. 3. kaksáksapi 2. yakáksaksapi 1. unkáksaksapi	wakáksa wayákaksa wawákaksa waúnkaksa wakáksapi wayákaksapi waúnkaksapi	ihdáksa nihdáksa mihdáksa unkhdáksa ihdáksapi nihdáksapi unkhdáksapi	hdaksá yahdáksa wahdáksa unhdáksa hdaksápi yahdáksapi unhdáksapi	kíciéiksa yéciéiksa wéciéiksa unkiéiéiksa kíciéiksapi yéciéiksapi unkiéiéiksapi
Sing. 3. naksáksa 2. nayáksaksa 1. nawáksaksa Dual naúnksaksa Plur. 3. naksáksapi 2. nayáksaksapi 1. naúnksaksapi	wanáksa wanáyaksa wanáwaksa wanáunksa wanáksapi wanáyaksapi wanáunksapi	naíéiksa naniéiksa namiéiksa naúnkiéiksa naíéiksapi naniéiksapi naúnkiéiksapi	nakíksa nayákiksa nawákiksa naúnkiksa nakíksapi nayákiksapi naúnkiksapi	nakíéiksa nayééiksa nawééiksa naúnkiéiksa nakíéiksapi nayééiksapi naúnkiéiksapi
Sing. 3. paksáksa 2. yapáksaksa 1. wapáksaksa Dual unpáksaksa Plur. 3. paksáksapi 2. yapáksaksapi 1. unpáksaksapi	wapáksa wayápaksa wawápaksa waúnpaksa wapáksapi wayápaksapi waúnpaksapi	íciéipaksa niéiéipaksa miéiéipaksa unkiéiéipaksa íciéipaksapi niéiéipaksapi unkiéiéipaksapi	kpaksá yakpáksa wakpáksa unkpáksa kpaksápi yakpáksapi unkpáksapi	kíciéipaksa yéciéipaksa wéciéipaksa unkiéiéipaksu kíciéipaksapi yéciéipaksapi unkiéiéipaksapi
Sing. 3. yaksáksa 2. daksáksa 1. mdaksáksa Dual unyáksaksa Plur. 3. yaksáksapi 2. daksáksapi 1. unyáksaksapi	wayáksa wadáksa wamdáksa waúnnyaksa wayáksapi wadáksapi waúnnyaksapi	ihdáksa nihdáksa mihdáksa unkhdáksa ihdáksapi nihdáksapi unkhdáksapi	hdaksá yahdáksa wahdáksa unhdáksa hdaksápi yahdáksapi unhdáksapi	kíciyaksu yéciyaksu wéciyaksu unkiéiyaksu kíciyaksapi yéciyaksapi unkiéiyaksapi
Sing. 3. yuksáksa 2. duksáksa 1. mduksáksa Dual únksaksa Plur. 3. yuksáksapi 2. duksáksapi 1. únksaksapi	wóksa wadúksa wamdúksa waúnnyuksa wóksapi wadúksapi waúnnyuksapi	ihdúksa nihdúksa mihdúksa unkhduksa ihdúksapi nihdúksapi unkhduksapi	hduksá yahdúksa wahdúksa unhdúksa hduksápi yahdúksapi unhdúksapi	kíciyuksa yéciyuksa wéciyuksa unkiéiyuksa kíciyuksapi yéciyuksapi unkiéiyuksapi

¹ 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 *kiéaga* (first dative) and *kiéiéaga* (second dative), as in *wowapi kiéaga*, to write a letter to another, and *wowapi kiéiéaga*, to write a letter for or instead of another (or by request). In some cases the first dative is not differentiated from the possessive. See note on § 54.—J. O. D.

NOUNS.

FORMS OF NOUNS.

§ 60. Dakota nouns, like those of other languages, may be divided into two classes, *primitive* and *derivative*.

§ 61. Primitive nouns are those whose origin can not be deduced from any other word; *aš*, *maka*, *earth*, *peta*, *fire*, *pa*, *head*, *ísta*, *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*; *kasdeća*, *to split*, *ícasdeće*, *a wedge*; *kahinta*, *to rake or sweep*, *íkahinte*, *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 blessing*.

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, *wanka*, *to lie down*, *owanka*, *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*, *omašte*, *heat*.

5. a. 'Wića,' prefixed to neuter and intransitive verbs and adjectives sometimes forms of them abstract nouns; as, *yazan*, *to be sick*; *wiçayazan* and *wawiçayazan*, *sickness*; *wašte*, *good*, *wiçawašte*, *goodness*.

b. It sometimes forms nouns of the agent; as, *yašića*, *to speak evil of*, *curse*, *wiçayašiće*, *a curser*.

c. Some nouns, by prefixing 'wića' or its contraction 'wić,' have their signification limited to the human species; as, *wiçaćante*, *the human heart*; *wiçanape*, *the human hand*; *wiçoie*, *human words*; *wiçohan*, *human actions*. We also have *wiçaatkuku*, *a father or one's father*; *wiçahunjku*, *one's mother*; *wiçaćiñća*, *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, *taçante*, *a*

buffalo or *deer's heart*; *tapa*, a *deer's head*; *taćeži*, a *buffalo's tongue*; *taha*, a *deer's skin*; *taćesdi*, the '*bois de vache*' of the prairie.

When to such nouns is prefixed 'wa' (from *waliaŋksića*, a *bear*), their signification is limited to the *bear species*; as, *wapa*, a *bear's head*; *waha*, a *bear's skin*; *wašuj*, a *bear's den*.

In like manner, 'ho,' from *hoŋaj*, a *fish*, prefixed to a few nouns, limits their signification to that genus; as, *hoape*, *fish-fins*; *hoške*, the *bunch on the head of a fish*.

6. Abstract nouns are formed from adjectives by prefixing 'wićo,' which may be regarded as compounded of 'wića' and 'wo;' as *wašte*, *good*, *wićowašte*, *goodness*, *waŋšida*, *merciful*; *wićowaŋšida*, *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, *ićazo*, to *take credit*, *ićazopi*, *credit*; *wayawašte*, to *bless*, *wayawaštepi*, *blessing*; *waihangya*, to *destroy*, *waihangyapi*, *destroying*; *ećon*, to *do*, *ećonpi 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*; *ećonpi s'a*, *doers*; *yakonpi s'a*, *dwellers*.

Diminutives.

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

1. Suffixed to nouns, 'dan' 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, *hokšidan*, *boy*; *šunĥpadan*, *little dog*, *puppy*; *šunĝidan*, *fox*.

3. Nouns ending with this diminutive take the plural termination before the dan; as, *hokšidan*, *boy*, *hokšipidan*, *boys*.

4. Some nouns ending in 'na,' when they take the plural form, change 'na' into 'dan;' as, *wićinyanna*, *girl*, *wićinyanpidan*, *girls*; *wanistiŋna*, a *few*, plur. *wanistipidan*. In some cases 'dan' is used only in the plural form; as, *tonana*, a *few*, plur. *tonanapidan*.

The *Ihaŋktoŋwan* and *Sisitoŋwan* commonly use 'na,' and the *Titoywan* 'la,' instead of 'dan,' for the diminutive ending; as, *hokšina* and *hokšila*, for *hokšidan*.

§ 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, *śuktan̄ka waŋ wašte-dan* (*horse a good-little*), *a good little horse, not a horse a little good*; *nićin̄kśi éye-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, *nisun̄ka śun̄ka kiktedan̄* (*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, *wićašta, man, winohin̄ća, woman*; *tataŋka, buffalo bull, pte, buffalo cow*; *hehaka, the male elk, upan̄, the female elk*.

2. But more commonly the distinction is made by means of adjectives. 'Wića' and 'win̄yan' denote the male and female of the *human species*; as, *hokśiyok̄opa wića, a male child, hokśiyok̄opa win̄yan, a female child*. 'Mdoka' and 'wiye' distinguish the sex of *animals*; as, *tamdoka, a buck*; *tawiyedan̄, a doe, the 'dan' being diminutive*. These words, however, are often written separately; as, *paŋonta mdoka, a drake*; *zitkadan̄ wiye, a hen bird*. In some instances contraction takes place; as, *śun̄g mdoka, a horse*; *śun̄g wiye, a mare, from śun̄ka*.

3. Proper names of females of the human species frequently have 'win̄,' an abbreviation of 'win̄yan,' *female*, for their termination; as, *Totidutawin̄ (Woman of her red house)*; *Wakan̄kažuźuw̄in̄ (Female spirit that pays debts)*. Sometimes the diminutive 'win̄na' is used for 'win̄,' as, *Maŋpiwin̄na (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, *śun̄ka, a dog, śun̄kapi, dogs*; or, as is more commonly the case, to the adjective or verb which follows it in the same phrase; as, *śun̄ka ksapapi, wise dogs*; *śun̄ka ećon̄pi, 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, *wićašta waj wowapi waj kağa* (*man a book a made*), *a man made a book*; *Dawid Sopiya waštedaka* (*David Sophia loves*), *David loves Sophia*; *Dakota Bešdeke wićaktepi* (*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, *wićašta Wakantanka kağa* (*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*; *wićašta oie*, *man's word*.

Sometimes the first noun suffers contraction; as, *malićinja*, *a gosling*, for *mağa ċinja* (*goose child*); *maliyundn*, *a plough*, for *mága iyundn* (*field-plough*); *malića-hiņte*, *a rake*, for *mága ićahiņte* (*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, *tatanjka woyute tawa* (*buffalo food his*), *buffalo's food*; *woyute šuktanjka tawapi* (*food horse theirs*), *horses' food*; *wićaštayatapi tipi tawa* (*chief house his*), *the chief's house*.

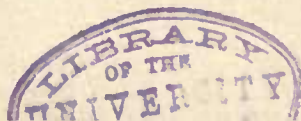
2. (a) But generally the possessive pronouns are prefixed to the name of the thing possessed; as, *tatanjka tawote* (*buffalo his-food*), *buffalo's food*; *Dawid taanpetu* (*David his-day*), *the days of David*.

Sometimes 'ti' is prefixed instead of 'ta'; as, *wajhiņkpe*, *an arrow*; *Dawid tiwanhiņkpe*, *David's arrow*.

Nouns commencing with 'i' or 'o' prefix 't' only; as, *ipahiņ*, *a pillow*; *Hake tipahiņ*, *Hake's pillow*; *owiņza*, *a bed*; *Hake towiņze*, *Hake's bed*.

Abstract nouns which commence with 'wo' drop the 'w' and prefix 't'; as, *wowašte*, *goodness*; *Wakantanka towašte*, *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, *sunjka*, *younger brother*, Dawid sunjkaku, *David's younger brother*; *činye*, *the elder brother* of a man, Tomas činču, *Thomas's elder brother*; *činkši*, *a daughter*, wićašta činkšitku, *man's daughter*.

*Proper and Family Names.*¹

§ 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, *Malipiya*, *Cloud*; *Hokšidan*, *Boy*; *Wamdenića*, *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 *Istahba* (*eyes-sleepy*), *Sleepy-eyes*; *Tatanjka-ljanjska* (*buffalo-long*), *Long buffalo*; *Matohota*, *Grizzly-bear*; *Wamdi-duta*, *Scarlet-eagle*; *Mato-tamaheća*, *Lean-bear*; *Mazaliota*, *Grey-iron*; *Maza-š'a*, *Sounding-metal*; *Wapaha-ša*, *Red-flag-staff*, called now *Wabashaw*.

(b) Sometimes they are formed of two nouns; as, *Malipiya-wićašta*, *Cloud-man*; *Pežihuta-wićašta*, *Medicine-man*; *Ite-wakinjan*, *Thunder-face*.

3. Sometimes a possessive pronoun is prefixed; as, *Ta-makoće*, *His country*; *Ta-peta-tanja*, *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, *Akičitanazin*, *Standing-soldier* or *Sentinel*; *Tatanjka-nažin*, *Standing-buffalo*; *Malipiya-mani*, *Walking-cloud*; *Wamdi-okiya*, *One-who-talks-with-the-eagle*; *Malipiya-hdinape*, *Cloud-that-appears-again*.

¹ A classification of personal names of the Omaha, Ponka, Kansa, Osage, Iowa, Oto, and Missouri tribes will be found on pp. 393-399, Proc. A. A. A. S., xxxiv, 1885. See also "Indian personal names," pp. 263-268, Amer. Anthropologist, July, 1890.—J. O. D.

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

§ 71. The names of the women are formed in the same way, but generally have 'wiŋ' or 'wiŋna,' *female*, added; as, Anpetu-sapa-wiŋ, *Black-day-woman*; Mahpi-wiŋna, *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, Hepí, Čatáŋ, and Haké. For girls, they are, Winóna, Hápaŋ, Hápiŋna, Wáŋske, and Wiláke. Thus the first child, if a boy, is called Časké, if a girl, Winóna; the second, if a boy, is called Hepáŋ, and if a girl, Hápaŋ, 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 Ihanhtonwan.

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

	<i>A Man's.</i>	<i>A Woman's.</i>
elder brother	činyé	timdó
elder sister	taŋké	čun
younger brother	suŋká	suŋká
younger sister	taŋkší	taŋká
male cousin	tahaŋši	ičéši
female cousin	haŋkáši	ičépaŋši
brother-in-law	tahaŋ	šičé
sister-in-law	haŋká	ičépaŋ

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*, taŋka, *large*, wašte, *good*.

2. A few are formed from verbs by prefixing 'wa,' as, waŋšida, *to have mercy on one*, waŋšida, *merciful*; čaŋtekiya, *to love*, wačaŋtekiya, *benevolent*.

§ 75. Final 'a' or 'aŋ' of many adjectives is changed into 'e' when followed by certain particles, as, hiŋća, *do*, kiŋ or čin, etc.: šića, *bad*, šiće hiŋća, *very bad*; wićašta šiće čin, *the bad man*.

NUMBER.

§ 76. Adjectives have three numbers, the *singular*, *dual*, and *plural*.

§ 77. The *dual* is formed from the singular by prefixing or inserting 'un,' the pronoun of the first person plural; as, ksapa, *wise*; wícašta unksapa, *we two wise men*; waonśida, *merciful*; waonśiunđa, *we two merciful ones*.

§ 78. 1. The *plural* is formed by the addition of 'pi' to the singular; as, wašte, *good*; wícašta 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; taŋka, *great*, plur. taŋktaŋka.

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

(c) And sometimes a middle syllable is reduplicated; as, taŋkinjan, *great or large*, plur., taŋkinkinjan.

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*, sanpa 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, wícašta kin de isanpa wašte, *this man is better than that*. Sometimes 'sam iyeya,' which may be translated *more advanced*, is used; as, sam iyeya wašte, *more advanced good or better*.

It is difficult to translate 'iyeya' 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 śíca, he wašte, *this is bad, that is good*, i. e. *that is better than this*.

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

2. What may be called the *superlative* degree is formed by the use of 'nina,' 'hiŋca,' and 'iyotan;' as, nina wašte, or wašte hiŋca, *very good*; iyotan wašte, *best*.

NUMERAL ADJECTIVES.

Cardinals.

§ 80. The cardinal numerals are as follows :

wajća, wajzi, or wajzidan,	<i>one.</i>	wikćemna,	<i>ten.</i>
nonpa,	<i>two.</i>	wikćemna nonpa,	<i>twenty</i>
yamni,	<i>three.</i>	wikćemna yamni,	<i>thirty.</i>
topa,	<i>four.</i>	wikćemna topa,	<i>forty.</i>
zaptan,	<i>five.</i>	opawinǵe,	<i>a hundred.</i>
śakpe,	<i>six.</i>	opawinǵe nonpa,	<i>two hundred.</i>
śakowin,	<i>seven.</i>	kektopawinǵe, ¹	<i>a thousand.</i>
śahdoǵan,	<i>eight.</i>	woyawa tajka,	<i>the great count,</i>
napćinwajka,	<i>nine.</i>		<i>or a million.</i>

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

(a) By ake, *again*; as, ake wajzidan, *eleven*; ake nonpa, *twelve*; ake yamni, *thirteen*, etc. Written in full, these would be wikćemna ake wajzidan, *ten again one*; wikćemna akē 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 sanpa, *more*; as, wikćemna sanpa wajzidan, *ten more one*, (10 + 1) or *eleven*; wikćemna sanpa topa (10 + 4), *fourteen*; wikćemna sanpa śahdoǵan (10 + 8), *eighteen*.

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

3. (a) Wikćemna 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, wikćemna nonpa sanpa wajzidan, or, wikćemna nonpa ake wajzidan (10 × 2 + 1), *twenty-one*; wikćemna nonpa sanpa napćinwajka (10 × 2 + 9), *twenty-nine*; wikćemna yamni sanpa topa, (10 × 3 + 4), *thirty-four*; wikćemna zaptan sanpa napćinwajka (10 × 5 + 9), *fifty-nine*. Over *one hundred*, numbers are still formed in the same way; as, opawinǵe sanpa wikćemna śakpe sanpa śakowin (100 + [10 × 6] + 7), *one hundred and sixty-seven*; kektopawinǵe nonpa sanpa opawinǵe zaptan sanpa wikćemna yamni sanpa śakpe ([1000 × 2] + [100 × 5] + [10 × 3] + 6), *two thousand five hundred and thirty-six*.

¹Also koktopawinǵe.

(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. Wanća, etc. from way! interjection—calling attention—perhaps, at the same time, *holding up a finger*.

2. Noypa, from en aoypa, *to bend down on*, or *place on*, as the second finger is laid down over the small one; or perhaps of nape oypa, nape being used for *finger* as well as *hand*. The Ponka and Omaha is nayba, and the Winnabago nuyp.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 § 34f.)

It is suggested, as a further solution of yamni, that the 'mni' may be an old root, meaning *together* or *flow together*, as we have it in the reduplicate amnimni, e. g., mini amnimni, *to sprinkle water upon*. The Ponka and Omaha is dha-bdhiy.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 'tidan,' as we would say *a family*, and the fourth joins them. The Ponka and Omaha is duba.

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

6. Śakpe, from śake, *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. Śakowin, from śake, *nail*, and owin, perhaps from owinga, *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*.

¹ Two takes the form ɕaⁿba (dhan-ba) in the Omaha name ʒaxe ɕaⁿba, Two Crows and deɕaⁿba, seven (+2?). Two in Winnebago is expressed variously, even by the same speaker. Thus, we find noypp, noyppa, noyppi, and nuypp.—J. O. D.

² ɕa-bɕiⁿ in the notation of the Bureau of Ethnology.—J. O. D.

8. Šahdoġan, from šake, *nail* probably, and hdoġan, possessive of yuġan, *to open*; but perhaps it is oġan or oġe, *to cover, to wear; the nail covers itself*. Two fingers now cover the thumb.¹

9. Napćijwayka, from nape, *hand*, ćistiġna, *small*, and wayka, *lies—hand-small-lies*; that is, the remainder of the hand is very small, or perhaps, the hand now lies in a small compass.

Eli Abraham explains 'napćijwayka' as from napćupe. All *fingers* are napćupe, 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 napćoka, *inside of the hand*.

10. Wikćemna, from wikće or ikće, *common*, and mnyayaj, *gathering*, or from mna, *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. Opawinġe, from pawinġa, *to bend down with the hand*, the prefixed 'o' indicating *perfectness* or *roundedness*; that is, the process has been gone over as many times as there are fingers and thumbs.

1000. Kektopawinġe or koktopawinġe, from opawinġe 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, nomnoġpa, *by twos*; yamnimni, *by threes*; toptopa, *by fours*, etc.

(1) Wayġikzi, the reduplicate of wayzi, properly means *by ones*, but is used to signify *a few*.

(2) Noġpa and topa are often contracted into nom and tom, and are generally reduplicated in this form; as, nomnom, *by twos*; tomtom, *by fours*.

(3) Yamni, zaptay, šakowinġ, and wikćemna, reduplicate the last syllable; as, yamnimni, zaptayptay, šakowinġinġ, and wikćemnamna. The same is true of opawinġe and kektopawinġe; as, opawinġeġe, *by hundreds*.

(4) Napćijwayka and šahdoġan reduplicate a middle syllable, as napćijwayġwayka, *by nines*, šahdoġoġan, *by eights*.

§ 82. Wayća, noġpa, yamni, etc., are also used for *once*, *twice*, *thrice*, etc. Noġpa noġpa hećen topa, *twice two so four*, that is, *twice two are four*.

¹The author gives, in the Dictionary, oġan and oġe, *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, nouppa akihde nouppa, *two times two*.

§ 83. 1. 'Daj' or 'na,' suffixed to numeral adjectives, is restrictive; as, yamni, *three*, yammina, *only three*; zaptaj, *five*, zaptajna, *only five*.

2. With monosyllabic words 'na' is doubled; as, nom, *two*, nommana, *only two*; tom, *four*, tomnana, *only four*; hujh, *a part*, hujhmana, *only a part*.

Ordinals.

§ 84. 1. The ordinal numbers, after tokaheya, *first*, are formed from cardinals by prefixing 'i,' 'íci,' and 'wići;' as, inouppa, ícinouppa, and wićinouppa, *second*; iyamni, íciyamni, and wićiyamni, *third*; itopa, ícitopa, and wićitopa, *fourth*; iwikćemna, *tenth*, etc.

2. In like manner we have iake wajzi, *eleventh*; iake nouppa, *twelfth*; iake yamni, *thirteenth*, etc.; iwikćemna nouppa, *twentieth*; iopawingge, *one hundredth*, etc.

§ 85. When several numbers are used together, the last only has the ordinal form; as, wikćemna nouppa sanpa iyamni, *twenty-third*; opawingge sanpa iake nouppa, *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, eća, *when*; kuya and kuni, *under, below*; kitajna, *a little, not much*; nina and hińća, *very*; ohijni, *always*; sanpa, *more*; tajkan, *without, out of doors*; wajna, *now*, etc.¹

§ 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 'haj,' 'ken' and 'ćen,' 'ketu' and 'ćetu,' 'en,' 'ki' and 'kiya,' 'ći' and 'ćiya.'

(a) By adding 'han' and 'haj,' as, de, *this*, dehan, *here, now*; he, *that*; behan, *there, then*; ka, *that*, kahan and kahaj, *then, there, so far*. The forms dehan and behan are used with a slight difference of signification from dehan and behan; the first indicating place and the latter time.²

(b) By adding 'ken' and 'ćen;' as, kaken, *in this manner*; eća, *when*; ećaken, *whenever, always*; dećen, *thus*; hećen, *in that way*.

¹ A. L. Riggs suggests that eća has the force of *when* only by position, and that eća and eće, éa and ée 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 Čegilha, ataⁿ ñ, *how long? how far? when?*—J. O. D.

(c) By adding 'ketu' and 'ćetu;' as, kaketu, *in that manner*; dećetu, *in this way*; hećetu, *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 'ći,' 'kiya' and 'ćiya;' as, ka, *that*, kaki and kakiya, *there*; de, *this*, deći and dećiya, *here*.

2. Adverbs are formed from *adjectives*, by adding 'ya;' as, wašte, *good*, waštēja, *well*; śića, *bad*, śićaya, *badly*; tańka, *great*, tańkaya, *greatly, extensively*.

3. (a) Adverbs are formed from *verbs*, by adding 'yañ;' as, iyuškin, *to rejoice*, iyuškinyañ, *rejoicingly, gladly*; tańyañ, *well*, may be from the obsolete verb 'tañ' (as they still use atañ, *to regard, take care of*); itoñśni, *to tell a lie*, itoñśniyañ, *falsely*.

(b) Some are formed by adding 'ya' alone; as, aokağa, *to tell a falsehood about one*, aokahiya, *falsely*.

(c) In a few instances adverbs are formed from verbs by adding 'na;' as, inahni, *to be in haste*, inahniina, *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*; dećetuya, *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 'yañ;' as, dehan, *now, here*, dehanjañ, *to this time or place, so far*; tohan, *when?* tohanjañ, *as long as, how long?* ohinji, *always*, ohinjiniyañ, *for ever*.

(e) Adverbs are formed from other adverbs by adding 'tkiya;' as, kun, *below*, kunjkiya, *downwards*; wańkan, *above*, wańkanjkiya, *upwards*.

5. Some adverbs are formed from *nouns*.

(a) By prefixing 'a' and taking the adverbial termination 'ya;' as, paha, *a hill*, apahaya, *hill-like, convexly*; wanića, *none*, awanin and awaninya, *in a destroying way*.

(b) By suffixing 'ata' or 'yata,' etc.; as, lie, *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 mahetu and 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, éaŋ akan nawažinj (*wood upon I-stand*), *I stand upon wood*; he maza oŋ kaŋapi (*that iron of is-made*), *that is made of iron*. The following are the principal separate prepositions, viz:

ahna, <i>with</i>	etkiya, <i>towards</i>	on, <i>with them</i>
akan, <i>on or upon</i>	etu, <i>at</i>	oŋ, <i>of or from, with, for</i>
ako, <i>beyond</i>	kaŋda, <i>by, near to</i>	opta, <i>through</i>
ehna, <i>amongst</i>	kiči, <i>with him, her, or it</i>	saŋpa, <i>beyond</i>
ekta, <i>at, to</i>	mahen, <i>within</i>	taŋhaŋ, <i>from</i>
en, <i>in</i>	ohna, <i>in</i>	yata, <i>at</i> .
etaŋhaŋ, <i>from</i>	ohommi, <i>around</i>	

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, tŋŋta, *prairie*, tŋŋtáta, *at or on the prairie*; máŋa, *a field*, maŋáta, *at the field*; éaŋ, *wood or woods*, éaŋyáta, *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, lie, *a hill or ridge*, lieyáta, *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

'akan,' and is prefixed to a very large number of verbs; as, *mani, to walk, amani, to walk on, éan̄kağa amawani, I walk on a log.*

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

(c) The preposition 'i' prefixed to verbs means *with, for, on account of*; as, *éekiya, to pray, ícekiya, 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, *hnaka, 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 'kíci.'

(a) 'Ki,' as a preposition incorporated in verbs, means *to* or *for*; as, *kağa, to make, kícağa, to make to* one; *huwe ya, to go to bring* anything, *kihwe ya, to go to bring* a thing *for* one.

(b) 'Kíci' incorporated into verbs, means *for*; as, *kaksa, to chop off*, as a stick; *kićíaksa, 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, *tehan̄, far, itehan̄, far from* any time or place; *heyata, behind, ilieyata, back of* something. These adverbial prepositions are such as:

<i>iako, beyond</i>	<i>ihukuya, under</i>	<i>itehan̄, far from</i>
<i>iakan, upon</i>	<i>ilieyata, behind, back of</i>	<i>itokam, before</i>
<i>iaškadan̄, near to</i>	<i>ikan̄yeta, down from</i>	<i>iwan̄kam, above</i>
<i>ícah̄da, by, near to</i>	<i>ikiyedaj, near to</i>	<i>iyohakam, after</i>
<i>ihakam, behind</i>	<i>isan̄pa, beyond</i>	<i>iyotahedaj, between</i>
<i>ihdukšaj, round about</i>	<i>itakasajpa, over from</i>	<i>iyotahepi, between</i>
<i>ihektam, behind</i>	<i>itan̄kan, without</i>	<i>iyotakoj̄s, opposite to.</i>

CONJUNCTIONS.

§ 94. Conjunctions in Dakota, as in other languages, are used to connect words and sentences; as, *wašte ka ksapa, good and wise; wićašta síceća koya, men and children*: "Uñkan̄ Wakanj̄tan̄ka, Ózan̄žan̄ kta, eya: uñkan̄ ózan̄žan̄," *And God said, 'Let light be: and light was.*

§ 95. The following is a list of the principal conjunctions, viz: *uñkan̄, ka* and *ča, and*; *ko* and *koya, also, and*; *uñkan̄ś, kin̄han̄* and *éin̄han̄, kinah̄an̄* and *ćinah̄an̄, if*; *ésta* and *šta, keś* and *ćeś, keś* and *ćeś, although*; *kaes* and *ćaes, keyaś* and *ćeyaś, even if*; *ka is, or*; *tuka, but*. For *uñkan̄* and *uñkan̄ś* the Titonwan̄ say *yun̄kan̄* and *yun̄kan̄ś*, for 'ka' and 'ča' they use 'na,' and for 'ka is,' 'na is.'

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! wiŋświ! *ah!* *oh!*

Regret: hehe! hehehe! huŋhe! huŋhuŋhe! *oh!* *alas!*

Surprise: hopidaŋ! hopidaŋniye! hopidaŋśni! iŋah! inama! iŋyuy! iyanaka! *wonderful!* *surprising!* *astonishing!* *truly!* *indeed!*

Attention: a! e! beś! hiwo! ilho! ito! mah! toko! waŋ! *hark!* *look!* *see!* *behold!* *halloo!*

Self-praise: ihdataŋ! ihdataŋh! *boast!*¹

Affirmation: ecahe! ecaś! ecaes! ees! ehaes! ehtakaes! eyakeś! eyakeś! nakaś! nakaes! *indeed!* *truly!* *yes!*

Disbelief: eze! hes! hiŋte! ho! hoecah! iyeśnica! oho! taze! 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.

¹ "Boast" does not appear as an interjection in Webster's dictionary, nor in that of the Century Company. As ihdataŋ 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 *mayāba (me-thou-blamest), thōu 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; paḡaṅ, to part with anything, wapaḡaṅ, I part with; kpaḡaṅ, and tpaḡaṅ, to part with one's own, wakpaḡaṅ, 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; kaḡa, to make, yakaḡa, thōu 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, 'unḡ,' which is prefixed; as, unḡo-papi, we follow. But ouṅpapi is also used.*

(b) The prefixing of the prepositions 'a,' 'e,' 'i,' 'o,' does not alter the place of the pronouns; as, *kaṣṭaṅ, to pour out, wakaṣṭaṅ, I pour out; okaṣṭaṅ, to pour out in, owakaṣṭaṅ, I pour out in; paḡita, to bind, pawaḡita, I bind; apaḡita, to bind on, apawaḡita, I bind on.*



(e) Verbs formed from verbal roots and adjectives by prefixing 'ba,' 'bo,' and 'na,' take the pronouns after the prefix; as, *baksa*, to cut off with a knife, *bawaksa*, I cut off; *boksa*, to shoot off, as a limb, *boyaksa*, thou shootest off; *naksa*, to break off with the foot, *nawaksa*, I break off with the foot.

(d) Other verbs whose initial letter is 'é,' 'ś,' 'm,' or 'n,' have the pronouns inserted after the first syllable; as, *éapá*, to stab, *éawápa*, I stab; *máni*, to walk, *mawáni*, 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 'kíci,' 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, *wajyagkiya*, to cause to see, *wajyagmakiya*, he causes me to see; *samkiya*, to blacken, *samwakiya*, I blacken; *éantekiya*, to love, *éante-wakiya*, 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, *waštewadaka*, I love anything, *waštemičidaka*, I love myself.

2. POSITION IN ADJECTIVES.

§ 99. 1. (a) The pronouns are prefixed to what may be called adjective verbs and adjectives; as, *yazan*, to be sick; *taŋčan mayazan*, (body me-sick) my body is sick; *wašte*, good, *niwašte*, (thee-good) thou art good.

(b) The pronouns 'ma,' 'ni,' and 'un' are prefixed to the simple numerals; as, *mawayžidan*, I am one; *nimonpapi*, you are two; *unyanmipi*, 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, *wayazan*, to be sick, *wamayazan*, I am sick; *asni*, to get well, *amasni*, I have recovered.

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

3. POSITION IN NOUNS.

§ 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

and inserted in others; as, nišunĵka, (*thee-dog*) *thou art a dog*; winićašta, (*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, wićaliŋĵća, *an old man*, wimaćaliŋĵća or wićamaliŋĵća, *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, Isanĵanĵka, (*knife-big*) *an American*, Isanĵatanĵka, *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*; unĵiyuhapi (*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, wićawakaška (*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, wayazanĵ, *he is sick*, wamĵazanĵpi, *we are sick*; wakaga, *I make any thing*, unĵkaĵapi, *we make*; nitašunĵke, *thy dog*, nitašunĵkepi, *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 Isanĵatanĵka, *I am an American*; unĵkiye unĵuwitapi, *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, unĵkiye unĵanĵpi kta, *we will go*; miye makaška (*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

inflection of the verb; but they are frequently used for the sake of emphasis; as, nisunka he kupa he; hiya, he miye makupa (*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 mini waćin (*me water I-want*), *I want water*; niye tóka kin 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, tóka kin niye niyuzapi (*enemy the you you-took*), *the enemies took you*.

(d) In relative clauses, the separate pronoun is placed last; as, wićašta hi kon he miye (*man came that me*), *I am the man who came*; ónićiyapi kin hena unkiyepi (*you-help the those we*), *we are they who help you*.

(e) The adverb 'hińća' is often used with the separate pronouns to render them more emphatic; as, miye hińća (*me very*), *my very self*; niye nitawa hińća (*thee thine very*), *truly thine own*.

(f) In answering questions, the separate pronouns are sometimes used alone; as, tuwe hećon he; miye, *who did that? I*; tuwe yaka he; niye, *whom dost thou mean? thee*; tuwe he kağa he; iye, *who made that? he*. But more frequently the verb is repeated in the answer with the pronouns; as, he tuwe kağa he; he miye wakağa (*that who made? that me I-made*), *who made that? I made it*; tuwe yaka he; niye ćića (*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, unkiye ećonkupi, *we did it*; niye yakagapi, *you made it*; niye niwaštepi, *you are good*.

(b) When the pronoun stands last, it is attached also to the pronoun; as, tona waonśidapi kin 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 'wića' 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, *śiyo waŋ kute ƙa o* (*grouse a shot and killed*), *he shot a grouse and killed it*; *śuktaiŋka kiŋ yuzapi ƙa ƙaška 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, ƙa waŋmdake, ƙa ohiwaya*, *I came, and I saw, and I conquered.*

2. (a) 'Wića' and other objective incorporated pronouns follow the same rule; as, *tataŋka kiŋ waŋwićamda ke ƙa wićawakte* (*buffalo the, them-I-saw, and them-I-killed*), *I saw the buffalo and killed them.*

(b) So, too, in adjective verbs; as, *oŋiśike ƙa niśilitiŋ* (*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, *nitaśuŋke ƙa 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 tataŋkapi*, *those are oxen*; *de miye*, *this is I*; *dena waštešte*, *these are good*; *he mayaku* (*that me-thou-gavest*), *thou gavest me that.*

2. But when used as a qualificative of a noun, or noun and adjective, it is placed last; as, *wićašta kiŋ hena* (*man the those*), *those men*; *wićašta wašte kiŋ 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 umaśi kiŋ he wića-*

yadapi śni (*father me-sent the that ye-believe not*), *my father who sent me, him ye believe not*; ate umaši kinj he mahdaotajinj (*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, isaj kinj he iwaću (*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 yaķa he, *whom dost thou mean?* taku ođake ćinj, *what thou relatest.*

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 manoj, *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, tuwedaj hi śni, *no one came* (lit. *some-little-person came not*); takudaj duhe śni (*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 'kaķeš' to 'tuwe' and 'taku'; as, tuwe kašta hi kinĥaj he waķu kta (*whoever comes if, that I-give will*), *if anyone comes I will give it to him*; taku kašta waŋmdake ćinĥaj 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 qualificative, the definite article immediately follows the noun; as, maka kinj (*earth the*), *the earth*; wićašta kinj 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, wićašta wašte kinj (*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 ećamoj kinj (*what I-did the*), *that which I did*; wićašta śićaya oĥajyaŋpi kinj (*men badly do the*), *the men who do badly*;

wićašta śića śićaya ohaŋyauŋpi kiŋ (*men bad badly do the*), *the bad men who do badly*.

§ 114. The signs of the past tense, 'koŋ' and 'ćikoŋ,' are used in the place of the definite article, and are rendered by the article and relative; as, wićašta waŋmdake ćikoŋ, *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, wićašta kiŋ bosdan nažiŋpi (*men the upright stand*), *men stand upright*; śuktanŋka kiŋ duzahauŋpi (*horses the swift*), *horses are swift or run fast*.

(b) It is often used, as in Greek, French, etc., with abstract nouns; as, wowašte kiŋ (*goodness the*), *goodness*; woalitani kiŋ awihnumiwićaya (*sin the destroys-them*), *sin destroys them*.

(c) It is used with a noun in the vocative case; as, maka kiŋ naŋoŋ 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 kiŋ (*thy-hand the*), *thy hand*; wićašta kiŋ de (*man the this*), *this man*.

(e) It is often used with finite verbs, giving to them the force of gerunds or verbal nouns; as, kaŋapi kiŋ, *the making*; mauŋnipi kiŋ (*we walk the*), *our walking*; yahi kiŋ 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, ćoŋkaške ekta mda (*garrison to I-go*), *I am going to the garrison*; ćaŋ mahen wai (*wood into I-went*), *I went into the woods*; tinŋta 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, Tatanŋka-nažiŋ (*buffalo-stands*), *The-standing-buffalo*; Wakpa-minisota, *the Minnesota river*; Mdeiyedan, *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, ćaŋpalumihma ihupa kiŋ, *the thill of the cart*; Waśićuŋ wićaštayatapi kiŋ, *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, hokśiday way (*boy a*), *a boy*; hokśiday wašte way (*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, wícašta way wašte kin he kağa (*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, hokśiday kin maui (*boy the walks*), *the boy walks*; wowapi way duba (*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, Waanataw wícašta wayapike éin he tanyaw waymdaka (*Waanatan man eloquent the that well I-saw*), *I saw Waanatan 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*; wícašta kin 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, éaw topa ícağa (*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, Wakantayka wjkağapi (*God us-made*), *God made us*; Dakota niye Wakantayka éawteniéiyapi (*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 wíca, *them*, incorporated in the verb; as, waywícaayaka, *he*

saw them; Hake wahaŋksića yamni wićakte (*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, wašteuŋmidakapi, *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 hećonpi, *the people did that*.

§ 123. The verb 'yukaŋ' is often used in its singular form with a plural meaning; as, wakiyedaj ota yukaŋ, *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, wašteuŋdaka, *we two* (meaning *thou and I*) *love him*; waštewićuŋdaka, *we two love them*. See § 42. 1.

Government.

§ 126. Active transitive verbs govern the objective case; as, makaška (*me binds*), *he binds me*; wićašta waŋ waŋmłdaka (*man a I-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 mayaduza (*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 kin 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 taspantanka wan hiynkiya 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, *šina kin aničahpapi* (*blanket the on-thee-laid*), *they covered thee with a blanket*; *mini pa amakaštaj* (*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, čajku kin omani* (*road the in-walks*), *he walks in the road*; *haj, to stand, maka kin 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 yahdužaža* (*hand thou-washest-thine-own*), *thou dost wash thy hands*; *ninape yahdužaža* 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 'ihnuhaj' placed before the verb, with 'kin' or 'kinhaj,' 'čij' or 'čijhaj,' following; as, *ilmuhaj hečanon kin*, *do not do that*; *ihnuhaj wičayadapi kinhaj*, *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, *owiŋža kin ehdaku ła mani wo*, *take up thy bed and walk*.

Infinitive.

§ 132. 1. Verbs in the infinitive mode immediately precede those by which they are governed; as, éaŋ kakse yahi (*wood to-cut thou-hast-come*), *thou hast come to cut wood*; he eéon éíšipi, *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 waéin (*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 kinj 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) Kinhan and its derivatives, éinhan, kinahan, and éinahan, usually refer to future time, future events only being considered as uncertain and contingent; as, yahi kinhan mde kta, *if thou come, I will go*.

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

(b) When anything past is spoken of as uncertain, 'heéinhan' is commonly used; as, heéanon heéinhan eéen ohdaka wo, *if thou didst that, confess it*.

2. The conjunctions ésta, šta, keyaś, and keś, signifying *though, although*, are also used to form the subjunctive mood; as, oéíyaka ésta wiéayada śni, *although I tell thee, thou dost not believe*; hi keyaś kiéi mde kte śni, *though he come, I will not go with him*; amapa keś en ewaéaŋmi śni, *though he struck me, I paid no attention to it*.

3. Unkaŋś, *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, miyeéícažužu unkaŋś éíču kta tuka (*me-thou-hadst-paid if, I-thee-give would but*), *if thou hadst paid me, I would have given it to thee*; suktanka mduha unkaŋś mde kta tuka (*horse I-had if, I-go would but*), *if I had a horse I would go*.



Optative, Potential, etc.

§ 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 *iyecéca*, *fit, proper*; as, *ecanoy kta iyecéca*, *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, *ecoy owakili* (*to do I-able*), *I am able to do it*, or *I can do it*; *manipi kin owakili* (*walking the I-able*), *I can walk*. Or they are put in a finite form; as, *šuktan̄ka mduza owakhi* (*horse I-catch I-able*), *I can catch a horse.*

2. Inability is expressed either by 'okihi' with the negative 'šni,' or 'okitpani;' as, *mawani kta owakili šni* (*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 'šni,' is often used for the same purpose; as, *tókadan mawani šni* (*any-way I-walk not*), *I cannot possibly walk.*

3. The word 'pića' is suffixed to verbs to denote *possibility* or that the thing *can be done*; as, *econ̄pića*, *it can be done*; *wajyagpića*, *it can be seen*. But it more frequently occurs with the negative 'šni;' as, *kal̄pića šni*, *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 yan̄ka, n̄kaha wan̄mdaka*, *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 yan̄ka*, *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, *šiceća waskuyeća waštedapi*, *children love fruit.*

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

2. (a) By the help of the adverb wařna, *now*, the aorist expresses *perfect* or *finished* time; as, wařna yuřtanpi, *they have now finished it*; wařna oćićiyaka, *I have now told thee*.

(b) In a narrative of past events, 'wařna,' together with the aorist, makes what is called the pluperfect tense; as, wařna yuřtanpi hehan wai, *they had finished it when I arrived*.

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

§ 140. Before naćeća, *perhaps*, the aorist tense is sometimes used for the *future*; as, hećon mařipi kinhan, ećamon naćeća, *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 wařte kta, *that will be good*; he tinřta 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, wařna upi kta hehan wai, *they were about to come when I arrived there*.

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 wićawakiřića, *they would have come, but I forbade them*.

4. The future tense with the adverb 'hiřća,' is used to indicate a desire, purpose, or determination to do a thing; as, mde kte hiřća (*I-go will very*), *I want to go*; ećon kte hiřća 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*; řeyapi 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, tinwićakte kin 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, nihinñiciyapi kta ka yaćeyapi kta, or nihinñiciyapi ka yaćeyapi kta, *you will be troubled and weep.*

§ 142. 'Nun' or 'non' 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 ećonpi nun tanin śni, *they knew not what they should do.*

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

§ 144. In interrogative sentences 'hin' is sometimes used for 'kta he,' denoting the future tense; as, wau hin, *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, yuštaj 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, kaptuža, *to split,* kaptuš 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, ećonkiya, *to cause to do;* kalikiya, *to cause to make;* nažinikiya, *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, ećonya, *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, śaya, *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 atewayá (*that father-I-have*), *that is my father*; Ateunyanpi malipiya ekta nanke éin (*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 ísanwaya, *this I have for a knife*; he tiyopayaya, *that thou usest for a door*.

3. When the pronouns 'ma,' 'ni,' and 'uj' are used without the pronoun 'ya' following, 'ya' becomes 'yan;' 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, ipsiá, *to jump*, ipsipsiá, *to hop or jump repeatedly*; iha, *to laugh*, ihaíha, *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, yalitaka, *to bite*, yalitaitaka, *to bite often*; baksa, *to cut a stick in two*; baksaksa, *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, yuhuluza, *to shake*; panini, *to jog*; kapsiupsinta, *to whip*; yušínsin, *to tickle*; nasunsun, *to struggle*, etc.

3. Verbs signifying *to be* are repeated to denote continuance; as, den manka manke, *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*; iyatonšni s'a, *thou dost tell lies habitually, i. e., thou art a liar*; wamanoj 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, wašteda and waštédaka, *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*; eóoppi s'a, *doers*. But in the verb 'da,' *to esteem*, 'ka' may either precede or follow the plural termination; as, waštedakapi and waštedapika.

SUBSTANTIVE VERBS.

§ 154. The verbs 'uŋ,' 'ouŋyaŋ,' 'yaŋka,' 'yukaŋ,' 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 wauŋ, *I am walking*; ti mahen maŋka, *I am in the house*; héciya yakoupi, *they are there*; en maŋ, *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. 'Yukaŋ' is used to declare that *there is*, and wanića, that *there is none*; as, Wakantaŋka yukaŋ, *there is a God*; Wakantaŋka 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, Wakantaŋka wašte (*God good*), *God is good*; wi kiŋ kata (*sun the hot*), *the sun is hot*; de miye (*this I*), *this is I*; hena iŋyaŋ (*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, mazakaŋ 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 uŋ, yukaŋ, yaŋka, etc.
2. Of *condition*; with participles and adverbs of manner; as, ni uŋ, *living is*; tanyaŋ yaŋka, (*well is*), *is comfortable*.
3. Of *place*; with prepositions and adverbs of place; as, akan uŋ, *is on*; timahen yaŋka, *within is*.
4. Of *identity*; e or ee, with the forms hee, dee. See § 155.
5. Of *classification*; heća, *is such*, as, hokšidaŋ wašte heća, *he is a good boy*; he šuyktokeća heća, *that is a wolf*.

2. The objective pronouns are used with and governed by active participles, in the same way as by verbs; as, mayuha yukanpi (*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 un, *he is remembering*; Wakantanka éekiya un, *he is in the habit of praying to God*; iahan iéunhan, *whilst he was speaking*.

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

5. Two verbs together may be used as participles without a conjunction; as, éeya 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, tahnéa kin 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 kin, *the slain*.

NOUNS.

POSITION.

§ 160. The place of the noun, whether subject or object, is before the verb; as, wammaheza iéaga, *corn grows*; mini waćin (*water I-want*), *I want water*.

Occasionally the subject comes after the verb; as, eya Wakantanka, *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, tatanka peži yutapi (*oxen grass eat*), *oxen eat grass*; Dakota Padani kin wićaktepi (*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 *apposition*: as, aguyapi wićoni, *bread of life*, or more properly, *the bread that is life*.—A. L. RIGGS.



NUMBER.

§ 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, *wićašta waštepi*, *good men*; *koška kin hipi*, *the young men have arrived*; *wićašta wašte kin 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 'wića' following, which is prefixed to or inserted in the governing word; as, *tahinća wićaktepi* (*deer them-they-kill*), *they kill deer*; *Dakota ewićatanhan* (*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, *wićašta wašte*, *good man*; *ćan śića*, *bad wood*.

The adjective *ikée*, *common*, is placed *before* the noun which it qualifies, but its derivative *ikéecka* comes *after*; as, *ikée hanpa* and *hanpikéecka*, *common moccasins*; *ikée wićašta*, *a common man, an Indian*. The numeral adjectives, when used with *ćan*, *a day*, are placed *before*; as, *nonpa ćan*, *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, *wićašta kin wašte*, *the man is good*; *wićašta kin he wašte*, *that man is good*; *taku ećanon kin he śića*, *that which thou didst is bad*.

NUMBER.

§ 167. Adjectives, whether qualificative or predicative, indicate the number of the nouns or pronouns to which they belong; as, *hanpa sapa*

wan, *a black stone*; inyan sapsapa, *black stones*; tatanjka kin waś'aka, *the ox is strong*; tatanjka kin waś'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, wićašta wašte he kağapi (*man good that they-made*), *good men made that*; Wakantanka wićašta wašte nom wićakağa (*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, wićašta yamni, or wićašta yamnipi, *three men*.

NUMERAL ADJECTIVES.

§ 168. 1. Numeral adjectives used distributively take the reduplicated form; as, yamni, *three*, yamnimni, *three and three*, yamnimni icupi, *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 camest 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 yakonpi, *they are in two different places*; he topakiya oyakapi, *that is told in four different ways*.

§ 170. The Dakotas use the term hanke, *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 'onśpa' and the ordinal numbers; as, onśpa iyamni (*piece third*) *one-third*; onśpa itopa (*piece fourth*), *one-fourth*.

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

PRONOMINAL ADJECTIVES.

§ 171. Owasin and iyuhpa, *all*, sakim and napin, *both*, apa and hunli, *some or a part*, tonana and wanistiņa, *few, a small quantity*, unma, *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 ali, *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, śuktanġa kiġ wašte ġa ćanpahmihma kiġ wašte, *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, śuktanġa kiġ ġa ćanpahmihma kiġ napin wašte, *the horse and the wagon are both good*; wićašta ġa winohiġća kiġ hena waštešte, *man and woman, they are beautiful*; Hepaġ ġa Hepi ġa Hake, hena iyulġpa haġskapi, *Hepaġ, 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, śuktanġa ćanpahmihma ko śića (*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, iwašteďaġ mani, *he walks slowly*; śićaya hduha uġ, *he is keeping it badly*; nina wašte, *very good*; kitanġa tanġaġ, *tolerably well*; he ćaġ śni (*that wood not*), *that is not wood*; tonitanġhaġ he (*whence-thou*), *whence art thou?*

POSITION.

§ 175. 1. Adverbs are commonly placed before the words which they qualify; as, tanġaġ wauġ, *I am well*; śićaya ohaġyaġpi, *they do badly*; nina wašte, *very good*.

2. (a) The adverbs 'hiġća' and 'śni' follow the words which they

qualify; as, wašte lińća, *very good*; ećoń kte lińća, *he wishes very much to do it*; ećońpi śni, *they did not do it*.

(b) The adverbs of time, 'kińhan,' 'ća' or 'eća,' 'ķehan,' and 'ćoli,' are placed after the words to which they relate; as, yahi kińhan, *when thou comest*; wayyaka eća, *when he sees it*.

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

(b) But 'to,' a contracted form of 'tokeća' and 'he,' the common sign of interrogation, stand at the end; as, duhe śni 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?* tonitanhan he, *whence art thou?* hematanhan, *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 ećoń, *he does it well*; tantanyan ećoń, *he has done several things well*; tantanyan ećońpi, *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, śuktanka kiń tketkeya ķińpi, *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, wićašta kiń tehan ni, *the man lived long*; wićašta kiń tehanhan nipi eće, *men live long*; ećadań wahi, *I came soon*; ećaćadań wahi, *I come frequently*; he hanškaya baksa wo, *cut that long*; hena hanškaskaya baksa wo, *cut those long*; aśkadań euntipi, *we encamped at a short distance*; aśkaśkadań euntipi, *we encamped at short distances*.

USE OF CERTAIN ADVERBS.

§ 178. 1. In general propositions, 'eća' or 'ća,' *when*, is used with 'eće' or 'će' at the end of the clause or sentence; as, waniyetu ća wapa eće, *when it is winter it snows*.

2. The particles 'eće' and 'ećeć,' used at the end of clauses or sentences, signify *frequency* or *habit*, as; ećamoń ećeć, *I am accustomed to do*.

3. The particle 'ce,' in most cases, indicates the close of a direct quotation of the words of oneself or of another; as, deéan céanon kinhan yani kta ce, Wakanjanka eya ce, *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 sni he; han, wahi kte sni, *thou wilt not come, wilt thou? yes, I will not come;* yahi kte sni 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 'kinhan' are often used together with the same verb, in which case 'tohan' precedes the verb and 'kinhan' follows it; as, tohan yahi kinhan 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 sni 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 'sni;' as, mde sni (*I-go not*), *I did not go;* he éan sni (*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 interregatively often implies permission; as, iyaću sni to (*dost thou not take it?*), *may signify, thou mayest take it.*

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

¹ 'Do' in Isanyati and Ihanjtonwan, and 'lo' in Titonwan, seem to be equivalent to the masen-line oral period hä of the Omaha and Ponka, au of the Kansa, Osago, and Kwapa, ke of the Iowa, ke-i of the Oto, sh of the Mandan, ts of the Hidatsa, and k of the Crow. Hä 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 ča iyotaŋ taŋka śni (*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, wičayada 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 hoğaŋ 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 kin 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, tatanka kin wičikiyedāŋ (*ox the them-near-to*), *near to the oxen*; Dakota ewičatanhaŋ, *from the Dakotas*.

(b) Other prepositions are suffixed to nouns (§ 91); as, tintata, *on the prairie*; mağata *at the field*; čajyata, *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 ikiyedāŋ, *near to*; mikiyedāŋ, *near to me*; itehāŋ, *far from*; nitehāŋ, *far from thee*. If the pro-

noun is plural, the plural termination is attached to the preposition; as, unketanhanpi, *from us*.

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

(c) And sometimes it is contained in the following verb; as, en mau, *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, wehan, *last spring*; wetu, *next spring*.

The termination 'tu' or 'etu,' in waniyetu, mdoketu, ptayyetu, wetu, hanyetu, aypetu, 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, wehan, mdokehan, ptiuhan, 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*; ihanhanua, *the next morning*.

CONJUNCTIONS.

§ 189. 1. Conjunctions commonly stand *between* the words or sentences which they connect; as, malipiya ka maka, *heaven and earth*; wanćiyaka tuka iyećiyeye śni, *I saw thee but I did not recognize thee*; ećon yaśi eśta ećon 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, ećanka wanhi ko mduha (*fire-steel flint also I have*), *I-have flint and steel*; malipiya maka ahna kağa, *he made heaven and earth*.

§ 190. 'Unkan' and 'ka' both signify *and*, but they are used somewhat differently, 'ka' denoting a closer connection than 'ulkan.'

1. When two or more verbs having the same nominative are connected by a copulative conjunction, 'ka' is commonly used; as, ekta wai ka wanmdaka, *I went and saw*. But if a new nominative is introduced, 'ulkan' will be required; as, ekta wai unkan wanmayakapi, *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.

3. 'Uŋkan' never connects single nouns or adjectives, 'ka' and 'ko' being used for that purpose; as, wašte ka ksapa, *good and wise*; éaŋ mini ko, *wood and water*.

For the use of the conjunctions kinhaŋ, uŋkaŋš, and tuká, see § 133.

§ 191. The words 'ećiŋ' and 'nakaes,' although more properly adverbs, often supply the place of conjunctions; as, he waŋu, ećiŋ makida, *I gave that to him because he asked me for it*; he tewahinda, nakaes hećedaŋ 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, mašte éiŋ he wašte ka wani kiŋ he síea, *for me to die is good, and to live is bad*; wani kiŋ he wašte ešta mašte éiŋ he iyotaŋ wašte, *although it is good for me to live, it is more good for me to die*; or, mašte kte éiŋ he wašte ka wani kte éiŋ he síea, *that I should die is good, and that I should live is bad*.

§ 193. The conjunction *or* is represented by 'ka íš;' 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 uŋ íš ka íš hen uŋ šni, uŋma tukte iyećetu sdonwaye šni (*there is or there is not, which of the two I know not*); *Is that a horse or an ox?* he šuktaŋka ka íš tataŋka uŋma 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 oŋ mašte kta, *oh! I shall die of heat*; "Wićoni kiŋ iho hee; wićoni kiŋ he wićašta 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.



TEXTS.

WIĆAŃĤPI HIŃĤPAYA; OR, THE FALLEN STAR.

WRITTEN IN DAKOTA BY MICHEL RENVILLE.

Oyate wan kaken tipi; unkan winohiŃa nom tanjan wan kapi; unkan
 People one so lived; and women two out-doors lay; and
 wićanĥpi kiŃ iyeġa wanyakapi. Unkan inyuŃ unmaŃ heya: IćepaŃsi, ito
 stars the shining saw. And behold the-one this said: Cousin lo
 wićanĥpi wan iyeġe ĥea e yanke ċiŃ he hiŃnawaya ċeś, eya. Unkan
 star one shines very afore- is the that husband I-have oh- she And
 said that! said.
 unma kiŃ iś; Miś ito ka wićanĥpi wan kitajna iyehya yanke ċiŃ he
 other the she; I lo that star one little shining is the that
 hiŃnawaye ċeś, eya. Unkan ihuŃhaŃna napin ekta awićakipi, keyapi.
 husband I have oh she And suddenly both thither they were taken they say.
 that! said.

Makoće wan wašte hiŃa hokśiće kpa ozużuya namdaye wašte wan ka
 Country one good very twin-flowers full blooming beautiful were
 e ekta unpi. Unkan wićanĥpi wan nina iyeġe ċiŃon he wićašta tanja;
 that in they-were. And star one much shining the that man large,
 ka unma koŃ he kośka, keyapi. Hećen kinukanyan hiŃna wićayapi.
 and other the that young-man, they say. So one-and-the-other husband them-had.
 [aforesaid]

Unkan unma wan na ihduśaka. Makoće kiŃ tipsiŃna ota hu waštešte.
 And one now with-child. Country the *Pomme blanche* many stalks beautiful.
 Hećen wiŃyan koŃ wanġi bopte kta keś hiŃnaku kiŃ teliŃda: UśtaŃ wo,
 So woman the one dig would although husband-has the forbid: Stop
 tuwedan deći hećon śni ċe, eya eće. Unkan ihdaka aye ċa etipi. Unkan
 no-one here that does not he-said always. And moving went and camped. And
 wiŃyan ihduśake wakeya itićaġe ċa timahen piye kta e timahen hiyu, unkan
 woman with child tent pitched and inside fix-up would house-inside came, and
 tipsiŃna wan hu tanja wašte e aitićaġa; unkan, Ito de waġa ke, ećiŃ;
Pomme blanche one stalk large beautiful that over it tent and Lo this I dig will, she
 pitched; thought;

etanhan tuwe wan mayake ċa, ećiŃ, ka houpe iću ka bopte ċa iyupta iću;
 for who me-see will / she thought, and digger took and dug-it and pulled-it-out;
 ićunhan makoće yuohdog iyeya ka olma hiyu, ka maka kiŃ ekta tezi kamdas
 in the country opened out and from came, and earth the to belly burst
 meantime .

hiñhpaya keyapi. Hećen winohiñća qon e ta, tuka hoksiyoqopa e te sni
 ahe-fell they say. So woman the that died, but child that died not
 [afresaid]

nağangata wañka. Wićahinća wañ en hi; hoksiyopa kin iću qa itpihnake
 kicking lay. Old-man one there came; child the took and placed in bosom

ća tiyataki, qa heya: Wakanqa, taku wañ wañmdaka unkañ ćante mašice
 and came home, and this said: Old woman, something one I saw and heart me-bad

do, eya. Unkañ tawiću kin, He taku he, eya. Unkañ winohiñća wañ tezi
 he said. And his wife the, That what ? she said. And woman one belly

kamdas ta wañka; unkañ hoksiyopa wañ nağangata wañke, alma wićana
 hurried died lay; and child one kicking lay also boy

tuka će, eya. Wićahinća, tokeća ayaku sni he, eya. Unkañ, Dee do, eya
 hut he said. Old man, why you bring not ? she said. And, This is it he said

ća itpi tanhan iću. Unkañ tawiću kin heya: Wićahinća, ito de ićahimye
 and bosom from took. And his wife the this said: Old man, now this we-raise

ćeš, eya. Unkañ wićahinća qon heya: Wakanqa, ti ahmihbeunye kta će,
 oh-that! she-said. And old man the this said: Old woman, house around-we-roll will
 [afresaid]

eye, ća tićeška kin ohna kohoya iyeya. Unkañ ahmihman-hiyaye ća
 he said, and tent-top the through he tossed it up. And whirling around he went and

hiñhpaya. Unkañ sdohanhaj tin hiyu. Tuka ake iću qa tiće ohna kahoya
 fell down. And creeping house-in he But again he and smoke through he tossed
 took hole

iyeya. Unkañ hehan mani tin hiyu. Tuka ake iću qa ećen iyeya. Unkañ
 it up. And then walking house in came. But again he took and so threw it. And

hehan hokšina wañ ćansakana qeya yuha tin hiyu qa, Tunkañšina, dena
 then boy one green sticks even having house in came and, Grandfather, these

wañhiñkpe mićaga ye, eya. Tuka ake iću qa ećen iyeya, unkañ hehan
 arrowa make-me, he said. But again he took and so threw, and then

toki iyaya tanjñ sni; unkañ koška wañ ćansaka qeya yuha tin hiyu; qa,
 where he went manifest not; and young man one green sticks even having house in came; and,

Dena, tunkañšina, mićaga wo, eya. Hećen wañhiñkpe ota kićaga. Hećen
 These, grandfather, make me, he said. So arrowa many made for him. So

pte ota wićao ća wakeya wañ tanja ićićagapi, qa ćatku kin en wañkan
 buffalo many them-shot when tent one large made for and back-part the in high
 themselves,

ohedekiyapi, nina wašćapi.
 bed-they-placed, very rich-were.

Unkañ wićahinća kin heye: Wakanqa, tanjan unyakon e imduškin
 And old man the this said: Old woman well we-are that I-glad-am

će, ito eyajwapaha kte do, eye, ća hanhanja hiñ tiće inkpata iyotajka ća
 lo! I proclaim will, he said, and morning very house top-at he sat and
 comb

heya: Miye tažu waton, tašiyaka šin mdadopa, eya. Unkañ he Tašiya-
 this said: I laid-up I have, big-gut fat I chew, he-said. And this meadow

kapopo hee keyapi: Zitkana wañ tašiyakapopo ećiyapi kin hee; maku zi
 lark that-is they say: bird one meadow lark named the that is; breast yel-
 low

qa ćokaya sape ćin he anpao zi kin he tatajka he šdušduta e inapin
 and middle black the that morning yellow the that buffalo horn smooth that collar-has

keyapi.
 they say.

Hehan koška qon heye: Tunkañšina, ito omawanini kta će, eya.
 Then young man the this said: Grandfather, lo! I walking will, he said.
 [afresaid]

Uŋkan wićahijća kij heya: Ho, takoża, koška eća oyate ećen wawayyag
 And old-man the this said: Yes, grandchild, young man when people so to see
 omañi eće, eya keyapi.
 walks always, he said, they say.

Uŋkan hećen koška ƙoŋ iyaye eća oyate wañ tipi en i; uŋkan inyuy
 And so young man the went and people one living there came; and behold
 [aforesaid]
 eñhdeška kutepi en. i. Uŋkan koškana wañ en wawayyaka, keyapi.
 hoop shooting there came. And young man one thither looking-on, they said.
 Hećen en inažij, ƙa, Ito kićuwa kići wawaymdake kta, eya. Hećen kići
 So there he stood, and, Lo! my friend with I-look-on will he said. So with
 nažij. Uŋkan heye: Kićuwa, yati ehta uñhde kta, eya. Hećen kići hda
 he-stood. And this said: Friend, your home to we go home will, he said. So with went-home
 (dual)

ƙa kići ki. Uŋkan he ƙuŋšitku ićahya heća, hećen ƙuŋkišitku kići ti en
 and with arrived. And that grandmother his raised such, so grandmother his with lived there
 i, keyapi.
 came, they say.

Uŋkan, Uñci, kićuwa kići wahdi eće, taku yute kta ikilni ye, eya.
 And, Grand-mother my friend with I come home, what eat will that [please], he
 provide said.

Uŋkan ƙuŋkišitku kij heya: Takoża, token wahañ kta he, eya. Uŋkan
 And grandmother his the this said: Grandchild how I do will ? she said. And
 koška uñma ƙoŋ heya: Toketu hwo uñćina, eya. Uŋkan, Oyate kij de
 young man other the this said: How is it ? grandmother, he said. And, People the this
 [aforesaid]

wañna ipuza wićate kta eće, eya; tuwe mini huwe-i keš hdi šni eće, eya.
 now thirsty they die will, she said; who water goes-for although come home not always, she
 said.

Uŋkan, Kićuwa ećga iću wo, mini huwe uñye kta eće, eya. Uŋkan, Takoża
 And Friend kettle take thou water for we go will, he said. And My grand-
 child

kitañ ićahwaye eñƙoñ! eya. Taku šni-šni ikoyapa, eye, eća hećen kići ye eća
 hardly I raised in the past! she said. What not-not you fear, he said, and so with went and
 mde kaħda inažijpi. Uŋkan mini kij kaħda wakiškokpa mini ožugžudañ
 lake by they stood. And water the by troughs water each full
 hiyeya. Uŋkan tuwe mini huwe hi eća taku e yakte eće keyapi ƙoŋ
 stood. And who water to get comes when what that you kill always they say the
 [come for] [afore-
 said]

toki idada hwo, de mini huwe wahi do, eya.
 where have you ? this water to get I come, he said.
 gone [I come for]

Uŋkan ihnuhanna toki iyayapi tañij šni; hećen inyuy ti hajska wañ
 And suddenly whither they went manifest not; so behold! house long one
 kakiyotanna iyeya, olma koška ƙa wikoška ožuna hiyeya: wañna apa řapi
 in this direction lay, in young and maidens full were: now some dead
 men

ƙa apa ře ićakišya hiyeya, en opeya ipi. Uŋkan, Dena token dukanni he,
 and some to suffering were, in together they came. And, These how are-you-here ?
 die

eya. Uŋkan, Taku yaka he; dena mini huwe uñłipi heš, taku wañ
 he said. And, What you mean ? these water to bring we came although, some- one
 thing

naunpćapi eće eće, eyapi, keyapi.
 us-swallowed always, they said, they say.

Uŋkan koška ƙoŋ pa kij en taku iyapapa yanka. Uŋkan, De taku he,
 And young man the head the in some- striking was And, This what ?
 [aforesaid] [sitting].

eya. Uŋkan, Haŋta, he éante ee ée, eyapi. Uŋkan he hećen isau ehđaku
he said. And Get-away that heart is they said. And he so knife his-took
қа баspуспу җанка. Uŋkan ihnuhauŋa taku nina ham hiŋhda; uŋkan he
and cut-to-pieces was [sitting]. And suddenly what very made a noise; and that
tanmahen taŋka e hena nawićapće, tuka éante kiŋ bašpupi nakaes ohna ға
body inside large that those them-swallowed, but heart tho cut-up indeed in dead
kiŋ ekta hi ға, keyapi. Hećen éuwi kiŋ pahđoke ға koška wikoška ko
the at come dead, they say. Hence side the punched and young men maidens also
om hđiçu.
with came out.
them

Uŋkan oyate kiŋ nina pidawićaya e hećen wikoška nom җupi. Tuka,
And people the much glad-they-made that hence maidens two gave him. But,
Ohiŋni omaniyaŋ waŋ e hećen kieuwa iye wićayuze kta ée, eya, қа
Always journeying I am that so my friend he them take will he said, and
koškana җoŋ napin җu. Uŋkan hećen hoćokam wakeya waŋ itićaҗapi қа
young man the both gave. And so in-the-court tent one pitched-for, and
[aforesaid]
hokšina җoŋ kuŋkšitku kići akiyuha en awićakipi. Wikoška noŋpa җoŋ hena
boy the grandmother his with bearing there them brought. Young women two the those
[aforesaid] [aforesaid]
om en ahitipi.
with in they moved.

Hećen koška җoŋ ake itoopteya iyaya keyapi. Uŋkan waŋna ake
Then young man the again onward went they say. And now again
koškana waŋ manin naŋiŋ éaŋhdeška kutepi. Uŋkan wawaŋyaka haŋ
young man a outside stood hoop shooting. And looking-on standing
en i қа heya: Ito, kićuwa kići wawaŋmdake kta eye, ға kići naŋiŋ. Uŋkan
in he and this-said: Lo, friend with I-look-on will he said, and with stood. And
came

heye: Kićuwa, uŋhde kta ée, eye ға kići ki. Қа, Uŋćina, kićuwa kići wahđi
this-he- Friend, we-go home will he-said, and with came. And, Grandmother, my friend with I come
said: (dual) home,
ée, takuŋ ikilmi naŋka wo, eya. Tuka kuŋkšitkuna kiŋ, Token wahaŋ kte
something hunting up he thou he-said. But grandmother his the, How I-do will
e heha he, eya. Uŋkan, toketu he, eya. Uŋkan, Oyate kiŋ de waŋna
this you say ? she said. And, How is it ! he said. And, People the this now
éaŋ oŋ wićatakunišni ée, eya; tuwe éaŋ җiŋ i keš tohiŋni hđi šni, eya.
wood for they perish she-said; who wood to-carry goes if at any time come home not, she
said.

Uŋkan, Kićuwa, hiŋška içu wo, éaŋ җiŋ unye kta ée, eya. Uŋkan
And, Friend, strap take, wood to-carry we-go will he said. And
wakaŋkana kiŋ, Takuš kitauŋa ićalwaye éiҗoŋ, eya. Tuka, Wakaŋka is
old woman the, Grandchild hardly I-raised in the past, she said. But, Old woman that
de takušnišni ikoyaŋića: heye ға koškana җoŋ kići iyaye ға heye: Éaŋ
this trifles you afraid-of: this said and young man the with went and this said: Wood
aforesaid
җiŋ mda ée, tuwe yaćiŋpi kiŋhaŋ u po. Eyaya uŋkan, Koška waŋ tokiya-
to-carry I-go, who you wish if come ye. They went and, young man a somewhere
taŋhaŋ hi ka heya ée eyapi, қа ihakamya eyaye. Waŋna éaŋ kiŋ en ipi,
from come and this said they said, and after they went. Now wood tho in they
came,

uŋkan éaŋ kiŋ ikaŋtoŋ hiyeya e hećen oyate җoŋ hetauhaŋ ahdiyakupi
and wood the tied-up lay, that so people the that from started home with
tuka, iye en naŋiŋ қа, Tuwe éaŋ kiŋ den hi éa, taku yakte keyapi җoŋ
but, he there stood and, Who wood the here comes when, what you-kill they say the
aforesaid

toki idada hwo, eya. Unkan ihnuhanja toki iyaya taniñ sni. Hećen
where you have gone ? he said. And suddenly where he had gone manifest not. So
 inyun, wakeya wan ohna dećen koška wikoška ko, apa wotapi ka apa ni
behold tent a in thus young men maidens also, some eating and some alive
 hiyeya e apeya yanka. Unkan, Dena token dukanpi he, eya. Unkan,
were waiting were. And, These how are you ? he said. And,
 Taku yaka he; dena ćan ĳin unhipi keš taku dećen unkahdipi eće; niš
What you mean ? these wood to carry we came although some- thus us brought home always; you
thing

eya nitakunišni eć, eyapi. Unkan heyata etonwan unkan inyun, ohdoka
also you-are-destroyed , they said. And behind looked and behold hole
 wan dećen hiyeya. Unkan, De taku he, eya. Unkan, Ustan, he taku ĳin
a so was. And, This what ? he said. And, Stop, that what the
 hee eć, eyapi. Tuka wan ĳin ĳpe ikikću ĳa okatkatanyan. Unkan wakeya ĳin
that is, they said. But arrow his-took and transfixed it. And tent the
 ihnuhanja kazamni iyaya. Unkan he ĳin yanĳa e noĳe awi ćayuhmuza
suddenly opened went. And that owl's that ear them shut up
 keyapi. Hećen kte naka eš noĳe ĳin namdaya iyaya. Hećen, Koška
they say. Thus killed indeed ear the opened out went. So, Young men
 wikoška ĳin owasiñ tanĳan ku po, eye, ća om hdiću, keyapi.
maidens the all out come ye, he said, and with started out, they say.
them

Unkan ake witañsna un nom ĳupi. Tuka ake, Kicuwa iye napin
And again maidens were two gave him. But again, My-friend he both
 wi ćayuze kta eć, eya. Hećen hokšina ĳon ĳunĳsitkuna kići ĳa wiñyan ĳin
them take will he said. So boy the grandmother his with and women the
afere said

napin om hoćokam wakeya wan ohna ewi ćahnakapi.
both together in the middle tent a in they placed them.

Hećen ake itoopta iyaya. Ake oyate wan tipi wan en i, unkan ake
So again forward he went. Again people a dwelling a in came, and again
 ćan ĳideška kutepi, unkan koškana wawayaka han e en inañin. ĳa, Ito,
heap shooting, and young man locking on standing there stood. And, Le,
 kićuwa kići wawanmdake kta, eye ća kići inañin. Unkan heye: Kićuwa,
my friend with I look-on will, he said and with he stood. And this said: My friend,
 un ĳde kta eć, eya, unkan kići ki. Unkan ake he ĳunĳsitĳku i ćahya heća.
we-go- will he-said, and with he- went-home. And again that grandmother his raised such.
home

Unkan, Unćina, kićuwa kići wahdi eć, takun ikihni naka wo, eya. Unkan,
And, Grandmother, my friend with I come home, something hunt then for htm, he said. And,
 Taku tukten iwaću kta e heha he, eya. Unkan, Unćina toka e heha he,
What whence I take will that you say ? she said. And, Grandmother why that you say ?
 eya. Unkan, Waziya wan de oyate ĳin teliya wi ćakuwa eć, pte opi
he said. And, Waziya a this people the hardly them treats , buffalo kill
 keš owasiñ iću, ĳa wan ĳa akilhan wi ćate kta, eya. Unkan, Unćina ekta ye
although all he-takes, and now starving they die will, she said. And, Grandmother there go
 ća, Mitakoža ićimani hi tuka takuna yute sni e umaši eć, eya wo, eya.
and, My grandchild travelling has but nothing eats not so me sent say thou, he said.
come,

Hećen wakanĳa iyaye ća itehanyan inañin, ĳa, Waziya, mitakoža ićimani
So old woman went and afar off stood, and, Waziya, my grandchild travelling
 hi, tuka takuna yute sni e umaši ye, eya. Tuka, Wakanĳa sića ekta
has but nothing eats not so me-sent she said. But, Old woman bad to
come

kihda wo, de taku yaka he, eya. Hećen wakanĳa eća hdi, ĳa takuya ke
go-home, this what you mean ? he said. So old woman crying came and friends meant,
home

ça, Waziya makate kta, keya ce, eya Uŋkan, Kiçuwa, ikan içu wo, ekta
 and, Waziya kill for me would, he said she said. And, My friend strap take, thither
 unye kta ce, eya. Uŋkan, Takuš kitan içalhwaye éiçon! Uŋcina de
 we go him- self will he said. And, My-grand- child hardly I have raised in the past Grand this
 (dual) mother
 wikopapake, eye ça hecen iyayapi; ça Waziya ti on ipi ça waconiça
 much afraid, he said, and so they went; and Waziya house to they said dried meat
 came,

tajkan hiyea e hecen takodaku kin tona okihi kin kiye ça ahdiyakukiye
 without hung that so friend his the many as able to carry caused and sent him home with it
 ça iye e Waziya ti kin en i, ça, Waziya he tokae uncina den uwaši uŋkan
 and he him- self Waziya house the in went, and, Waziya this why grand- here I sent and
 mother

heha eya. Tuka Waziya ite tokeça yanke. Uŋkan, çağa itazipa way
 this you he said. But Waziya face different was. And ice how a
 said,

otkeya yanke. Uŋkan, Waziya, de token yalmakeça he, eya. Uŋkan,
 hanging up was. And, Waziya, this how you place away ? he said. And,

Uštaj wo, he tuwe yutan ça isto ayuweğa ce, eya. Uŋkan, Ito, isto
 Stop thou that who touches when arm ou-it-breaks, he said. And, Lo! arm
 amduweğa ke eye ça çağa itazipe çon snayeli yumden iyeya, ça, hecen
 I-break-on-it, will he said, and ice bow the snapping broke went, and, so

hdiçu.

he came home.

Ka hanhayan uŋkan wayna ake oyate kin wanase aye ça wayna pte
 And morning then now again people the buffalo hunting went and now buffalo
 kin ota opi. Uŋkan wayna ake owonase kin iyaza tona opi kin owasiŋ
 the many shot. And now again around the through many killed the all

pahi ecee ça ikpihnaka au. Uŋkan koška way he li çon pte way ça pa
 gathered-up and placed in blanket brought. And young man a that came the cow a fat
 apata. Uŋkan Waziya pte kin ikpihnag u çon en hinašiu, ça heya: De
 dressed. And Waziya cow the putting in belt came the there coming stood, and this said: This

tuwe pata he, eya. Uŋkan, Miye wapata do, eya. Uŋkan Waziya heye:
 who dressed ? he said. And, I I-dressed, he said. And Waziya this said:

Koška çon he ke ça, Wičanłpi hiŋłpaya, de tokiyatayhan waniçage ça e
 Young man the that meant and, Star Fallen, this from whence have you grown ? that
 deçehin waihançiða he, eya. Uŋkan is, Waziya, niš de tokiyatayhan
 so that thus you boast yourself ? he said. And he, Waziya, you this from whence

waniçage ça e waihançiða he, eya. Uŋkan Waziya heya: Wičanłpi
 you-grow-up ? that you boast yourself ? he said. And Waziya this said: Star

hiŋłpaya, tuwe napamapazo eça ta ecee do, eya. Uŋkan, Ito, napawapazo
 Fallen, who finger me points to when dies always, he said. And Well, finger I point

ke eça maçe ça, eye ça napapazo, tuka tokeça šni. Uŋkan helan is heya:
 will when I-die, ? he said and hand showed, but different not. And then he this said:

Waziya, tuwe napamapazo eça nape kin naiheyaya iyeya ecee do, eya.
 Waziya, who finger me points to when hand the paralyzed becomes always, he said.

Uŋkan, Ito, napawapazo ke, ito eça naiheyaya iyemaçiça, eye, ça eçon,
 And, Well, I point finger will, lo there paralyzed make me, he said, and did it,

tuka nape çon išpa kin hehayan naiheyaya iyeya. Uŋkan ake unma
 but hand the lower arm the so far paralyzed was. And again other

eçiyatayhan eçon tuka ake išpa kin hehayan naiheyaya iyeya. Hecen
 from did-it, but again lower arm the so-far destroyed was. So

Wičanłpi hiŋłpaya isan ehdaku ça Waziya šina abapote; hecen pte
 Star Fallen knife his-took and Waziya blanket cut up; hence buffalo

ikpihnag un kin owasiŋ kadada. Hecen oyate kin hewiçakiye: Detayhan
 in-blanket was the all fell out. So that people the this-them-said to: Henceforth

patapi *ka* ahda po, eye. Hećen oyate kinj wapatapi *ka* tado ihajpi *ka* tiyata
 dress and carry ye home, he said. So people the dressed and meat prepared and houses to
 ahdi. *Ka* hajhanua unkanj heyapi: Waziya šina abapotapi *koj* wajna
 brought And next morning and this was said: Waziya blanket cut-up-was the now
 hodie. aforesaid

tawicun kinj kagege yustaj e hdatata kta ce, eyapi. Waziyata itohe inazinj
 wife-his the sewing up finished that he shake will, they said. North-to facing standing
 his own

katata e hećen waziyata tajhaj tate uye ca wa kinj wakeya kinj hijskokeca
 he shook that so north from wind came and snow the tents the so far around

hihlpaye ca oyate kinj owasinj wa mahen eyaye, ca wicanihinjece ca heyapi:
 fell and people the all snow under went, and they were troubled and (this said):

Toketuya kecas ni unyakoupi koj; koska waj token haj *ka* wajna
 In some way even living we were in the past; young man a how does and now

untakunipi šni, eyapi.
 we perish, they said.

Unkanj, Unčina, icadu wajzi omakide wo, eya. Unkanj hećen wa mahen
 And, Grandmother, wing one hunt thou for me he said. And so snow under

cankuyapi: Mitakoza heya ce, icadu wajzi da ce, eya e hećen iho toketu
 read made: My grand child this says, wing one he asks, she that so beheld how is it
 said,

keye ca ce, eyapi; *ka* wajzi kupi. Unkanj tice kinj iwanjam wa kinj iyaye
 he says that?, they said; and one they gave. And tent top the above snow the went

nakaes, wa pahdogye ca ticeska kinj akan iyotanke ca itokah itoheya iyotaj
 indeed, snow punched and tent-top the on he-sat and south towards most

icadu koj, heon ihdadu yanja, unkanj itokağa tajhaj tatalihuyeye ca odidita
 blew the, therefore fanning was, and south from wind-brought and heat
 himself

tajka, *ka* wa kinj mini ipiga akaštampi kinj hećen iyaya, *ka* skaj iyaye ca
 great, and snow the water boiling thrown-on the so went, and melted went, and

maka kinj owajca po ieu, *ka* hećen Waziya tawicun cinca ko om didita ŋapi.
 earth the all over fog took, and so Waziya wife his children also together heat of died.

Tuka Waziya cinca hakaktana niĝe šdana he tošu huta opahidi kinj ohna
 But Waziya child. youngest belly bare that tent pole bottom hole the in

ohewanke cinj heci onapena *ka* he nina on etajhaj dehanj Waziya yuke cinj
 frost the there took refuge and that little wherefore now Waziya is the
 one lived

hececa, keyapi. Hećen ohunkakanj kinj de, Wicanłpi Hihlpaya eciyapi.
 that sort, they say. So myth the this, Star Fallen is called.

NOTES.

1. The use of the definite article "kinj" or "cinj" with the demonstratives "he" and "de" with their plurals is noticeable. "Kinj he" and "kinj de" have been rendered "the that" and "the this." Sometimes they are equivalent to only "that" and "this," as, wicasta kinj de, *this man*; at other times they are equivalent to "that which" or "what," as, Wicanłpi yanke cinj 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*, *dee*, *hee*, *ee*, *cee*, and *ecee*; the last "e" is the verb of existence; "this is it," or, more properly, "this is," "that is,"¹ "it is." In *cee* and *ecee* the idea is that of continuance. *Heya ecee*, he was saying that; that is, he repeated it; he kept on saying it. So also the verb "uy," when it can be used, corresponds to our verb "to be." But the use of "uy" is limited. Then we have "yanke" 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,² 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

¹As the author has said in another part of this volume, "e" predicates identity rather than existence. And this is the case in the cognate languages: e in *Çegiba*, are in *Loiwere*, and *hére* or *ére* in *Winnebago*, should be rendered "the aforesaid," "the foregoing," etc.—J. O. D.

²*Tipsinna*, 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 *tašiyakapopo*.¹ 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 necklae.

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.

¹ *Tašiyaka* 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, *tašiyakapopopa*.—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 tepec. "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."

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.

WOTANIĆE HOKSINA OHAN KIN.
BLOOD-CLOT BOY DOINGS THE.

WRITTEN IN DAKOTA BY DAVID GREY CLOUD.

Inyun kaked: Hoka wan wašed ti keyapi. Hoka činča ota hiŋča.
Behold thus: Badger a rich lived they-say. Badger children many very.
Hoka wanhiŋkpe wanžidan yuha, tuka haŋska hiŋča yuha. Hoka hočoka wan
Badger arrow one had, but long very had. Badger surround a
kaŋmiŋ e yuha. Unkaŋ he ohaŋhaŋna otoiyoŋi pte optaye ožudan ečee.
river-bend that had. And that morning each buffalo herd full always.
Tohan hečea eča owasiŋ haŋwičaye, ča owasiŋ čaŋkuye wanžidan aŋda
When so then all drove-he them, and all path one went home
eča wičihektapanhaŋ inaziŋ, ka tukte ehakedaŋ un eča, wanhiŋkpe wan
then them-behind-from he-stood, and which the-last was when, arrow a
haŋska yuhe čikoŋ, he oŋ owasiŋ ičiyaza wičao ečee. Hoka hečoŋ yanke
long had that, that by all one-after- them-shot always. Badger this-doing was,
ča wana wašea hiŋča.
and now rich very.

Unkaŋ ihnuhaŋna Mato wan en hi, ka Mato kiŋ heya: Hunhuhhe!
And suddenly Gray-Bear a in came, and Gray-Bear the this said: Wonderful!
suŋg, niye ke dečen wašed yaŋi naŋka he, eya. Miye keš mičičea om
brother, you even thus rich you-live are-you ? he-said. I even my-children with
akihaiŋ mače kte do, suŋg, eya. Hečen, suŋg, iyoničipi kiŋhaŋ den ahi wati
starve I-die will, brother, he-said. So brother, please-you if here move I-live
kte do, eya. Unkaŋ Hoka, Ho, eya; iyokosaŋs ičimağağayaken sakim
will, he said. And Badger, Yes, said; moreover amusing-ourselves-thus both
uŋti kte do, eya. Wana Mato kiŋ hde kta, unkaŋ Hoka woheyun wan
we-live will, he said. Now Gray-Bear the go-home would, then Badger bundle one
ikikču ka Mato ku, ka kiŋ akiyahda.
took and Gray-Bear gave, and carrying he-took-home.

Ihaŋhaŋna hehan Hoka ti kiŋ en Mato ahiti. Hoka ti kiŋ en Mato
The-next-morning then Badger house the in Gray-Bear moved. Badger house the in Gray-Bear
hi kiŋ hečelmana Hoka taŋkan iyeyapi; ka Mato iye olma iyotaŋka,
came the immediately Badger out-doors was-turn d; and Gray-Bear himself in sat-down,
ka Hoka woyute tawa koya owasiŋ kipi; hečen Hoka taŋkan eti, ka nina
and Badger provisions his also all were-taken; so Badger out-doors dwelt, and very-much
akihaiŋ. Mato en hiyotaŋke čin ihaŋhaŋna unkaŋ Mato haŋhaŋna hiŋ
starved. Gray-Bear in came-sat-down the next-morning then Gray-Bear morning very
kikta, ka taŋkan hinažiŋ ka heya: Hoka nuksi šičamnana kiŋ taŋkan hinappa
waked-up, and outside came-stood and this said: Badger ears stinking the outside come

wo, nitahoćoka kin pte ožudaŋ do, eya. Uŋkan Ĥoka waŋhiŋkpe ehdaku;
Imper. your-surround the buffalo full-is he-said. And Badger arrow his-took;
sing.

qa Ĥoka hećoŋ eće kin ake iyećen ećoŋ, qa owasiŋ ićiyaza wićao. Tuka
and Badger that-doing always the again so he-did, and all one-after-them-hit. But
another

owasiŋ Mato iću, qa waŋzina kaeš Ĥoka kićupi śni. Haŋhaŋna otoiyoŋi
all Gray-Bear took, and one even Badger was-given not. Morning each

hećoŋ, tuka tohiŋni Ĥoka waŋziđay aħdi śni eće: qa ećen waŋna Ĥoka
that-he-ld, but never Badger one brought not always: and so now Badger
homo

ćinća om akihay te kte hiŋća. Tuka Mato ćinćadaŋ waŋzi hakaktadaŋ ĥea,
children with starve die will very. But Gray-Bear children one youngest very,

uŋkan ĥea haŋhaŋna otoiyoŋi tasićoĝay waŋzi yuha škata eće, qa tohan
and that-one morning every buffalo-leg one had played always, and when

waŋna hde kta eća Ĥoka ti kin en tiyokahmilma iyewićakiya eće, qa
now go-home will then Badger house the in rolling-houseward¹ caused-them to-go always, and

heoŋ ni yukap̄i.
by-that living they-were.

Hanhaŋna waŋ ake Mato taŋkan hinapa qa heya: Ĥoka nuksi
Morning one again Gray-Bear outside came and this-said: Badger cars

sićamnana kin, waŋhiŋkpe aliyu wo, nitahoćoka kin pte ožudaŋ do, eya.
stinking the arrow bring out, your-surround the buffalo full-is he-said.

Mato heya tka Ĥoka ye śni. Uŋkan Mato heya: Ećin yau śni kinhaŋ
Gray-Bear this-said but Badger go not. And Gray-Bear this-said: New you-come not if
Bear

inaćibdaska kte do, eya.

I-smash-you will he-said.

Uŋkan Ĥoka tawiću heya: Wićahinća, eyaķeš tokiki ewaćin we, waŋna
Then Badger wife-his this-said: Old-man, at-any-rate somehow think of it (female now
sp.)

ećen mićinća om akihay maće kte, eya. Uŋkan Ĥoka heya: Ho, ekta mde ća
so my-children will starve I-die will, she-said. And Badger this-said: Yes, there I-go and

owasiŋ wićawao, qa ećin tukte iyotaŋ ećepe ćinhaŋ he wahdoħdi kte do;
all them-I-kill, and then which most fat if that I-bring-home will;

qa nakuŋ en makte ešta kte do, Ĥoka eya, ća Mato kići ya. Uŋkan Ĥoka
and also thus me-he-kill even will, Badger said, and Gray-Bear with went. And Badger

hećoŋ eće ake owasiŋ ićiyaza wićao. Uŋkan Mato heya: Pte tom ećepapi
that-did always again all one-after-them-killed. And Gray-Bear this-said: Buffalo four fat ones
another

kin hena niś pate ća aħdi wo, eya. Uŋkan Ĥoka, Ho, eya; qa waŋzi
the those you cut-up and bring-home, he-said. And Badger, Yes, said; and one

iyotaŋ ećepe ĥea, uŋkan ĥećeedaŋ pata, qa waŋna yuštaŋ, uŋkan Mato heya:
more fat very, and that-only he-dressed, and now finished, then Gray-Bear this-said:

Tokeća ake waŋzi yapate śni, eya. Tuka Ĥoka wićada śni. Dećeedaŋ
Why again one you-cut-up not, he-said. But Badger would not. This-alone

keš hokšiyopa wićawakahde kta, eya. Hehaŋyaŋ hinali Mato wapata
even children them-to-I-take-home will, he-said. So-long as-yet Gray-Bear cutting-up

hduštaŋ śni. Tuka waŋna Ĥoka tado kin ikay kitoŋ qa kin kta, uŋkan
finished his own not. But now Badger meat the string tied and carry would, then

Mato heya: Ĥoka nuksi sićamnana kin, tokaŋ iyaya wo, we namayakihidi
Gray-Bear this-said: Badger ears stinking the, away go, (male blood you-for-me-tread-in
sp.)

¹ Tiyokahmilma is not in the dictionary; but it is probably derived from ti, *tent*, and okahmilma, which latter is from kahmilma, *to roll along, make roll by striking*.—J. O. D.

kte do, eya. Tuka Hoka is heya: Hoho, mis hanpuke de wahdohdi kte
 will, he-said. But Badger he this-said: No, no; I indeed this I-carry-home will
 do, eya. Mato ake eya, tka Hoka wicada sui. Ujkanj Mato hiyu, ka
 he-said. Gray-Bear again said-it, but Badger would not. Then Gray-Bear came, and
 Hoka we kin ehna paha eipeyapi.
 Badger blood the in pushed was-thrown.

Ujkanj wotaniće waj aputag ilipaya, ujkanj we kin he onspa napolimus
 Then blood-clot one kissing he-fell-down, and blood the that a-piece ie-shut-hand
 ieu, ka yuha ceya hda, ka pezi onge yusda ka we kin opemni ahde ca
 he-took, and having crying went-home, and grass some pulled and blood the wrapped-in carried and
 home

catku kin en akihnaka; ka hehan inyaj ka initošu ka pezihota ko huwe i
 back-of- the in placed-at-home; and then stones and sweat-poles and Artemisia also to-get went
 tent

ka ini kaga. Ka mitipi catku kin en pezihota kin hena owinze ca akan
 and sweating made. And sweat lodge back-part the in Artemisia the them made-bed-of and upon
 we kin he ehna, ka hehan initi kin he akantanhaj kin he tanyehi nataka.
 blood the that placed, and then sweat-the that the-outside the that very-well fastened.
 lodge

Hehan mini ieu ka timahen ehde, ka inyaj kadye ca wajna kate cehaj
 Then water he-took and within-house placed, and stones heated and now hot when
 initi kin mahen ewicahnaka, hehan tiyopa kin ećen nataka. Hehan isto
 sweat-the within them-he-placed then door the so he-fastened. Then arm
 lodge

eeceejaj timahen iyeye ca mini kin oj inyaj kin akaštaj yanja.
 alone house-within he-thrust and water the with stoves the pouring-on was.

Ujkanj ihnuhajna tuwe mahen comuhdazi niya Hoka nahonj. Ake
 And suddenly some-one within sighlog breathe Badger heard. Again
 ecej, mini oj inyaj kin akaštaj yanja. Ujkanj tuwe timahen heya niya:
 he-did, water with stoves the pouring-on was. And some-one within-house this-said breathing:

De tuwe akša pidamayaye ca wajna makiyuhdoka wo, eya. Hećen tiyopa
 This who again glad-you-me-make and now open for me (male sp.), he-said. So door
 yuhdoka, ujkanj koska waj wicasta wašte heca hinajpa: hećen Hoka
 he-opened, and young-man a man beautiful very came out: so Badger

Wotaniće Hokšidaj eya caze yata, ka he Hoka cinškiya.
 Blood-clot-Boy saying name called, and that Badger soo-had.

Ujkanj hehan Wotaniće Hokšidaj heya: Ito, ate, heya wo, Ito, mićinški
 And then Blood-clot Boy this-said: Now father this-say; Now my-son
 heyake wašte hece ceš, eya wo, eya. Ujkanj eya, ujkanj ećetu. Ujkanj
 clothes good very oh-that, say thou, he said. And he said, and it-was-so. And

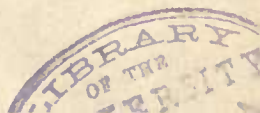
ake heya: Ito, mićinški ptanha wajzu waj wanhinkpe ozudanj yuhe ceš,
 again this-say: Now my-son otter-skin quiver a arrows full-very have oh-that
 eya wo, eya. Ujkanj eya, ujkanj ake ećetu. Ujkanj hehan Wotaniće
 say thou, he said. And he-said, and again it-was-so. And then Blood-clot

Hokšidaj pa hij kin wanzi hdužuj ieu, ka tiyopa kin en ehde ka wanhinkpe
 Boy head hair the one pulling took, and door the in placed and arrow

on kute, ujkanj kasden ihaya. Hehan Wotaniće Hokšidaj heya: Ate togca
 with shot, and splitting hit-it. Then Blood-clot Boy this said: Father why
 wo mayakupi sui he. Ujkanj Hoka heya: Hehehe, cinš, taku yaka hwo:
 food me-you-give not ? And Badger this said: Alas! son what you-mean ?

wajna akihan unjapi kte do, wamašeca heca, unkanj Mato den hi ka owasiñ
 now starving we-die will, I-was-rich very, and Gray-bear here came and all
 maki ka tanjanj hiyu maye ca owasiñ ieu, ka wajna akihan unjapi kte do,
 took- and enddoors come made-me and all took, and now starving we-die will ,
 from-me

eya.
 he said.



Uŋkaj Wotaniće Hokšidan heya: Hena, ate, sdonwaye ça heoŋ
 And Blood-clot Boy this said: These, father, I-know, and therefore
 imaćağa ce, eya. Ate, tokenŋi ečoŋ ċiši kinhan ećen ečoŋ wo, eya. Uŋkaj
 I-have-grown he-said. Father, just-as to-do I-you- if so do he-said. And
 command (male sp.)

Ĥoka, Ho, eya. Hanhanjna Mato tanjan hinažin ƙa nićipaj ešta yau kte
 Badger, Yes, said. In-the-morning Gray-Bear without stands and you-call although you-come shall
 šni; tuka inoŋpa eye ċinhan hehan yahinaŋpe kta ƙa kići de kta, tuka
 not; but second-time he-says if then you-come out will and with you-go will, but
 miye he itokam wayna ekta inawahbe kta, eya. Wayna hanhanjna hiŋ
 I-myself this before already at I-hide will, he-said. Now morning very
 Mato tanjan hinape ça heya: Ĥoka nuksi śićamnana kin wanhiŋkpe kin
 Gray-Bear outside came and this said: Badger ears stinking the arrow the
 ahiyu wo, nitahoćoka kin pte ožudan do, eya. Tuka ye šni, ƙa inoŋpa
 bring out, your-surround the buffalo full-is he-said. But he-go not, and second-time
 eye ċin hehan wanhiŋkpe ehłaku ƙa kići ya ƙa ake owasiŋ hanwićaya, ƙa
 he-said the then arrow his-took and with went, and again all them-scared, and
 ćanjku wayzidan aha, hehan Ĥoka wanhiŋkpe oŋ owasiŋ ićiyaza wićao, ƙa
 path one they went, then Badger arrow with all in-a-line them-shot, and
 wayži ćepa he Ĥoka pata
 one fat that Badger dressed.

Uŋkaj Mato heya: Kohanna pata wo, eya. Wayna Ĥoka pata yuštaj
 And Gray Bear this said: Soon cut up, he said. Now Badger cut-up finished
 ƙehan kin hdiću kta; uŋkaj Mato heya: Ĥoka nuksi śićamnana hiŋ tokan
 then carry come would; and Gray Bear this said: Badger ears stinking the away
 home
 hiyaya wo, we namayakilidi kte do, eya. Tka iyowiŋye šni kin kta škaŋ.
 go thou blood you-trample-in-for-me will he said. But stopping not carry would worked.
 Uŋkaj Mato hiyu ƙa iyahpaya ƙa we kin ehna ehpeya. Tuka ake nažin
 Then Gray Bear came and fell-upon and blood the in threw him. But again rising
 hiyaye ça iću kta tka. Ake we kin ehna ehpeya. Hehan Ĥoka ćeya
 went and tako would but. Again blood the in he-threw-him. Then Badger cried
 škaŋ.
 working.

Uŋkaj hehan Wotaniće Hokšidan nažin hiyaye, ça en ya, ƙa keya:
 And then Blood Clot Boy rising started, and there went, and this said:
 Tokeća ate hećen yakuwa hwo, eya. Uŋkaj Mato heya: He is, ċinš,
 Why my-father so you treat ? he said. And Gray Bear this said: This that son
 hepe do; Sung, kohanna niš nićinća tado wicakahda wo, epe do, eya.
 this I said; Brother, soon you your children meat take home to them. I-said he said.
 Tuka Wotaniće Hokšidan heya: Hiya, ate kahoya iyeyaye ċin he
 But Blood Clot Boy this said: No, my father throwing you shoved the that
 wanmdaka ce, eya; ƙa wanhiŋhpe ehłaku, uŋkaj Mato nakipa, tuka kute
 I saw he said; and arrow he-took, and Gray Bear fled, but he-shot
 uŋkaj šaštadaŋ kin he okatanyan ƙa kte.
 and little finger the that transixed and killed.

Hehan Ĥoka deya: Ćinš, Mato ċinća wan hakaktadaŋ kin tezi śdaśdadaŋ
 Then Badger this said: Son, Gray Bear child a youngest the belly smooth
 he kte šni wo, he tasićoŋaŋ nahmana uŋkahipi eće, ƙa heoŋ dehanjan ni
 that kill not, that leg-bone secretly us brought always, and by that to this time alive
 unyakoppi će, eya.
 we-are, he said.

Uŋkaj hehan Wotaniće Hokšidan tiyatakiya hda ƙa Mato tawiću
 And then Blood Clot Boy homeward went and Gray Bear wife his
 home

kipaj ƙa heya: Mato okpe u wo, eya. Uɲkanj Mato tawiɛn wikaɲi ɛn
called to and this said: Gray Bear to help come thou, he said. And Gray Bear wife his strap teok
carry the meat

ƙa u ƙa heya: Optaye tonakeća he, eya. Uɲkanj Wotaniće Hokšidaj
and came and this said: Herd how many ? she said. And Blood Clot Boy

heya: Optaye wanži do, eya. Uɲkanj, Hena henakeća eća takukiye śni
this said: Herd one he said. And, Those so many when something count not

eece ƙoɲ, eya. Wanja kiyadaɲ u uɲkanj ake heya: Optaye tonakeća he,
always in the she said. Now near came and again this said: Herd how many ?
past

eya. Uɲkanj Wotaniće Hokšidaj heya: Optaye wanži ɛe epe do, eye ɛa
she said. And Blood Clot Boy this said: Herd one, I said, he said and

wanhiɲkpe ehdaku. Uɲkanj, Taɲni hećeće kte ɛiƙoɲ eye ɛa nažića, tuka
arrow his took. And, Of old so would be, I she said and fled, but
thought

śaštedaɲ kiɲ en okataɲɲaɲ ƙa kte. Hehan Mato ti kiɲ en timahen
little finger the in drove it and killed. Then Gray house the in within
Bear

iyaya, uɲkanj owasiɲ pamahdidaj hiyeya. Wotaniće Hokšidaj heya:
went, and all heads-down were. Blood Clot Boy this said:

Wanži tukte de ate woyakupi eće he, eya iwićawaɲga; uɲkanj owasiɲ ho
One which this my father food always ? he said, them asking; and all voice
you gave

wanžidaj heyapi; Miye, miye, eyapi. Tuka wanžidaj eye śni. Uɲkanj
one this said; I, I, they said. But one said not. And

hehan heya: Miye, miye, eyapi, uɲkanj etaɲhaɲ wićani kteća, eya; uɲkanj
then this said: I, I, they say, and for that they live shall? he said; and

Wotaniće Hokšidaj itazipe ehdaku ƙa owasiɲ wićakata ƙa hećeedaɲ okapta.
Blood Clot Boy bow his took and all them killed and that alone spared him.

Hećen he Hoka ti kiɲ en aki ƙa he nini aku ƙa uakuɲ caɲod yuge
So that Badger house the in he and that water bring and also ashes take up
brought,

kiyapi.
they made him.

Hehan ake Hoka nina waśeća hća. Uɲkanj hehan Wotaniće Hokšidaj
Then again Badger very rich much. And then Blood-Clot Boy

ićomni ƙa heya: Ate, ićimani mde kte do, tukte oyate wanži ikiyedaɲ tipi
tired and this said: Father, traveling I go, will, which people one near-by live
staying

śdonyaye ɛiɲhaɲ ekta mde kte do, eya.
you know if there I go will, he said.

Uɲkanj Hoka heya: Dećiya oyate wan wićota tipi ɛe, eya; hećen, ɛiɲś,
And Badger this said: Here people a many dwell, he said; so son

ekta de kta; tuka wićahća wan nitkokim u kta, uɲkanj he niɲmaye waćiɲ
there you go will; but old-man a you meeting come will, and he you deceive desire

kte do; tuka ihnuhaɲ taku eye ɛiɲhaɲ ećanon kte śni do, eya. Uɲkanj
will; but take care what he says if you do will not, he said. And

Wotaniće Hokšidaj, Ho, eya.
Blood-Clot Boy, Yes, he said.

Wotaniće Hokšidaj wanja iyaya, uɲkanj iɲɲuɲ! wićahća wan sagye-
Blood-Clot Boy now had gone, and lo! old man a staff

kitonj u wanja, ƙa heya: Takoża, tokiya da he, eya. He iś, Hećegćen
holding coming was, and this said: Grandchild, where you ? he said. This he, In this way
go

omawaninake, eya. He ićuɲhaɲ śiyo ƙeya iwanjam hiyahaɲpi. Uɲkanj
I am walking truly (?) he said. This in the meantime grouse many above alighted. And

wićahća heya: Takoża wanži makio wo, wanja akihaɲ maće kte do, eya.
old man this said: Grandchild one for me shoot, now starving I die will, he said.

Tuka, Hiya dečiya mde ға inawałni do, eya, ға iyoopta iyeya. Wałna
 But, No, thitherward I-go and I hasten, he said, and onward went. Now
 hitayetu unkał ake nakun wičałca wał sagyekitoł itkokim u ға wałna
 evening and again also old-man a staff having to meet came and now
 ehał i kta unkał iyotałka, hecen en inałił. Unkał wičałca heya:
 there go would, and sat down, so there came-stood. And old man this said:
 Takoza, eya ito inayahni ešta owapałi kte do, eya. Unkał Wotaniće
 Grandchild, even if you hasten although I fill pipe will, he said. And Blood-Clot
 Hoksıdan hecił, Ito ešta kići ғаnołmunpe ға hehan imdamde kta, ecił, ға,
 Boy this thought, Lo if with I smoke and then I go on will, he thought, and,
 Ho, eya. Hecen kići ғаnołpa yałke ға ecen akpaza. Hałyetu kił he
 Yes, aaid. So with he smoking was and so night on. Night the that
 ihunıyan kići yałka, ға Wotaniće Hoksıdan ištıłbe ını un, tuka wałna
 all through with was, and Blood-Clot Boy sleep not was, but now
 wičałca kił ecen ištıłma yałka. He ićunhał wałna appa kamdes aya,
 old man the even asleep lay. That whilst now morning brightened went,
 unkał hecen, ito ešta miš wałna mištınma ke, wałnaš etałhał appa kta
 and so, lo! even I now I sleep will, now from daylight will,
 ecił, ға iwałka.
 he and lay down.
 thought,

Unkał tohiłni ehałkoł Unktomi hee tka sdołye ını. Wotaniće
 And aforetime indeed Unktomi this was but he knew not. Blood Clot
 Hoksıdan ištıłbeli iyaye ćił hehan wičałca kił hee nałił hiyaye ға
 Boy asleep fast went the then old man the who was standing went and
 heya: Tuwe iš tokenken ғenićiyena, eyaya nałił hiyaye ға akamdaš
 this said: Who this howsoever killing you, he said often standing went and astride
 inałił, ға ғаnkaku kił paweh iyeya, ға huha kił owasił yuzigził iyeya,
 stood, and backbone the broke turned, and limbs tho all stretched he made,
 ға nakpe kił napin yuzića, ға hecen ınıka wał šiće lića kağa. Unkał
 and ears the both he stretched, and this dog a bad very made. And
 wokoyake waštešte kił hena iću ға iye un ға tawokoyake wizi eće un
 clothes beautiful the those he took and he wore, and his-clothes old only wore
 clouts those
 kił hena en elipeya, ға hetahał iyoopta kići ya. Hecen Wotaniće
 the those there he-left, and thence forward with went. So Blood Clot
 Hoksıdan hee ınıka kağapi. Unktomi hee huaye ға hecen ećakićoł.
 Boy that was dog made Unktomi it was deceived and so did to him.
 Hetahał Unktomi iyoopta ya ға ınıka kił he kići ya kićoćo aya,
 Thence Unktomi forward went and dog the that with went calling to led
 him often him
 Wotaniće Hoksıdan, wohwo, wohwo, eya aya. Wotaniće Hoksıdan oyate
 Blood Clot Boy, "wohwo, wohwo" aaying led him. Blood Clot Boy people
 wał ekta ye ćikoł hee wałna Unktomi ehał i, unkał ınıka kił he išteća
 a to went the that-is now Unktomi to come, and dog the that ashamed
 ға manin ihdonića, ға Unktomi išnana oyate kił ehna iyaya. Unkał
 and outside kept himself, and Unktomi he alone people tho among went. And
 oyate kił heyapi keyapi: Wotaniće Hoksıdan hee u do, eyapi, ға nina
 people the this said they say: Blood Clot Boy that was comes, they said, and much
 wićiyuškił hea, keyapi.
 they rejoiced very they say.

NOTES.

1. The use of *ceś*, which is "*keś*" 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.¹

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* (*enetepee*). 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 through 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 *Titonwaj* 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.

See *Contr. to N. A. Ethnol.*, vol. VI, pt. I, pp. 43-57, and pt. II, pp. 586-609.—J. O. D.

"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 Uyktomi, 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 Uyktomi who deceived him and did this to him. Then Uyktomi took the dog with him calling to him, "O Blood-Clot Boy; wo-hwo! wo-hwo!" as he went along. And now when Uyktomi had come to the people whither Blood-Clot Boy had been going, the dog was ashamed and kept himself outside of the camp, and Uyktomi 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.

Wícaśa waŋ ǰiŋća topapi, tka owasiŋ kośkapi; tka waŋpaniǰapi, ǰa
 Man a children were four, but all were young but were poor, and
 onśika on ǰa nuŋ se unpi. Unkaŋ wićahća kiŋ heya: Iho wo, wakaŋka,
 poor for dead world he were. Then old-man the this-said: Come, old-woman,
 mićiŋća hakakta kiŋ de iyotaŋ onśiwakida, tka onśika on ǰiŋ kte
 my-child youngest the this most I-have-mercy-on, but poor because-of die will
 ǰiŋ wahtewada śni. E ito, Wakantaŋka unkode ǰa iyeyye ǰiŋhaŋ, ito waǰu,
 the I dislike. Behold, Great Spirit we-two-see, and we-two-find if, lo, I-give
 ǰa ito, taŋyaŋ ićahmićiǰiŋ kte do, eya.
 and, lo, well he-rain-for-me will, he-said.

Unkaŋ wakaŋka kiŋ heya: Iho, wićahća, taŋyaŋ eha e ito hećonǰon
 And old-woman the this-said: Come, old-man, well you-say, that lo, that-we-do
 kta, eya.
 will, he-said.

Hećen iho waŋnaka wiyolipeyatakiya Wakantaŋka ode yapi, ǰa
 So behold now to-the-westward Spirit-Great to-see they-went, and
 paha waŋ taŋka hća e en iyahapi; unkaŋ iho wícaśa waŋ hiyahapi e hećen
 hill a large very that on they-stood; and behold man a coming-stood that as
 en ipi. Unkaŋ wícaśa ǰon heya: De taku oyadepi he, eya. Unkaŋ
 into they came. And man that this-said: This what you seek ? he said. And
 wićahća iś heya: Hehehe! koda, mićiŋća kiŋ de onśiwakida e Wakantaŋka
 old-man he this-said: Alas! friend, my child the this I-have-mercy-on that Spirit-Great
 waǰu kta e owade ye do, eya. Unkaŋ, Ho, koda, de Wakantaŋka miye do.
 I-give will that I seek he-said. And, Yes, friend, this Spirit Great me

Koda maǰu wo, kići wakde kta će, eya.
 Friend give thou to me with I-go-home will, he-said.

Hećen iho, ǰu ǰaŋkeŋ waŋnaka kići kda, unkaŋ tipi waŋ malipiya
 So behold, gave when now with went-home, and house a heaven
 ekta se haŋ e en kići ki, ǰa heya: Tipi kiŋ owasiŋ tokećiŋyaŋ waŋyaǰ
 to almost stood that in with came- and this-said: House the all as much as you please observing
 home,

un wo. Hehan śiŋkawakaŋ kiŋ de taŋyaŋ wićakuwa yo, ǰa tipi waŋ de
 he thou. Then horaa the this well them-care-thou for, and house a this
 ǰiǰana e den he ǰiŋ de waŋyake śni yo, eye ǰa tiyopa iyulidoke kiŋ owasiŋ
 little that here stands the this look-at not, he said and door keys the all

ku, ka hehan heya: Ho, en etonway yo; ito, omani mde kta ée, eye ça
gave- and then this-said: Yes, to look thou; lo, walking I-go will, he-said and
him,

iyaya.
went.

Unkan hitayetü, unkan wicaša ota om kdi, ka tipi kin ožuna ahiyotanğa;
Now night, then men many with he came and home the full they-sat-down;
home,

unkan waynaka tehan yanğapi on wicaša kin wayzi heya: Koda, hoksina
and now long-time were, therefore men the one this-said: Friend, boy

kin wašte e heceknana kte do, eye ça kinaypa. Unkan wicašta kin owasin
the good that that-enough will, he said and went-out. And men the all

iš eya kinaypapi.
they likewise went out.

Unkan ake wicaša kin heya: Iho wo, ake omani mde kta ee; owanzina
Then again man the this-said: Come, again traveling I-go will; ataying-at-home
look thou after it, he-said and again he went.

E hecen iho en etonway, unkan sunğawakan kin unman heya: Koda,
Thou behold he looked after it, and horses the one this-said: Friend,
tipi way ciğana e wayyake šni niši koñ ito en ye ça timahen çay owinza
house a little that look-at not thee-com- that lo in go and within wood bed

çokaya taku way zi en han ée, he en paha kin oputkan yo, ka koyahan yo,
in-the-middle some- a yellow in stands, that in head the dip thou, and be-thou-in-haste,
thing

nauppiñ kta ée. De wicaša ota awicakdi kinhan hena niyatapi kte e miš
we-together will be. This man many them-bring- if they you-eat will that me
home

hen mayutapi kta tka tawateñwaye šni, e nauppin kta ée, eya.
there me-eat will, but I willing not, we both together will be, he said.

Hecen hoksina koñ tipi way ciğana koñ en i; unkan çay owinza kin
So boy that house a little that in went; and wood bed the
çokaya taku way zi e mibeya han e en paha kin oputkan, unkan paha kin
in-the- something a yellow in-a-circle stood in head the he dipped, and head the
middle

zi, ka tipi kin ataya ožanžan ka iyoyanpa. Hecen iho heyata kdiçu ka
yellow, and house the all-over shone and was-light. So behold back he returned and

sunğawakan way wokiyake ciğon he akan yotanğke ça nakipapi. Keças
horse a told-him the-that that he eat-upon and they-fled. Nevertheless

nina iyayapi.
faat they went.

Unkan tehan ipi unkan iho hektatanhan Wakantanğa keiçiye ciğon
When far they-went then behold from-behind Spirit-Great called-himself the-that

sunğawakan unma koñ he akan yanğke ça kuwa awicau, ka heya: Walitešni
horse other the that upon was and following to them came, and this-said: Worthless

šica, inaziñ po, yanipi kte šni ye do; makoçe way niskoyena wanğke çin
bad, stop ye, ye-live shall not country a so-large lie the

tukte en dapi kta hwo, eyaya en wicau, çanğen nihiñçivapi. Unkan ake
where to you-go will ? saying to them came, whilst they-trembled. Then again

heya: Walitešni šica, inaziñ po, yanipi kte šni ye do, ake eya. Çanğen
this-said: Worthless bad, stop ye, ye-live shall not again he said. Meanwhile

nipi kte šni seeçéça.
they live would not it-seemed.

Unkan sunğawakan kin heya: Witka way duha koñ he hektakiya
Then horse the this-said: Egg a thou-hast the that backwards

kaĥona iyeya yo, eya; e heċen iho iyeċen eċoŋ. Uŋkaŋ maka kiŋ
 throwing send thou it, he said; that so behold in-like-manner he did. Then earth the
 hdakiŋyaŋ miniwaŋċa waŋ iċaġa; ċaŋkeŋ kuwa au koŋ eŋna hinaŋiŋ ħa
 the-breadth of ocean a grew; meanwhile following came the there stopped and
 heya: Hehehe, ŋuŋkawakaŋ, oŋŋimada ħa akasam ehpemayaŋ yo; eċiŋ
 this-said: Alas, O horse, pity-me and across throw-them-me; indeed
 heċanoŋ kiŋhaŋ teċiŋiŋda kte do, eya. Heċen ŋuŋkawakaŋ kiŋ heya:
 that-thou-doeſt if, I-you-value-much will, he said. Thus horse the this-said:
 Hehehe, tawaŋenwaye ŋni ye do, eya. Tka nina kiŋ e heċen iho mini kiŋ
 Alas, I willing not, he-said. But much he-urged so-that behold water the
 iwaŋkam hiyuiċiya, tka heċen mini kiŋ ċokaya hi kiŋ hehan hiŋhpaye ċa
 above he threw himself, but thus water the midst came the then he-fell-down and
 heċen mahen iyaya ħa miniŋtapi. Heċen heŋaŋhaŋ hokŋina koŋ zaniyaŋ
 so within went and were-drowned. Thus from-thence boy the safely
 iyoopta iyayapi.
 beyond went.

Uŋkaŋ oyate waŋ wiċoti e en ipi ħa hen uŋpi. Uŋkaŋ hektataŋhaŋ
 Then people a dwellings in came and there they were. Then from behind
 nataŋ ahi ħa wiċakizaŋpi, tka hokŋina koŋ paĥa kiŋ kaoben iyeye ċa paĥa
 to attack they- and them fought, but boy the head-hair the around turned and head-
 came hair
 kiŋ mazaskazi ayuwintapi, ċaŋkeŋ ziyena ŋuŋkawakaŋ akan iyotaŋke,
 the gold was-rubbed-over, meanwhile goldenly horse on he-sat,
 ħa wataŋke ahi koŋ kaĥa iyewiċaya ħa tonana owiċakapte ħa awiċayuŋtaŋ.
 and to-attack they- these fall-off he-made-them and few them-spared and them-left.
 came
 Uŋkaŋ ake takpe ahi tka ake wiċakasota. Hokŋina ċaŋkeŋ heŋaŋhaŋ
 And again to-attack they-came but again he-destroyed-them. Boy therefore from-that
 oyate kiŋ tehiŋdapi.
 people the much-thought-of.

Iho mitakuyepi, taku oŋ hokŋina hena heċoŋ he. Toki ni kta ċiŋ, ħa
 Well my-friends, what for boy these this-did? Somewhere live would wished, and
 Wakantaŋka ikpi iyonape kta ċiŋ ħa ode naċeċa. Iho iyeya uŋkaŋ
 Spirit-Great hoŋom in-take-refuge should wished, and sought-him, perhaps. Well he found and
 Wakauŋċiċa temye wiċakiye kta ċiŋ. E heċen toki napa naċeċa, he ake ni
 Spirit-Bad to eat up them-cause would desired. And so somewhere he fled perhaps, that again live
 kta ċiŋ ħa napa naċeċa. Tka ake takpe ipi e heċen ake wiċakize, ħa
 might he- and fled perhaps. But again to-attack they that so again them-he-fought, and
 desired came
 owasiŋ wiċakte naċeċa. He iye tawiyuċaŋ oŋ heċoŋ ŋni naċeċa. Tuwena
 all them-killed perhaps. This he his purpose for this-did not perhaps. No one
 en ayepiċa ŋni, seeċeċa, ħa tuwena iyaonpepiċa ŋni. Tka iŋ paĥa kiŋ
 can be laid to not, as it seems, and no one can-be-blamed not. But they- heard the
 his charge (or-hill)
 mazaskazi ayuwintapi kiŋ he ċiŋpi, ħa heċoŋpi naċeċa.
 gold covered-over the that they desired, and this did perhaps.
 Tataŋka Iyotaŋke he iyeċeċa 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 "wo;" and also the form "yiŋ," as in "iċalimiċiċiyiŋ kta," for "iċalimiċiċiye kta." And also "kd" for "hd," as in "kda," to go home; "kdiċu," to

start home, etc. Another thing noticable 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, "nykode," "iyeunye," and "hečonkoŋ."

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.

¹ "Ye do" of the Isanyati ("ye lo" of the Titorwan), as an emphatic ending, seems equivalent to the Osage "eçau," Kansa "eyau," and Çegiha "aça." The last means "indeed;" but "eçau" 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 bosom¹ 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.

¹Ikpi 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 ŚIGŚICE.¹

SONGS BAD.

WRITTEN IN DAKOTA BY DAVID GREY CLOUD.

Hituŋkaŋkaŋpi waŋ hećen oyakapi. Uŋktomi waŋ kaken ya waŋka;²
Myths a thus is-told. Uŋktomi one so going was:
 inde waŋ kahda ya waŋka, uŋkaŋ mde kiŋ ɛaŋnan mağaksića, ɕa mağa,
lake one by-the-going was, and lake the out-in ducks, and geese,
side-of
 ɕa mağataŋka koya ota hiyeya. Uŋktomi waŋwićayaka ɕa ićićawiiŋ
and swans also many were. Uŋktomi thou-saw and backward
 pustagstag isinyay kihde; ɕa pezi yuśda, ɕa owasiŋ yuskiskite ɕa ɕiŋ, ɕa
crawling out-of-sight went-home; and grass plucked, and all bound-up and carried and
on his back

ake mde kiŋ kahda ya.
gain lake the by-the-went.
side-of

Uŋkaŋ mağaksića ɕa mağa ɕa mağataŋka kiŋ hena heyapi: Uŋktomi,
And ducks and geese and swans the they this said: Uŋktomi,
 hena taku e yaŋiiŋ hwo, eyapi. Uŋkaŋ Uŋktomi heya: Hena is odowaŋ
these what that you-carry ? they said. And Uŋktomi this-said: These they Songs
 siğśicedaŋka e he waŋiiŋ do, eya. Uŋkaŋ mağaksića heyapi: Eća Uŋktomi,
bad-little ones that I-carry on , said. And ducks this said: Now Uŋktomi,
my back

uŋkidowaŋ miye, eyapi. Tka Uŋktomi heya: Holio! tka eća odowaŋ kiŋ
us-for-sing, they said. But Uŋktomi this-said: Indeed! but now songs the
 siğśice se eya. Tuka mağaksića kiŋ mina kitaŋpi hiŋća. Uŋkaŋ, Iho po,
bad-ones like, he said. But ducks the much insisted-on very. And, Come-on (ye)
 eća pezi wokeya waŋzi kağa po, eya. Uŋkaŋ waŋzi taŋka kağapi ɕa
now grass booth one make ye, said. And one large they-made and
 yuśtaŋpi.
they finished.

Uŋkaŋ Uŋktomi heya: Waŋna, mağaksića, ɕa mağa, ɕa mağataŋka
And Uŋktomi this-said: Now, ducks, and geese, and swans
 owasiŋ pezi wokeya kiŋ timahen iyaya po, ɕićidowaŋpi kta ɕe, eya.
all grass lodge the within go ye, I-for-you (pl.) sing will said.
 Uŋkaŋ mağaksića ɕa mağa, ka mağataŋka owasiŋ timahen iyayapi, ɕa
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 waŋka, *he was going*; literally, *going he-reclined*. Waŋka, originally a classifier of attitude (*the reclining object*), is used here as haŋka (*haŋka*) is in Winnebago.—J. O. D.

peži wokeya kinj ožudaj iyotanĵapi. Unĵan Unĵtomi peži wokeya tiyopa
 grass lodge the fall they sat-down. And Unĵtomi grass lodge door
 kinj olma iyotanĵa, ƙa heya: Ćiĉidowanĵi kinĵaj, iĉunĵaj tuwedaj tonwe
 the in he sat-down, and this-said: I-for-you (pl.) sing if, whilst no-one look
 kte űni, odowaj kinj he heĉen kapi ĉe, eya: ƙa wayna heya ahiyaya:
 shall not, song the that thus means said: and now this-said sang:

“Istohmus waĉi po; Tuwe yatowwe ĉiĵ, Ista niűapi kta; Ista niűapi kta.”
 “Eye-shut dance ye; Who you look the, Eyes you-red shall; Eyes you-red shall.”

Heya ahiyaye ĉiĵ he iĉunĵaj, maĵaksiĉa, ƙa maĵa, ƙa maĵatanĵa owasiĵ
 This- he-sung the that whilst ducks, and geese, and awas all
 saying

iűstohmus waĉipi, keyapi.
 eyes-shut they danced, they-say.

Unĵan Unĵtomi nažiĵ hiyaye ĉa heya ahiyaya: “Miye keűkeű
 And Unĵtomi to-stand went and this-saying sang: “I even-even
 owakipa; Miye keűkeű owakipa,” heya opeya waĉi kinj he iĉunĵaj owasiĵ
 I follow-in-my- I even-even I follow-in- this- with danced the that whilst all
 own; own,” saying

hotoj waĉipi kinj, hehan Unĵtomi wiĉiyotahedaj waĉi uĵ; ƙa maĵaksiĉa,
 gabbling danced the, then Unĵtomi them-among dancing was; and ducks,

ƙa maĵa, ƙa maĵatanĵa tona ĉemĉepa owanyag waűtepi kinj hena tahu
 and geese, and swans as-many fat ones to-look-at they good the those necks
 yuksa awiĉaya. Unĵan maĵatanĵa way tahu yukse kta tka okihi űni, ƙa
 twisted-off took-them. And swan one neck twist-off would but able not, and

yuhotoĵton. Unĵan maĵaksiĉa way, Skiska eĉiyapi, kinj heĉa way iűtoĵiĵ-
 made-squall-often. And duck one, Ski-ska by name, the such one eye-half

kiya tonwe kta, unĵan Unĵtomi hee maĵatanĵa way tahu yukse kta, tka
 upon look would, and Unĵtomi himself swan a neck break-off would, but

okihi űni he wayyaka: unĵan Skiska kinj heya: Tonway po, tonway po,
 able not that saw: and Ski-ska the this-said: Look ye! look ye!

wayna Unĵtomi unĵasotapi kta ĉe, tonway po, eya.
 now Unĵtomi us-use-up will look ye! said.

Unĵan heĉelmana owasiĵ tonwaypi, ƙa tanĵan akiyahde kta; unĵan
 And without delay all they looked, and out-doors go-home would; and

Unĵtomi tiyopa kinj olma eĵpeiĉiye ĉa tiyopa kinj aniĉe waĉiĵ; ƙa heĉoĵ,
 Unĵtomi door the in threw-itself and door the forbid intended; and this-did,

tka hupahu ƙa siha koya oĵ apapi, ƙa eĉen kaĵapi, ƙa siha kinj oĵ tezi kinj
 but wings and feet also with they-smote, and thus knocked-dead, and feet tho with stomach the

en amanipi, ƙa tezi owasiĵ kinaksaksapi, ƙa en ƙa wayna; kitanĵi ni,
 on they-walked, and stomach all they-ent-up-with- and there dead he lay; by-a-little lived.
 their-feet,

unĵan inažiĵ-ƙa ohommi etojwan, tuka wayna tokiya akiyahda. Unĵan
 and he-arse and around looked, but now somewhere gone-home. And

Skiska way tokaheya tonwe ĉiĵ heoĵ iűta űa keyapi.
 Ski-ska one first looked the therefore eyes red, they-say.

Hehan Unĵtomi maĵaksiĉa, ƙa maĵa, ƙa maĵatanĵa tona tahu
 Then Unĵtomi ducks, and geese, and swans, many-as necks

wiĉayukse ĉiĵon hena wiĉapahi ƙa kinj ƙa iyoopta ya wayna; ƙa wakpa
 them-twisted-off had been those them-gathered and carried and thence going was; and river

way iyohpaya ƙa kahda ya, wakpa oha way tehan kinj iyokopeya yeya;
 a came-to, and by-the-side went, river reach a long very in-sight stretched;

unĵan hen e wohaj. Maĵaksiĉa, maĵa ƙa maĵatanĵa, tona tahu wiĉayukse
 and there he-boiled. Ducks, geese and swans, many-as necks them-twisted-off

ĉiĵ hena oĵaj ehde: ƙa hehan iűtiĵma iwayna; wakpa kinj ohnayan paptus
 the those to-bell placed: and then to-sleep lay-down; river the upon squatting

iwanġa, a heya: Mionze ein tuwe u kijnhaj mayulia wo, eya a
 he-lay, and this-said: My onze, now who comes if wake thou me up, said, and
 itiinma wanġa.
 asleep lay.

Unġan Dokina hee wakpolma watom u wanġa, unġan inyun,
 And Mink it-was river-on paddling coming was, and behold,
 Ujktomi hee wohaj hde, a en iyapeya paptus itiinma wanġa wanġaka.
 Ujktomi it-was boiling had-placed, and in close-by squatted asleep lying he-saw.

Heen etkiya ya, unġan Ujktomi hee onsyuhmuze kta, tka ikiyowin¹
 So thither went, and Ujktomi it-was close up his onze would, but he-mouth-
 motion

iyekiya, unġan kiwini, tka ian u, dus ye a en i, a Ujktomi
 made suddenly, and he-stopped, but just com. swiftly went and there ar. and Ujktomi
 then ing, rived,

itiinma wanġa, tka wohe ion he iu a owasi temye a hulu kin owasi
 asleep lay, but boiled had that took and all devoured and bones the all

iiawin ea kin en okada, a tokiya iyaya. Wanġa isiyan iyaya,
 back-again kettle the in he-put, and somewhere went. Now out-of-sight had-gone,

unġan hehan Ujktomi onze waawanyag kiye ion he oyaka, a kitata
 and then Ujktomi onze to-watch caused had that told, and shook

onsyuhmuza. Unġan Ujktomi heya: Iya, mionze i kakeadaj ye,
 the onze closed. And Ujktomi this-said: Well, my-onze he (acted) indeed (?)
 in that manner

eya hihda iyotaj hiyaya, a ohomni etonwan, tka tuwedaj wanyake ni
 saying suddenly sitting up went, and around looked, but no-one saw not

unġan heya: Okini eas wanġa wowahe in miispaj, on mayulie,
 and this-said: Perhaps indeed now my-boiling the for-me-cooked. on ac- me-waked,
 count of

eya a kun ehde, a anwiyuze on patata, tuka hulu eee oudaj. Unġan
 said and down set, and holding-wood with stirred, but bones alone full. And

ake heya: Ehae owasi onahba do, eye a tukihaj on kaze, tka hulu
 again this-said: Indeed all fallen-off said and spoon with dipped-out, but bone

eedaj ohna un. Unġan heya: Mionze, tokea tuwe u kijnhaj onakiyaka
 only in were. And this-said: My-onze, why who comes if me-tell-thou

wo, epe see ion; ilhomia kakisiye kta, eye a an ota pahi a
 I-said I-thought in the past surely I you-punish will, said and wood much gathered and

an, a wanġa peta nina ide, unġan iwanġam onze hduan inazin, a
 put-on, and now fire much burn, and over-it onze opened his own stood, and

onze kin aahaj, tka heen nazin, a wanġa e-hnakinyan, unġan hehan
 onze the aquired, but so he-stood, and now death-struggle, and then

yuktanan inyanke, a een kasamyledaj ihpave a en ta wanġa, keyapi.
 to-turn-over he-ran, and so a-blackened-mass it-fell-down and there dead lay, they-say.

Heen hitunġananpi kin de Odowaj igiedaja eiyapi.
 So myth the this Songs Bad-little-ones is-called.

Homaksidaj maistina kin hehaj de nina nawahon s'a, tuka
 Me-boy me-little the then this much I-heard habitually, but

wanġa ehantanan waniyetu wikemna nom akton nawahon ni.
 now from years ten two more-than I-hear not.

¹ Riggs gives in his Dakota Dictionary iyokiwin, *to gesture to one with the mouth*. If ikiyowin be an alternative form, it is a case of metathesis.—J. O. D.

NOTES.

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 Ujktomi's songs:

Istohmus wa'í po;
Tuwe yatoŋwe éiŋ,
Ísta nišapi kta;
Ísta 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: Ujktomi 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 Ujktomi 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, "Ujktomi, what is that you are carrying?" And Ujktomi said, "These are bad songs which I am carrying." Then the ducks said, "Now, Ujktomi, sing for us." But Ujktomi replied, "But indeed the songs are very bad." Nevertheless the ducks insisted upon it. Then Ujktomi said, "Make a large grass lodge." So they went to work and made a large inclosure.

Then Ujktomi 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 Ujktomi 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 Ujktomi 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 Ujktomi, 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 Ujktomi attempt to break off the neck of the swan, and immediately made an outcry:

“Look ye, look ye,
Ujktomi will destroy us all,
Look ye, look ye.”

Wherenpon they all immediately opened their eyes and started to go out; but Ujktomi 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 Ujktomi 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 oyze, if any one comes you wake me up. So he slept. Meanwhile a mink came paddling on the river, and coming to Ujktomi’s boiling place saw him lying close by fast asleep. Thither he went, and although the oyze of Ujktomi 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 Ujktomi 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 oyze of Ujktomi which he had set to watch told of it. Ujktomi 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 oyze, 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 oyze 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 Ujktomi 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.

TASINTA-YUKIKIPI.

WRITTEN IN DAKOTA BY M. RENVILLE.

Inyuj kakeli: Koška eće topapi, ƙa wanjzi Hakekena ećiyapi; hena
Behold thns: Young-men alone were four, and one Hakaykayna was-called; these
 tipi keyapi. Hećen tohan wotihni yapi kta eća wanjzi hakakta ƙij he ti
dwelt they say. So when to-hunt they-go would when one yotngest the that house
 awanjhdagkiyapi ƙa hećiyapi eće: Misuj, tokiya ye šni, owanzi yanƙa wo,
to-watch-they-caused-him and this-said-to always: My-brother nowhere go not, in-one-place he thou
 eyapi, ƙa hećen wotihni iyayapi eće. Hećen tanyaj ti awanjhdaka eće.
they said, and so hunting they-went always. Thus well house his-own-watched always.

Hećen ti hajska waj nina hajska otipi, tuka wakij ƙij ti-wihdukšan
Thus house long a much long in they dwelt, but packs the house around
 ićiyahdaskin hiyeya keyapi. Ƙa nakuj tanƙata ƙij iš woćanjhde ƙij
piled-on-each were they say. And also without the it scaffolds the
 hiyeya keyapi; taku woteća oćaže ƙij anpetu eća ahdi yuke nakaes nina
were they say; what animals kinds the day when brought-wore indeed, very
home

wašecapi keyapi.
rich-they-were they say.

Ujƙan ake wotihni iyayapi ƙa Hakekena ti awanjhdaka tuka ićomni
Then again hunting they-went and Hakaykayna house his-own-watched but weary
 ƙehan waj sag bakse i; tuka siha taku ićapa, ƙa nina yazan ƙehan hdiću,
when arrow green to cut went; but feet something stuck in, and very sore when started-
home,

ƙa hdi ƙehan hdašdoka: unƙan inyuj hokšiyopa waj winyan e ƙašdog
and come hene when pulled-out-his: and behold haby a girl that pulling-out
 iću keyapi. Ujƙan Hakekena nina ićante šića yanƙa. Šina waj iyapemni
he took they say. And Hakaykayna very heart had was. Blanket a he-wrapped
around

ƙa hievata ehna. Hećen inina yanƙa. Tokij ićage eš, ećij; hećen
and behiod placed. Thus quiet was. Oh that grow may, he-thought; so
 ećante šića yanƙa, ećen ećijću ƙij owasiw wotihni hdići. Hećen hdići eća
heart bad was, until his brothers the all hunting came home. So they-come-when
home

nina wiyuškij eće, tuka ećeće šni, heon ećijću ƙij taku ićan sića iyukćanpi,
very he rejoiced always. but like-that not, therefore brothers- the something heart bad they-judged,
his

ƙa hećiyapi: Misuj, tokeća taku ićante nišića; tuwe taku ećanićon hećinhan
and this said to: My-brother. why what heart you-bad; who what has-done-to-you if
 unƙokiyaka po, eyapi. Ujƙan, Hiya, tuwena taku ećanićon šni, tuka
ns-tell, they-said. And, No, no one something has-done-me not, but

taku wanmdaka, unƙan iyomakišiće ća inina manƙe. Ujƙan, He taku he,
something I-have-seen, and I-am-sad and silent I-am. And, That what ?
 eyapi.
they said.

Unkan, Ćinye, owasin idadapi kehan icomamni eeen wan sag yukse
 Aud, Brothers, all you were gone when I-was-weary so-that arrowe green cut
 wai, tuka siha camape, ka nina mayazan kehan wahdicu; ka wahdi kehan
 I went, but foot me-pierced, and very me-sore when I-started-home; and I-came-home when
 wahdasdoka, unkan hoksiyopa wan wakasdoka, unkan winyan uace;
 I-pulled-off-my-own, and child a I-pulled-out, and girl may-he;
 unkan, Tokin icage ces, epca; unkan heon iyomakišica ce, eya. Unkan
 and, Oh that grow may, I thought; and therefore I-sad-am he said. And
 Ćinću kin, Misun, tukte e he, eyapi kehan ieu ka wićakipazo.
 brothers-his the, My brother, which la it ? they said when, he-took and showed-it-to-them.

Unkan iciyaza kiciću yekiyapi ka, E, tokin icage ces, eyapi. Unkan
 Then one-to-other gave each they caused and, Well, oh that it grow may, they said. And
 ake Hakekena heya heyapi: Hopo, Ćinye, ti ahmihbe unyanpi kta ce,
 again Hakekayna this said, they say: Come ye, brothers, heuse whirl around we cause will
 eya, keyapi. Hećen icupi ka tićeska kin ohna kahoya iyeyapi. Unkan
 he said, they say. Then they took and house-top the through whirling they sent it. And
 ohmihman hiyaye ća ihpaya. Unkan hoksiyopa wan sdohanhan ćeya tin
 whirling it went and fell down. And bañy a creeping crying house-
 in

hiyu keyapi. Tuka ake icupi ka eeen iyeyapi; unkan hehan wićinyanpa
 it came, they say. But again they took and so threw it; and then girl
 wan mani tin hiyu. Tuka ake icupi ka eeen iyeyapi. Unkan wićinyanpa
 a walking house in came. But again they took and so threw her. Then girl
 ćan ade yuha tin hiyu ka aonpa. Tuka ake icupi ka eeen iyeyapi—
 wood-to-burn having house in she came and laid-on. But again they took and so threw—
 itopa iyeyapi; unkan hehan wikoška wan ćan kin hdi, ka hiñska hduške
 the fourth time they and then young woman a wood carrying came, and strap unbound
 threw; her own

ća tin hiyu ka hiyotanpa.
 and house in came and sat down.

Unkan, Iho, taku unyanpi kta hwo, eyapi. Unkan wanži heya:
 Then, Come, what we-have-her shall ? they said. And one this-said:
 Misunka iye he iyeya e hduze kta ce, eya. Tuka Hakekena heya: Hiya,
 My-brother he this found he take-her shall, he said. But Hakekayna this said: No
 hećetu kte šni ce, eya. Unkan eca taku unyanpi kta hwo, eyapi, ka
 that-so shall not, he said. And then what we-have-for shall ? they said, and
 wowaheon wanžikši kapi; tuka Hakekena wićada šni. Eća mišun, taku
 relationships aeveral meant; but Hakekayna willing not. Then my brother, what
 unyanpi kta yaćin he, eyapi. Unkan, De unkiyohakam icaga, heon
 we have her will you want ? they said. Then, This us-after grew, therefore
 tanžiuunyanpi kta ce, eya. Unkan, He hećetu ce, eyapi, ka ćatku kin en
 younger sister we have will, he said. And, That is fitting, they said, and back part the in
 ohehdepi kićagapi ka ohna ehnapa. Hećen wipata wayupika, nakaes
 bed fer-her-made and, on placed her. And-so embroidering skillful, indeed
 wanžu ka hanpa ka isan ožuha wićin ko ipata wićakićage nakaes
 quivers and moccasins and knife sheaths, straps also embroidered them for she made indeed
 nina iyuškinpi, ka wotilni yapi kta ća hehan, E, misun, tanžsi tanjan
 much rejoiced and hunting they go would when then, See, my brother, sister well
 awanyaka wo, eyapi ka iyayapi ecee, keyapi.
 look thou after her, they said and they went always, they say.

Unkan ake heyapi ka iyayapi: tuka icomni kehan, Tanžsi, ito awan-
 Then again this they said and they went: but he-tired when, Sister, to keep
 yaka wo, wan saka wanži bakse mde kta ce, eya; ka hećen iyaya; ka
 thou watch, arrow green one to cut I go will, he said; and so he-went; and

ećana hdi tuka tanjšítku en yanke śni. Hdi tuka inalinina toki iyaya
soon came back but sister-his in was not. He-came-home but hurriedly somewhere gone

hećin: ƙa hdi ape yanƙa. Tuka tehan hdi śni ƙehan ode i ƙa kipan un,
he thought: and to come wait- was. But long time come not when to went and calling was,
home ing home hunt

taku iyeye śni; hećen hdi ƙa akipe yanƙa. Tuka hdi śni ećen ƙinću kin
but found not; so came and waiting for was. But come not even brothers his the
home home

hdipi, ƙa, Misun, tanjši toki iyaya he, eyapi ƙehan ećen owićakiyaka.
came home and, My brother, sister whither gone ? they said when oven so them he told.

Unƙan, Hehehe tanjši toki iyaye kta hwo, eyapi, ƙa ape yukanpi; tuka
Then, Alas, alas! sister whither go will ? they said, and waiting were; but

ećen okpaza e hećen Hakekena ƙeya; hećen ƙinću ƙon owasiñ om ƙeya.
so dark was so-that Hakeyayna cried; so brothers his the all upon he-cried.

Tuka tokapa kin heya: Misun, ayařtan po, tokeřta anpa kta ƙe, eya: maka
But eldest the thia said: My brothers, stop ye crying presently light will be, he said: earth

wita ƙistiyena ƙe, he taku ƙae unyućeyapi hećinhan wanunyakapi kta ƙe,
island small, that what ever us make cry if we-see will

eya, keyapi.
he said, they say.

Hećen wanpa anpa ƙehan Tate ouye topa kin hena otoiyo hi ećen ipi,
Thua now morning when winds source four the those each thus went-to,

ƙa nakun maka kin owanćaya unpi tuka; hećen iyekiyapi śni nakaes nina
and also earth tho all-over were but; so-that finding their own not indeed very

ƙante řićapi ƙa baićismismi ƙeya yakonpi; ećen okide ayuřtanpi. Unƙan
heart bad, and cutting themselves crying were; until to hunt they ceased. Then
their own

kaketu: Hakekena anpetu eća manin ƙeya okawinća un eće, ake manin
thus it was: Hakeyayna day when abroad crying going around was always, again abroad

ƙeya un ećen iřtinma; unƙan inyun oğunća unƙan toki tuwe ƙeya nahon,
crying was until he slept; and behold he waked and somewhere someone crying he heard,

tuka tanyan nahon śni ƙehan paha wan tehanwanƙantuya kin akan inaziñ,
but well heard not when hill a very-high the upon he stood,

unƙan inyun winolinća wan toki ƙeya wiwakonza niyan nahon: Timdo,
and behold woman a somewhere crying wailing out breathed he heard: Brothers,

Tasintayukikipi ewićakiyapi ƙon, timdo, wasasmayapi ƙon, maka tom
Tasintayookekeepee them called that were, brothers, you-thought-much-of-me the, seasons four

iyotan iyewakiye, eyaniyan, nahon. Unƙan, E toke tanjši hee se, eye, ƙa
hard I find it, she cried out, he heard. And, Well indeed sister this-is it he said, and
seems.

hećen ƙeya ku, ƙa ećen hdi nakaes ake ƙinću ƙon om ƙeyaya. Unƙan,
so crying return, and so he came back indeed again brothers his the with cried often. And,

Ćinye, ayařtanpi ƙa wohan po, wahanpi unyatƙanpi kta ƙe, eya. Hećen
Brothers atop ye and cook ye broth we drink will, he said. So

wohanpi ƙa wotapi, unƙan helan Hakekena, heya: Ćinye, tuwe Tasinta
they cooked and ate, and then Hakeyayna this said: Brothers, who Tasinta

yukikipi ewićakiyapi he eye. Unƙan tokapa kin he heya: Oyate hiyeye
yookekeepee them-called ? he said. Then eldest the that this said: People all

ƙin unkiřnana wića eće unkićagapi e heunkićiyapi do, eya. Unƙan,
the we alone men only we-grew therefore this-to-us-they-say, he said. And,

Tokeća heha he, eyapi. Unƙan, Winolinća wan ƙeya wiwakonze ƙa
Why this you say ? they said. And, Woman a crying wailed and

heya niyan nawahon ƙe, eya. Unƙan, Hehehe tanjši hee seće do, eyapi,
saying aloud I heard, he said. Then, Alas, alas! sister that-is it seems, they said,
that

ƙa peta enen inaɓinpi. Tuka Hakekena, Ćinye, ayaɓtaɓ po, tokeɓta taɓkɓi
 and fire in in they stood. But Hakekena, Brothers, cease ye crying presently aister
 hee e nahanɓin ni hecinhan wayna wayɓɓhdakapi kta naɓeɓa ɓe, eya.
 that-is until-now lives if now we-see-ours will perhaps he said.
 Heceɓ wayna aɓpa ƙehaɓ yapi ƙa etanhan naɓon ƙon en om inaɓin. Ho,
 So now morning when they went and whence he-heard the in with he stood. Yes,
 detanhan nawahon ɓe, eya. Uɓkan ake eya niyaɓ: Timdo, Tasinta
 from here I-heard it he said. And again said it aloud: Brothers, Tasinta
 yukikipi ewiɓakiyapi ƙon, Timdo wasasmayayapi ƙon, maka tom iyotaɓ-
 yookeeɓeeɓe who were called. Brothers you-who-called-for-me seasons four very hard
 iyewakiye, eya niyaɓ naɓonpi. Uɓkan, E, taɓkɓi hee seɓe do, eyapi ƙa
 I find it, she cried out they heard. Then. Well aister that is it seems do, they said and
 ɓeyapi. Tuka, Ayaɓtaɓ po, tokeɓta aɓpetu hankeya taɓkɓi wayɓɓhdakapi
 they cried. But. Stop ye crying, presently day half aister we-see-ours
 kta ɓe, Hakekena eye ɓa, Miye tokaheya waywahdake kta ɓe, eye ɓa,
 shall Hakekena said, and. I first I see her my own will he said, and
 wiyuɓkiɓkiɓna iɓiɓaɓe ɓa en i, ƙa taɓkɓiɓku ƙon luha topa ƙin owasiɓ
 chickadeedeɓ made himself and in went, and sister his the limbs four the all
 okataɓ wayka en i; uɓkan ite ƙin hanahohoya wayka e wayhdaka e
 fastened lay to [or he and face the broken out [she lay] thus he saw her, then
 there] came; was his own
 hecen en iyahan tuka timdoku wayzi hee kecin sni nakaes heye:
 so (there) he alighted but her brothers one that was she not indeed this said:
 in thought that
 Wiyuɓkiɓkiɓna, timdo waywiɓawahdaka uɓkanɓ ɓekpa [lit: navel] iɓiɓate
 Chickadeedeɓ, my brothers I could see them, my own if breast I-you-embroider
 kta tuka, eya. Uɓkan wiyuɓkiɓkiɓin ƙon, Taɓkɓi, de miye do, eya.
 would but, she said. And chickadeedeɓ the. Sister, this is I he said.
 Uɓkan, Timdo, uɓkiyahde kta, eya. Tuka, Tokeɓta taɓkɓi; wayna
 And, Brother, we-go-home will she said. But, Presently sister; now
 iyeunniyanpi ɓe, eya, keyapi. Taɓkɓi, tanyan wohdaka wo, eya. Uɓkan,
 we-you-have-found he said, they say. Sister, well tell-your-story, he said. Then,
 Timdo de ptanpi e amahdipi ɓe, eya keyapi. Maka ƙin mahen tanhan
 Brother the otters they brought-me-home, she said, they say. Earth the within from
 ƙa ayapi ƙa ɓeen manka cin etoopta yahdogyapi ƙa ohna yunahen-imaɓupi
 dig-they came and even I was the towards they gnawed a hole, and through dragged-me inside
 ging
 ƙa maka ƙin ɓeen paohduta iyeyapi nakaes, heon iyemayayapi sni ɓe eye
 and earth the like hole stopped they made indeed, therefore me-you-find not she said
 ɓa cinɓu en wiɓahdi, keyapi. Taɓkɓi hee ɓe, eye ɓa om en ya. Uɓkan
 and brothers his to them he came they say. Sister that is, he said and with to went. And
 home,
 tihansa ƙakiyotayna iyeya han e en itankan taɓkɓiɓkupi ƙon luha topa
 horse long in that direction extending stood that there outide aister-there the limbs four
 ƙin owasiɓ okataɓ onpapi e en ipi. Uɓkan heya: Timdo, wayna maka
 the all fastened placed that there came. Then she this said: Brothers, now cease
 tom den iyotaɓ iyekiya manka, tuka ni waymayahdakapi ƙin he taku
 four here experiencing difficulty I-am, but alive you (pl.) see me, your own the that some-
 thing
 wayzi on heɓeɓe cin he oɓiɓiyakapi kta ɓe, eya keyapi. Ptan ƙin de oɓaɓe
 one for that-so the that I-you-tell will she-said they say. Otters the this kinde
 zaptanpi ɓe; wayzi ɓa, wayzi to, wayzi zi, ƙa wayzi ska ƙa wayzi sapa he
 are five one red, one blue, one yellow, and one white and one black this
 on timdo dehan ni manka ɓe. Tohan hoɓan ohanpi huhu ƙin kadapi ɓa
 by brothers now alive I-am. When fish they boiled hence the threw out when

wahanpi kate éin hulu ko akada akaštaj-iyemayanpi eće; hećen kate éin
 broth hot the bones also emptied on they-poured out on me always; so that hot the
 oŋ mašpan, ƙa hulu kin ís omakasdate éin oŋ ite kin mahidi kin demaćeća
 by I-was-burnt, and bones the that me stuck in the by face the me-sore, the this me such:
 ée: tuka tohan ptaŋ sapa kin u ƙa hoŋaŋ hu kin kada kta éa éonića ƙa
 but when otter black the cane and fish bones the throw out would ther. neat and
 hanpi ko onǵé iyohmagmakiya eće ƙon oŋ ni waŋmayadakapi; heon ptaŋ
 broth also some put in my mouth always that for alive you see me, your own therefore otter
 waŋ sape éin he ni waéin ée, eya, keyapi. Tohan hitayetu éa hehan waŋna
 a black the that alive I want she said, they say. When night when then now
 wihni aku eće eća ša kin he ku éa wakanhdi ša e tiyoboǵaǵa eće, ƙa to
 hunting come always then red the that comes then lightning red it is house shines always, and blue
 home through
 kin he ku eća wakanhdi kin to e tiyoboǵaǵa eće; ƙa zi kin ku éa
 the that comes when lightning the blue that house glints through always and yellow the comes when
 wakanhdi zi e tiyoboǵaǵa eće, ƙa ska kin ku éa wakanhdi ska e tiyo-
 lightning yellow that house shines in always, and white the comes when lightning white that house
 boǵaǵa eće, eya.
 illumes always, she-said.

Unƙaŋ waŋna timdoku kin éanłipi ićićaǵapi tihanska kin tiyopa
 And now brothers hers the war clubs made for themselves house long the door
 anokataŋhaŋ inaŋiŋpi: unƙaŋ waŋna wakanhdi ša kin e tiyoboǵaǵa, unƙaŋ
 both sides stood: and now lightning red the that house illumed, and
 ptaŋ ša ƙon hee pa tin uye éa, Wati takumna, eya, tuka ƙaŋa elıpeyapi ƙa
 otter red the that is head house pushed and, My house smells, he said, but they beat him to death and
 in
 tiyoyusdohan ićupi. Tuka ake wakanhdi to e tiyoboǵaǵa, ƙa to kin, Wati
 house into they dragged him. But again lightning blue that house lighted, and blue the, My house
 takumna, eya hiŋhda pa tin uya, tuka ƙaŋa elıpeyapi ƙa tiyoyusdohan
 smells. saying suddenly head house in thrust, but they beat him to death and dragged him in-
 ićupi. Tuka ake wakanhdi zi e tiyoboǵaǵa, unƙaŋ ptaŋ zi e, Wati takumna,
 to the But again lightning yellow that house illumed, and otter yellow that, house smells
 house.
 eya pa tin uya, tuka ƙaŋa elıpeyapi ƙa tiyoyusdohan ićupi. Ake wakanhdi
 saying head house in thrust, but they beat him to death and dragged him into the house. Again lightning
 waŋ ska e tiyoboǵaǵa, unƙaŋ ptaŋ waŋ ska pa tin uya, tuka ƙaŋa elıpeyapi
 one white that house shined in, then otter one white head house thrust, but they beat him to death
 is in
 ƙa tiyoyusdohan ićupi. Hehan ptaŋ sape éin hee ku, unƙaŋ, Timdo he
 and house in dragging took him. Then otter black the that is came, and, Brothers that
 ećon eya e hećen niyake yuzapi. Hehan taŋksitkupi ƙon okataŋ he éiƙon
 did it she-said that so that alive they took it. Then sister theirs the fastened that was
 ikaŋ kin owasiŋ bapsakapi ƙa ite kin hdi ƙon owasiŋ kiyuzaža ƙa hdokupi.
 thongs the all they cut and face the eores the all for washed and brought home,
 Ƙa ptaŋ kin nakun. Hećen hdiŋpi hehan iyotaŋ taŋksitkupi kin tanyan
 And otter the also. So came home then most sister theirs the well
 awaŋhdakapi; ƙa nakun ptaŋ kin niyake tanyan yuhapi. Tuka ohizni
 watched over theirs; and also otter the alive well they kept. But always
 iyokišića ƙa ićidowan éa heya eće keyapi: Hepaŋ éinye, Hepaŋ éinye,
 said and sang-himself when this said always, they say: Haypaŋ brothers, Haypaŋ brothers.
 oiyakapte tokeća unƙonpi kte epe éin anamayagoptanpi šni ƙa miye hiŋ
 laddle another we use should I said the me you listened to not and me hair
 šića omakaptapi ye, Hepaŋ éinye, Hepaŋ éinye, eya ićidowan eće.
 bad me they have spared, Haypaŋ brothers, Haypaŋ brothera, saying he sung to himself always.
 Unƙaŋ hećiyapi, keyapi: Tanyan écaunyećonpi e oŋ tanyan unniyuhapi
 And this they said to, they say: Well to us you did therefore well we-you-have



unćinpi, tuka ohimni iyonićisiće kta e hećen niye taku iyonićipi kinhaj ećen
 we wish, but always you sad will be that so you what please you if so
 ećanoy kta će, ećiyapi; is tokećin yauy kta yaćin kinhaj ećen yauy
 you do shall they said to whether as you you be will you want if so you-be
 him; please
 kta će, ećiyapi. Uykaj, Ho, tokećin wauy waćin će, eya keyapi. Uykaj,
 shall [usu- they said to And, Yes, anywhere I be I want , he said, they say. Then,
 ally?] him.
 Ho, hunktiya wo, Wiyohpeyata Wakanheza Ptañ enićiyapi kta će, ećiyapi
 Yes, go thou forth, westward child otter you called shall [usu- they said
 ally?] to him
 ka hiyuyapi. Uykaj heoy dehay ptañ sapa ećeeday yuke ćin heoy 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: Tasiñta means *Deer's tail*, and from that is applied to the tail of any ruminating animal. Tasiñt-oštaj 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 yukikipi, it is said to belong to the old language, and they do not know what it means. One old woman suggests that yukiki 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 Tasiñta yukikipi? 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 "misuñ," *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 "tañksi," *younger sister* (of a man), in speaking of or to the girl, and she uses "timdo," *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 "misuñ" or "misuñka," and a woman always says "mićuñ" and "mitañka," *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 chickadee. 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 Tasiñta yukikipi—brothers who once cared for me tenderly." The word "wasasya" here used is a very peculiar one, expressing great care and love. The same is true of the *song* or *wail* of the black eared otter—"Hepañ ćinye! Hepañ ćinye!—Brothers Haypañ! Brothers Haypañ! You did not listen to me; now I, the

bad-furred one, alone am saved!" Hepan, which means the *second son*, is the sacred name for the otter.—S. R. R.

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 Tasiutayookeekpee; 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 Tasiutayookeekpee?" 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 Tasiutayookeekpee, 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 chickadee 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, "Chickadee, if I could only see my brothers I would embroider your breast around." And the chickadee 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 makes 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.

CHEE-ZHON, THE THIEF.¹

WRITTEN IN DAKOTA BY JAMES GARVIE.

Inyuj kaken wiwazića waj ćinlujtku kići ti, keyapi. Wayna
Lo! thus widow one son-hers with dwelt, they say. Now
 hokśidan kitajna tanja hehan hunku kin heya iwanga: Ćinś, wayna
boy little large then mother-his the this said inquiring: My-son now
 wićohan duhe kta iyehajtu, hećen tukte wićohan iyonićipi kta iyećeca he,
work you-have should it-is-time, so which work please-you will is-like ?
 eya. Hehan hokśidan kin iś, Wamanoypi s'a, eya. Hehan hunku kin
she-said. Then boy the he, Thieves, he-said. Then mother-his the
 heya: Ćinś, wićohan kin he iyotaj telike wada ƙoj, eya. Tuka ake
this said: Son, work the that most difficult I esteem that, she said. But again
 nakuj yuhe kta keya; ƙa heya: Howo eća ina, wanaġi tipi ekta ye ƙa
also have would he-said; and this said: Come now mother, ghosts honso to go and
 tukte wićohan mduhe kta hećinhan iwićawangga wo, eya.
which work I have shall if of them inquire thou, he said.

Hehan hunku kin iyaya. Tuka Ćizan duzahaj nakaes ohomni inyang
Then mother-his the went thither. But Chee-zhon swift indeed around running
 iyaye ća iye tokaheya ekta i, ƙa wanaġi kin hewićakiya: Ećin ina den hi
went and he first there ar- and ghosts the this-to-them-said: To-day mother here comes
rived,

ƙa wićohan tukte mduhe kta miwangapi kinhan, wamanoypi s'a eya po;
and work which I-have shall inquires of you if, stealing regularly say-ye;
 eye ća hdiću ƙa hdi. Hehan itehaj hehan hunku kin eća hdi. Hehan
he-said and started and came he thou, Then long-after then mother-his the crying came. Then
home home.

Ćizan heya: Ina, taku wićohan maƙupi he, eya. Hehan hunku kin iś
Chee-zhon this said: Mother, what work me-they-give ? he said. Then mother-his the she
 heya: Ćinś, wićohan kin he mina telike wada ƙoj, eya. Tuka heya:
this said: Son, work the that very hard I-esteemed that, she said. But this-he-said:
 Howo, ina, imina yanka wo, tokešta wayna ećadan wiunziće kta eć, eya.
Well, mother, silent he thou, presently now soon we-rich will, he said.

Ƙa hehan tokiya iyaya. Unƙaj ećiyatanhan šugtanƙa² wayzi ahdi. Ake
And then somewhere he went. And from-thence horse 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 Śuktanƙa or Śunƙtanƙa is the usual Santee form of this word.—J. O. D.

tokiya iyaya eća ećiyatan pte, ƙais taħinća ska, ƙais taku wamunyanpi
 somewhere went then from-thence cow, or deer white, or some cattle
 hećekéen awiǎahdi eće.
 thus them-brought-home always.

Ihnuhanah hunƙu otonwe ećiyatan hdi, unƙan heya: Ćinś, hanyetu
 Suddenly mother-his village from came home, and this said: Son, night
 ƙin de wićaštayatapi tawiću mazanapćuƣe tawa ƙin iyaću śni ƙinhan
 the this chief wife-his finger-ring hers tho you take not if
 hanhanna wiyotanhan ƙinhan pa niyuksapi kta, keyapi, tka eye, ƙa ćeya.
 tomorrow noon if head they break off will, they-say, but she said, and cried.

Tuka iyoki śni ƙa heya: Ina, inina yanƙa wo, he takuśni će. Ƙa waƣna
 But permitted not and this said: Mother quiet be [sit thou], that nothing-is . And now
 litāyetu tuka iye wokoyake tawa ƙeya wićašta iyećen opuğiton eća hehan
 evening hut he clothes his even man like stuffed when then
 ćaniyamanipi wanzi ƙağa; ƙa hehan waƣna hanyetu tuka wićašta ƙağe Ćin
 ladder one made; and then now night hut man made tho
 he ćaniyamanipi iyahna iću ƙa ekta i. Hehan ćaniyamanipi ećen ehde ća
 that ladder with took and there-went. Then ladder so placed when
 wakanƙiya ye ća owanye ohena timahen etonwan; unƙan wićaštayatapi
 upward went and window through house-within looked; and chief
 ƙin mazakan ptećedan napanunƙatanhan yuha iština waƣna. Tuka
 tho gun short hands-both-wth had sleeping lay. But
 owanye pakokog pawanƙan-iyeya eća pezi wićašta ƙağe Ćin he owanye
 window rattling shoved-up when graes man made the that window
 ohna yuza. Hehan wićaštayatapi oğunğa ƙa kute. Tuka pezi wićašta
 in held. Then chief waked and shot. But graes man
 ƙağe Ćiƙon ƙin he o, nakaes kun yulpa eħpeya; ƙa hehan tin iyaya.
 made had the that hit, indeed down threw it down away; and then house-in he went.

Tuka ićunhan wićaštayatapi kte kećin heon kun iyaya. Tuka ićunhan
 But whilst chief killed he thought therefore down he-went. But in-the-mean-
 time
 Ćizan wićaštayatapi tawiću ƙin hećiya: Mazanapćuƣe ƙin he hiyu
 Chee-zhon chief wife-his tho this-said-to: Finger-ring the that to-come
 makiya wo, Ćizan hee śni, tuka wakte će, eya. Unƙan ƙu; tuka iću eća
 to-me-cause, Chee-zhon that was not, but I-killed, he said. And she-gave; but took when
 kun hdiću.
 down he-came.

Hehan wićaštayatapi tin hdiću ƙa tawiću hećiya: Mazanapćuƣe ƙin
 Then chief house-in came and wife-his this-said-to: Finger-ring the
 hiyu makiya wo, Ćizan hee śni tuka wakte će, eya. Tuka is heya: Naka
 to-come to-me-cause, Chee-zhon that was not hut I-killed, he said. But she this-said: But-just
 waƣna heha heś Ćiću sece Ćiƙon, eya. E, he Ćizan ee tka yaƣu do, eya.
 now that-you-said since I-gave-it seems in the she said. Well, that Chee-zhon was hut you-gave-to-him, he said.

Tuka ićunhan waƣna Ćizan ki, ƙa hunƙu ƙin hećiya: Iho! deće-
 But in-the-meantime now Chee-zhon reached-and mother-his tho this-said-to: Lo! this-
 home

hnana tuka he taku on ćeya yauj he eya, ƙa hehan mazanapćuƣe ƙin ƙu.
 is-all but that some-thing for crying you were ? he-said, and then finger-ring the gave-her.

Hehan waƣna ake ƙitanna tehan hehan hunƙu otonwe ekta i, unƙan
 Then now again little long then mother-his town to went and
 nakun ake ćeya hdi. Unƙan Ćizan heya: Ina, de taku yaka he; de
 also again crying came home. And Chee-zhon this-said: Mother this what you mean ? this

winižice śni kinj heehan kaes yaceye śni; de winižica unkan ečan ečeya
 you rich not the then even you-cry not, this you-rich and now crying
 vaun he, eya. Hehan hunku kinj heya: Čiņś, hanjuke wičaštayatapi kinj
 you-are ? he-said. Then mother-his the this said: Son, new-indeed chief the
 iye hiņča wihuwe hi kta keya tuka, eya. Hehan Čižan heya: Ina, is he
 he very to-take-you come will he-said but, she-said. Then Cheezhon this said: Mother, this that
 taku śni do, eya: ka hečelnana čotanġka čistinna waŋ kaġa waŋka eča vuštaŋ.
 something not, he-said: and that alone whistles small one making was (sat?) when he-finished.
 Hehan heya: Ina, tašupa waŋzi we okaštaŋ ka oŋholida imahentaŋhaŋ uŋ
 Then this said: Mother, gut one blood pour-in and clothes underneath from wear
 wo; hečen tohan hi kinhaŋ isaŋ kinj de oŋ eča ihečiye kta, tokešta tašupa
 thou; so when he-come if knife the this with stabbing I-strike-you will, indeed gut
 kinj he cawape kta, hečen he we kinhaŋ eikte kečiŋ kta eča: ešta hehan
 the that I-stab will, so that bleed if I-you-kill he-think will : but then
 tohan čotanġka kinj de mdažožo kinhaŋ nažiŋ yaħidade kta eča, eya. Hehan
 when whistle the this I-blow often if you rise to your feet will, he-said. Then
 waŋna wiyotaŋhaŋ hehan wičaštayatapi kinj tin hiŋu, tuka hunku eča
 new noon then chief the house in came, but mother-his stab
 iheya waŋyaka. Hehan wičaštayatapi kinj heya: Hoča Čižan, winitkotkoka
 he-thrust saw. Then chief the this-said: Astonishing Cheezhon, you-fool
 eče ešta ake nakahake seečea, eya.
 always although again this-time it seems, he said.

Unkan Čižan is heya: De taku yaka he; de miš ina niwakiye kta
 And Cheezhon he this said: This what you mean ? this I mother I-bring-to-life will
 hečamoy, eya; ka čotanġkadaŋ kinj ehdaku eča ayazožo, unkan hunku kinj
 this-I-do, he said; and whistle (-small) the took-up his when whistled-on, and mother-his the
 nažiŋ hiya. Hehan wičaštayatapi kinj heya: Čižan, he mazaska tona
 she rose to her feet. Then chief the this-said: Cheezhon, that money how many
 iyahdawa he, eya. Hehan Čižan is heya: Hehe de ota iyopewaye hečen
 you count your ? he-said. Then Cheezhon he this said: Alas! this much I-pay-for so
 own

wiyopewaye wačiŋ śni eča eya. Ečiŋ miš tohan tuwe ŋa ešta niye mašipi
 I-sell I-want not, he-said. For I when any-one dead although make command
 live me
 kinhaŋ de oŋ niwaye kta nakaes heon tewahiŋda eča, eya. Tuka tona
 if this with I make live will indeed, therefore I-prize-it, he-said. But many-as
 hiņča ihdawa ešta iyena ku kta keya. Hečen mazaska opawiŋge zaptaŋ
 very he-counts although so many he-give would, he said. So money hundred five
 his own

kta, keya. Unkan, Ho, eye, ka iyena ŋu ka akivaħda.
 will, he said. And, Yes, he said, and so many gave, and took it home.

Hehan oyate owasiŋ wičakičo eča taku waŋzi ečoŋ kta, keya. Hečen
 Then people all them-he-called when something one he-do would, he said. So
 wičašta itaŋčaŋ ota en hipi. Hehan waŋna ečoŋ kta keye čiŋ waŋna
 men chief many there came. Then now do would he-said the now
 ivehantŋ, hehan tawiču en hinažiŋ si eča he eča ke kta ešta ake kiniye
 it-was-time, then wife-his then to-stand com-when that stab and kill although again make live
 mandel

kta keya, eča eča ke kta. Hehan čotanġkadaŋ kinj ayazožo waŋka, tuka
 would, he said, then he-stabbed and killed. Then (small?) whistle the he-blew-on-it (sat) was, but
 hečen ŋa waŋka waŋke. Hehan nina ečaŋze hiņča.
 so dead lying (lay) was. Then much heart-hurt very.

Hehan Čižan hunku ečiyaŋhaŋ hdi, ka, Čiņś, hanhaŋna waŋna,
 Then Cheezhon mother-his from-there came-home, and, Son, in-the-morning then
 wožuha ohna minin eħpeniyaŋpi kta, keyapi tuka, eya. Tuka Čižan, Ha!
 hag in in-water they-you-throw will, they say but, she said. But Cheezhon, Ha!

ha! ina, ís he taku śni do eya. Hehan wajna hauhaŋna wiyotanhan unkan
 ha! mother, this that some- not he said. Then now morning noon and
 thing

wiċaštayatapi kin hi eċa akiyahda. Hehan wajna kiċi ki, hehan akiċita
 chief the come when took him home. Then now with went then soldiers
 home.

wožuha wajži mahen ohnag wiċaši, ƙa minin elpeya wiċaši: ƙa wajna
 hag one within place them com- and water-in throw him them com- and now
 manded.

Ċižan wožuha en ohnaka ƙa ayapi ƙa ikiyedaj aipi, hehan wiċaštayatapi
 Cheezhon hag in placed and took and near-to carried him, then chief
 kin, Ito wiċakiċo ƙa akiyahda. Hehan tuwe tahiŋċa ska iyasaša
 the, Hold, them call and take him home. Then some one deer white shouting to
 nahon. Hehan Ċižan heya hiŋhda: Wiċaštayatapi ċuŋwiŋtku kiċi uypi
 he heard. Then Cheezhon said this suddenly: Chief daughter-his with being
 waċiŋ śni! Wiċaštayatapi ċuŋwiŋtku kiċi uypi waċiŋ śni! eya yaŋka.
 I-want not! Chief daughter-his with being I-want not! he-saying (sat) was.
 Hehan tahiŋċa ska awanyake ċiŋ en hi ƙa heya: De taku yaka he.
 Then deer white watched-over the there came and this said: This what you mean ?
 Unkan heya: He de wiċaštayatapi ċuŋwiŋtku waj kiċi waj ƙta keyapi,
 And this-he said: That this chief daughter-his one with I-be shall they say,
 ƙa wiċawada śni tuka eċta amayanpi ċe, eya. Unkan heċehnana wiċašta
 and I-willing not but there me-they-take he said. And immediately man
 kin heya: Howo, miye e mde ƙta ċe, eya. Hehan, Koyahaŋna wo eċa, eya.
 the this said: Well, I that I-go will he said. Then, Hurry tho: now, he said.
 Hehan wiċašta kin wožuha kohanna yuška iyeya, ƙa Ċižan nažiŋ
 Then men the bsg quickly untied tore it, and Cheezhon standing
 hiyaya; ƙa wiċašta kin išto ohna palita elpeya, eċa tahiŋċa ska wanuŋyanpi
 went; and man the him-now in tied they put him, then deer white tame animals
 owasiŋ ċaŋmahen ƙaham ewiċayaya, ƙa heċiya un yaŋka.
 all wood-into driving them-took, and there was (sat) continued.

Hehan wajna kitanna tehan hehan tahiŋċa wanuŋyanpi optaye kin
 Then now little long then deer tame animals flock the
 owasiŋ wiċaštayatapi ti kin en awiċahdi, ƙa heya: Ho, ƙaŋnaŋwapa
 all chief house the to them-brought-home, and this said: Yes, far-out-in-the-water
 elhpemayayapi unkaŋś heċiya ŋugtaŋka totopi ƙa tatanƙa kin ís he kin
 you-me-had-thrown if there horse blue-ones and oxen the they horns the
 mazaskazizipi tuka ċe, eya. Hehan wiċaštayatapi kin heya: Ċižan, heċeya
 golden-ones but he-said. Then chief the this said: Cheezhon, so
 wiċayaka he, eya. Hehan Ċižan; Ho, heċeya wiċawaka ċe, eya. Hehan
 are you true ? he said. Then Cheezhon, Yes, so I-am-true he said. Then
 akiċita tuwe token okili minin elpeičiyapi wanƙa. Hehan eċen wiċaštaya-
 soldiera whoever so was-able into-water threw themselves (lay) were. Then so chief
 tapi ís eya minin elpeičiya ƙa minin ƙa, keyapi. Heċen Ċižan iye ni
 he also in the water threw himself and in water died, they-say. So Cheezhon himself lived
 naċeċa.
 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.

THE YOUNGER BROTHER; OR, THE UNVISITED ISLAND.

WRITTEN IN DAKOTA BY M. RENVILLE.

Oyate wan kaken tipi. Unkan en wicaštayatapi wan činča yamni,
People one so lived. And then chief one children three,
 hena hokšínčantkiyapi. Nom wicapi ka wanži winyan. Unkan tokapa kin
these boys beloved. Two males and one female. Then eldest the
 he tawícutoŋ, hečen sunkaku kin hduha. Unkan hanjaku kin ena sičču
that wife-his-took, so that younger- the he-had Then sister-in-law-his the then brother-in
brother-his his own. law-hers
 kin nađiyeya: Unwanke kte, eya keš, Hoho, činyewaye čin mišnana
the troubled: We-two-lie-together will, she-said-although, No indeed, older-brother-mine the me-alone
 temahinda, token iwakihaha kta he, eya ečee, keyapi.
thinks-much-of-me, how I-make-him- shall I he-said always, they say.
ashamed

Unkan kaketu: Winyan koŋ čaŋ kin i tin hdiču ka heya; Siče, ito
And thus-it-was: Woman the wood carry went house came home and this said; Brother- lo
in in-law,
 šiyo keya kan yukappi če, wanži makio yè, eya. Tuka, Ho, miye
grouse many yonder are one shoot-for-me, she-said. But, Not-so, I
 nahahin wicašta waoka hemača šni, tuwe tokeča kute yaši šni, eya. Tuka
as-yet man good-shooter such-me not, some one else shoot you-com- not, he-said. But
mand
 činču kin, Wanži kio wo, eye, e hečen wanhiŋkpe ikikču ka 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, iču wo, eye, ča ičunom iyaya. Unkan winyan koŋ ku ka
for-her- and, That is it, take it, he said, and to another- went. Then woman the is re- and
killed, place turning
 čeya hdi, ka hilmaku hečiya: Nisunka wačintanka ča ohiŋni nađiyemayan
crying has and husband-her this said to Your younger persistent when always troubles me
come home, him: brother
 če, epa ča, četunmayahda koŋ, dena ečamaoŋ če, eye ča šiyo siha kin oŋ
I say when, you-me-disbelieve the, these he-has-done-to-me, she said and grouse claws the with
 čaŋna kin owančaya hduhahdate ča kipazo. Unkan hečen wicada, ka
thighs the all over she-scratched-herself, and showed-him. And so he-believed-her, and
 heya: Unktomi kičo ya po,¹ eya. Hečen Unktomi hi. Unkan, Unktomi,
this said: Unktomi to-call-him go ye, he said. So Unktomi came. Then, Unktomi,
 misunka wita-ipi-šni ekta eehpeya wo, hečen tanksi duze kta če, eya.
my-younger- island they-go-to-not at there-take-and-leave, so sister-mine you have shall, he said.
brother

¹ This use of the plural for the singular (ya wo, go thou) occurs now and then in myths.—J. O. D.

Hećen waŋna koška ƙoŋ hdi, unƙaŋ hećen Unƙtomi heye: Sung,
 So now young man the came home, and thus Unƙtomi this said: Brother,
 ito wiŋtka paŋi unye ŋni, eya. Tuka, Hiya, miye-na-hin, tuwe kašta
 como eggs to gather we-two-go not, he said. But, No, I-am-alone, some one else
 kići de ŋni, eya. Unƙaŋ ɛiŋɛu kin, Kići ya wo, eya. Unƙaŋ hećen
 with you-go not, he said. And brother-his the, With him go thou, he said. Then thus
 kići iyaya. Wata waŋ en opapi ƙa wita kin ekta ipi, ƙa wiŋtka pahipi:
 with he-went. Boat one in they- and island the to they and eggs gathered:
 with him followed came,
 ƙa waŋna wata kin ožuyapi, unƙaŋ koška kin heya; Waŋna unƙde
 and now boat the they filled, then young-man the this said; Now we-go-home
 kte, eya e hećen waŋna wata kin en okipapi. Unƙaŋ Unƙtomi heya:
 will, he said that so now boat the in they went. Then Unƙtomi this said:
 Sung; kana ees waštešte ɛe, ehake iɛu ye, eya. Tuka, Hi, waŋna de ota kin,
 Brother, those there are-very-good, the last take, he said. But, Why, now this much the,
 eya. Tuka Unƙtomi kitan, unƙaŋ iyaye ɛa iɛu, tuka Unƙtomi wata kin
 he said. But Unƙtomi persisted, and he-went and got them, but Unƙtomi boat the
 paɕaŋnaŋ iyeye ɛa hdiɛu. Unƙaŋ, Hi, Unƙtomi, wata he au ye, eya.
 head-out turned and started home. Then, Fie, Unƙtomi, boat that bring please, he said.

Tuka, Tuwe, tokenken ɕeniɕiya he, eya. Hi, au ye, eya. Tuka wiɕada
 But, Who, in-some-ways you kill ? he said. Fie, bring please, he said. But he was
 yourself willing

ŋni. Unƙaŋ, Unƙtomi, wata kin he au wo, unƙi kinƙaŋ taŋkŋi duze kte do,
 not. Then, Unƙtomi, boat the that bring, we-reach- if sister-mine you shall
 home have

eya. Unƙaŋ, De is he iyape makiyapi oy heɕamoy 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 yanƙa; unƙaŋ taku ŋiɕa hɕute ŋi, unƙaŋ ɛɕoŋ. Hehaŋ Unƙtomi
 this- he-was; then what bad his-own- com- and he did it. Then Unƙtomi
 saying [or, he sat] to-eat manded,

iha. Unƙaŋ, Wahte-ŋni ŋiɕa mayahnaye do, eye ɛa ake oštehda. Unƙaŋ,
 laughed. Then, Good-not bad you have-deceived, he said and again he cursed him. Then,
 Hunƙtiya wo, ɕaŋong taŋka waŋdake kte do, eya. Tuka ake oštehda.
 Go thou away Mosquito-large you-see will, he said. But again he cursed him.

Unƙaŋ, Hunƙtiya wo, Mato waŋdake kte do, eya. Ake eya, unƙaŋ,
 Then, Go thou away Gray-hear you-see will, he said. Again he said it, when,

Hunƙtiya wo, Ispa-tahinŋspa waŋwiɕadake kte do, eya. Tuka ake eya:
 Go thou away Arm-awls them-you-see will, he said. But again he said it:

Unƙaŋ, Hunƙtiya wo, Taŋunke-ota waŋdake kte do, eya. Tuka ake
 Then, Go thou along His-dogs-mauy you see will, he said. But again

eya. Unƙaŋ, Hunƙtiya wo, Wiŋyaŋ-nonpapika waŋwiɕadake kte do, eya,
 he said it. Then, Go thou away Women-two them you see will, he said,

ƙa hećen kihda.
 and so went home.

Unƙaŋ koška kin is hećen iyaye, unƙaŋ waŋkan taku himunyan u
 Then young man the he so went, and from above something whizzing com-
 ing

nahoy ƙehan ɕaŋoŋpa¹ waŋ miniu ilipaye ɛa ohtateya elipeiɕiya. Unƙaŋ
 he heard when mosquito one in water fell, and underneath it he-throw-himself. And

iyun taku waŋ pehaŋgina se hinaŋin ƙa heya: Taku den oškaŋkan e
 behold something one crane-brown like coming stood and this said: What hen moving often that

en hibu ƙoŋ toki iyaye se eye ɛa, Kozan den un kinƙaŋ kaken ɛamoy
 to[or I come the [in some- has gone as if he said and, Indeed here was if so [in that I do
 there] the past] where maquer]

¹ɕaŋoŋka is the usual form. ɕaŋong is a contraction of this.—J. O. D.

kta tuka, eye, ça éaponpa kon pasu on apa. Tuka pasu oyatake, hecen
would but, he said, and mosquito the bill with struck. But bill he stuck in, so-that
[aforesaid]

iyé itkom kte, ça pasu bakse ça yuha iyaya. Ake taku nahon; unkan
he in-turn killed him, and bill cut-off and having went on. Again something he heard; and
mato wan hoyeya u. Tuka ake wakanateca içicage ça mini en wanika.
gray-bear one sending-his-voice came. But again mysterious dead made-himself and water in lay.

Unkan, Taku den oskanşkan uy e wau kon, eyaya. Mato kon hinaşin ça
Then, What here moving often was when I was coming, herepeated. Gray bear the came and when
[aforesaid] stood

heya; Kae kakeş wate kta, eya; ça hoşan teća kon iyohnag iyeya: tuka
this said; Yonder whatever I eat will, he said; and fish dead the into-his-mouth-took: but
mdaska nakaes iyolia unma en itokto ekta iyaye ça ećen otosa napća.
flat indeed jaws each in time-about to it-went and thus whole swallowed.

Tuka tezi ekta isan ieu ça éante kin başpuşpu, ça kte, ça éuwi kin bahdoke
But belly in knife he-took and heart the cut-to-pieces, and killed, and side the cut-hole-in
ça etanhan hdiću ça nape napin bakse ça yuha iyaye. Unkan éanķu ohna
and from came forth and fore-feet both cut-off and having went. And road in

éanha wokeya wan şota izita han e ya kehan, İşpa-tahinşpa eye éiķon deepi
bark lodge one smoke burning stood to went when, Arm-awls he said that [in these-are
the past]

éé ećin, ça şina yupsunķa adoksohan ça tiyonaşdog iyaye ça éatku
he thought, and blanket rolled-up under-arm and tent-went-into and back-part
iyotanķe ça heya; Ito unćina tipi en wahi kta, eya. Tuka wakanķa nom
eat-down and this said; Lo, grandmother house in I-come will, he said. But old-woman two

tianonş yukanni, ça tiyopata takitili iyotang heyayapi. Unkan ake naşin
house-each-side were, and door-at fusing sitting they kept saying. Then again rose-to
hiyaye ça, Unćina, tipi wahi tuka iyokipipi şni e wahde kta, eya, ça nasa-
his-feet and, Grandmother house I-came, but they-pleased not when I-go-home will, he said, when blanket-

yupsunķa yus kihde konze ça tiyopa en ehpeya. Unkan išpa on napin
bundle holding go-home pretended and door in he-threw it. And arm with both
éapa-ihayapi, tuka şina ećena éapapi nakaes şanpa éakićipapi ça heyapi;
they stabbed-through, but blanket only they stabbed indeed beyond stabbed-each-other and this said;

Ićepanşı, mayakte ye, eyapi. Tuka, Taku denićeća makte waćannipi he,
Cousin, me you have killed, they said. But, What like you [you are me-kill you thought
such as this]

eye, ça napin wićakate ça iyoopta-iyaya.

he said, and both them-killed and went-onward.

Unkan tuwe tokata, Mitaşunķe wo-wo, eya u niyan.¹ Sung kićoćo u
And some-one ahead, My-dogs come come, saying was calling. Dog calling was
coming often com-
ing

kehan poşe ihduwewe ça wanhiņķpe kin owasiņ wekiye ça éanķu kin ohna
when nose made bleed often and arrows the all made-bloody and road the in
yumden-ehpeya ça itunķam iwanka. Unkan mnaża ça inmutanķa henaos
scattered them and on-his-back lay down. Then lion and great-lynx these-two

tokaheya en hipi ça we kin sdipapi. Tuka, Uştan, iyoopta-iyaya po,
first there came and blood the they licked. But, Stop, go-ye-on-beyond,
wakanheża tuwe onşihan ee, eya. Unkan iyoopta iyayapi. Unkan en u
child who poor is, he said. And on they went. And to was
coming

ķa, E, mitakoża, wita-ipi-şni ekta eehpeyapi keyapi-ķon he niye he, eya,
and, "See, my-grandchild, island-go-to-not at was-left they-have-told-about that you ? he said,
keyapi. Hunķtiya wo, mitaşunķe nom hekta upi éé, henaos kate ça
they say. Go thou along, my-dogs two behind they are those two kill and
coming

¹ Dr. 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.

wiécayuta wo, eya. He Taşunke-ota ee: taku maka aşkanşkan uy kiş
 them eat thou, he said. This His-many-dogs is: what earth on-moving is the
 iyulipa taşunkeya keyapi.
 all he-has-it-for-a-dog they say.

Hećen naşin şa iyaya. Uşkan wića nom wohdag upi, tuka napin
 So he-arose and went. And raccoons two talking were but both
 coming.

wiécakate ça kiş iyaya. Uşkan éaşku ohna éaşha wokéya waş haş e éñ
 them-killed and carrying went on. And road in bark lodge one stood that to
 ya, şa taşkan wića koş napin ehnaşe éa tin iyaya. Uşkan wakaşka nom
 he and outside raccoons the both he laid and house- he went. And old-women two
 went,

tianog yukapı, řehaş éatku kiş en iyotanşka. Uşkan heyapi: Takoşa,
 house were, when back part the in he-sat-down. And this-they-said: Grand-son,
 each side

wita-ıpi-sni ekta éelıpeyapi koş he niye he, eyapi. Hena eķe wakaşka
 island-go-to-not at they left the that you ? they said. Those ones old-woman

waşte hećapi. Uşkan uşna heya: Taku řa noş keş wota ée, wokıhaş ye,
 good such-were. And one this said: What die as although eats , boil thou for him,

eya. Uşkan hećen wokıhaşpi, şa wo řupi, şa heyapi: Takoşa, taku
 she said. And so they boiled for him, and food gave, and thus said: Grandchild, what

tehika ota ehna yau tuka iyotanş kiş he tokata haş ée, eyapi, řehaş,
 hard much through you have but most the that ahead stands , they said, when,
 been coming

Uşćina, wića nom den taşkan ahiwahnaka ée, iću po, eya. Hećen
 Grandmother, raccoons two here outside I brought-laid , take ye them, he said. So

ićupi şa ake owiéahapı; uşkan uşna heya: Eyakós, mitakoşa tak ećiya ye,
 they took and again them boiled; and the other this said: Indeed my-grandchild some- say to him
 thing. (female sp.)

eya. Uşkan heya: Takoşa, Wınyaş-nonşapıka de tipi en yai kta, tuka
 she said. Then this-she-said: Grandchild, Woman-two this house there you will, but
 reach

tanyaş nićuwapı kta; tuka hanyetu kiş he hehan nıktepi kta ée; tuka
 well they you treat will; but night the that then you kill will ; but

tokeşta en unyakoşpi kta ée, eye ça hi kiş waşzi yupsuş řu keyapi.
 presently then we-be will , she said and tooth the one pulling out gave, they say.

Uşkan uşna is wapałta waş řu keyapi. Uşna hi yupsuş řu kiş he
 And the other she bundle one gave they say. The one tooth pulled out gave the that

manića ee. Uşna wapałta waş řu kiş he hoka ee; nonşki kiş he apalıte
 gopher was. The other bundle a gave the that badger was; ear the that tied up

ça řu, keyapi. Tohaş uşna kići inuşke éıaşaş şına waş anićalıpe ça toka
 and gave, they say. When the one with you lie if blanket a with you-cover and no way

yaniya şni kişhaş hi kiş de oş şına kiş pałdog-ıyeye ça omıya nuşke
 you breathe not if tooth the this with blanket the pierce-through and breathing you lie

kta ée; şa wapałta kiş de duşke kta ée, eya keyapi. Řa wo nićupi kişhaş
 will ; and bundle the this you-untie will , she said they say. And food they give you if

makata eyatoşwe ça, Uşćina, toki idada hwo, ehe kta ée, eyapi. Tokeşta
 earth-to you look and, Grandmother, where have you ? you say will , they said. Presently
 gone

hen unyakoşpi kta ée, eyapi.
 there we-be will , they said.

Hećen waşna ekta iyaya. Uşkan wakeya waş taşka e haş. Uşkan
 So now thither he went. And teıt one large there stood. And

ıtaşkan éaşha wokeya waş he en ye ça wakeya kiş en tin iyaye ça
 outside bark lodge one the to went and tent the in house-in he went and

éatku kiş en iyotanşke, tuka tuwena en yaşke şni. Uşkan litayetu hehan
 back-part the in sat down, but no-one in was not. And evening then

toki wikoška iha niyanpi. Uŋkan ɕan̄ha wokeya waŋ taŋkan he ɕiŋon hen
 some girls laughed aloud. And bark lodge one outside it the the
 where stood [aforesaid]

wakan̄ka wanyaka hee heya: Wilomni išta taŋka inima kum, eya. Hećen
 old-woman he-saw she-it-was this-said: Courtesan eyes large silently come, she said. So that

uyma tin hdiću kta, tuka en yan̄ka wanyaka, uŋkan, Wati takumna, eye ɕa
 the one house- start would, but in he-was she-saw, and, My-house smells of she-said and
 in home something

ićiɕawin̄ iyaya. Ake uyma eye ɕa iyaya. Uŋkan wawna napin tin hdiipi
 back went. Again the other said and went. And now both come home

hehan uyma wawna wokihan̄; uŋkan wićašta kamdapi okihe ɕa ɕu, waksića
 then the-one now boiled-for-him; and man cut-up boiled for and gave, dish
 him

waŋ ohna ahikihde ɕehan̄, panahdena iyotaŋke ɕa, Uŋcina, toki idada hwo,
 one in placed-for-him, when head-bowed he-sat and, Grandmother where have you ?
 gone

eye ɕa makata eton̄waŋ, uŋkan in̄yuy maka mahentaŋhan̄ iskaya ićam
 he said and earthward he looked, and behold earth within-from white-mouth pushing

hiyotaŋka e, hećen owas en okih̄nake ɕa waksića kin̄ kiću. Uŋkan, Mitan̄,
 sat down there, so all is placed for him and dish the gave back. Then, My younger
 sister

naka wićadote wakan̄ uŋke ye, eye. Uŋkan uyma kin̄ is ake wo ɕu: ake
 now man-food mysterious we-two-have, she said. Then other the she again food gave: again

iş eya wićašta-ɕonića ɕe ɕu; tuka iću ɕa ake; Uŋcina, toki idada hwo,
 she also man-flesh alone gave; but he-took and again; Grandmother where have you gone ?

eya. Uŋkan maka mahentaŋhan̄ iskaya hiyotaŋka. Hećen owas en
 he-said. And earth within-from white mouth coming sat down. So that all in

okih̄nake ɕa waksića kin̄ kiću. Uŋkan, Mićun̄, naka wićadote wakan̄
 placed for him and dish the returned. Then, My elder sister, now man-food holy

uŋke ye, eya.
 we-have, she said.

Hećen wawna okpaza, uyma tokaheya kići iwan̄ke; uŋkan şina waŋ
 So now dark, the one first with him she-lay-down; and blanket one

akal̄pa, tuka nina tke hiŋɕa e oy toka niya şni, ɕehan̄ man̄ića li ɕon̄ he oy
 she-threw- but much heavy very, so that in no breathe not, when gopher tooth the that with
 over, way [aforesaid]

palidog-iyeye ɕa pođe ohna niya wan̄ka. Uŋkan tak ɕin̄ ɕa yutan̄:
 pushed-a-hole-through and nose through breathing lay. And some thought and touched:
 thing

wiŋyaŋ kin̄ he hećen. Tuka hehan wapahte ɕiŋon̄ he yuşke, uŋkan wiŋyaŋ
 woman the that did it. But then bundle the that he loosed, and woman
 [aforesaid]

ɕon̄ şina kin̄ kazammi-iyeye ɕa, Mitan̄ naka wića okoye, eye ɕa iyaye. He
 the blanket the that threw off and, My-side now man hole-made, she and went. That
 [aforesaid] said

şina kin̄ kasota şina, keyapi. Hehan uyma kin̄ is ake kići iwan̄ke, uŋkan
 blanket the clear sky blanket, they say. Then other the she again with him she lay down, and

taku waŋ akal̄pa, tuka nina tke e akal̄pe ɕa wawna ake toka niya şni ɕehan̄
 what one covered, but very heavy that covered and now again in no way breathe not when

man̄ića li ɕon̄ he oy palidog-ih̄eye ɕa oniya wan̄ka. Uŋkan ake yutan̄,
 gopher tooth the that with pushed-a-hole-in and through lay. And again he touched,
 [aforesaid] breathing

tuka tokeća şni, he ɕa kećin̄ ɕa hećen; tuka ake wapahte ɕon̄ hee yuşke.
 but different not, that he she and she did it; but again bundle the that unloosed
 died thought [aforesaid] he,

Uŋkan, Mitan̄ naka wića okoye, eya hiŋhda şina kazanmi-iyeya. He
 And, My side now man hole-made, she-said suddenly blanket she threw off. That

malipiya sapa śina keyapi. Hećen napin wićayuwašte keyapi; ƙa napin
 cloud black blanket they say. So that both them-he-made-good they say; and both
 wićayuze.
 them he took.

Unƙan hewićeakiye; Taku yatapi ƙin de elipeya po, eya. Unƙan,
 Then this-to-them-he-said; What you-eat the this throw ye away, he said. And,
 Taku unƙtapi kta he, eyapi. Ećin tuwe wićašta yute kta he, he śića će,
 What we-eat shall ? they said. Indeed who men eat would ? that bad
 eya. Tokešta taku yutapi tokeća wašte ota će, eya. Unƙan wićadapi, ƙa
 he said. Presently that is-eaten different good much he said. And they-believed, and
 hećen wićašta yutapi ƙon ayuštanni. Hehan wayna napin ćińća tonpi;
 so men they ate the [in they stopped. Then now both children had;

unƙan sakim wića wićayuhapi. Unƙan ihnuhanna tiyata ewaćin ƙa
 and both male them-had. And suddenly at-his-home he-thought and
 iyokiśiće ća imina yanƙa. Unƙan heyapi; Tokeća imina yauƙ he, ećiyapi.
 was sad and silent was [sitting]. And this they said: Why silent you are ? they said to
 him.

Unƙan, Iyomakiśića će, eya. Unƙan, He etanhan tehantu he, tokešta ekta
 And, I am sad, he said. And, That from far is ? presently to
 unƙdapi hta će, eyapi, ƙa honƙupina ƙin hećiyapi; Ina, ćeğuka aćeti, de
 we-go-home will they said, and their mother the this said to: Mother, soft-stone burn, this
 iyokiśića e ekta unƙayapi kta će, eyapi. Hećen wakanƙana ƙin ćeğuka
 is-sad there to we-take-him will, they said. Thus old woman the soft-stone
 aćeti ƙa yuštan. Unƙan hehan, Ate ƙipan, eyapi. Unƙan mini ƙahda
 burnt and finished. And then, Father call, they said. And water by the side of
 inaƙin, ƙa, Wićaħinća, kuwa, mićunƙsi hutata yapi kta ye, eya. Unƙan
 she stood, and, Old man, come, my daughters to-main-land go will indeed she said. And
 (1)

ihnuhanna taku way mini ƙin etanhan okapote ća u ƙa hihunni; unƙan
 suddenly what one water the from floated and was and came to land; and
 coming

hilmakupi ƙin wožuha way en okihnakapi. Taku ƙon he wakanƙana ƙin
 husband-theirs the bag one in they placed. What the that old woman the
 [aforesaid]

hihnaku ƙa wikośka ƙin hejaos ćińća he Unƙteli keyapi. Hećen wayna
 husband-hers and young woman the those-two children that Unƙteli they say. Thus now
 Unƙteli ƙon u ƙa hihunni; unƙan ćeğuka aćetipi ƙon hena išta ƙin napin
 Unƙteli the was and arrived; and soft-stones burned the those eyes the both
 [aforesaid] coming [aforesaid]

oźuna okadapi, ƙa he ƙin ota hena walpaya ƙin ekikśupi, ƙa hilmakupi
 full they-sprinkled, and horns the many those baggage the they-piled-on, and husband-theirs
 walpaya ićihmuni ekihnakapi. Unƙan heya: Ćunś, taku nimna se, eya.
 baggage among they placed. And this he said: Daughter, something alive it seems, he said.
 smells

Tuka; Wićaħinća śića, taku omnapi kta he, eyapi. Unƙan, O, eya keyapi.
 But; Old-man bad, what he-smelled will ? they said. And, O, he said they say.

Hećen wayna iyayapi. Unƙan, Ćunś, mitakoža ćanna etanhan yuke-
 So now they-went. And, Daughter, my grandchildren sticks from [rather, have-
 some]

wićayakiyapi, ƙa uwaštena mda ća he ƙin makakokokapi kta će, eya; ƙa
 them-you-cause, and slowly I-go when horns the me-they-drum-on will, he said; and
 nakun, Ćunś, nina wakitapi, eya. He Wakinƙan aku kte ćiń he ƙa. Ećin
 also, Daughter, much look out for, he said. That Thunder come will the that he
 meant.

kići tokakićiya unpi. Wayna mini ƙin opta huta ƙin ekta hdapi, unƙan
 with foes to each other they-are. Now water the across show the to they go home, and

inyun heya; Óunś, taku ahanzimayan ée, eya. He wagna mahpiya
 héhold this he said: Daughter, something shades-me he said. That now clouds
 ahdinaypa, unkan sdonye ça heya. Tuka, Taku ahanziniye kta he, de
 had-come-over, and he-knew and this said. But, What shade-you should ? this
 kasota ye, eyapi. He hnayanpi, wagna mahpiya ahdinaypa tuka heyapi.
 sky-clear indeed they said. This they-deceived, already clouds had come over but they-said-that.
 (1)

Hećen wagna huta kin dehanja, tuka Wakinyan kin is kivena aku. Tuka
 So now shore the near-by, but Thunder the he near comes. But
 huta kin en kihunipi kewan hihnakupi e tokaheya heyata ehpeyapi: hehan
 shore the there they-reached when husband theirs that first ashore they carried; then
 wahpaya kin owasin icupi, ka hehan, Hunktiya, ate, Wakinyan kiyena aku
 haggage the all they took, and then, Go along, father, Thunder near comes
 ée, eyapi. Unkan, Hehe! éunś, tanji hecééé kta éiçon, eye ça kihda; tuka
 they said. And, Alas! daughter, long ago so be would the [in he said and started home; but
 the past]

ećen Wakinyan kin kutepi ka mini kin owancaya we hihda, oj wicasta
 so Thunder the shoot-him and water the all over blood became, therefore man
 kin, Ho! tunkanśi kon, eya. Tuka heyapi: Hetanhan te kte sui, heçonpi
 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 eéee, eyapi, keyapi.
 though dies not, always, they said, they say.

Hećen wagna hetan ye éiçon en wahdi, tuka oyate kin toki eyaya
 Thus now whence he-went the [in there all-come- but people the when had-gone
 the past] home,

tanin śni kewan heye; Den wakeya tikičaga po, ito, ekta mde kta ée, eye
 manifest not when this said; Here tent put-ye-up lo, there I-go will, he said
 ça ekta ye ça miniyowe kin en ya; unkan inyun winohinča pa nisko u
 and to went and spring the to went; and héhold woman head so-large was
 coming

wanyake. Unkan tanksitku kon hee keya, pa nisko, ite kin is owas hdi
 he saw. And sister-his the it is she he said, head so large, face the it all sores
 [afosaaid]

ka u wanika. E, hećen tanksi kon, eya; unkan, Timdo kon, eye, ça
 and was was [she Indeed so my sister that he said; and, My brother that she said, and
 coming lay] [afosaaid] [afosaaid]

poskin kiyahipaya kewan, Tanksi, toketu hwo, eya. Unkan, Timdo,
 he-embraçed-her when, My sister, how-is-it ? he said. And, My brother,

Unktomi oyate kin owasin wicakasote ça mišnana omakapte; tuka nakuj
 Unktomi people the all them destroyed and me alone me-has-left; but also
 tehiya mayuha ée, eya keyapi: dećen mini huwe wahi ka waki ça wagna
 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 ça čahota kata ite kin amakada eéee, oj ite
 again, Who has courted perhaps, he-says and ashes hot face the sprinkles on me always there- face
 von fore

kin owasin mahdi ée, eya. Unkan, Hunktiya wo, mini kin ahde, ça ake
 the all me-sore, she said. And, Go-then-along, water the take home, and again
 eye éinhan, Oyate wan owasin wicayakasote, tuwe ni un ka omakiye kta
 he-say if, People one all them-you-destroyed, who alive is and court-me would
 he, eye ça mini kin apapsoj ka hiyu wo, den ahdi wati ée, eya. Unkan
 ? say and water the throw on him and come thou, here I-have-come- , he said. And
 home-to-dwell

hećen mini kin ahde ça tin kihda. Unkan wagna ake Unktomi ite eééee
 so water the took home and house in she went. And now again Unktomi face like
 śni yanke ça wagna ake, Tuwe oničiya naće eś, eya. Tuka, Na ye oyate
 not was and now again, Some one has courted perhaps, he said. But, See ! people
 [sitting] you

wan owasiŋ wićayakasote ċiķon, tuwe ni uŋ ċa omakiye kta he, eya; ķa
 one all then you have the [in the who alive is when court-me will ? she said; and
 destroyed past]

mini kiŋ apapsoŋ-iyeya. Unķan iħa, ķa, Winyan, tahaŋ hdi 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 šni ekta eelipeniyanpi ķeš yahdi ka, eye ċa hećen hiyu keyapi, ķa
 island go-to not at you-were-taken if you come ? she-said and so came they say, and
 home towards

timdoku ti kiŋ en hdiću. Unķan heye; Tanķsi koyakiliaŋ po, eye, ċa
 brother-her house the there she started And he said: Sister be-ye-in-haste-for, he said, and
 home.

hećen mini kanyapi ķa oŋ yużazapi ķa kićakćapi, ķa heyake wašte unķiyapi
 so water they-heated and with washed-her and combed-her, and clothes beautiful put-on-her

ķa ćatku kiŋ en ekiħnakapi. Hehan ċiŋća hokšina kiŋ napin, Huŋķtiya
 and back-part the in they placed her Then children boys the both, Go ye a-
 their own.

po, Unķtomi kićo ya po, ewićakiya. Unķan yapi ķa; Unķtomi, unņićopi
 long, Unķtomi to call go ye, to them he said. And they went and; Unķtomi, we-you-invite

do, eyapi. Unķan, E, mitoŋškapina taku waštepi ye, eye ċa wićiyahna u
 they said. And, Well, my little nephews what good ! he-said and them-behind was
 coming

ķa tin hiyu. Unķan tawiću ķoŋ tanŋehiŋ ihduze ċa ćatku en yaŋka wanyag
 and tent came. And wife-his the well-very dressed and back-part in was to see her
 into [afore said] herself [sitting]

hiyu. Tuka, Tiyoŋa kiŋ hen hiyotanka wo, eya. Unķan, Haŋ, tahaŋ,
 he came But, Door the there sit thou down, he said. And, Yes brother-
 towards. in-law,

token ehe ċiŋ ećen ećamoŋ kta, eya. Ƙa en iyotaŋke ċehaŋ, Unķtomi
 how thou the so I-do will, he said. And there he-sat-down when, Unķtomi
 sayest

(taku šića wan ċaźeyata ķa) he hduta wo, eya. Unķan ećen ećoŋ keyapi.
 (what had one he named and) that eat-thou-thy- he said. And so he-did they say.
 own,

Iš eya hećoŋ šī nakaes tokićoŋ. Hehan Makaan yan'-ka wo, ķa iħduta
 He also that-do com- indeed he avenged. Then Tamarack- weave thou it, and your-own-
 mandated roots size

yan'-ka wo, ķa tahu kiŋ en yuoŋiŋš ićupi kta hećen yan'-ka wo, eya.
 weave-thou-it, and neck the in tightly drawn will so weave-thou-it, he said.

Unķan owasiŋ ećen yuštaŋ. Unķan, Ohna iyotaŋka wo, eya. Unķan
 And all so he-finished. And, In-it sit-thou-down, he said. And

ohna iyotaŋka, tuka yuoŋiŋš-iću ķa peta iwanķam otkeya. Niħiŋćiya, tuka,
 in-it he sat down, but he-pressed-it-in and fire above he-hung. Affrighted-was, hut,

Ċaŋ ota aŋ po, eye, ċa Unķtomi šota teye, ċa ćante kiŋ iću ķa pusye ċa
 Wood much pile-on ye, he said, and Unķtomi smoke killed, and heart the he-took and dried and

ķapaŋ ķa peźihuta ićahiye ċa ċiŋćana kiŋ napin wićaķu, ķa, Otiwota kiŋ
 pounded- and medicine mixed and children the both them-gave, and, Village ruins the
 fine

owaŋća okada po, eya. Unķan ećoŋpi.
 all over scatter ye it, he said. And they did it.

Hanħaŋna ķehaŋ, Ho po, peźihuta oyakadapi ķoŋ wanyaka po, eya.
 Morning when, Come ye, medicine you scattered that look-ye-after, he said.
 [aforsaid]

Ekta ipi ķa heyapi: Ate, taku wamdudaŋ se owaŋcaya škaŋškaŋpi do,
 Thither they and this said: Father, what worms like all over they are moving about .
 went

eyapi. Ake iħanħaŋna ķehaŋ ye-wića-ši. Unķan, Ate taku kiŋ waŋna
 they said. Again morning next when them he sent. And, Father what the now

tanķiŋkiŋyanpi do, eya hdipi. Ake hanħaŋna ķehaŋ ekta yewićaši.
 they are very large saying they returned. Again morning when to he-sent-them.

Uykan hdi pi, ka, Ate, hena wicaštapi-na do: nažin wo nipakša, eyapi,
 And they returned, and, Father, those they are little men stand thou up thou art-crooked, they said,
 ka pasto-ilipayapina ečee do, eyapi. Itopa čaŋ hehan oyate kin ekičetu, ka
 and brushing they fell down always they said. Fourth day then people the perfected, and
 along [little ones]
 aypao tuka čegapapi ka paŋpaŋpi ka eyaŋpahapi, ka owodutaton, ka koška
 daylight but kettle heating and yelling and crying the news, and great noise, and young
 man
 koŋ ti kin ihdukšan hočokaton ahitipi, ka Itančan kičağapi, keyapi.
 the house the around in a circle they-put-their- and Chief they made him, they say.
 [afore-
 said]
 Uykto mi čante kin oŋ oyate kin ekičetu, keyapi. Henana.
 Uykto mi heart the by people the were- they say. That is all.
 resurrected,

NOTES.

1. On furnishing this myth Mr. Renville 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*, (suŋka), *elder-brother*, (čiŋye), *a man's sister-in-law*, (haŋka), *a woman's brother-in-law*, (šiče), *a man's brother-in-law*, (tahaŋ), *a man's father-in-law*, (tuŋkaŋ), 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 Uykto mi 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, Uykte lii, 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 Wakiŋyaŋ.

5. The word čeguka, translated *soft-stone*, is of somewhat uncertain signification. What was it the old woman burned and sprinkled in the eyes of Uykte lii to enable him to swim so long in the light? The analysis would seem to be *the skin of a kettle*. The word čega is now applied to all iron kettles as well as wooden buckets. But the original čega 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 repopled 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 *śni* in the following phrases is peculiar:

Tuwe tokeća kute yaśi śni, *Why do you not tell some one else to shoot?*
Who different to shoot you not
 at command

Tuwe kašta kići de śni, *Why do you not go with someone else?*
Who soever with him you go not

In these two, *śni* has the force of *why not?*

Suŋg, ito wiŋtka paŋi uŋye śni, *Younger brother, come, we have not (yet) gathered*
Younger come egg to gather we two not
 brother go

eggs. But this last implies a request, *Come, let us gather eggs.*—J. O. D.

P. 134, line 1. He, from *haŋ*, 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 Uŋktomi." And Uŋktomi came. Then he said, "Uŋktomi, 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 Uŋktomi 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 Uŋktomi said, "Brother, yonder are some nice ones, get them also." The young man replied, "No, we have now a great plenty." But Uŋktomi was persistent, so the young man went and got the eggs. In the meantime Uŋktomi had turned the head of the canoe outward and was starting home. "Halloo, Uŋktomi, bring the canoe here," he said. But Uŋktomi answered back, "What are you killing yourself about?" "Halloo, bring it here," he repeated, but he would not. Then he said, "Uŋktomi, 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. Uŋktomi bade him eat his own dung, which he would willingly do if the canoe would come for him. Uŋktomi laughed at him. Then the young man

said, "You mean, bad fellow, you have deceived me," and so he reviled him. Ujktomi answered, "Go away, you will see the Great Mosquito." Again he reviled him. "Go," said Ujktomi, "you will see the Gray Bear." He repeated it, and Ujktomi 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 Ujktomi, 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

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 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 Uykтели. So when the Uykтели 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 Uykтели 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, "Uyktomi 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 Uyktomi'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 Ujktomi." They went and said, "Ujktomi, 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 Ujktomi made answer, "Yes, my brother-in-law, I will do what you say." When he was seated, the young man said, "Ujktomi, eat your own dung." And they say he did so. This was done to be avenged, because Ujktomi 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 Ujktomi did so. "Sit down in it." And Ujktomi sat down in it. So the young man pressed Ujktomi in and hung it over the fire. Ujktomi squirmed, but the young man said, "Pile on wood." So he killed Ujktomi 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 Ujktomi's heart the people were brought to life again. That is all.

WAMNUĤA-ITAĜOŠA.

BEAD-SPITTER.

WRITTEN IN DAKOTA BY M. RENVILLE.

Hoksinčantkiyapi waŋ hee tohan taĝoša eča wamnuĥa očaže kiŋ owasiŋ
 Boy-beloved one that is when he spits then beads kinds the all
 itaĝoša eče; hečen taoyate kiŋ hena wokoyake yapi eče. Heoŋ oyate
 he spite out always or so-that his-people the those clothes made-them always. Therefore people
 regularly

ihduksaŋ taŋhaŋ wikoška owasiŋ hihnaye au eče. Unkaŋ wikoška waŋ
 round about from young-women all to-marry. they were always And young-woman one
 him coming in or regu- large num- larly. bers.

iš hihnaye ya, unkaŋ inyuŋ hekta tuwe iĥa niyaŋpi. Hečen inažin;
 she marry-him went, and behold behind who laughed they aloud. So that she stopped;
 unkaŋ wikoška nom en upi ka heyapi; Inama! Čaŋktewiŋ den nažin eče,
 and maidens two thither they and this-say; Wonderful! Heart-killer female here stands
 were coming.

eyapi: ka, Iho ye, Čaŋktewiŋ, Wamnuĥa-itaĝoša hihnaye unyaŋpi eče,
 they said: and, Come on, Heart-killer female, Beads-who-spits-out to-marry we are going
 unyaŋpi kte, eyapi. Hečen om iyaye. Wikoška kiŋ denaoza Wiŋyaŋ-
 we-go will, they said. So with them she went. Maiden the those two Women
 Nonpapika ewičakiyapi. Oyate en ičaĝapi šni, ituya ičaĝapi; hena taku
 Two they were called. People among they grew not, wildly they-grew; these some-thing

wakaŋ hečapi, hečen ečažepi.
 mysterious each they hence their name.
 were,

Hečen hena om ya, ka om iwanĥa, waŋna ĥtayetu heoŋ. Hečen
 So those with she went, and with she lay-down, now evening therefore. Thus
 them

waŋna ištinaŋpi kta, unkaŋ Wiŋyaŋ Nonpapika kiŋ heyapi: Ihonye,
 now they-sleep would, and Women-Two the this said: Come-on,
 Čaŋktewiŋ, haŋhaŋna unĥiktapi kiŋhaŋ taŋpa wakšiča waŋ ohomni paŋiŋ
 Heart-killer female, morning we awake if birch-bark dish one around quills
 on akisonpi e psiŋ tona e pa kiŋ haŋ aŋpa kiŋhaŋ he Wamnuĥa-itaĝoša
 with braided that rice which that head the stands daylight if that Bead-spits-out
 (?) (?)

hihnaye kta, eyapi. Tuka haŋhaŋna unkaŋ Čaŋktewiŋ e pa kiŋ en
 husband have shall, they said. But morning then Heart-killer female that head the in
 ečen haŋ, keyapi. Hečen yapi, ka mde waŋ yapi en taŋka, huta taŋiŋ
 so stood, they say. So they-went, and lake one they went in large, shore appear
 šni e en ipi. Čaŋnaŋ wata waŋ taŋka yaŋka, hen Wamnuĥa-itaĝoša
 not that in they Out-on boat one large was (sitting), there Beads-spits-out
 arrived.

tonweye éin hetu; hećen panpi, ka, Wamnuha-itagoša hihnyaye unhipi ye,
dwells the there; so they called, and, Beads-spits-out to-marry we have come,
eyapi. Hećen watopa wan u. Hi unkan heyapi: Wamnuha-itagoša
they said. Then rower one was Arrived and this they say: Beads-spits-out
coming.

hilmaye unhipi ée, eyapi. Unkan, Iha, tuwe heciyapi šta sdonweye sni,
to-marry we have come they said. Then, No, who thus called although I know him not,
eye éa ioztuna wamnuha iyolmake éa tagoša iyeya: Unkan wamnuha keya
he said, and mouth full beads he-placed in his mouth and spit them out: Then beads abundantly

kada iyeya: Unkan ihahia pahipi; ka hećen Winyan Nonpapi kin napin
scattered were: And laughing they picked and so Woman-Two the both
them up:

wata kin opapi, ka wanzi kin kisiéapi, Čanktewin; Ako iyaya, eyapi, ka
boat the went-in, and one the they sent her Heart-killer female; Away go, they said, and
away,

kiéi kihdapi. Tuka he Wamnuha-itagoša ee sni. Hećen unma kon ée
with they went home. But this Beads-spits-out that not. So other the thus
him [aforesaid]

éeya yanka. Unkan, inyu, wata wan hinappa, unkan nina wiyatpa, maza
crying was (sitting). And, lo, boat one came-in-sight, and very brilliant, metal

wata nakaés. Hećen u ka en hi: eke Wamnuha-itagoša hee; iye kin
boat indeed. Thus It was and there arrived: this Beads-spits-out that was; he the
coming

taku wiyatpa ée koyake nakaés nina okitanin. Hećen, Taku on, wikoška,
some-bright alone wears indeed, very appears. Then, What for, maiden,
thing

den yaéeya he, eya. Unkan is, Wamnuha-itagoša hihnyaye hi keya; ka
here you cry ? he said. And she, Beads-spits-out to-marry came, she said: and

en Winyan Nonpa token éakiéonpi he okiyake. Unkan, Ho wo, unhdé
these Woman Two how they did to her that she told him. Then, Come on, we-two-
go-home

kta ée eye éa kiéi ki.
will he said, and with he arrived
her at his home.

Ito unmapi kin he omdake kta. Hećen Winyan Nonpapi kin wicášta
Now others the that I tell will. Thus Women Two the man

kon kiéi kipi. Unkan kunkiéitku ti en ipi. Unkan inyu tuwe heya;
the with they reached Then grandmother-his house in they came. And lo some one this said;
[aforesaid] home.

Šiyaka, Wamnuha-itagoša ničo ée, eya. Unkan, Ho, token takeye se,
Teal, Bead Spitter you-calls he-said. Then, Soho! somehow what-he-it
says seems,

eya: Hećen upi sni po, he taku wakanyan éonpi ée e tuwena winyan
he said. Hence come ye not, this something mysteriously they-do always that no-one woman
wanyake sni éeéé ée, eya éa iyaya. Tuka winyan kon heyapi: Taku
sees not always he said, and went. But women the this said: What
[aforesaid]

wakan keš wanyag. unyakon éeéé, ekta unye kte, eyapi; ka en yapi.
mysterious even seeing we-two-are always, to it we-two-go will, they said; and there went.

Unkan nina oko e hećen wakeya olidoka wan ohna etonwanpi, unkan
Then much noise that so tent hole one in they looked, and

hilmakni kon hee nite kin he awaciépi: unkan tawicu kin eyokasinpi e
husband-theirs the that-is back the that they danced on: and wives-his the looking in that
[aforesaid]

wanwicayake; unkan nažin hiyaye éa, Miš šiyaka nite awaciépi owapa, eye
them-he-saw; and he rose to his feet and, I teal's back dancing on I follow he said,

éa psipsiéa, keyapi. He mağaksiéa wan šiyaka eyapi éeéé, hee keyapi.
and jumped often, they say. This duck one teal called always, that-is-it they say.



Heon dehanyan mağaksića kin he nite kin ćepe śni: unkan he oyate awaciپی
Therefore to-this-time duck the this back the fat not: and this people they danced
on him

ka hećeća, eyapi eće.

and so-it-is, they say regularly.

Hehan winyan kon hdićupi, ka śina nom, unma tuhmağa mahen
Then women the they-started and blanket two, the one bees within
[aforesaid] home,

ehnakapi, ka unma tažuška mahen elmakapi, ka iyayapi; ka unma winyan,
they-placed, and the other ants within they-placed, and went on: and the other woman,

Čanktewin ećiyapi kon he hokśinćantkiyapi kin kići wančan yanča; tuka
Heart-killer she was the that boy-beloved the with above was [sitting]; but
female called [aforesaid]

yus tančan hiyuyapi, ka iye itan-anog iyotankapi. Unkan Śiyaka hde ća
taking outside they thrust her, and they on-each-side they sat down. Then Teal went and
home

ki ka śina unman yuğan, tuka tuhmağa kon yažiđe. Ake unma yuğan,
he and blanket the one opened, but bees the they-stung. Again the other opened,
reached home [aforesaid] him.

tuka tažuška kin yažiđe. Unkan, Ećin taku wakan ota će, eye ća śina
but ants the they bit Then, Indeed what mysterious many, he said, and blank-
[aforesaid] him. ets

yazanni, tuka tažuška tuhmağa ko ti ožuna; hećen owasiņ wićakahapapi.
opened out, but ants bees also house full; so that all they were driven out.

Hećen ye ća Wammuha-itagośa Śiyaka tawicu kin napin om yanča en i;
So he and Bead Spitter Teal wives-his the both with was there he
went [sitting] arrived;

ka, Činye, hakakta kin he miću ye, eya. Tuka ećaća tak eye śni. Ake
and, Older brother, last the that return her to me, said. But no-way something said not Again

eya keś ećaća tak eye śni. Unkan hećen Śiyaka kin hde ća dowan niyan
he although not some said not. And so Teal the went and he sang aloud
said at-all thing home

keyapi: Wammuha-itagośa, wi hakakta miću wo; mde akasappa keś čanšuška
they say: Bead Spitter, woman-last return her to me; lake across even box-elder

ko okatantā ihewayā eće, eya dowan niyan. Heon dehan woyazan way
also pounding-in-often I drive he said he sang aloud. Therefore now sickness one

tukten tonwićaye ća nina wićayazan eće kin he Śiyaka wićao, eyapi kin
when pus-forms and very they sick always the that Teal then-shoots they-say the

hetanhan he ićupi.

hence this they-take.

Hehan hanyetu ķehan Iganğanheća isay way iću ka en ya: unkan
Then night when Sharp-grass knife one took and there went: And

Hokśinćantkiyapi kin winyan kin napin om ištijma wanča: tuka pa kin
Boy-beloved the women the both with sleeping he lay: but head the

tahu kin en baksa iyeye ća hehan ti mahen wakeya kin mahen yuha inažin.
neck the in he-cut-off and there house-in tent the within having he stood
there.

Hehan oyate kin sonyapi. Hokśinćantkiyapi kon pa ćona wanča e hećen
Then people the knew-it. Boy-beloved the head without lay that so

owodutaton. Hećen Śiyaka ti kin ekta yapi; unkan konkišitku kon
tumult-was Thus Teal house the to they went; and grandmother-his the
[aforesaid]

owanćaya toki ye ća ti akan ekilde ka en yapi. Tuka hok'a ģina way
all-over some she and house upon placed, and there they went. But heron brown one
where went

kinyan iyaye, hećen walupakoza way hok'aģićana ećiyapi kon he śiyaka
flying went, so that fowl one little brown heron is called the that teal
(suipo) [aforesaid]

kunkišitku ee. Hećen éedi kalimij waj en iyahe. Hećen oyate kin en
grandmother his is. Then reed corner one in she alighted. So people the thus
 aye éa éedi wita kin ecelma inapanpi ka inakukapi. Hećen éedi hute kin
wen and reed island the entirely tramped down and stamped out. Hence reed roots the
 owasiy šaša éca kin hena Šiyaka kunkišitku we kin hena ee, keyapi.
all red here when the those Teal grandmother-his blood the those are, they say.
and there

Hehan Šiyaka is Hokšincantkiyapi pa kin yuha wicaštayatapi kin
Then Teal he Boy-beloved head the having chief the
 tinahen wokeya kin mahen yuha inažin. Uŋkaŋ Hokšincantkiyapi honku
house-in tent the within having he stood there. And Boy-beloved mother
 éeye éa, Wahte šni, šica, mičinca kin wowihahaye éa nite awaci wicakiye
his cried and, Worthless, bad, my-child the debauched and back on-dance them-he-made
 éiŋon wahpanimaye, eya éeya éa, Toki he miye nakaes hecamon, eya éece.
that-ono poor-me-made, said crying when, Well, that I indeed that-I did, he-said always.

Uŋkaŋ Uŋktomi kičopi, ka honku kin heya éeya éa; Toki is heya niyap
Then Uŋktomi they called, and mother-his the this-said crying when; Well, he this-said aloud
 éce, he miye naes hecamon, eya éce; Éca iyukcaŋ wo, eyapi. Uŋkaŋ,
always, that I verily this I did, he said always; Indeed consider thou, they said. And

Uŋktomi witkotkoka ehapi ée, tokeca idukcaŋpi šni he. De wakeya kin
Uŋktomi a fool you say, why you consider not? This tent the
 mahen nažin, heya. Uŋkaŋ wakeya kin yužuzupi, uŋkaŋ Šiyaka Hokšin-
within standing, he said. Then tent the they tore down, and Teal Boy.

čantkiyapi pa yuhe, éa uŋma is isaj ŋon yuhe éa waŋkan inažin. Uŋkaŋ,
beloved head he-had, and other he knife the had and above he stood there. Then,
[aforesaid]

Kun'ku wo, yani kta ée eyapi. Tuka waŋkan iyaye, éa hanjetu wi kin
Down come thou, you live shall, they said. But upward he-went, and night, sun the
 éokaya inažin. Hećen tolan hanjetu wi mima éa taku waj tanj kin he
in-the-middle he stood there. Thus when night sun round and something one appears the that
 Šiyaka ee, nape saŋni Wamnuhia-itagoša pa kin yuhe éa uŋma is Iganŋanheca
Teal is, hand one Bead-Spitter head the holds, and other it Sharp-grass

isaj ŋon yuhe éa nažin, keyapi.
knife the holds and he stands, they say.
[aforesaid]

NOTES.

1. 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 Princee. It is 'hokšidan,' *boy*, and 'čantekiyá,' *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 immemorial 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 'Šiyaka-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 reply. 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 Ujktomi, and when his mother said, crying, "Who is it who says this aloud, 'Indeed, and was it I who did it?'" Then Ujktomi said, "Now, consider this: You say Ujktomi 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, 11–32.¹

Wícašta waj éinhiŋtku nonpa: uŋkaŋ hakakata kin he atkuku kin
 Man a son-his two: and youngest the that father-his the
 heciya: Ate, woyuha mitawa kte éin he miéu-wo, eya. Uŋkaŋ woyuha
 said-to-him: Father, goods mine will be the that me-mine-give, he-said. And goods
 kin yuakipan wícaŋu. Uŋkaŋ iyohakam appetu tonana, éinhiŋtku hakakta
 the dividing them-he gave. And after day few, son-his youngest
 ŋon he owasiŋ witaya tpaŋi, ŋa itehanyan makoéé waj ekta iémani ya;
 that that all together gathered and a-far-off country a to traveling went:
 was his-own,
 ŋa hen šihaŋ olianyanpi kin oŋ, taku yuhe éin owasiŋ hdutakunišni. Uŋkaŋ
 and there bad doings the by, what he-bad the all he-destroyed-his-own. And
 owasiŋ wagna hduosote čehaŋ, makoéé kin he en wícaakihaŋ hiŋéa; uŋkaŋ
 all now he-had-spent when, country the that in famine very; and
 his own
 hiŋnakaha wícakiža. Uŋkaŋ makoéé kin hen uppi kin waji ti kin ekta
 consequently he-was-in want. And country the there dwelt the one house the to
 i, ŋa kiéi yanŋa; uŋkaŋ he maŋa kin ekta kukuše wo wícaŋu kte yeši.
 went, and with was; and that-one field the to swine food them-give should sent.
 Uŋkaŋ kukuše taku yutapi kin heeš oŋ wipiičiye wačiŋ; tuka tuwedan
 And swine what eat the even-that with fill-himself desired; but some-one
 dot oku šni. Uŋkaŋ wagna ičiksuye čehaŋ heya: Ate wícašta opewícaton
 food gave not. And now remembered when this-said: My- father man them-bought
 kin heča tona wícayuha, ŋa hena aŋuyapi iyakičuya yuhapi, tuka miye ŋe
 the such how-many them has, and those bread more-than-enough they have, but I myself
 wotektehapi kin oŋ atakunišni amayan ée. Ito nawažin, ŋa ate ekta
 hunger the by means-of I am becoming feeble. Lo! I stand my- to
 (-arise), and father
 wahde ča, hewakiye kta; Ate, maŋpiya kin ekta ŋa niye nakun nitokam
 I-go-home and, to-him-I-say-this will: Father, heaven the against and thee also thee-before
 wawalitani; ŋa detanhan éinčamayaye kta iyemačéé šni; wícašta
 I-have-sinned; and from-this time, child-me-thou-have shouldst I am worthy not; man
 opewícaton kin heeš waji iyečéča makaŋa wo, epe kta ée, eya. Uŋkaŋ
 hem-thou-hast-bought the even one like me-make, I-say will, he-said. And
 nažin hiyaye, ča atkuku ekta ki. Tuka nahahin itehan ku, atkuku
 he rose to his feet, and father-his to went-home. But while-still far-off coming- father-his
 home,
 wanhdake ča, oŋšikida ŋa, inyanŋ ye ča, poskin hduze ča, iikputaka. Uŋkaŋ
 saw-him and had-compass- and running went, and by-the-neck clasped and kissed-him And
 his own son on his own, his own, his own.
 éinhiŋtku kin heciya: Ate, maŋpiya kin ekta ŋa niye nitokam wawalitani,
 son-his the this-said- Father, heaven the to and thee thee-before I-have-sinned,
 to-him:

ŋa detanhan éinčamayaye kte éin he iyemačéé šni, eya.
 and from-this time child-me-thou-have shouldst the that I am worthy not, he-said.

¹ The accompanying interlinear translations from the Bible appeared in the edition of 1852, just after the Grammar.

Tuka atkuku kin taokiye kin hewi'akiya: Šina iyotan wašte kin he
 But father-his the his-servant the this-to-them-said: Blanket most good the that
 au-po, ƙa inkiya-po; ƙa mazana'cupe wan nape kin en iyekiya-po; ƙa
 bring ye, and put-on-him-ye; and finger-ring a hand the on put-ye; and
 siha hanpa ohekiya-po; ƙa ptezi'adan e'myapi kin he den au-po, ƙa kte-po;
 feet moccasins put-on-him-ye; and cow-calf fattened the that here bring-ye, and kill-ye;
 wauntapi ƙa unkiyuški'ppi kta ée. Mi'inksi kin de ƙa, unkan kini; tanišni
 we-cat and we-rejoice will My-son the this dead, and lives-again; lost
 ƙa iyeyapi, eya. Unkan hi'nakaha wiyuški'ppi.
 and is-found, he-said. And immediately they-rejoiced.

Unkan éinhi'ntku tokapa ƙon, he ma'gata un : unkan tikiyadan ku éa
 And son-his eldest that-was, that field-at was: and horse-near-to was when
 coming home
 dowanpi ƙa wa'cipi nahon. Unkan ookiye wan'zi kipan, ƙa hena token
 singing and dancing he-heard. And servant one he-called-to, and these-things how
 kapi he'éinhan, he iwan'ga. Unkan he'ciya : Nisunka hdi ; unkan ni un ƙa
 meant if, that he-inquired. And he-said-this- Thy-younger has- and allve is and
 to-him: brother come-home;
 zaniyan hdi kin; heon-etanhan niyate ptezi'adan e'myapi ƙon he kikte ée,
 well has- the; therefore thy-father cow-calf fattened that-was that killed
 come-home for him
 eya. Unkan he'een ši'nda, ƙa tin kihde wa'cin ši; hehan atkuku kin
 he-said. And so he-was-angry, and into-the- he-go- desired not; thea father-his the
 house home
 tankan hiyu ƙa éekiya. Unkan hehan wayupte éa atkuku kin he'ciya :
 out came and besought-him. And then he-answered and father-his the this-said-to.
 Iho, waniyetu ota wanua wa'eciye, éa iyae éin tohi'ni kawape ši; he'éca
 Lo! winter many now I-have-helped-thee, and thy-word the ever I-passed- not; thus
 beyond
 ešta, kodawicawaye éin om winduškin kta e tohi'ni ta'éin'adan wan'zi
 although, friend-them-I-have the with I-rejoice might that at-any-time deer-child one
 mayaku ši ée: Tuka ni'inksi witkowinpi kin om woyulia nitawa kin
 me-thou- not ; But thy-son harlots the with property thy the
 gavest
 temni'ciye éin de hdi éa, wan'cake ptezi'adan e'myapi kin he ye'ci'ata ée,
 eaten-up-for-thee the this come-when, at-once cow-calf fattened the that thou-for-him-
 home hast-killed
 eya. Unkan he'ciya : Šinš, ohi'niyan mi'ci yan; ƙa taku mduhe éin he
 he-said. And this-he-said- to-him: Son, always me-with thou-art; and what I-have the that
 iyulpa nitawa. Nisunka kin de ƙa unkan kini ; tanišni, unkan iyeyapi
 all thine. Thy-younger the this was- and has-come- was-lost, and is-found
 brother dead to-life;
 kin heon etanhan ito, éante unwašepi ƙa unkiyuški'ppi kte éin he he'etu
 the therefore lo! heart we-good and we-rejoice should the that is-right
 ée, eya ée.
 he-said

THE LORD'S PRAYER.

Itan'can tawo'ekiye kin.
 Lord his-prayer the.

Ateunyanpi mahpiya ekta nanke éin; Ni'caze kin wakandapi kte;
 Father-we-have heaven in thou-art the; Thy-name the holy-regarded shall;
 Nitoki'conze kin u kte. Mahpiya ekta token nitawa'éin e'conpi kin, maka akan
 Thy-kingdom the come shall. Heaven in how thy-will is-done the, earth upon

hećen ećonpi nuwwe. Anpetu kinj de taku-yutapi unķu-po:¹ ķa wauwhtanipi
 so done may-it-be. Day tho this food us-give: and our-trespases
 kinj unķiċiċaźuźu-po, unķiś iyećen tona ećinśniyay unķokiċiċianyanpi hena
 the erase-for-us, wo liko-as as-may-as wrongly have-done-to-us those
 iyećen wićunķiċiċaźuźupi kinj. Wowawiyutanye kinj he en iyaye unyanpi
 even-as them-we-forgive the, Temptation tho that into to-go us-cause
 śni-po, ķa taku śiċa etayhāy eunhdaku-po. Wokiċoyze kinj, wowaśake kinj,
 not, and what had from us-deliver. Kingdom the, strength the,
 wowitay kinj, henakiya owihayke wanin nitawa nuwwe. Amen.
 glory the, all-these end none thine may-be. Amen.

THE FOURTH COMMANDMENT.

Woahope itopa.
 Commandment fourth.

Anpetu-okilhpapi kinj he kiksuye ċa wakan da-wo. Anpetu śakpe
 Day-of-rest the that remember and holy regard thou. Day six
 htayani ķa nitohitani kinj owasiy ećanonj kta. Tuka anpetu iśakowin kinj he
 thou-labor and thy-work the all thou-do shalt. But day seventh tho that
 anpetu-okilhpapi, Yehowa Taku-Wakan nitawa kinj he tawa, he en wićolhtani
 day-of-rest, Jehovah God thy the that his, that in work
 takuday ećanonj kte śni, niye ķa niċinķśi, niċunķśi, wiċaśta nitaokiye, winyay
 some-little thou-do shalt not, thou and thy-son, thy-daughter, man thy-servant, woman
 nitaokiye, nitawoteċa, ķa tuwe tokeċa nitatiyopa kinj en unj kinj henakiya.
 thy-servant, thy-cattle, and whoever also thy-door tho in is tho so-many.
 Anpetu śakpe en Yehowa mahpiya, maka, miniwanċa ķa taku ohnaka
 Day six in Jehovah heaven, earth, water-all and what is-in
 ko owasiy kaġa; unķay anpetu iśakowin kinj he en okilpa, hećen Yehowa
 also all made; and day seventh the that in rested, so Jehovah
 anpetu-okilhpapi kinj he hdawaśte ķa hduwakanj.
 day-of-rest the that blessed and hallowed
 his own his own.

¹ 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.

ETHNOGRAPHY.

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 Missouri; 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 Flaudreau 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 "Oćeti śakowij," *Seven council fires*. These are the seven principal bands which compose the tribe or nation, viz:

1. The Mdewakantonwan, *Village of the Spirit Lake*. Their name is derived from a former residence at Mdewakanj (*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

ordeal of captivity are now a civilized people at the Santee Agency, in Nebraska, and at the Flandreau Homestead Settlement on the Big Sioux.

The origin of the name Mdewakantonwan 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-Wakan, 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) Ĥe-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-ġa-yu-te śni, *They who do not eat geese*. (5) Ĥe-ya-ta-ton-we, *The Back Villagers*. This was the Lake Calhoun band. (6) Oyate-śića, *Bad people*. (7) Tin-ta-ton-we, *Prairie Villagers*.¹

2. The Walipekute, *Leaf-shooters*. It is not now known from what circumstances the Walipekute 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 Walipetonwan, *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-waste, a chief of the Mdewakantonwan, who was in Washington, D. C., in 1880, gave the fifth and seventh gentes as "Ĥeyata otonwe" and "Tin-ta otonwe;" but since then Rev. A. L. Riggs has given the forms "Ĥeyatatonwan" and "Tintatonwan."—J. O. D.

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-toy-wan.¹ 2. Ta-kapsin-tona. 3. Oteliatonna. 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-toy-way. Formerly we were told that si-sij 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 sij-sij. And hence when the young men of other villages would go to see them they said, Let us go to the Sisiatonway—those who live on the sij-sij. 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-zaptanna, *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

¹The following is a full list of the gentes of the Wahpetonwan, as obtained from their missionary, Rev. Edward Ashley, in 1884: (1) Inyan éeyaka atonwan, *Village at the Rapids*; (2) Takapsin tonwanna, *Those who Dwell at the Shiny-ground*; (3) Wiyaka otina, *Dwellers on the Sand*; (4) Otelii atonwan, *Village On-the-Thicket* (sic); (5) Wita otina, *Dwellers In-the-Island*; (6) Wakpa atonwan, *Village On-the-River*; (7) Čan-kaga otina, *Dwellers In-Log* (huts?). When they camped with the Sisiatonwan, a different order of these gentes was observed, as will be explained hereafter.—J. O. D.

and at Little Rock. These were called (3) Čan-śda-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) Basdeće śni. (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 'isajati' or 'isanyati,' 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 Laes.³

¹ Mr. Ashley says that these were Sleepy Eyes' division of the Kahmi atonwan.—J. O. D.

² The following are the gentes and subgentes of the Sisetonwan, 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) Basdeće śni, *Those who do not split* (the backbone of the buffalo). (b) Itokali-tina, *Dwellers at the South*. 3. (a) Kahmi atonwan, *Village at the Bend*. Part of these were called Čanśda oikana. (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. Čajkute, *Shooters at trees*, another name given in derision. 5. (a) Ti-zaptan, *Five Lodges*. (b) Okopeya, *In danger*. 6. Kapoža, *Those who travel with light burdens*. 7. Amdowapuskijapi, *Those who place the meat on their shoulders in order to dry it*. These were divided into three subgentes, Maka ideya, Waŋmđiŋpi duta, and Waŋmđi nahotoŋ. 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 Itokali-tina extended from the east to the south; the Kapoža occupied the area from the south to the west, and the Amdo-wapus-kiyapi filled the space between them and the Wita waziyata otina.

When the Sisetonwan and Wahpetonwan camped together it was in the following order, beginning at the right side of the opening at the north: 1. Wita waziyata otina (including Ohdihe). 2. Basdeće śni (including Itokali tina). 3. Inyan čeyaka atonwan. 4. Takapsin toŋwanŋa. 5. Wiyaka otina. 6. Otehi atonwan. 7. Wita otina. 8. Wakpa atonwan. 9. Čajkağa otina (on the right of the south part of the circle). 10. Keze (on the left of the south part of the circle). 11. Kahmi atonwan. 12. Čajkute. 13. Okopeya. 14. Tizaptan. 15. Kapoža. 16. Amdo wapuskijapi (on the left side of the opening at the north).—J. O. D.

³ According to the context, we are led to make this last sentence of the author refer to four divisions of the Dakota: Mdewakantonwan, Wahpekute, Wahpetonwan, and Sisetonwan. 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 Santees. Instead of this, the Mdewakantonwans are the Santees. It is true that white men on the Missouri River and westward, with utter disregard of the facts, call all the Minnesota Sioux 'Santees'; 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 Ihanktonwan¹ 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 Hunjkatina;² the Pabakse, *Cut Heads*; the Wazikute or Canyon, *Pine Shooters*,³ 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 Santees')? Who were these Mississippi and Minnesota Dakotas at the date mentioned (1852) if not the Mdewakantonwan, Wahpekute, Walipetonwan, and Sisitonwan? (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 Mdewakan and Isantamde are one and the same, *i. e.*, one of the Mille Lacs, from whence, as you know, came the names Mdewakantonwan and Isanyati. These Mdewakantonwan 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 (Wahpekute) and also the Leaf Village (Walipetonwan)."—J. O. D.

¹The following names of the Yankton gentes were furnished by Heliaka mani, a Yankton, in 1878: 1. Čaŋ-kute, *Shooters at Trees*. 2. Čaŋ, *Lights*, or, *Lungs*. 3. Wakmuha oŋ, *Pumpkin-rind Earring*. 4. Iha isdaye, *Mouth Greasers*. 5. Wačennpa, *Roasters*. 6. Ikmun, *Wild Cat* (people). 7. Oyate síča, *Bad Nation*. 8. Wašíčun čínča, *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 oŋ. 3. Ikmun. On the left: 4. Wačennpa. 5. Čaŋ kute. 6. Oyate síča. 7. Čaŋ. The first and seventh gentes always camped in the van.—J. O. D.

²See note under the next division—Hunjkatina.

³It 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—Čaŋ-ona, *Hitting the Wood*, and Wazi-kute, *Shooting the Pine*. From this clan of *Pine Shooters* the *Assimboin*, 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 Tetonwan. In its present form this might mean *House-dwellers*. But it is understood to be a contracted form of Tinjta-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 Sicaŋgu, or Brules, *Burnt Thighs*; the Itazipéco, or Sans Arcs, *No Bows*, or *Without Bows*, as the word is understood to be contracted from Itazipa éodau; the Sihasapa, *Black-feet*; the Minikanye wožupi, or Minnekonjoos, *Who Plant by the Water*; the Oohenonpa, *Two Boilings* or *Two Kettles*; the Oglala, or Ogalala, 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:

Hunjpapa: For a good many years we have been anxiously seeking to find out the meaning and origin of "Hunjpapa," and its near neighbor "Hunjpatina"—they both being names of large families or clans among the Tetonwan. But our investigations have hitherto been unsatisfactory. Sometimes it has seemed to us that they must be formed from "Hunjka," which is an honorable name for the older male relatives, and for ancestors generally: as in "Hunjkake" *ancestors*, and "Hunjkawanži" *brothers*, and "Hunjkayapi" *elders*. The analysis would be reduced to its limit in "Hunj" *mother*. "Hunjka" would be Hunjka-pa meaning Family-Head; and Hunjpapa would be a reduplication, while Hunjpatina would mean *Dwellers of Family Head*.

¹ In 1880, Nasuna tanja, *Big Head*, and Mató nonpa, *Two Grizzly Bears*, said that their people were divided into two parts, each having seven gentes. (I) Upper Ihanjtonwayna includes the following: 1. Čaŋ-ona, *Those who Hit the Tree*, or, Wazi-kute, *Shooters at the Pine*. 2. Takini. 3. Šiksíčena, *Small bad ones of different kinds*. 4. Bakihon, *Those who Gashed-Themselves*. 5. Kiyuksa, *Breakers of the Law or Custom*. 6. Pa-baksa, *Cut Heads* (divided into sub-gentes). 7. Name not remembered. (II) Hunjpatina, or Lower Ihanjtonwayna, includes the following: 1. Pute temini (*sic*), *Sweating Upper-Lips*. 2. Šunj ikéeka, *Common Dogs* (?). 3. Taliuha yuta, *Eaters of the Scrapings of Skins*. 4. Sayona, *Those Who Hit Something White or Gray (in the distance)*. These are called the Sayonce (*One Siders?*) by the author. 5. Iha ša, *Red Lips*. 6. Ite ģn, *Burnt Faces*. 7. Pto yuto šni, *Eat no Buffalo*. The Ihanjtonwayna are generally called Yanktonai.—J. O. D.

Then again we have endeavored to derive the words in question, from He-inkpa 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 "Hun̄kpa," evidently from *He-oinkpa*. The families camping on either side of this gateway were called *Hun̄kpa-tina*: whence the name came to be attached to a clan of the Ihan̄ktonwanna. The added "pa" in Hun̄kpa-pa is probably only a reduplication.¹ 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 Hun̄kpa-pa, Oglala, etc., as told him by the Indians at that place:

"Hun̄kpa-pa, those who camp at the head end of the (Dakota) circle; Hun̄kpati, those who camp at the tail end of that circle. This latter probably includes both

¹ If there were a reduplication in this word, would not the form be "Hun̄-kpa-kpa," instead of Hun̄-kpa-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 Ihanktonwanja (Yanktonnais), or 'People of the Smaller End Village.'

"Oglala originated in a quarrel between two women. One threw some flour (?) 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-bça'-çà' by the Ponka and Omaha tribes.

DIVISIONS OF THE TITONWAN.

A. *Siçangu*—*Burnt Thighs*, or *Brules*: List of Tatanja wakan (1880): (1) Iyaçozza, Lump or Wart on a horse's leg; (2) Čoka towela, Blue spot in the middle; (3) Šiyo tanja, *Large Grouse*; (4) Homna, *Smelling of Fish*; (5) Šiyo subula, *Small (?) Grouse*; (6) Kanği yuha, *Keeps the Raven*; (7) Pispiza wiçasa, *Prairie Dog People (?)*; (8) Walega uñ wohan, *Boils with the Paunch Skin*; (9) Waçeuñpa, *Roasters*; (10) Sawala, *Shawnees* (descended from former Shawnee captives); (11) Ihanktonwan, *Yanktons* (descended from Yanktons—refugees?); (12) Nahpahpa, *Take down leggings* (after returning from war); (13) Apewan tanja, *Large Mane*.

List of Rev. W. J. Cleveland (1884): (1) Siçangu, *Burnt Thighs proper*; (2) Kaçeğa, *Making a grating noise*; (3a) Hihjan šunwapa, *Towards the Owl Feather*; (b) Šunhaha napin, *Wears dog-skin around the neck*; (4) Iihakanhahjan win, *Woman the skir of whose teeth dangles*; (5) Hunju waniça, *Motherless*; (6) Miniskuya kiçun, *Wears Salt*; (7a) Kiyuksa, *Breakers of the Law or Custom* ("Breaks or Cuts in two his own"); (b) Tiglabu, *Drums-on-His-own Lodge*; (8) Waçeuñpa, *Roasters*; (9) Wagluhe, *Inbreeders*; (10) Isanyati, *Santees* (descended from the Mdewakantonwan?); (11) Wagneza yuha, *Has Corn*; (12a) Walega oñ wohan, *Boils with the Paunch Skin*; (b) Walina, *Snorters*; (13) Oglala içiçağa, *Makes himself an Oglala*; (14) Tiyoćesli, *Dungs in the Lodge*; (14) Wažaža, meaning not given (*Osage?* or *Wash?*); (15) Ieska činjča, *Interpreters' Sons, Half-breeds*; (17) Ohe nonpa, *Two Boilings*, or, *Two Kettles* (descended from the Oohe nonpa?); (18) Okaga wiçasa, *Southern People*.

B. Itazipčo—*Sans Ares*, or, *Without Bows*: (1) Mini šala, *Red Water*; or, Itazipčo-hča, *Real Itazipčo*; (2) Šina luta oin, *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) Tatanja česli, *Buffalo Dung*; (6) Šikšičela, *Bad ones of different sorts*; (7) Tiyopa oçanunpa, *Smokes at the Door* (Rev. H. Swift, *vide* Waanatan, or, *Charger*).

C. Siha-sapa—*Black Feet*: (1) Ti-zaptan, *Five Lodges*; (2) Siha sapa hča, *Real Black Feet*; (3) Hohe, *Assiniboin*, or, *Rebels*; (4) Kanği šun pegnaka, *Raven Feather In-the-hair*; (5) Wažaže, "Wash," or, *Osage (?)*; (6) Wannuga oin, *Shell ear-pendant* (of the shape of a conch, but very small); (7) Unknown or extinct (Rev. H. Swift, *vide* *Charger*, who denied that the last gens was called Glagla heča).

D. Minikoozu (Minneconjou)—*Those who Plant by the Water*: (1) Unkće yuta, *Dung Eaters*; (2) Glagla heča, *Untidy, Slovenly, Shiftless*; (3) Šunja yute šni, *Eat no Dog*; (4) Niže tanja, *Big Belly* (*vide* *Charger*); (5) Wakpokinyan, *Flies along the creek*; (6) Inyan-ha oin, *Shell ear-ring*, i. e., the muscle-shell one; (7) Šikšičela, *Bad ones of different sorts*; (8) Wagleža oin, *Water-snake ear-ring*; (9) Wan naweğa, i. e., *wahnykpe naweğa Broken Arrows* (about extinct, *vide* *Charger*). All but Nos. 4 and 9 were obtained in 1880. All nine 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, *vide* *Charger*.)

F. Oglala: List of 1879-80: (1) Payabya (see 2 of next list); (2) Tapišleca, *Spleen*; (3) Kiyuksa, *Breakers of the Law*, or, *Custom*; (4) Wažaža, see Siçangu list; (5) Ite šiča, *Bad Faces*, or, *Oglala hča*, *Real Oglala*; (6) Oiyulhe, see next list; (7) Wagluhe, *In-breeders* (commonly called *Loafers*). List of Rev. W. J. Cleveland (1884): (1) Ite šiča, *Bad Faces*; (2) Payabyeya, *Pushed aside*; (3) Oiyulhe, *Thrown down*, or, *Unloaded*; (4) Tapišleča, *Spleen*; (5) Pešla, *Bald-headed*; (6) Čel huha ton, *Pot with legs*; (7) Wableniča, *Orphans* (Rev. Mr. Swift makes this a society or order, not a gens); (8) Pešla ptečela, *Short Bald-head*; (9) Tašnaheča, *Gophers*; (10) Iwayusota, *Used up by begging for*, or, *Used up with the mouth*; (11) Wakan, *Mysterious*; (12a) Iglaka tehila, *Refused to remove the camp*; (b) Ite šiča, *Bad Faces*; (13) Ite šiča etañhan, *Part of the Bad Faces*; (14) Zuzeča kiyaksa, *Bites the Snake in two*; (15) Waçeuñpa, *Roasters*; (16) Waçape, *Stabbers*; (17) Tiyoćesli, *Dungs in the lodge*; (18) Wagluhe, *In-breeders* (Cleveland renders, "Followers," or, "Loafers"); (19) Wagluhe; (20) Oglala; (21) Ieska šinjča, *Interpreters' Sons*, or, *Half-breeds*.

Mr. Cleveland also gives as names for all the Oglala, Oiyulhe and Kiyaksa.

G. Hunkpapa—List of 1880: (1) Čajka oľan, *Broken backs* (?); (2) Če oľiba, *Sleepy membrum virile*; (3) Tinazipe šića, *Bad Bows*; (4) Talo napin, *Fresh meat necklaces*; (5) Kiglaška; (6) Čeknake okisela, *Half a breechcloth*; (7) Šiksićela, *Bad ones of different sorts*; (8) Wakan, *Mysterious*; (9) Hujška čaytožna, "Tobacco-pouch leggins," probably so called from using leggins as tobacco pouches.

J. O. D.

(8) The Assiniboin: 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 Assiniboin is said to be a combination of French and Ojibwa. The name given to the Dakota by their former enemies is "Bway." Hence the Assiniboin 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 Mdewakantonway 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 Sisitonway and Ihanktonway 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 Titonway, 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 Ihanktonway, whom they call by the name of Wićiyela, 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 Assiniboin is derived from two Ojibwa words, "asinui," *stone*, and "bway," *enemy*. Some of the Sisasapa 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. *Opawingĕ*, *one hundred*, is probably derived from *pawingĕ*, *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*, *kektopawingĕ*, may be formed of 'ake' and 'opawingĕ,' *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 *Wićata-wi* or *Istawićayazan-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 Baneroff, 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 Ouinipegou, who are very numerous." And, "In the neighborhood of this nation are the Naduessi and the Assiniponais." This appears to be the first mention made by voyagers of the Dakota and Assiniboin. 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 Pottowattomies 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 Allouëz. 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, Allouëz 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. Allouëz commanded peace, in the name of the King of the French, and offered them commerce and alliance against the Five Nations.

In 1667 Father Allouëz 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 Allouëz 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

¹ Probably in the language of the Illinois Indians, "messi," *great*, and "sepi," *river*.

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 Laes 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 Nadouessioux, called Kathio, where no Frenchman had ever been, and also at Songaskicons 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 Pnants, or Winnebago. In this neighborhood there were, at that time, the Winnebago, the Pottowattomi, the Menomoni, the Sac and Fox, the Miami, the Mascoutin, the Kickapoo, and others. The Miami and Mascoutin 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 Mascoutin, or "Fire Nation," is now extinct.

²It is stated, on what appears to be good authority, that Du Luth this summer visited Mille Lae, 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.¹ 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 "Miamiha," 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, (Akepağidan), 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

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" (Wakaj síca), 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 "Wakaj í," 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 Akepağidan 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 Laes, 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 "Mdewakan," *mysterious lake*, from which came the name of **this branch** of the Dakota family, Mde-wakan-tonwan. They also called it "Isan-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 Assiniboin 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 Gay 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-ropes in sacrifice to Ujkteli, 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 Akepağidan, 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 "shunka 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"—washechoon.¹ 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

¹ Wasicun.

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.¹

† These Nadouessioux, or Sionx, of the east of the Mississippi, whose acquaintance we have now formed somewhat, appear at this time to have been divided into Matanton, Watpaaton, and Chankasketon. These are band names. But the headquarters of all was the Mde-wakaj or Isaj-tamde. 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, "Teeoskatay"² by name. This man died in Montreal, and one hundred and fifty years afterward the

¹ Le Clercq, the historian of the Sieur Du Luth, corroborates the story of Hennepin in regard to their meeting at Knife Lake.

² Tioškate.

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 Mino. 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 (Mdewakantonwan), Great Lake Village (Matanton—perhaps originally Mdetank-tonwan), Wild Rice Gatherers (Psin-omani-tonwan), River Village (Watpatonwan), Boat Village (Watomanitonwan), Fortified Village (Cankaškatonwan). The Western Dakota are thus given, viz: Pole Village (Canhuasinton?), Red Wild Rice Village (Psinéatonwan), Small Band Village (Wagalespeton?), Great Wild Rice Village (Psinhutankin-tonwan), Grand Lodge Village (Titanka-kağa-ton?), Leaf Village (Wahpetonwan), Dung Village (Uṅkékce-ota-tonwan), Teton Leaf Village (Wahpeton-Teton), and Red Stone Quarry Village (Hinhaneton). This last must be the Red Pipe Stone, and the Dakota who guarded it were doubtless the

Yankton.¹ 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 Teton² (Titoṅwan) and the Yankton (Ihaṅktoṅwan) 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.³ 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 *Hihṅhetoṅwan* approximates *Ihaṅktoṅwan*. Nasalizing the "n's" will make this change.—J. O. D.

² Perhaps the present *Ihaṅktoṅwan* gens of the *Sicāṅgu* (Titoṅwan)—see list of *Tataṅka-wakaṅ*—includes those whose ancestors intermarried with the Yankton proper, when part of the *Titoṅwan* 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 Sionx 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 tonway), 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 Fari-bault 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 Yankton, Yanktonai, Cut-heads, and Tityway 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 Lac 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 $43\frac{1}{2}^{\circ}$, 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 (Tatanka Iyotanke) 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 Berthold¹ 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 síca), 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

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.

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.¹ 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 Bway, 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 Laes, which was their Mde-wakan, and hence the name Mde-wakan-tojwan. 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-tajka-tojwan, meaning Village of the Great Lake. This was only a designation given to a portion of Mille Laes.

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-atojwan, 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" (Čajkaške-tojwan), *Fortified Vil-*

In the Teton dialect this is Lakota.

lages.¹ 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 "Isan-ta-mde," Lake of Knives, or Knife Lake. From living there the whole of those eastern Sioux were called "Isan-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 (Wahpekute), and also Leaf Village (Wahpetonwan).² 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 "Wahpeton-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 (Wahpekute), and Leaf Village (Wahpetonwan).

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

¹ Another version of this name is "Brave-hearts," as if from *Ćajte*, *heart*, and *kaška*, *to bind*.

² See testimony of Rev. A. L. Riggs in foot-note ² on pp. 159, 160.

Village."¹ 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 (Wakinjauw 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 Ihanktoiwau, 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 (Ihanktoiwauwa) 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 Assiniboin branched off from the Yanktonai. Other divisions of them, reaching down to the present time, are the Sanonee² (or One Siders?), the Cut Heads (Pabakse); Kiyuksa or Dividers; Breakers of the law; the Pine Shooters (Wazikute), and the Hunkpa-tina, or Hoonkpattee. 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 Hunkpapa, or, as it is incorrectly written, Unkpapa. 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,³ 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 Wakau as guardians of

¹ For another explanation of this term, see "Sisitoiwau" in the preceding chapter, p. 158.

² The Saponia. See p. 161, footnote.—J. O. D.

³ 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 Ja^{na}ni nikaci^{nga}, 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 *Titoyway*, 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 Miamis.

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 *Sicangu*—"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 *Mini-kanje-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, *Itazipéo*; which written in full is, *Itazipa-éodan*, "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 *Huŋkpapa*: This band has for many years roamed over

¹ I have found many examples of the use of mystic numbers among cognate tribes, e. g., *seven* (4+3), *four*, *ten* (7+3), *twelve* (4×3), and, in Oregon, *five*. 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 *izita*, 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 1876 made it somewhat notorious under its war chief "Sitting Bull," or "Sitting Buffalo," as *Tataŋka iyotaŋke* 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 *Ihauktonwajna*.

At that time the split, by which they ranged themselves as a separate people, appears to have been a recent thing. The name "Bwan," 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*,¹ 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.

¹ Pronounced *ho'-hay*. There is also a *Hohe* gens among the *Sihasapa Titonwan*. *Hohe* is said to mean "Rebels."—J. O. D.

WINNEBAGO.

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 Hotcañgara, "People of the Original Speech," modified to Hotayke by the Dakota, and Huñañga 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.¹ 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 Yesaⁿ 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 Puants² 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

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 (Uḡaḡpa, Ugaḡpa), or "Down-stream People," who afterwards met De Soto. The others ascended the Mississippi; hence the name "Up-stream People," or U-ma"-ha" (Umanḡay), 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 Yanktonnai) 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.

¹ The migrations of the Kansa, Kwapa, Osage, etc., have been treated by the editor in a recent paper, "Migrations of Siouan Tribes," which appeared in the *American Naturalist* for March, 1886 (Vol. 22, pp. 211-222). See "Omaha Sociology," in the Third Ann. Rept. of the Director Bur. Eth., pp. 211-213.—J. O. D.

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.¹ 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.

¹This 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 Flèche, 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.

ABSAROKA 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.

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, suko, kshuk, or kshuke* means *small*.—J. O. D.

² *Big Paunch* (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.

OSAGE, KANSA, KWAPA, AND, MISSOURI.

All these tribes belong to the Siouan stock. The Missouri, who call themselves Nyn-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 Shayenne 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 Bur. Eth., pp. 373-397.—J. O. D.

² According to Omaha tradition, the Ree and Skidi (or Pawnee Loups) 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 I-a Flèche, formerly a head 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 Śa-i-ye-na.

⁴ Śa-ia.

⁵ Ska-ia.

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.¹ 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,

¹ See Kinship System of the Omaha in 3d Ann. Rept. of the Director, Bur. Eth., pp. 252-258.—J. O. D.

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-óo-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 "Hun-kpa-tina." And hence the name of two of the gentes, which have developed into larger clans of the Dakota Nation, viz., the Hun-kpatina and the Hun-kpapa.

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.

FELLOWHOOD.

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 fellowhood. 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-zin, 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 a fitting 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 proclamation 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 trouble 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 children 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 Ridgely had their camp near the warehouse, 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 whereunto 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 Wakćanya 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:

Aḱiṅ iyakaška:
 Śíceća tehike,
 Anpetu haṅkeya,
 Ećawaliaṅ kta ée.

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. "Wića," *male*, and "wiŋ" or "wiŋna" and "wiŋyaŋ," *female*, would be the first words to designate the *man* and *woman*. From these would grow naturally the present names, wi-ća-śta,¹ or the Yankton and Teton form, "wi-ća-śa" (male-red), *man*, and winohiŋća² (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-kaŋ-śi-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 "uŋći," making the latter sometimes diminutive "uŋćina."

Some words for *child* should be at least as old, if not older than, father and mother. Accordingly we find the monosyllables "ćiŋś," *son*, and "ćuŋś," *daughter*, used by the parents when speaking to the children, while "ćiŋća" is the common form.

In the line of "wiŋ" being the oldest form word for *woman*, we have the Dakota man calling his wife "mitawiiŋ," *my woman*. The word as wife is not used without the affixed and suffixed pronominal particles (mi-ta-wiiŋ, nitawiiŋ, tawiiću), which would indicate property in the woman. On the

¹ While wića śa may mean "male red," how shall we render wića śta? Wića = nika (Ćegih), *male of the human species*; and wića śa or wića śta = nikaciŋga (Ćegih), *a person; an Indian*.—J. O. D.

² Shortened to winohća.

³ Tuŋkaŋśidaŋ, in Santee; tuŋkaŋśina, in Yankton; tuŋkaŋśila, 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 "éiŋś" or "éuŋś," 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 "wišten kiyapi," from "išteća," *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 "éatku," 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.

¹Mr. Dorsey is right, undoubtedly, in regarding "hna" as the root, or at least one root, of "mi-hi-hná, *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 "hnayan," *to deceive*. But what account shall we make of the "hi," or "hiŋ," as many Dakotas persist in writing it? Does that mean *hair*, and so send the word back to an indelicate origin? Quite likely.—S. R. 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 "wicawoha," 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 sons-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 "cotanke," 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-lpa-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.

If she pleases him not, he may *throw her away* (eŋpeya), 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-šuyke," *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."¹ 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. "Hokši" appears to be the root form of "ho-kši-na," *boy*,² and hence to the "hokši" 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 "hokšícopa." 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 mitašuyke belongs. It is better, for several reasons, not to lay too much stress upon the derivation of mitawin from mita, *my*, and win, *woman*. (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, éu, or tku (see what the author himself shows in § 69, b, p. 44). In Dakota we find, tahaŋ, *a* (not his) brother-in-law; tahaŋ-ku, *his* ditto; tahaŋši, *a man's* male cousin (or, *my* ditto); tahaŋši-tku, *his* male cousin; tawi-éu, *his* wife; tawin, *a* wife. Tawin answers to the Ƨoiwere stem tami, in i-tami, *his* wife, where i- is the possessive fragment pronoun, *his* or *her*. Other Ƨoiwere kinship terms in which ta- occurs are as follows: i-takwa, *his* or *her* grandson; i-takwa-mi, *his* or *her* granddaughter; i-tahaŋ, *his* brother-in-law, in all of which i-, not ta-, is the sign of the possessive.—J. O. D.

²Hokšídaŋ in Santee; hokšína in Yankton; hokšíla 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-siŋna;" the fourth, "Wanske;" 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 "Ćaske," and the second child, if a boy, will be called "He-paŋ;" and the third, "He-pi;" and the fourth, "Ća-taŋ;" and the fifth, "Ha-ké." 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 "Aŋpaŋ," *Morning*, "Ahiyaŋke-wiŋ," *Woman Come-to-stay*, "Malipi-wiŋna," *Cloud Woman*, "Haŋyetu-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 folk lore 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



taćajku, *the spirit's road*, as the milky way is called. The friends are inconsolable. 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. Mićinksi, mićinksi, *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 "naġi," 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 "wanaġi," and also into the human absolute, "wića-naġi," *human spirit*. They speak also of the "wanaġi tipi," *house of spirits*, and say of one who has died, "wanaġiyata iyaya," *gone to the spirit land*. And the road over which it passes is called "wanaġi taćanġku," *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, Hokśiday-sapa, *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 Unktehi, 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 *wakan* 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 *wicašta 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 wicašta*, *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 on the Mississippi, which place the Dakotas called *He-mini-éan*—*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-mani 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 wakaj 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. Hennepin 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 tutelary 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 taboos 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 walks¹ 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 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-

¹That 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 "Ádowan" and "Wádowan," that is, Singing to or over. This is a begging dance. Sometimes it is called "Zitkadan pa adowan," 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.

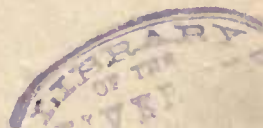
In the organization of an army and its preparation for effective service a large amount of drill is found necessary. Something very like this, in its objects, is resorted to by the Dakota war captain in preparing the young men and boys for the warpath. It is called the "No flight dance."¹ This gathers 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 "Yumni Waćipi," 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

¹ *Nape śni kaćapi*, 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, "Grandfather 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 "Iwakićipi." 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.¹

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

¹ Wakan waćipi. [See Mandan feast, p. 273, and Wacicka dance, pp. 342-6, 3d. Ann. Rept. of the Director Bur. Eth.—J. O. D.]

Dakota themselves, however, claim that it was communicated to them by the great Ujktehi 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 "wakan" 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 "wakan" 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-wa'ípi is the "Wakan-wohanpi," 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 Tašuyke kokipapi,¹ 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 Wakajtanjka, 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 grayhounds. 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.

INDEX.

	Page.		Page.
ABSAROKA and Hidatsa, Kindred dialects of	192	BAKIHON gens, Reference to	161
—, Ownership of Black hills by	192	BANCROFT, GEORGE, Classification of Indians by	168
ACCENT, Peculiarities of	5	BASDEČE ŠNI, Description of	159
ACCOUCHEMENT of Dakota women	207	BEAVER, Reference to	193
ACTION, Variable, in Dakota verbs	22	BEGGING DANCE, Description of	224
ADJECTIVES	45, 46, 56, 72	BELIEFS, Primitive	90, 101, 108, 113, 120, 121, 122, 138 139, 148, 149, 164, 165, 193, 211, 214, 216, 219, 220, 228
—, Abstract nouns formed from	41	BERTHOLD Indians, Tradition of, respecting the Dakota	181
—, Adverbs formed from	51	BIG SIOUX RIVER, Origin of name of	178
—, Change of, to verbs	20	BIG STONE LAKE, Indians on island in	190
—, Numeral	47, 73	BILOXI kinship terms	xix, xxi
—, Pronominal	73	—, Reference to	189
—, Syntax of	72	BIRTH-NAMES, Remarks on	xvi, 45
—, Verbal roots used as	25	BLACK BUNDLE, Symbolism of	197
ADVERBS	50, 74	BLACK DAY WOMAN, Legend of	206
—, Derivations of	50, 51, 52	BLACKFEET, Notes on	187
—, Numeral	49	BLACK HILLS, Reference to	182
—, Syntax of	74, 77	BLACK OTTER, Lament of	123
AGENT, Nouns of person or	40	BLACK PAINT, Use of	226
ALGONQUIAN name for the Winnebago	189	BLIZZARD, Belief respecting	93
—, Place assigned to, by Bancroft	168	BLOOD-CLOT NDY, Myth of	95, 101, 103, 104
ALLOUÉZ, CLAUDE, Reference to work of	170	BLUEEARTH region, Reference to	177, 189
ALPHABET, Dakota	xii, 3, 4	BLUEEARTH RIVER, Trading post on	177
AMDO WAPUSKIYA gens	159	BOAT VILLAGE, A Dakota "band"	177
AMERICAN HORSE, Reference to winter count of	182	BOILS, Belief concerning	147, 148
ANIMALS, Nouns referring to	40	BOW CREEK, Omaha settlement on	190
ANIMATE OBJECTS, Plural for	42	BOW, Belief concerning a	93
AORIST, Syntax of	66	BOY-BELOVED, Meaning of term	147
— tedse	25	BOYS, Naming and training of	208, 209
ARIKARA found on Missouri river	193	BREVIARY, Dakota fear of	173
ARM-AWLS killed by younger brother	139	BROTHERS, Myths concerning	123, 139, 143
ARMOE, Sacredness of	219	BRULÉ, Description of	187
—, Taboos connected with	220	BUNDLE of purchase	206
ARTICLE, Definite	18, 60, 61, 89	BURIAL customs	211, 212
—, Indefinite	18, 62	BWAN, Meaning of	183
ASHLEY, EDWARD, List of Wallipetonwan gentes by	158		
ASPIRATED sounds (č, š, ž)	3, 4	ČAĀU gens	160
ASSINIBOIN an offshoot of the Yanktonal	161	CALENDAR, Primitive	165
— and Dakota, Reference to	170	CAMP, Usage concerning	162, 196
—, Derivation of name	160, 164	ČAŃ-KAĀA OTINA gens	158
—, Description of	169, 178, 188	ČAŃ-KAŠKE TOYWAŃ, Derivation of name	183, 184
—, History of	160, 164, 171, 174	ČAŃ KUTE gentes	159, 160
AUNT, Place of, in the tipi	204	ČAŃ ONA gens	160, 161
AUTUMN reckoned as one moon	165	ČAŃ-ŠDA ČIĀANA, Remarks concerning	158, 159
AUXILIARY verbs, Syntax of	68	CARDINAL numerals	47
		CARVER, JONATHAN, Travels of	179
BABY, The	207	CASE, genitive	15, 43, 44
BADGE of the Mystery dance	228	— of pronouns	11, 16
BADGER, References to	101, 102, 141		
BAD SPIRIT, —	109		

	Page.		Page.
CAUSATIVE action implied by modal prefix.....	20	DESIRE, Expression of strong.....	101
ČĚGUKA, Meaning of.....	138	DIALOGUE, Repetition of verb in.....	83
CEREBRALS, Definition of.....	4	DICESON, ROBERT, Enlistment of Indians by.....	180
ČEŠ, Definition of.....	101	DIMINUTIVES.....	41
CHANGES of letters.....	6, 10	DISEASE, Beliefs concerning.....	215, 216
— the moon, Belief concerning.....	165	DIVISION of time among the Dakota.....	165
CHANKASKETON, Definition of.....	176	DIVORCE, Primitive.....	207
CHEE-ZHON, Legend of.....	124, 129	DORSEY, J. OWEN, Criticism on kinship terms by.....	207
CHEYENNE, Account of the.....	193	—, List of kinship terms by.....	xvii, xxi
—, Friendship of Titonway toward.....	161	—, Notes by, on hokšidan, etc.....	207
CHICKADEE, Belief concerning.....	120, 122	— — — Dakota dances.....	xxxii
CHIEFTAINSHIP, Descent of.....	195	— — — — myths.....	xxx, xxxii
CHILD life, Dakota.....	208, 230	— — — — mihinna.....	204, 207
CHILDREN, Names of.....	45	—, Quotations from.....	162
CHONKASKETONS, Identification of.....	183	—, Remarks by, on cardinal birth-names.....	xvi
CHRISTIAN Indians, Character and position of.....	217, 222	— — — — numerals.....	xxiii, xxix
CIRCLE dance, Description of.....	225	— — — — continuatives.....	xvi
CITIZENSHIP, Indian.....	167	— — — — kinship terms.....	xxii, xxiii
COLD, Effect of, implied by modal prefix.....	20	— — — — pronouns.....	xiv, xv, 31
COLLECTIVE plural of verbs of motion.....	23	— — — — the Gros Ventre.....	192
COLORS, Symbolism of.....	226	— — — — Mandan.....	192
CONJUGATION, Dakota.....	21, 26, 28, 32	DOUBLE verbs, Dakota.....	35
CONJUNCTIONS.....	53, 78	DEAL number, Dakota.....	11, 16, 23, 46
CONJURINO, Beliefs concerning.....	216, 217, 218	DU LHUT, DANIEL GREYSELON, References to work of.....	171, 175
CONSONANTS.....	3, 4, 8, 9	DUNG VILLAGE (Uŋkėkėc ęta toŋwan) Indians.....	177
CONTINUATIVES, Remarks on.....	xvi		
CONTRACTION.....	10	EARS, Piercing of, during sun dance.....	230
COUNCILS, Indian.....	170, 179, 180	EARTH, Belief concerning reepeopleing of.....	139, 143
COUNTING, Method of.....	164	EASTERN SIOUX, Designation of.....	184
COURTSHIP and marriage.....	205	EGG, Mention of, in legend.....	109
CROW CREEK, Reference to.....	181	EHNA-MANI, Account of.....	215
CROW Indians, Remarks concerning.....	182	ELISION, Substitution and.....	6
CUT-HEAD Indians, Remarks on.....	180, 185	EMPHASIS.....	3, 4
CUTTING, Action by.....	202	ENCAMPMENT, Form of the.....	196
ČEĞIHA kinship terms.....	xviii, xx	ENGLISH, Indian trade by the.....	180
		EVIL, Beliefs concerning.....	138
DAKOTA, Remarks on eastern.....	177, 181	EXPLOSIVE sounds.....	4
—, Bancroft cited on the.....	168	EYANPAHA the orier.....	200
—, beliefs.....	90, 101, 108, 113, 120, 121, 122, 138, 139, 148, 149, 164 165, 193, 211, 214, 216, 219, 220, 228		
— calendar.....	165	FALLS OF SAINT ANTHONY in Indian history.....	180
— custom of wife purchase.....	207	FAMILY, The primitive.....	195, 203
— dances.....	xxxii, 224	FASTING and prayer, Efficacy of.....	214
—, Ethical sense of the.....	205	FATHER, Place of, in tent.....	204
— fear of breviary.....	173	FATHER-IN-LAW, Usage concerning.....	203, 204
—, General account of the.....	155	FELLOWHOOD, Custom of.....	196
— grammar.....	3	FINGERS, Use of, in counting.....	164
— habitats.....	156, 109, 180, 181	FLINT, Occurrence of.....	184
—, History of the.....	168, 171, 176, 178, 179, 180, 183, 190	FOOD for the dead.....	211
—, Industries of the.....	184	FOOT, Action by the.....	20
—, kinship terms.....	xviii, xx	FOREBITS, Payment of.....	202
— legends.....	105, 124, 206	FORNICATION, condemnation of.....	205
—, Meaning of name.....	183	FORTIFIED VILLAGE "band".....	177
—, migrations.....	168	FOX Indians, Remarks concerning.....	176, 178
—, mourning customs.....	212	FRENCH records and maps, Reference to.....	163, 178, 182
— — myths.....	83, 90, 95, 101, 110, 113, 115, 121, 130, 139, 144, 148	FRENCHMEN, Dakota name for.....	174, 175
—, names for natural time divisions.....	165	FREQUENCY of action, Denotation of.....	41
—, population.....	155, 169		
—, Sociology of the.....	158, 177, 179, 183, 195, 263	GAMBLING among the Dakota.....	202
—, Use of stone implements by the.....	184	GARVIE, JAMES, Reference to writings of.....	124
—, war customs.....	220	GENDER.....	42
DANCES.....	224	GENITIVE case, Dakota.....	15, 43, 44
DAYS, Counting of, by the Dakota.....	165	GENS, Remarks on the.....	195
DEATH and burial customs.....	211, 212	GENTES of the Dakota.....	157, 161, 163, 164
DEFINITE articles.....	18		
DEMONSTRATIVES, Use of.....	89		

	Page.		Page.
GIRLS, Myth concerning	122	INFINITIVE mode	24, 65
—, Names of	208	INITIATION, Description of	228
—, Usage concerning	205, 206, 210	IYKPA-DUTA people, Union of, with the Teton	186
GRAND LODGE VILLAGE Indians	177	INTERCOURSE, Illicit, condemned	205
GRAND PAWNEE, Reference to	193	INTERJECTIONS, Dakota	54, 79
GRANDMOTHER, Place of, in tipi	204	INTERMARRIAGE, Prohibition of	195
GRASS dance, Reference to	227	INTERTRIBAL wars fostered by scalp dance	227
GRAY BEAR, Myth concerning	102, 139	INVOLUNTARY action of inanimste objects	20
GREAT MOSQUITO, Mention of, in myth	139	INYAY ČEYAKA ATOYWAŃ gens	158
GREAT Pipestone quarry, Discovery of	190	IONIA CREEK, Reference to	190
GREAT SPIRIT, Beliefs concerning	108	IOWA, Remarks concerning	176, 180, 182
GREAT WILD RICE VILLAGE Indians	177	IOWA, Reference to the	176, 177, 182, 190, 191
GREEN BAY, Tribes on	169, 171	IROQUOIS, Reference to the	170, 183
GREY CLOUD, DAVID, Reference to writings of	95, 110	IRREGULAR verbs	35
GROS VENTRE, Remarks on the name	192	ISAŃTA MDE, Origin of name	184
GUTTURALS, Dakota	3	ISAŃYATI gens and tribe	163, 184
		ITAZIPÓO tribe	161, 163
		ITE ĞU gens	161
		ITOKAŃ TINA division	159
HAKAYKAYNA, Reference to	120, 123	JESUIT RELATIONS on the Dakota	171
HEAD OF GOLD, Legend of	105	JOGUES, Father, cited on the Dakota	169
HEART KILLER, Reference to	148	JOLIET, LOUIS, Journey of	170
HEAT, Effect of, implied by modal prefix	20		
HE-MNI-ČAY gens	157	KAŃMI ATOYWAŃ, division	159
HENNEPIN, LOUIS, Adoption of, by Indians	174	KANSA, Reference to	193
— and Du Lhut, Meeting of	175	— kinship terms	xviii, xx
—, Contact of, with Dakota Indians	172, 173	KAPOSIA village, Reference to	179
HEYATA TOŃWE gens	157	KAPOŃA gens	157, 159
HIDATSA kinship terms	xix, XXI	KATHIO village, Reference to	171
—, Confounding of, with other Minltarl	192	KEZE division	159
HISTORY, Argument from	168	KICKAPOO, Reference to	171
HOHE gens	163	KINSHIP names, Siouan	xvii, xxii, 45, 138, 203, 207
HOKSIDAN, Note on	207	— system of the Omaha, Reference to	195
HOME, Dakota word for	204	KIOWA lover, Story of the	206
HOMESTEAD laws, Observance of, by Indians	167	KIYAKSA, Meaning of	164
HONOR, Place of, in tent or tipi	204	KIYUKSA gentes	157, 160, 161, 163, 180, 185
HOTČAŃGARA, meaning of	189	KNIFE LAKE, Origin of name	174, 184
HOUEBTATONS, Remarks on	171	KWAPA, Reference to	190, 193
"HOUSE OF SPIRITS," Dakota	213	— kinship terms	xviii, xx
HOUSEHOLD, The Indian	204		
HUMAN species, Nouns referring to	40	L of the Tetonwan dialect	9
HUNKPA, Meaning of	162	LAĀKOTA, Teton equivalent of Dakota	183
HUNKPAPA, Remarks on	161, 162, 183, 164, 188	LAND, Cession of, by Indians	181
HUNKPATI, Meaning of	162	LANGUAGE, Sacred	186
HUNKPATINA division	160, 161	LA POINTE mission, Reference to	170
HUNTING customs	201	LA SALLE, ROBERT, Reference to	172
HURON, Remarks on the	169, 170	LAWs, Unwritten Dakota	195, 203
HUSEAND, Rights of	204, 206	LEAF VILLAGE division	177, 179
		LEECH LAKE region, Account of	178, 179
IHA ISDAYE gens	160	LEGEND of Black Day woman	206
IHAŃKTOYWAŃ tribe	160, 163, 164	— the head of gold	105
IHA ŠA gens	161	— — Winona	206
IKMUŃ gens	160	LE JEUNE, PAUL, Reference to	169
ILLINOIS, Reference to	172, 176, 177	LE SUEUR, References to	176, 177, 178
ILLINOIS RIVER, Ascent of	171	LETTERS, Changes of	6, 10
IMMORALITY condemned by the Dakota	205	LEWIS, MERIWETHER, Explorations of	182, 191, 192
IMPERATIVE mode	24, 64	LHUT, DANIEL GREYSELON, SIEUR DU, Reference to work of	171, 175
IMPERSONAL forms of verbs	31	LITTLE CROW, Career of	179, 181, 222
INANIMATE objects, Plural termination of names of ..	42	LITTLE RAPIDS, Reference to	180
INDEFINITE article	18, 62	LITTLE SIOUX RIVER, Origin of name of	178
INDIAN population, Opinions as to	166	LORD's prayer	151
— trade, Early	180		
INDIANS, Conclusion respecting the	168		
— enlisted against the United States	180, 181		
INDICATIVE mode	23		
INFANTS, Customs respecting	121		

	Page.		Page.
LOYER, Procedure of a Dakota.....	205	NAMES, Personal and family.....	xvi, xvii, xxii, 44, 45, 138, 203, 207, 208
LOWER SIOUX, Cession of land by.....	181	—, Prohibition of use of.....	204
LOWLANDERS, Division of.....	187	NASALS, Dakota.....	4
MAĀA YUTE ŚNI gens.....	157	NICOLET, JEAN, References to.....	168, 169
MAGIC, Indian.....	91, 121, 214, 215	NIGHT winds, Prayer to the.....	214
MAHA (Omaha), Location of, on early maps.....	182	NIOBEARA RIVER, Reference to.....	190
MAN, Customs and beliefs affecting.....	195, 204, 205	NO-FLIGHT dance, Account of.....	225
—, Mythic account of a.....	108	NOTES by J. Owen Dorsey.....	xxx, xxxii
MANDAN kinship terms.....	xix	NOTTAWAY, Meaning of.....	183
—, Remarks concerning the.....	191, 192	NOUNS, Dakota.....	15, 40, 41, 43, 44, 51, 52, 56, 71, 72
MANI TI, Indians.....	159	—, adverbs formed from.....	51, 52
MANITOBA, Flight of the Santee to.....	181	— and adjectives declined as verbs.....	20
MAREŠ, FATHER, Reference to work of.....	176	—, Incorporated pronouns in.....	56
MARQUETTE, JACQUES, Reference to work of.....	170, 171	— of relationship.....	15, 44
MARRIAGE customs and laws.....	147, 195, 204, 205, 206	NUMBER, belonging to adjectives.....	46, 47, 49
MASCOUTIN, —, Reference to.....	171	— — — incorporated pronouns.....	57
MATANTON division.....	176, 183	— — — pronouns.....	11, 57
MATTHEWS, WASHINGTON, Tradition of Herthold		— — — verbs.....	16, 23
— Indians by.....	181	—, Syntax of.....	62, 72
MĀE-WAKAN, Reference to.....	156, 174	NUMERALS, Analysis of.....	xxiii, 48, 50
MĀEWAKANTONWAN tribe.....	156, 157, 173, 179, 180	NYU-T'A-TCI tribe.....	193
— belief.....	164		
MEADOW LAKE, Myth concerning.....	91	OBJECTIVE pronouns, Remarks on.....	30, 31
MEDICINE, Magic connected with practice of.....	214, 215	ŌCETI ŚAKOWIY, Reference to.....	156
MENARD, RENÉ, Reference to.....	169	"ODD-OR-EVEN?" Playing of, by gamblers.....	202
MENOMONI, Reference to.....	171, 180	ODOWAN śIGŚICE or Bad Songs.....	110
MIAMI, Reference to.....	171, 172	OGLALA tribe and gens.....	161, 163, 182
MICHIGAN, LAKE, Reference to.....	176	—, Meaning of.....	162, 163, 187
MIGRATIONS of Sionan tribes.....	168, 182, 190	OHIDNE division.....	159
MIHIHNA, Analysis of.....	204, 207	OHE NONPA gens.....	163
MILKY WAY, Dakota name for.....	212	OIYŪHPE gens.....	163, 164
MILLELACS, Reference to.....	156, 173, 174	OJIBWA name for the Dakota.....	183
MINIKANJOO, Origin of name.....	187	—, Observations on the.....	170, 176, 179, 180
MINIKANYE WOZUPI tribe.....	161, 163, 187	OKOPEYA division.....	158, 159
MINIKOOZU gens.....	163	OLD MAN, Reference to, in myth.....	91
MINK, Reference to.....	114	OMAHA Indians, Observations concerning the.....	177, 189, 190, 191
MINNEKANJOO tribe.....	187	"OMAHA Sociology," Reference to.....	190
MINNESOTA Dakota, Cession of land by.....	181	— traditions.....	193
— law as to mixed blood.....	167	OŌHE NONPA tribe and gens.....	161, 163
MINNETAREE, Meaning of term.....	192	OPTATIVE, Syntax of.....	66
MISSISSIPPI Dakota, Cession of land by.....	181	ORDINALS, Dakota.....	50
MISSISSIPPI RIVER, Descent of, by Marquette and		OSAGE, Traditions concerning.....	193
— Joliet.....	171	— kinship terms.....	xviii, xx
MISSOURI Indians, Reference to.....	193	OTEŪI ATOYWAN gens.....	158
— tribe, Reference to.....	181, 189	OTO, Observations concerning.....	177, 182, 191
MISSOURI RIVER, Ascent of, by Indians.....	190	OTTER, Myth concerning.....	122, 123
MODAL particles.....	19	—, Notes on.....	123
MODAL prefixes.....	19, 20	OUTBEEAK, Result of Indian.....	181
MODE.....	23, 24, 25, 64	OWL, Belief concerning.....	92
MONGOLIAN, Connection of Indian with.....	168	OYATE ŚICA gens.....	157, 160
MOON, Place of, in calendar.....	165	OYŪHPE gens.....	163
—, Myths concerning the.....	149, 165		
MORGAN, LEWIS II., Theory of, respecting Indians.....	168	PA-BAKSA gens.....	160, 161
MORPHOLOGY.....	11	PAINT, Use of.....	226
MOTHER-IN-LAW, Customs affecting.....	203, 204	PARABLE of the prodigal son.....	150
MOURNING customs and songs.....	212, 213	PARADIGM of active verbs.....	38
MOUTH, Action with.....	20	PARTICIPLES.....	25, 70, 71
MYSTERY dance, Account of the.....	214, 227, 228	PAWNEE, Reference to.....	182, 193
MYTHS of the Dakota.....	83, 90, 95, 101, 110, 113, 115, 121, 130, 139, 144, 148	PEOPLE, Mythic origin of.....	139, 143
		PERROT, NICHOLAS, Reference to.....	176
		PERSON of prenomins.....	11
		— — verbs.....	23
		— or agent, Nouns of.....	40
NADOUËSSI, Appellation for the Dakota.....	179, 183		
NADOUËSSIOUX, Derivation and use of.....	171, 183		
NADOWE, Meaning of.....	183		

	Page.		Page.
PERSONAL pronouns, Tables of	16	RIGGS, T. L., Suggestion of, concerning prepositions	52
PHONOLOGY	3, 9	RIVER bands of the Dakots, Reference to	179
PHRATRY, Character of the	195	RIVER VILLAGE band	177
PIKE, ZEBULON M., References to	179, 180	ROBINSON, JOHN, cited on the names Oglala, etc.	162, 163
PINE-SHOOTERS division	185	ROOTS, Verbal	19
PLURAL number	11, 16, 23, 42, 130	RUBRING, Action by	29
POTENTIALITY of wives	147	RULES of conduct	201, 204, 228
POLE VILLAGE division	177	RUNAWAY WIFE, Punishment of	297
POLITICAL organization among the Dakota	196		
POLYGAMY, Dakota	147, 204	SAC and Fox tribe, Notes on	171, 180
POLYSYLLABIC words, Accentuation of	5	SACRED armor	219
PONKA, Observations concerning	182, 190, 191	— feast, Account of	229
— name for the Oglala	162	— language, Description of	166
POPULATION of the Dakota	155	SACRIFICE, Primitive	175
POSSESSION among the Dakota	14, 15, 43, 207	SALLE, ROBERT, PÈRE DE LA, Explorations of	172
POTENTIAL, Syntax of	66	SANDY LAKE region, Reference to	179
POTOWATTOMIE, References to	169, 171	SANJONA gens	161
POWER Symbols of	197	SANJONEE gens	185
PRAIRIE DU CHIEN, Council at	180	SANS ARCS, Origin of name	187
PRATT, R. H., Story by, of a Kiowa lover	206	SANTEE, Observations concerning the	159, 180, 181, 184
PRAYER, The Lord's	151	— dialect, Texts in the 83, 95, 110, 115, 124, 130, 144, 150, 151, 152	
— to the night winds	214	SAUK and Fox, Notes on	171, 180
PREPOSITIONS, Dakota	52, 77	SAULT STE. MARIE, Reference to	170
— used as verbs	21	ŠAWALA gens	163
PRESSURE, Action by	20	SAWING, Action by	20
PRIORITY among the Dakota	164	"SAY," Repetition of word in dialogue	89
PROCLAMATION of the Eyaŋpaha	201, 202	SCALP dance, Influence of, on morality	225, 227
PRODIGAL SON, Parable of the	150	SCOUTS, Selection of	200, 201
PRONOUNS	xiv, xv, 6, 11, 12, 13, 14, 16, 17, 30, 50, 55, 58, 59, 60	SEVEN, a mystic number	156, 184, 137
—, Incorporated	12, 16, 55, 58, 57	"SHADOW" or naŋl, Various meanings of	213
—, Inserted	27, 28, 32, 33	SHARP GRASS, Reference to	149
—, Numbers of	11, 16, 57	SHAVING, Action by	20
—, Person of	11	SHEPHERD, Belief concerning	129
—, Prefixed	15, 16, 26, 27, 32, 33	SHOOTING, Action by	20
—, Separate	57	ŠICANŪ tribe and gens	161, 163
—, Suffixed	34	ŠIHA-SAPA tribe and gentes	161, 163
PRONUNCIATION, Peculiarities of	7	ŠIKŠICENA gens	161
PTE YUTE ŠNI gens	161	SIMON ANAWAYO-MANI, Account of	219
PUANTS, Application of name	189	"SINGING TO," Definition of	224
PUNCHING, Action by	20	ŠIUDAN tribes, Migrations of	190
PUNISHMENT of runaway wife	207	ŠIOUX, Observations on name	183, 184
PURCHASE, The bundle of	206	ŠISITONWAN, gens	158, 159, 164, 179, 180
PUSHING, Action by	20	ŠISSETON, Remarks concerning	180, 184, 185
		SISTER	122
RAYMBAULT, Father, cited on the Dakota	169	SITTING BULL, Reference to	188
RED BUNDLE, Mythic significance of	197	ŠIYARA-O, Reference to	147, 148
RED CLOUD, People of	187	SKIDI, Tradition respecting	193
RED IRON, People of	150	SLEEPS, Days counted by	165
RED LAKE region, Reference to	178	SLEEPY EYES' people, Reference to	159
RED painting of scalps	226	SMALL BAND VILLAGE Indians	177
RED STONE QUARRY VILLAGE Indians	177	ŠNI, Peculiar use of	139
RED THUNDER, Reference to	185	ŠNIPE, Mythical origin of	149
RED WILD RICE VILLAGE Indians	177	SOCIOLOGY of the Dakota	158, 177, 179, 183, 195, 203
REDWING, Reference to	179	"SOLDIER-KILLING," Exemption from	220
REDUPLICATION	46, 69	SONGASKICONS, Reference to	171
RELATIONS, Names of family	45, 138	SOUNDS peculiar to Indian words	xii, 3, 4
RENVILLE, JOSEPH, Reference to	181	SPIRIT LAKE band	179
RENVILLE, MICHEL, Reference to writings of	83, 115, 130, 144, 158	— villagers	156, 177, 183
REPUBLICAN PAWNEE, Reference to	193	SPIRITS, Dakota belief in the existence of	212, 213
RIGGS, A. L., Classification of substantive verbs by	70	SPOTTED TAIL, Reference to	187
— cited on the name Santee	159, 160	SPRING reckoned as one moon	165
— genitive case	43	STANDING BUFFALO, Account of	182, 196
RIGGS, S. R., Remarks on substantive verbs by	89	STAR BORN, Myth of	91, 92, 93, 94, 121
— the supernatural in myths by	90	STAR LAND, Mythical world of	90
		STONE implements used by the Dakota	184



	Page.		Page.
STONEYS, a band of Assiniboin	183	VERBS, Adverbs formed from	51
STRANGER, Place of, in the tipi	204	—, Auxiliary	23, 68
STRIKING, Action by	20	—, Causative	21, 23, 68
SUBJUNCTIVE, Syntax of	65	—, Defective	30, 35
SUBSTANTIVE VERBS, Dakota	70, 89	—, Formation of	19, 20, 21, 26, 27, 28, 32, 33, 34
SUBSTITUTION and elision	6	—, Forms of	21, 22, 23, 31
SUMMER reckoned as five moons	165	—, Government of	63
SUN DANCE, Observations on	214, 229, 230	—, Position of	55, 62
SUN IKÉKA gens	161	—, Syntax of	62, 64, 69
SUPERHUMAN, Beliefs concerning the	214	VILLAGE OF WILD RICE GATHERERS, Origin of name	184
SUPERIOR, LAKE, Reference to	171, 176	VILLAGE ON THE RIVER, — — —	183
SUPERNATURALISM in Dakota myths	90, 138	VIOLATORS of hunting laws, Treatment of	202
SWEAT LODGE, Description of	101	VOCATIVES of kinship terms	120
SYLLABICATION	5	VOWELS and vowel changes	3, 8
SYMBOLIC COLORS	197, 200, 202, 226		
		WABANAW band, Reference to	180
"TA," Meaning of	207	WACEOŃPA gentes	160, 163
TABOOS, Removal of	220	WAŃPEKUTE tribe	157, 180, 184, 186
TAŃUHA YUTA gens	161	WAŃPETON, Remarks on the	180
TAKAPSINTONA, Origin of name	158	WAŃPETON-TETON, Explanation of	184
TAKAPSIN TOŃWAŃNA gens	158	WAŃPETONWAY tribe	157, 158, 179, 180, 184
TAKINI gens	161	WAKAN men, Beliefs concerning	214, 216
TAMAHE, Reference to	181	— SACK, Mythical origin of	238
TAPPAGE PAWNEE	193	WAKĆAŃYA, Meaning of	201
TASINŃTA-YUKIKIPI, Explanation of	120, 121	WAKINŃYAŃ, Meaning of	138
TEAL duck, Belief concerning	149	WAKMUA oiy gens	160
TENSE, Dakota	25, 66, 67	WAKPA ATOYWAŃ gens	158, 183
TENT given to be used for the tiyotipi	197	WALKING ELK, Writings of	105
TETON, Account of the	182, 186, 212	WAMŃUGA-ITAĆOŃA, Description of	143
— dialect, Remarks concerning	7	WAR, Indian	176, 177
TETON LEAF VILLAGE Indians	177	— honors, Distribution of	220
TEXTS in the Santee dialect	83, 95, 110,	— prophet, Song of the	213
	115, 124, 130, 144, 150, 151, 152	WASICUŃ, Meaning of	174, 175
— — — Yankton dialect	105	WASICUŃ ĆIŃĆA band	160
THUNDER-BEING, Belief concerning	142	WATER, Effects of running, shown by prefix	20
TICONDEROGA, Reference to battle of	189, 191	WATPAATON, Dakota division	176
TIME, Method of reckoning	165	WAYEYA, Meaning of	201
TINŃTA TOŃWE gens	157	WAZAŃA gens	163
TIPI, Observations concerning the	204	WAZI-KUTE, Origin of name	160
TITONWAY References to the	161, 164, 180, 182, 187	WAZIYA, Myth of	92, 93
— dialect, Observations on	8, 9	WEEKS not reckoned by the Dakota	165
TIYOTI, Meaning of	200	WESTERN DAKOTA divisions	177
TIYOTIPI, Observations on	162, 195, 196, 200	WHITE EARTH RIVER, Ascent of	190
TI ZAPTAN, Reference to	158, 159	WHITE MAN, Siouan terms for	xxx
TOUCHERS, Selection of	200	WIĆAŃŃPI HIŃŃPAYA, Myth of	83
TRADITIONS of the Omaha and Ponka	190	WIĆAŃA, Analysis of	203
TRAVERSE LAKE, Reference to	158	WIĆAWOŃA, Meaning of	205
TUTELO kinship terms	xix, xxi	WIDOW, Reference to, in legend	127, 128
TWO KETTLES, Origin of the name	187	WIFE, Position of the	204, 206, 207
TWO WOMEN	141, 142, 148, 149	WILD RICE GATHERERS' band	177
UJWERE kinship terms	xix, xxi	WILLIAMSON, A. W., Suggestion of, respecting pro- nouns	31
		WIND, Effect of, shown by prefix	20
UŃKTEHI	138, 142	—, prayer to	214
UŃYOKA tribe	191	WINNEBAGO, Observations on the	169, 170, 180, 189
UŃETOMI	104, 111, 113, 114, 138, 139, 142, 143	— kinship terms	xix, xxi
UPLANDERS division	187	WINNEPEGOAK, Algonquian name for the Winne- bago	189
UPPER IHAYKTOŃWAŃNA gentes	161	WINONA, Legend of	206
		WINTER, Reckoning of, in calendar	165
VERBAL ROOTS, Dakota	19, 25	WINTER COUNT of American horse, Reference to the peculiar	182
VERBS, Dakota	6, 19, 21, 22, 23,	WISCONSIN RIVER, Descent of, by Marquette and Joliet	171
	27, 28, 30, 31, 32, 33, 35, 51, 62, 63, 69	WIŃTENKIYAPI, Dakota custom of	204
—, Adjective	31		

INDEX.

239

	Page.		Page.
WITA OTINA gens.....	158	YANKTON, Explanation of name.....	185
WIYAKA OTINA gens.....	158	— dialect, Text in the.....	105
WOHPAPI, Explanation of.....	206	—, Migrations of the.....	178, 180, 182, 185, 186
WOMAN, Social position of.....	195, 204	YANKTONAI, Migrations of the.....	180, 186
—, Easy accouchement of.....	207	—, Origin of.....	185
—, Myth concerning.....	90	YEARS, Counting of, by the Dakota.....	165
—, Names of.....	45	YELLOW MEDICINE RIVER, Reference to.....	194
—, Temptation of husband's brother by.....	139	YESA* or Tutelo, Meaning of.....	180
Wood duck, Myth concerning.....	114	YOUNGER BROTHER, Mythic adventures of.....	139, 142

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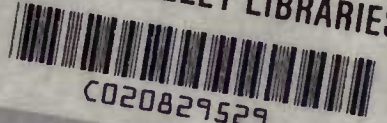
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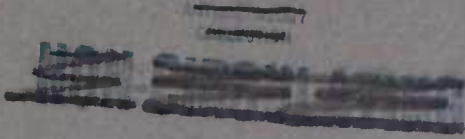
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