EVERY MAN IS A VALUABLE MEMBER OF SOCIETY, WHO, BY HIS OBSERVATIONS, RESEARCHES, AND EXPERIMENTS, PROCURES KNOWLEDGE FOR MEN.—SMITHSON.

CITY OF WASHINGTON:
PUBLISHED BY THE SMITHSONIAN INSTITUTION.
MDCCCLII.
This volume forms the fourth of a series, composed of original memoirs on different branches of knowledge, published at the expense, and under the direction, of the Smithsonian Institution. The publication of this series forms part of a general plan adopted for carrying into effect the benevolent intentions of James Smithson, Esq., of England. This gentleman left his property in trust to the United States of America, to found at Washington an institution which should bear his own name, and have for its objects the "increase and diffusion of knowledge among men." This trust was accepted by the Government of the United States, and an Act of Congress was passed August 10th, 1846, constituting the President and the other principal executive officers of the general government, the Chief Justice of the Supreme Court, the Mayor of Washington, and such other persons as they might elect, honorary members, an establishment under the name of the "Smithsonian Institution for the increase and diffusion of knowledge among men." The members and honorary members of this establishment are to hold stated and special meetings for the supervision of the affairs of the Institution, and for the advice and instruction of a Board of Regents, to whom the financial and other affairs are entrusted.

The Board of Regents consists of three members ex officio of the establishment, namely, the Vice-President of the United States, the Chief Justice of the Supreme Court, and the Mayor of Washington, together with twelve other members, three of whom are appointed by the Senate from its own body, three by the House of Representatives from its members, and six persons appointed by a joint resolution of both houses. To this board is given the power of electing a Secretary and other officers, for conducting the active operations of the Institution.

To carry into effect the purposes of the testator, the plan of organization evidently should embrace two objects—one, the increase of knowledge by the addition of new truths to the existing stock; the other, the diffusion of knowledge, thus increased, among men. No restriction is made in favor of any kind of knowledge, and hence each branch is entitled to, and should receive, a share of attention.
ADVERTISEMENT.

The Act of Congress, establishing the Institution, directs as a part of the plan of organization, the formation of a Library, a Museum, and a Gallery of Art, together with provisions for physical research and popular lectures, while it leaves to the Regents the power of adopting such other parts of an organization as they may deem best suited to promote the objects of the bequest.

After much deliberation, the Regents resolved to divide the annual income into two equal parts—one part to be devoted to the increase and diffusion of knowledge by means of original research and publications—the other half of the income to be applied in accordance with the requirements of the Act of Congress, to the gradual formation of a Library, a Museum, and a Gallery of Art.

The following are the details of the two parts of the general plan of organization provisionally adopted at the meeting of the Regents, Dec. 8th, 1847.

DETAILS OF THE FIRST PART OF THE PLAN.

1. To increase Knowledge.—It is proposed to stimulate research, by offering rewards for original memoirs on all subjects of investigation.

1. The memoirs thus obtained, to be published in a series of volumes, in a quarto form, and entitled "Smithsonian Contributions to Knowledge."

2. No memoir, on subjects of physical science, to be accepted for publication, which does not furnish a positive addition to human knowledge, resting on original research; and all unverified speculations to be rejected.

3. Each memoir presented to the Institution, to be submitted for examination to a commission of persons of reputation for learning in the branch to which the memoir pertains; and to be accepted for publication only in case the report of this commission is favorable.

4. The commission to be chosen by the officers of the Institution, and the name of the author, as far as practicable, concealed, unless a favorable decision be made.

5. The volumes of the memoirs to be exchanged for the Transactions of literary and scientific societies, and copies to be given to all the colleges, and principal libraries, in this country. One part of the remaining copies may be offered for sale; and the other carefully preserved, to form complete sets of the work, to supply the demand from new institutions.

6. An abstract, or popular account, of the contents of these memoirs to be given to the public, through the annual report of the Regents to Congress.
II. To increase Knowledge.—It is also proposed to appropriate a portion of the income, annually, to special objects of research, under the direction of suitable persons.

1. The objects, and the amount appropriated, to be recommended by counsellors of the Institution.
2. Appropriations in different years to different objects; so that, in course of time, each branch of knowledge may receive a share.
3. The results obtained from these appropriations to be published, with the memoirs before mentioned, in the volumes of the Smithsonian Contributions to Knowledge.
4. Examples of objects for which appropriations may be made:
   (1.) System of extended meteorological observations for solving the problem of American storms.
   (2.) Explorations in descriptive natural history, and geological, mathematical, and topographical surveys, to collect materials for the formation of a Physical Atlas of the United States.
   (3.) Solution of experimental problems, such as a new determination of the weight of the earth, of the velocity of electricity, and of light; chemical analyses of soils and plants; collection and publication of articles of science, accumulated in the offices of Government.
   (4.) Institution of statistical inquiries with reference to physical, moral, and political subjects.
   (5.) Historical researches, and accurate surveys of places celebrated in American history.
   (6.) Ethnological researches, particularly with reference to the different races of men in North America; also explorations, and accurate surveys, of the mounds and other remains of the ancient people of our country.

I. To diffuse Knowledge.—It is proposed to publish a series of reports, giving an account of the new discoveries in science, and of the changes made from year to year in all branches of knowledge not strictly professional.

1. Some of these reports may be published annually, others at longer intervals, as the income of the Institution or the changes in the branches of knowledge may indicate.
2. The reports are to be prepared by collaborators, eminent in the different branches of knowledge.
3. Each collaborator to be furnished with the journals and publications, domestic and foreign, necessary to the compilation of his report; to be paid a certain sum for his labors, and to be named on the title-page of the report.

4. The reports to be published in separate parts, so that persons interested in a particular branch, can procure the parts relating to it without purchasing the whole.

5. These reports may be presented to Congress, for partial distribution, the remaining copies to be given to literary and scientific institutions, and sold to individuals for a moderate price.

The following are some of the subjects which may be embraced in the reports:

I. PHYSICAL CLASS.

1. Physics, including astronomy, natural philosophy, chemistry, and meteorology.
2. Natural history, including botany, zoology, geology, &c.
3. Agriculture.
4. Application of science to arts.

II. MORAL AND POLITICAL CLASS.

5. Ethnology, including particular history, comparative philology, antiquities, &c.
7. Mental and moral philosophy.
8. A survey of the political events of the world; penal reform, &c.

III. LITERATURE AND THE FINE ARTS.

10. The fine arts, and their application to the useful arts.
12. Obituary notices of distinguished individuals.

II. TO DIFFUSE KNOWLEDGE.—It is proposed to publish occasionally separate treatises on subjects of general interest.

1. These treatises may consist of valuable memoirs translated from foreign languages, or of articles prepared under the direction of the Institution, or be procured by offering premiums for the best exposition of a given subject.
2. The treatises to be submitted to a commission of competent judges, previous to their publication.
DETAILS OF THE SECOND PART OF THE PLAN OF ORGANIZATION.

This part contemplates the formation of a Library, a Museum, and a Gallery of Art.

1. To carry out the plan before described, a library will be required, consisting,
   1st, of a complete collection of the transactions and proceedings of all the learned
   societies in the world; 2d, of the more important current periodical publications,
   and other works necessary in preparing the periodical reports.

2. The Institution should make special collections, particularly of objects to
   verify its own publications. Also a collection of instruments of research in all
   branches of experimental science.

3. With reference to the collection of books, other than those mentioned above,
   catalogues of all the different libraries in the United States should be procured, in
   order that the valuable books first purchased may be such as are not to be found
   elsewhere in the United States.

4. Also catalogues of memoirs, and of books in foreign libraries, and other
   materials, should be collected, for rendering the Institution a centre of bibliogra-
   phical knowledge, whence the student may be directed to any work which he may
   require.

5. It is believed that the collections in natural history will increase by donation,
   as rapidly as the income of the Institution can make provision for their reception,
   and, therefore, it will seldom be necessary to purchase any article of this kind.

6. Attempts should be made to procure for the gallery of art, casts of the most
   celebrated articles of ancient and modern sculpture.

7. The arts may be encouraged, by providing a room, free of expense, for the
   exhibition of the objects of the Art-Union, and other similar societies.

8. A small appropriation should annually be made for models of antiquity, such
   as those of the remains of ancient temples, &c.

9. The Secretary and his assistants, during the session of Congress, will be
   required to illustrate new discoveries in science, and to exhibit new objects of art;
   distinguished individuals should also be invited to give lectures on subjects of
   general interest.

In accordance with the rules adopted in the programme of organization, each
memoir in this volume has been favorably reported on by a commission appointed
for its examination. It is however impossible, in most cases, to verify the statements of an author, and, therefore, neither the Commission nor the Institution can be responsible for more than the general character of a memoir.

The following rules have been adopted for the distribution of the quarto volumes of the Smithsonian Contributions.

1. They are to be presented to all learned societies which publish Transactions, and give copies of these, in exchange, to the Institution.

2. Also, to all foreign libraries of the first class, provided they give in exchange their catalogues or other publications, or an equivalent from their duplicate volumes.

3. To all the colleges in actual operation in this country, provided they furnish, in return, meteorological observations, catalogues of their libraries and of their students, and all other publications issued by them relative to their organization and history.

4. To all States and Territories, provided there be given, in return, copies of all documents published under their authority.

5. To all incorporated public libraries in this country, not included in any of the foregoing classes, now containing more than 7000 volumes; and to smaller libraries, where a whole State or large district would be otherwise unsupplied.
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GRAMMAR AND DICTIONARY

OF THE

DAKOTA LANGUAGE.

COLLECTED

BY THE MEMBERS OF THE DAKOTA MISSION.

EDITED

BY REV. S. R. RIGGS, A.M.,
MISSIONARY OF THE AM. BOARD OF COM. FOR FOREIGN MISSIONS.

UNDER THE PATRONAGE OF THE HISTORICAL SOCIETY OF MINNESOTA.

ACCEPTED FOR PUBLICATION

BY THE SMITHSONIAN INSTITUTION,

DECEMBER, 1851.
NOTICE.

This work has been recommended, as an interesting addition to philology and ethnology, by the Minnesota Historical Society, the members of which have contributed funds to defray a part of the expense of publication. It has also received the approbation and support of the American Board of Commissioners for Foreign Missions, and, in conformity with the rule adopted by the Smithsonian Institution, has been submitted to a commission of examination, consisting of W. W. Turner, Esq., and Prof. C. C. Felton.

In return for the pecuniary assistance rendered, an extra number of copies have been struck off for the use of the Historical Society and the Dakota Mission.

JOSEPH HENRY,

Washington, June 1, 1852.

Secretary S. I.
PREFACE.

The preparation of this volume may be regarded as one of the contributions to science made by the great Missionary enterprise of the present age. It was not premeditated, but has been a result altogether incidental to our work. Our object was to preach the Gospel to the Dakotas in their own language, and to teach them to read and write the same, until their circumstances should be so changed as to enable them to learn the English. Hence we were led to study their language and to endeavor to arrive at a knowledge of its principles.

About eighteen years ago, Messrs. S. W. and G. H. Pond, from Washington, Conn., took up their residence among the Indians of the Minnesota Valley. In the summer following Dr. T. S. Williamson and his associates, from Ohio, under the direction of the American Board of Commissioners for Foreign Missions, reached the same country. They immediately commenced the labor of collecting and ascertaining the meaning of Dakota words.

In the summer of 1837 we joined the mission and engaged in the same labors. Others who reached the country at a later period have rendered much assistance, among whom it is but just to mention the late Rev. Robert Hopkins, of Traverse des Sioux.

In prosecuting this work we have at all times availed ourselves of the best native assistance; but during the first years of our residence among them, the natives did not know enough to give us the help we needed. If we required the meaning of a word, as, for example, kaška (to bind), the reply generally was, “It means ‘kaška,’ and cannot mean any thing else.” It is related of Hennepin, that while a captive among these Indians, on a certain occasion he ran off a little distance, and then, running back again, inquired of the braves who sat near, what they called that. In trying to learn the meaning of Dakota words we have often been obliged to adopt similar expedients.

The preparation of the Dakota-English part of the Dictionary for the press, containing more than sixteen thousand words, occupied all the time I could spare from my other missionary employments for more than a year. The labor bestowed on the English-Dakota part was performed partly by Mrs. Riggs.

A manuscript Grammar of the language, written by the Rev. S. W. Pond, was kindly furnished to aid in the preparation of this work; but as it was not received in New York until midwinter, it has been used only in the latter part. Since my arrival in this city, the Grammar has been entirely remodelled and
rewritten, according to the suggestions and under the direction of Mr. Wm. W. Turner, of the Union Theological Seminary of New York. Of this gentleman's labors in connexion with this work I cannot speak too highly. Not only has he, by his eminent literary qualifications, been able to render valuable assistance in the way of suggestion and criticism, but he has also read with great care the proofsheets, especially of the Grammar, that nothing might be wanting to make the work, under the circumstances, as perfect as possible. It is proper also to mention the name of Mr. Wm. H. Smith, of New York, who assisted in the revision of the latter half of the Dictionary, in the absence of Mr. Turner.

About the 1st of January, 1851, a prospectus was issued at St. Paul, under the sanction of the Historical Society of Minnesota, to publish the work by subscription, and in this many of the most prominent citizens of the Territory manifested much interest. Among the larger subscriptions may be mentioned those of Governor Alexander Ramsey, Hon. H. H. Sibley, Hon. Martin McLeod, Rev. E. D. Neil, and H. M. Rice, Esq. The Prudential Committee of the American Board of Commissioners for Foreign Missions also made an appropriation for the same object, besides another for defraying the necessary expenses of superintending the press.

These provisions, though liberal, considering the circumstances under which they were made, were not sufficient to warrant the commencement of the publication; and being informed, in answer to a letter addressed to Professor Joseph Henry, LL.D., that the work, on certain conditions, might probably be accepted as one of the Contributions to Knowledge of the Smithsonian Institution, it was concluded to present it for that purpose. After passing the prescribed examination, it was accepted by the Institution and directed to be printed.

With the manner in which the work has been brought out, its friends will I trust be fully satisfied. Neither pains nor expense has been spared in the publication. The plan had already been followed, in the books printed in the language, of using the vowels with the sounds which they have in Italian and German, and of representing each articulation by a single character. In the present work a few changes have been introduced into the orthography, for the sake of expressing some of the sounds in a manner more perspicuous and consistent with analogy, and more in accordance with the system of notation which is now becoming general among scientific philologists in Europe. It was necessary in consequence to rearrange a great many of the articles in the manuscript Dictionary, and to have a number of new punches made.

With the hope that it may be the means of interesting some in behalf of the Dakotas, of perpetuating memorials of their language, and affording, to some extent, the means of arriving at correct conclusions in regard to their origin, this work, the result of years of toil, is submitted to the kind regards of its generous patrons.

*New York City, 1852.*

Stephen R. Riggs.
INTRODUCTION.

The nation of the Sioux Indians, or Dakotas, as they call themselves, is supposed to number about twenty-five thousand. 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 Devil's 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 Gov. Ramsey of Minnesota, negotiated with the Dakotas of the Mississippi and Minnesota or Saint Peter's 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, twenty miles wide and about one hundred and forty 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 buffalo, 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.

Their name, the Dakotas say, means longed or allied; and they sometimes speak of themselves as the 'Očeti Šakowin,' Seven council fires. These are the seven principal bands which compose the tribe or nation; viz.:

1. The Mdewakantonwais, Village of the Spirit Lake. Their name is derived from a former residence at Mdewakonj (Spirit or Sacred Lake), Mille Lacs, which are in the country now claimed by the Ojibwas. 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 twenty-five or thirty 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 two thousand. They plant corn and other vegetables, and some of them have made a little progress in civilization.

2. The Wahpekutes, Leaf-shooters. It is not now known from what circumstance the Wahpekutes received their name. They are at present a roving band of about five or six hundred, laying claim to the country on Cannon river, the head waters of the Blue Earth, and westward.

3. The Wahpetonwais, 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 is about the Little Rapids, which is some forty-five miles by water from the mouth of the Minnesota river. About three hundred 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 one thousand or twelve hundred 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 plough for the hoe.

4. The Sisitonwais, Village of the Marsh. What the meaning of 'sisi' is, we have not been able to ascertain satisfactorily, as we do not find it in any other combination in the language as now used. But Mr. Joseph Renville, now deceased, who was half Dakota, and considered as the highest authority in
matters pertaining to the language, said that 'sisin' was formerly used to designate a marsh or slough on the prairie. The Marsh Village Dakotas occupy the Minnesota Valley, from Traverse des Sioux to Little Rock, claiming the Swan Lake country on the one side, and the Blue Earth on the other. But the general body of the Sissetonwans have gone north and west, and now make their corn-fields about Lake Traverse and on the Coteau des Prairies. They are supposed to number about twenty-five hundred, and depend mainly upon the buffalo for a subsistence.

These Mississippi and Minnesota Dakotas are called, by those on the Missouri, Isanties, from 'isantā' or 'isantāyit', which name seems to have been given them from the fact that they once lived at Isantame, Knife Lake, one of those included under the denomination of Mille Lacs.

5. The Ihanktowanwans, one of the End Village bands, are estimated at four hundred lodges, or four thousand souls. The Dakota tents on the Minnesota do not average more than about six 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 ten persons to a lodge. The Ihanktowanwans are divided into the Hunkpapaksas (the designation of which is not apparent); the Pabakse, Cut-heads; the Wazikute, Pine-shooters; and the Kiyunks, Dividers or Breakers of Law. Their range is along the James River, and on the north-east side of the Missouri, up as far as the Devil's Lake. From the Wazikute branch of this band the Assiniboins, or 'Hobo' of the Dakotas, are said to have sprung.

6. The Ihanktowanwans, Village at the End, are estimated at about two hundred and forty lodges, or two thousand four hundred persons. As a general thing, they are now found west of the Missouri. These two bands have usually been designated by travellers under the name of 'Yanetons.'

7. The Tetonwans, Village of the Prairies, are supposed to constitute about one half of the whole Dakota tribe, numbering, as they say, about twelve hundred and fifty lodges, or twelve thousand five hundred souls. The great probability is, that they are over estimated. They live on the western side of the Missouri, and take within their range the Black Hills. With the Shyennes and Ricearees, it is said, they have formed marriage alliances, and are at war with the Pawnees and others. The Tetonwans have never planted corn, with the exception of a few families, and they were connected by marriage with white people. They are divided into seven bands or clans; viz. the Sicangun, Burnt-Thighs; the Ifaspico, Bow-pits; the Shuaspa, Black-feet; the Minikanye wozupi, Those who Plant by the Water; the Oochenowa, Two-boilings; and the Ogala and Ihankpapa, the meanings of which names have not been ascertained.

The more recent migration of the Dakotas has been from north-east to south-west and west. This appears from the names Mdewakantonwans and Isantis, before mentioned. Besides, there are Dakotas still living who remember when the Ihanktowanwans were occupants of Lac-qui-parle and other points on the upper Minnesota, from which fact they probably derived their name, as being at the end of the stream. At that time the Sisitonwans were all below, in the great bend of the Saint Peter's; the Wahpetowans and the Wahpekutes were inhabitants of the Big Woods and the lower part of the Minnesota Valley; the Mdewakantonwans were on the eastern side of the Mississippi; and the Tetonwans had probably not crossed to the west of the Missouri.

Questions of priority and precedence among these bands are sometimes discussed. The Mdewakantonwans think that the mouth of the Minnesota river is precisely over the centre 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 Sisitonwans and Ihanktowanwans 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 centre of the earth; and they urge this fact as entitling them to the precedence. It is singular that the Tetonwans, who are much the largest band of the Dakotas, do not appear to claim the chief place for themselves, but yield to the pretensions of the Ihanktowanwans, whom they call by the name of Wiciyela, which, in its meaning, may be regarded as about equivalent to 'they are the people.'

As the main object of this work has been to place before the student what is known about the Dakota language, it is only necessary here to add a few remarks in reference to some points of interest which are not fully brought out elsewhere.

In the language, as spoken by the different bands of those properly denominated Dakotas, some differences exist. The intercourse between the Mdewakantonwans on the Mississippi and lower Minnesota, and the Wahpetowans, Wahpekutes, and a part of the Sisitonwan family, has been so constant, that but slight variations are discoverable in their manner of speaking. In some instances where the Wahpeto-
waps use d, some of the Mdewakantonwans so modify the sound that it becomes t; and where the former use k, the latter sometimes employ s. As a matter of course, some few words have currency in one hand which are not used, perhaps not generally known, by the others; but none of the dialectical variations are of such a kind as to impede the free intercourse of thought. The Sisitowans of Lake Traverse and the prairies present more differences in their speech. One of the most marked of those is their use of 'na' for 'day,' the diminutive termination. As there is less frequent intercourse between them and the Isanties, their provincialisms are more numerons; and from their connexions with the Ihanktonwans of the prairie, they have adopted some of their forms of speech. The chief peculiarity of the Ihanktonwan dialect, as compared with that of the Dakotas of the Minnesota, is the almost universal substitution of k for h. The Titonwan dialect exhibits more striking differences. In it, g hard is used for k of the Isanties and k of the Ihanktonwans, and rejecting d altogether, they use l in its stead. By the bands of Dakotas east of James river, hard g is not heard except as final in some syllables where contraction has taken place, and l does not occur. Thus, to illustrate the foregoing, 'dannpumithma,' a cart or wagon, of the Wahpetonwans, becomes 'dannpumithma' in the mouth of a Mdewakantonwan, 'dampumikma' in that of an Ihanktonwan, and 'dannpamigna' with a Titonwan. 'Hda,' to go home, of the Isanties, is 'kda' in the Ihanktonwan dialect, and 'gla' in the Titonwan. Many words, too, are entirely different, as for example, 'isau,' a knife: the Titonwans say 'milla,' and the Ihanktonwans, 'miyana.' Isantanka, the name by which the people of the United States are designated on the Mississippi and Minnesota, becomes Mijnahanska and Mililahanska on the Missouri.

In the arrangement of words in a sentence, the Dakota language may be regarded as eminently primitive and natural. The sentence, 'Give me bread,' a Dakota transposes to 'Aguyapi maiku ye,' Bred me give. Such is the genius of the language, that in translating a sentence or verse from the Bible, it is generally necessary to commence, not at the beginning, but at the end; and such, too, is the common practice of their best interpreters. Where the person who is speaking leaves off, there they commence, and proceed backwards to the beginning. In this way the connexion of the sentences is more easily retained in the mind, and more naturally-evolved. There are, however, some cases in which this method cannot be followed. In a logical argument, if the conclusion is first translated, it will, in some cases, need to be repeated after the premises; but the therefore which connects the conclusion to the premises, very frequently, in Mr. Renville's translations, comes after the conclusion. This method of expressing ideas, so entirely different from that to which our minds have been accustomed, makes it difficult to learn to think in Dakota.

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 incomprensible. 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, &c. 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, hepay, 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.

The Dakotas can hardly be said to know anything about poetry. A few words make a long song, for the 'Hi-hi-hi-hi-hi' is only now and then interrupted by the enunciation of words. Sometimes their war-songs are so highly figurative that their meaning is just the opposite of what the expressions used would naturally convey. To a young man who has acted very bravely, by killing an enemy and taking his scalp, they say, "Friend, thou art a fool: thou hast let the Ojibwas strike thee." This is understood to be the highest form of eulogy.

The mourning song of Black-boy for his grandson, published in the Dakota Friend by Rev. G. H. Pond, will illustrate the abounding repetition of the same thought expressed in the same words, in their songs. "The unearthishness of the scene," says Mr. Pond, "cannot 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
INTRODUCTION.

in a manner which would excite the sympathies of the hardest heart, Hokšíłan-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:—

'Koda, ahîtowân yan'ka wo;
Koda, ahîtowân yan'ka wo;
Koda, ahîtowân yan'ka wo;
Hokšíłan-sapa takožakpâku yan'ka no.
Eyâpi nûnwe.'

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.'

Dakota Method of Counting.—Counting is usually done by means of their fingers. If you ask some Dakotas how many there are of any thing, 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 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. Opawi'ge, one hundred, is probably derived from pawi'ge, 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, kekipawi'ge, may be formed of 'ake' and 'opawi'ge,' 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 any thing, but none to denote any smaller aliquot part.

Counting Time.—The Dakotas 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 re-appearing. 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 Wicâta-wi or Istaráwáyan-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.

Religion.—This subject can only be referred to briefly. The Dakotas have, indeed, "gods many"—their imaginations have peopled both the visible and invisible world with mysterious or spiritual beings, who are continually exerting themselves in reference to the human family, either for weal or woe. These spiritual existences inhabit every thing, and, consequently, almost everything is an object of worship. On the same occasion, a Dakota dances in religious homage to the sun and moon, and spreads out his hands in prayer to a painted stone; and he finds it necessary to offer sacrifices more frequently to the Bad-spirit than to the Great-spirit. He has his god of the north and god of the south, his god of the woods and god of the prairie, his god of the air and god of the waters. No one can witness
the religious ceremonies of this people without being deeply impressed with the fact, that what Paul said of the Athenians is true, to a very great extent, of the Dakotas, ἀκτὶ πέντε ὦς ἴδουαναστίζει, in all things very worshipful. It will not, then, be regarded as an unnecessary work, to make known to such a people the God who made the earth and all things therein, and who has appointed a day in the which he will judge the world in righteousness, by that Man whom he hath ordained, even the Lord Jesus Christ.

That the aboriginal tribes of this continent are destined to become extinct, and that consequently there is little reason to hope that any thing can be done for their permanent good, seems to be a very common impression. In regard to this point there are a few questions which deserve to be noticed briefly.

First, it must be conceded, as a matter of history, that many tribes and bands which once inhabited the country now occupied by the people of these United States have greatly diminished, and some of them have disappeared altogether. 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, admitting the worst in regard to the past, an interesting question here presents itself, viz.: How far has the diminution of the Indians, as such, served to increase the numbers of our own white population?

Secondly, in reference to the question of decrease, there are some sources of deception of which most persons do not seem to be aware. The Dakotas, for instance, twenty years ago, were supposed to number thirty thousand; but our investigations have led us to estimate them at twenty-five thousand. If, twenty years from this time, it shall appear that they do not number more than twenty thousand (which may be the case), the natural inference will undoubtedly be that they have been decreasing. But we think there is evidence to show that this has not been and is not now the fact. Where an account of the births and deaths has been kept at a village, it is found that the former usually exceed the latter. If it is asked, 'Whence then comes this supposed diminution of numbers?' I answer, from the fact that in most if not all cases the wild Indians have been greatly over-estimated. It has been found not only difficult, but oftentimes impossible, to take a correct census of those bands who receive annuities from the United States Government. But the difficulty is greatly increased when we go into their camps on the great prairies of the West. The traveller finds them very sensibly impressed with their own numerical importance, and not unfrequently has his gravity disturbed by the question, whether the Government of the United States would not probably be defeated in case of a collision with them. He also finds much opposition to his making any systematic efforts to ascertain their real numbers. The only practicable method one can adopt is to count their tipis, or skin tents; and it was easier to count ten thousand buffaloes, scattered over a hundred hills and valleys, than to make a reliable estimate of a tribe of Indians who are constantly roving over the western prairies. With this experience in efforts to ascertain the number of our wandering tribes, we are forced to the conclusion that in most, if not all cases, they have been over-estimated; and consequently the reduction of their computed numbers has arisen only from a closer approximation to truth, and should not be received as evidence that they are decreasing.

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 recognised as citizens of the Territory. Let this privilege be extended, on certain conditions, to the whole nation, as well as to all others, and many of them will soon come up to the stature of men. 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. So may our Christian American nation go on gathering into its fraternal arms all peoples and languages, and thus work out its mission of peace and good-will.
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GRAMMAR

OF THE

DAKOTA LANGUAGE.
§ 1. The vowels are five in number, and have each one uniform sound, except when followed by the nasal 'η,' 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 English u in rule, or of oo in food.

CONSONANTS.

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

b, has its common English sound.
č, is an aspirate with the sound of English ch, as in chin. This was formerly represented by c simply.
č, is an emphatic č. It is formed by pronouncing 'č' with a strong pressure of the organs, followed by a sudden expulsion of the breath.
d, has the common English sound.
g, has the sound of g hard, as in go.
ġ, represents a deep sonant guttural resembling the Arabic ghain (ق). Formerly represented by g simply.
h, has the sound of h in English.
h, represents a strong surd guttural resembling the Arabic kha (خ). Formerly represented by r.
k, has the same sound as in English.
ORTHOGRAPHY.

\( \kappa \), is an emphatic letter, bearing the same relation to \( k \) that ‘\( \acute{e} \)’ does to ‘\( \acute{c} \)’
Formerly represented by \( q \).

\( l \), has the common sound of this letter in English. It is peculiar to the
Tintonwan dialect.

\( m \), has the same sound as in English.

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

\( \eta \), denotes a nasal sound similar to the French \( n \) in \( bon \), or the English \( n \) in
\( drink \). Formerly represented by \( n \).

\( p_{3} \), has the sound of English \( p \), with a little more volume and stress of voice.

\( p_{t} \), is an emphatic, bearing the same relation to \( p \) that ‘\( \acute{e} \)’ does to ‘\( \acute{c} \)’

\( s_{t} \), has the surd sound of English \( s \), as in \( say \).

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

\( t \), is the same as in English with a little more volume of voice.

\( t_{v} \), is an emphatic, bearing the same relation to \( t \) that ‘\( \acute{e} \)’ does to ‘\( \acute{c} \)’

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

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

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

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

The apostrophe (‘) is used to mark a hiatus, as in \( s'a \). It seems to be analo-
gous to the Arabic \( hamzeh \) (\( \acute{e} \))

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 \( omb \), and the preposition ‘\( en \),’ \( in \), is sometimes spoken as if it should be written \( edn \). But as this mode of speaking is not very common, it has been deemed unnecessary to notice it further.

For the sake of attaining to a uniform method of notation in the writing of American languages, it would perhaps have been better to dispense with the nasal \( n \), and to represent the nasal sound of vowels by a mark underneath the vowel; but as the Dictionary was already prepared for the press before this was suggested, and such a change would very much disarrange the words in the vocabulary, it has not been made.

CHAPTER II.

SYLLABICATION.

§ 3. Syllables in the Dakota language terminate in a pure or nasalized vowel, as \( ma-ka, the earth, tan-ya, well \). To this rule there are some exceptions, viz.:

a. The preposition ‘\( on \),’ \( in \), 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 conso-
nant is attached to the preceding vowel; as, \( om, with \), from \( o-pa, to follow \); \( wan-
yag, from wan-ya-ka, to see ; ka-kiš, from ka-kí-za, to suffer \; bo-šim-ši-pa, to
shoot off \); instead of \( bo-ši-pa-ši-pa \).

c. There are some other syllables which end in \( \acute{s} \); as, \( iš, he, niš, thou, miš, I, \)
nakačs, indeed, etc. These may possibly be forms of contraction, but we have not now the means of showing the fact.

CHAPTER III.

ACENTS.

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, maŋa, a goose; ókiya, to aid, okiya, to speak to.

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

3. a. In polysyllabic words there is usually a secondary accent, which falls on the second syllable after the primary one; as, ḥewáskantúya, in a desert place; ičiyópeya, 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, aŋúyapiičápaŋ, (wheat-beater) a flail; immúšičaŋka, (cat-dog) a domestic cat; akičitaanáziŋ, 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; baksú, to cut off with a knife, bawáksa, I cut off; ndáská, flat, čaŋmdáška, boards; mága, a field, mitámága, my field.

When the accent is on the first syllable of the word the prefixing of a 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, kašká, to bind, wákása, I bind, wičáwákása, 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, waštédawáka, 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, maní, 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
tается на первый акцент; as, iyúskin, to rejoice, wiyuskini, to rejoice; améza, clear, wámdeza; amdoša, the red-winged blackbird, 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; waónšida, merciful, wówonšida, mercy; ihángya, to destroy, wóihángye, a destroying.

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

CHAPTER IV.

CHANGES OF LETTERS.

Commutation.

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

a. When an uncontracted verb in the singular number ending with 'a' or 'an' precedes another verb, as the infinitive mood or participle, the 'a' or 'an' becomes 'e;' as, ya, to go, ye kiya, to cause to go; niwan, to swim, niwe kiya, to cause to swim; niwe un, he is swimming.

b. 'A' or 'an' final in verbs, when they take the sign of the future tense or the negative adverb immediately after, and when followed by some conjunctions, is changed into 'e;' as, yuke kta, there will be some; mde kte 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 Mdewakantowas say tə kta for tə kta, he will die. The Sisitoquans say tip kta. Ohnaka, to place any thing in, is not changed; as, "minape kiŋ takudan ohnaka śni waun," I have nothing in my hand. Ipuzá, to be thirsty, remains the same; as, ipuza kta; "tuwe ipuzá kipkahan," etc., "let him that is athirst come." 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 'an,' when the connexion of the members of the sentence is close, always change it into 'e;' as, ksače ča wašte, wise and good; waŋmdake ča wakute, I saw and I shot it.

d. 'A' and 'an' final become 'e' before the adverb 'hnéča' and the particle 'do;' as, šiće hnéča, very bad; wašte kte do, it will be good. Some adverbs follow this rule; as, tanye hín, very well; which is sometimes contracted into tanye.

But 'a' or 'an' final is always retained before tuka, unkán, unkaŋ, ešta, šta, ké, and perhaps some others.

2. a. Substantives ending in 'a' sometimes change it to 'e' when a possessive pronoun is prefixed; as, šunjka, dog; mitašunjke, my dog; nitašunjke, thy dog; tašunjke, 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. a. When 'k' and 'k,' as in kin and kinjhan, ka and kehan, etc., are preceded by a verb or adjective whose final 'a' or 'an' is changed for the sake of euphony into 'e,' the 'k' or 'k,' following becomes 'č' or 'č,' as yuhe énhan, if he has, instead of yuha kinhan; yuke čehan, when there was, instead of yukan kehan.

b. But if the proper ending of the preceding word is 'e,' no such change takes place; as, waše kinjhan, if he is good; Wakanjaŋka aye ka waśtedaka 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 'kiéi,' for, the 'ki' and 'ya' are changed, or rather combined, into 'ye.' as, yéčaga, thou makest to, instead of yakičaga; yéčaga, thou makest for one, instead of yakičíaga. In like manner the pronoun 'wa,' I, when coming in conjunction with 'ki,' forms 'we,' as, wečaga, not wakičaga, from kicaga. Wowapi wečage 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 'č,' as, kağa, to make, kičaga, to make to or for one; kaksa, to cut off, kičéaksa, 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 čiőute, I shoot thee; they do not however say kičute, but kikute, he shoots for one.

c. This change does not take place in adjectives. They say kata, hot, nikata, thou art hot; kuža, lazy, nikuža, thou art lazy.

§ 8. 'T' and 'k' when followed by 'p' are interchangeable; as inkipa, intpa, the end of any thing; wakpa, watpa, a river; sínkpe, sínjpe, a muskrat.

2. In the Ihánjtonwaŋ dialect, 'k' is often used for 'h' of the Wahpetonwaŋ; as, kdi, to arrive at home, for hdi; čanpakmikma, a cart or waggon, for čanpamlmna. In the same circumstances the Titoŋwaŋ use 'g,' and the Mdewakanjtonwaŋ 'n;' as, čanpagmigma, čanpanminma.

3. In the Titoŋwaŋ dialect, 'l' is used for 'd, as, gli, to come home, for hdi; and also for 'n,' as, lila, very, for nínna.

§ 9. 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, čantokpání, to desire or long for, of čante, the heart, and okpání, to fail of; wakpičáhda, by the side of a river, from wakpa and ičahda; wíčota, many persons, from wíca 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, napkawin and namkawin, to beckon with the hand, of nape and kawin.

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, únhabí, we have; yúza, to hold, únzapi, we hold. Yúza also becomes ože, which
may be oyúze contracted; as, Makatooze, the Blue Earth river, lit. where the blue earth is taken; oze šíča, 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 versa, 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.
- š into s; as, kakiža, to suffer; kakiš wauŋ, I am suffering.
- ɡ into h; as, máɡa, a field, and magá, a goose, are contracted into ma.{
- 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.

- ɛ, ɪ, and y, into n; as, waniča, none, becomes wanin; yuta, to eat any thing, becomes yun; kuya, below, becomes kun.

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

3. Čante, the heart, is contracted into čan; as, čanwašte, glad (čante 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, čannunpa, to smoke a pipe, čannum mani, he smokes as he walks; kakiŋča, 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.
PART SECOND.

ETYMOLOGY.

WORDS AND THEIR INFLECTIONS.

CHAPTER I.

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, nominative, 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.

Separate.

§ 15. 1. a. The separate pronouns are, Sing., miš', I, niš', thou, iš', he. The Plural of these forms is designated by employing 'unjkiš' for the first person, 'niš' for the second, and 'iš' for the third, and adding 'pi' at the end of the last principal word in the phrase. Dual, unjkiš, (I and thou) we two.
   b. Another set of separate pronouns, of perhaps more frequent occurrence, are, Sing., niye, I, niye, thou, iye, he. The Plural of these forms is denoted by 'unjkiye' 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, unjkiye, (I and thou) we two.
2. These pronouns are used for the sake of emphasis, that is to say, they are employed as emphatic repetitions of the subjective or objective pronoun contained in the verb; as, miš wakága, (I made) I made; miye mayakága, (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 second set. It would seem in fact that the first set may originally have been subjective, and the second objective forms.

3. Miš miye, I myself; niš niye, thou thyself; iš iye, he himself; uŋkiš uŋkiyepi, 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, uŋkitawa, (mine and thine) ours; Plur., uŋkitawapi, 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 second set are also used as emphatic repetitions with these; as, miye mitawa, (me mine) my own; niye nitawa, thy own; iye tawa, his own; uŋkiye uŋkitawapi, our own.

Incorporated.

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

Nom inative.

§ 18. 1. The nominative pronouns, or those which denote the subject of the action, are, Sing., wa, I, ya, thou; Dual, uŋ, (I and thou) we two; Plur. uŋ-pi, we, ya-pi, ye. The plur. term 'pi' is attached to the end of the verb.

2. a. These pronouns are most frequently used with active verbs; as, wakaga, I make; yakaŋa, thou makest; uŋkaŋapi, 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; iŋoŋši, to tell a lie, iwatoŋši, I tell a lie. The adjective verbs with which 'wa' and 'ya' are used are very few; as, waŋšida, merciful, waŋšiwada, I am merciful; duzaŋanst, swift, waduzanaŋ, I am swift of foot; ksaapa, wise, yaksapa, thou art wise.

3. When the verb commences with a vowel, the 'uŋ' of the dual and plural, if prefixed, becomes 'uŋk'; as, iŋoŋši, to tell a lie, uŋkitoŋši, we two tell a lie; an, to bring, uŋkaŋpi, we bring.

4. When the prepositions 'ki,' to, and 'kića,' for, occur in verbs, instead of 'wuki' and 'yaki,' we have 'we' and 'ye' (§ 7. 2.); as, kićaŋa, to make to one, wecaŋa, I make to; kićićaŋa, to make for, yećiçaŋa, thou makest for, yećiçaŋapi, 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 plural are formed by changing the 'y' into 'md' and 'd'; as, yuwašte, to make good, mdwašte, I make good, duwašte, thou makest good, duwaštepi, you make good; yawa, to read, mdawa, I read, dawa, thou readest. In like manner we have iyoŋšanka, to sit down, imdoŋšanka, I sit down, idoŋšanka, thou sittest down.

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

2. a. These pronouns are used with active verbs to denote the object of the action; as, kača, he made, wakaga, he made me, ničaqapi, he made you.

b. They are also used with neuter verbs and adjectives; as, yanča, 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 nominative 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 subjective.

c. They are also incorporated into nouns, where in English the substantive verb would be used as a copula; as, wičašta, man, wimačašta, 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 ‘naki’ and niči; as, kičaqa, he makes to one, mičaq, he makes to me, ničaq, he makes to thee, ničaqapi, he makes to you.

4. There is no objective pronoun of the third person singular; but ‘wiča’ (perhaps originally man) is used as an objective pronoun of the third person plural; as, wastedaka, to love any one, wastewičadaka, he loves them; wičayazan, they are sick. When followed by a vowel, the ‘a’ final is dropped; as, ečawičwkičonpi, we do to them.

§ 20. Instead of ‘wa,’ I, and ‘ni,’ thee, coming together in a word, the syllable ‘či’ is used to express them both; as, wastedaka, to love, wastewičadaka, I love thee. The plural of the object is denoted by adding the term ‘pi’; as, wastewičidakapi, I love you. The only essential difference between ‘či’ 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.

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.

§ 21. a. The possessive pronouns are, Sing., mi or ma, my, ni, thy; Dual, un, (my and thy) our; Plur., un-pi, our, ni-pi, your.

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, mitačca, my body; miña, my soul; mitawaciu, my mind; mitezi, my stomach; misiha, my foot; mičante, my heart; mišta, my eye; miisto, my arm; mioie, my words; mioha, my actions; mtičan, our two bodies; mtičanapi, our bodies; mičape, your bodies; mičapepi, our souls; mičaptepi, 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; manoče, my ears; mapoče, 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,
uŋki-pi, our, ni-pi, your: as, mičičëa, my child; nidekši, thy uncle; nisunka, thy younger brother; uŋkičičéapi, 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; tanjká, the younger sister of a woman, tanjkaku, her younger sister; hihna, husband, hihnaku, her husband; ate, father, atku, his or her father.

b. But after the vowel ‘i,’ either pure or nasalized, the suffix is either ‘tku’ or ‘6u;’ as, dekši, uncle, deksitku, his or her uncle; tawkši, the younger sister of a man, tawkšitku, his younger sister; łaši, son, lăšitku, his or her son; tawq, a wife, tawidu, his wife; čiye, the elder brother of a man, čišu, 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. ‘Mita,’ ‘nita,’ and ‘ta,’ singular; ‘uŋkita,’ dual; and ‘uŋkita-pi,’ ‘nita-pi’ and ‘ta-pi,’ plural, are used to express property in things: as, mitaŋaŋse, my axe; nitaŋṣke, thy dog; they say also mitaŋkádišan, my boy. These pronouns are also used with koda, a particular friend, as, mitakoda, my friend, mitakoda, thy friend, takodaku, his friend; and with kišuwa, comrade, as, mitakšuwa, my comrade, etc.

2. a. ‘Mita,’ ‘nita,’ and ‘ta,’ when prefixed to nouns commencing with ‘o’ or ‘i,’ drop the ‘a;’ as, owiqi; a, a bed, mitowiqtse, my bed; ipaši, a pillow, nitapahiš, thy pillow; itaši, 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, woašte, goodness, mitowašte, my goodness; wokšape, wisdom, nitokšape, thy wisdom; wowašši, mercy, tawawašši, his mercy.

c. But when the noun commences with ‘a,’ the ‘a’ of the pronoun is usually retained; as, akišita, a soldier, mitaakišita, my soldier.

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

**TABLE OF PERSONAL PRONOUNS.**

<table>
<thead>
<tr>
<th>Separate Pronouns.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
</tr>
<tr>
<td>Sing.</td>
</tr>
<tr>
<td>2. niš; niye</td>
</tr>
<tr>
<td>1. miš; miye</td>
</tr>
<tr>
<td>Dual</td>
</tr>
<tr>
<td>Plur.</td>
</tr>
<tr>
<td>2. niš -pi; niyepe</td>
</tr>
<tr>
<td>1. uŋkiš -pi; uŋkiyepi</td>
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</table>
Incorporated Pronouns.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Objective</th>
<th>Possessive</th>
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</thead>
<tbody>
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<td>Sing. 3.</td>
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<td></td>
</tr>
<tr>
<td>2. ya; ye</td>
<td>ni; ni</td>
<td>-ku, -tku; ta-</td>
</tr>
<tr>
<td>1. wa; we</td>
<td>ma; mi</td>
<td>ni-; ni-; nita-</td>
</tr>
<tr>
<td>Dual 1. uŋ; uŋki</td>
<td>unŋ-; unŋki-; unŋkita-</td>
<td></td>
</tr>
<tr>
<td>Plur. 3.</td>
<td>wика</td>
<td></td>
</tr>
<tr>
<td>2. ya-pi; ye-pi</td>
<td>ni-pi; ni-pi</td>
<td>ni-pi; ni-pi; nita-pi</td>
</tr>
<tr>
<td>1. uŋ-pi; uŋki-pi</td>
<td>unŋ-pi; unŋki-pi</td>
<td>unŋ-pi; unŋki-pi; unŋkita-pi</td>
</tr>
</tbody>
</table>

Reflexive Pronouns.

§ 24. The reflexive pronouns are used when the agent and patient are the same person; as, wašteникидака, he loves himself; wašteникидака, thou lovest thyself; wašteникидака, I love myself.

The forms of these pronouns are as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. ići</td>
<td>ići-pi</td>
</tr>
<tr>
<td>2. ниći</td>
<td>ниći-pi</td>
</tr>
<tr>
<td>1. mići</td>
<td>уңкиći</td>
</tr>
</tbody>
</table>

Relative Pronouns.

§ 25. 1. The relative pronouns are tuwe, who, and taku, what; tuwe kašta and tuwe kakeš, whosoever or any one; taku kašta and taku kakeš, whatsoever or any thing.

2. Tuwe and taku are sometimes used independently in the manner of nouns: as, tuwe у, some one comes; taku yamни waŋmdaka, I see three things.

3. They are also used with 'daŋ' suffixed and 'śni' following: as, tuwedâŋ śni, no one; takudâŋ mduhe śni, I have not any thing; tuktedâŋ uŋ śni, it is nowhere; уңmana еконпи 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? tukten, where? tuwe tawa, whose? tona, tonaka, and tonakeša, 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. 'Daŋ' or 'na' is sometimes suffixed with a restrictive signification; as, dena, *these, denana, only these*; hena, *those, henana, only so many*.

§ 28. 1. Also 'kon' partakes of the nature of a demonstrative pronoun when it refers to some person or thing mentioned before; as, wićaśta kon, *that man*.

2. When 'a' or 'an' of the preceding word is changed into 'e,' 'kon' becomes 'čikon' (§ 7. 1.); as, tuwe waŋmdake čikon, *that person whom I saw, or the person I saw*.

**ARTICLES.**

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

**Definite Article.**

§ 30. 1. The definite article is kiŋ, *the*; as, wićaśta kiŋ, *the man, maka kiŋ, the earth*.

2. The definite article, when it occurs after the vowel 'e' which has taken the place of 'a' or 'an,' takes the form 'čiŋ' (§ 7. 1.); as, wićaśta śiće čiŋ, *the bad man*.

3. In conversation, 'kiŋ,' after nouns, is sometimes contracted into 'g,' which is suffixed to the noun; as, oyateg, for oyate kiŋ, *the people*; makag, for maka kiŋ, *the earth*.

§ 31. The demonstrative 'kon' approaches very nearly to the nature of the article, and may often be rendered accordingly. See § 28.

**Indefinite Article.**

§ 32. The indefinite article is 'waŋ,' *a or an, probably a contraction of the numeral waŋzi, one*; as, wićaśta waŋ, *a man*.

**CHAPTER II.**

**VERBS.**

**FORMS OF VERBS.**

**Verbal Roots.**

§ 33. 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:—

<table>
<thead>
<tr>
<th>Verbal Root</th>
<th>Participle</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>baza, smooth</td>
<td>gata, spread</td>
<td>hna, fall off</td>
</tr>
<tr>
<td>ga, open out</td>
<td>guka, spread out</td>
<td>hnaŋy, deceive</td>
</tr>
<tr>
<td>gaŋ, open out</td>
<td>hiŋta, brush off</td>
<td>huluza, shake</td>
</tr>
<tr>
<td>ḡapa, open out</td>
<td>hmun, twist</td>
<td>ḡa, open out, expand</td>
</tr>
</tbody>
</table>
hēi, crumble, gap
hēdata, scratch
hēdeča, tear, smash
hēdoka, make a hole
hēpa, exhaust
hīca, arouse
hīpa, fall down
hīpu, crumble off
hītaka, catch, grip
hū, peel
hūga, jan, smash
kawa, open
kōa, untangle
kinača, scrape off
kīnya, crack
kōnta, notch
k̂a, separate
k̂a, bend
kāža, double up
ktan, bend
mdaža, spread open
mdaža, burst out
mdaža, meet
mdu, fine, pulverize
mna, rip
mni, spread out
potu, wear out
psaka, break in two
psun, spill
pšuŋ, dislocate
pta, cut out, pare off
ptanyan, turn over
pjuža, crack, split
sba, ravel
sbu, dangle
sdeča, split
skiča, press
skita, draw tight
smiŋ, scrape off
sna, ring
sota, clear off, whitish
šuka, press down
ška, tie
škiča, press
šna, miss
špa, break off
špi, pick off
špu, fall off
šuža, mash
taka, touch, make fast
tan, well, touch
tepa, wear off
tiča, scrape
tipa, contract
titana, pull
tkuña, break off
tpi, crack
tpu, crumble, fall off
weŋa, fracture
winža, bend down
zamni, open out
ža, stir
žaža, rub out, efface
žin, stiff
žipa, pinch
žunj, root out
žuzu, come to pieces.

§ 34. The syllables 'ba', 'bo', 'ka', 'na', 'pa', 'yu', 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.

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

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, baks, to cut in two with a knife, as a stick; boks, 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.

§ 35. These prefixes are also used with neuter verbs, giving to them an active signification: as, nažin, to stand, yunažin, to raise up, cause to stand; béy, to cry, nácéya, to make cry by kicking.

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

**Compound Verbs.**

§ 37. 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, nažinjkiya, he causes to stand. The first verb is sometimes contracted (see § 11); as, wanyaka, he sees, wanyakjkiya, 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, liwižanka, he comes home and sleeps; hižažin, he comes and stands. These may be termed double verbs.

§ 38. To verbs in Dakota belong conjugation, form, person, number, mood, and tense.

**Conjugation.**

§ 39. 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.

a. In the first conjugation the nominative 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.'

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

**Form.**

§ 40. 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, baks, to cut off with a knife, baksaks, 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 cannot take an objective noun or pronoun. The 'wa' appears to be equivalent to the English something: as, manonj, to steal, wamamanonj, to steal something; tasparungaju mawanonj, (apple I-stole) I stole an apple, wamawanonj, I stole something, i.e. I committed a theft.

3. 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, ići, nici, mici, and unjici; as, waštićiđaka, 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.

4. 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, waštiđaka, to love any thing; činča 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; šuktangja wahduha, I have my own horse.

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, kağa, to make any thing; kićeğa, to make to one; wowapi kićeğa, (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, šunjka kikte, (dog to-him-he-killed) he killed his dog.

b. When the thing is done for another, 'kići' is used; as, wowapi kićiçeğan, (writing for-him-he-made) he wrote a letter for him. In the plural, this sometimes has a reciprocal force; as, wowapi kićiçeğanpi, 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, baksaj, to cut in two with a knife, as a stick; kibaksaj, to cut in two in the middle.

**Person.**

§ 41. 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.**

§ 42. 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, wašteunđaka, we two love him; maunjni, we two walk.
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2. The plural is formed by suffixing 'pi;' as, wasteundakapi, 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, auy, they go; naźin, to stand, enaźin, they stand. These have also the ordinary plural; as, upi, yapi, naźinpi.

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

1. The indicative is the common form of the verb; as, éeya, he cries; éeyapi, 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 Mdewakantωnwan has 'we,' and the Titωnwan 'le.'

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.

The forms 'wo' 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,' or 'miye' is used it takes the place of the plural ending 'pi;' as, éeya po, éeya miye, cry ye. But with the negative adverb 'sin,' the 'pi' is retained; as, éeyapi sin 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 participle; 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 wauŋ, (hearing I-am) I am hearing, or I hear.

What in other languages are called conditional and subjunctive moods may be formed by using the indicative with the conjunctions unʔkap, kiŋaŋ or činpaŋ, tuka, ešta or šta, and ke, which come after the verb; as, čeya unʔkap, if he had cried; čeye činpaŋ, if he cry; čeye kta tuka, he would cry, but he does not; wahi unʔkap wakiške kta tuka, if I had come, I would have bound him.

Tense.

§ 44. Dakota verbs have two tenses, the aorist or indefinite, and the future.

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

2. The sign of the future tense is ‘kta’ placed after the verb. It is often changed into ‘kte’; for the reason of which, see § 6.1.b.

What answers to a perfect past is sometimes formed by using ‘koño’ or ‘dikoño,’ and sometimes by the article ‘kín’ or ‘dín;’ as, taku nawaño koño, what I heard.

Participles.

§ 45. 1. The addition of ‘han’ to the third person singular of some verbs makes an active participle; as, ia, to speak, iahán, speaking; nažín, to stand, nažínhan, standing; mani, to walk, maníhan, walking. The verbs that admit of this formation do not appear to be numerous.

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

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

2. Passive participles are also formed from the verbal roots (§ 33) by adding ‘han’ and ‘wahan’; as, ksa, separate, ksaňhan and ksaňhan, broken 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 participial endings, as, mduwhaŋ, crumbled fine.

CONJUGATION I.

§ 47. Those which are embraced in the first conjugation are mostly active verbs, and take the subjective pronouns ‘ya’ or ‘ye,’ and ‘wa’ or ‘we,’ in the second and first persons singular.

First Variety.

§ 48. The first variety of the first conjugation is distinguished by prefixing or inserting ‘ya’ and ‘wa,’ pronouns of the second and first persons singular.

A. Pronouns Prefixed.

Káška, to tie or bind any thing.

INDICATIVE MOOD.

AORIST TENSE.

Sing.  Dual.  Plur.
3. káška, he binds or he bound.  káškapi, they bind.  yakáškapi, ye bind.
2. yakáška, thou bindest.  unkáška, we two bind.  unkáškapi, we bind.
1. wakáška, I bind.
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FUTURE TENSE.

kaskápi kta, they will bind.
yakákápi kta, ye will bind.
unkkápi kta, we two will bind.

IMPERATIVE MOOD.

kaşká po, pe, or miye, bind ye.

PARTICIPLE.

kaşkâhan, bound.

B. Pronouns Inserted.

Manoŋ, to steal any thing.

INDICATIVE MOOD.

AORIST TENSE.

Sing.

Dual.

Plur.

3. manoŋ, he steals or stole.
2. mayánoŋ, thou stealsest.
1. mawánoŋ, I steal.

manóŋpi, they steal.
mayánoŋpi, ye steal.
mauŋnoŋpi, we steal.

3. manoŋ kta, he will steal.
2. mayánoŋ kta, thou will steal.
1. mawánoŋ kta, I will steal.

manóŋpi kta, they will steal.
mayánoŋpi kta, ye will steal.
mauŋnoŋpi kta, we will steal.

IMPERATIVE MOOD.

manoŋ po, pe, or miye, steal ye.

Sing.

Dual.

3. kiksuya, he remembers.
2. yëksuya, thou rememberest.
1. weksuya, I remember.

enkiksuya, we two remember.

The verb yúta, to eat any thing, 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 MOOD.

AORIST TENSE.

Sing.

Dual.

Plur.

3. kiksuya, he remembers.
2. yëksuya, thou rememberest.
1. weksuya, I remember.

enkiksuya, we two remember.

kiksuyapi, they remember.
yëksuyapi, ye remember.
unkkiksuyapi, we remember.
VERBS.

IMPERATIVE MOOD.

Sing.
2. kiksuya wo, ye, or we, remember thou.

Plur.
2. kiksuya po, pe, or miye, remember ye.

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

B. Pronouns Inserted.

Edakiotion, to do any thing to another.

INDICATIVE MOOD.

AORIST TENSE.

Sing.
2. edakiotion wo, ye, or we, do thou it to one.

Plur.
edakiotion po, pe, or miye, do ye it to one.

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.'

Yuštàn, to finish or complete any thing.

INDICATIVE MOOD.

AORIST TENSE.

Sing.
3. yuštàn, he finishes or finished.
2. duštàn, thou dost finish.
1. mduštàn, I finish.

Dual.

Plur.
yuštānpi, they finish.
duštānpi, ye finish.

Yuštàn, we two finish.
yuštānpi, we finish.

IMPERATIVE MOOD.

Sing.
yuštàn wo, etc., finish thou.

Plur.
yuštān po, etc., finish ye.

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, uyuštānpi for ānuštānpi.
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B. Verbs in 'ya.'

Yaksa, to bite any thing in two.

INDICATIVE MOOD.

AORIST TENSE.

Sing.
3. yakṣa, he bites in two.
2. dakṣa, thou bitest in two.
1. mdakṣa, I bite in two.

Dual.
unyakṣa, we two bite in two.

IMPERATIVE MOOD.

Sing.
yakṣa, wo, etc., bite thou in two.

C. Verbs in 'yo.'

Iyotanka, to sit down.

INDICATIVE MOOD.

AORIST TENSE.

Sing.
3. iyotanka, he sits down.
2. idotanka, thou sittest down.
1. imdotanka, I sit down.

Dual.
unkiyotanka, we two sit down.

IMPERATIVE MOOD.

Sing.
iyotanka, wo, etc., sit thou down.

Second Variety.

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

Irregular Formations.

a. Hiyu, to come or start to come.

INDICATIVE MOOD.

AORIST TENSE.

Sing.
3. hiyu, he comes.
2. hidu, thou comest.
1. hibu, I come.

Dual.
unhiyu, we two come.

IMPERATIVE MOOD.

Sing.
hiyu wo, etc., come thou.

Plur.
hiyupi, they come.
idhipi, you come.
unhiyupi, we come.

Plur.
hiyu, po, etc., come ye.
VERBS.

b. Yukan, to be or there is.

Sing.

1. unkán, we two are.

Dual.

3. yukán, there is some.

Plur.

yukánpi, they are.
dukánpi, you are.
unkánpi, we are.

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

c. Plur. Yakonpi, they are.

Sing.

3.

dual.

unyákon, we two are.

Plur.

yakónpi, they are.
dakánonpi, you are.
unyákonpi, we are.

These two last 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; manoñ, he steals, maninoñ, 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, mawicayanoñ, 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, unničaškapi, we bind you.

<table>
<thead>
<tr>
<th>KAŠKA, to tie or bind.</th>
</tr>
</thead>
<tbody>
<tr>
<td>him, her, it.</td>
</tr>
<tr>
<td>Sing. 3. kaška</td>
</tr>
<tr>
<td>2. yakáska</td>
</tr>
<tr>
<td>1. wakáska</td>
</tr>
<tr>
<td>Dual. unkáska</td>
</tr>
<tr>
<td>Plur. 3. kaškapi</td>
</tr>
<tr>
<td>2. yakáskapi</td>
</tr>
<tr>
<td>1. unnicaškapi</td>
</tr>
<tr>
<td>Imper. Sing. kaška wo, etc.</td>
</tr>
<tr>
<td>Plur. kaška po, etc.</td>
</tr>
</tbody>
</table>

Impersonal Forms.

§ 53. Active verbs are frequently used impersonally in the plural number, and take the objective pronouns to indicate the person or persons acted upon, in which
case they may be commonly translated by the English passive; as, kaškapi, (they-bound-him) he is bound; ničaškapi, (they-bound-thee) thou art bound; makaškapi, (they-bound-me) I am bound; wičakaškapi, (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 (it-dies-him) he dies, niţa (it-dies-thee) thou diest, maţa, I die, ţapi, they die, etc.; wašte (good) he is good, niwašte (thee-good) thou art good, etc.

The termination ‘pi’ in ţapi, niţapi, etc., does not appear to be used to mark plurality in the subjective pronoun understood, but in the objective pronoun either expressed or understood; and this is corroborated by the form wičaša, (it-dies-them) they die, where the subject understood is evidently singular.

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.

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.

Ţa, to die or be dead.

INDICATIVE MOOD.

AORIST TENSE.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. ta, he is dead.</td>
<td>ţapi, they are dead.</td>
<td>niţapi, you are dead.</td>
</tr>
<tr>
<td>2. niţa, thou art dead.</td>
<td>unţa, we two are dead.</td>
<td>unţapi, we are dead.</td>
</tr>
<tr>
<td>1. maţa, I am dead.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IMPERATIVE MOOD.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. ţa wo, etc., die thou.</td>
<td>ţa po, etc., die ye.</td>
</tr>
</tbody>
</table>
VERBS.

Waśte, good or to be good.

Sing.
3. waśtə, he is good.
2. niwāstə, thou art good.
1. mawāstə, I am good.

Dual.
unwāstə, we two are good.

Plur.
waśtepə, they are good.
niwāstepə, you are good.
unwāstepə, we are good.

B. Pronouns Inserted.

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

INDICATIVE MOOD.

AORIST TENSE.

Sing.
3. așni, he is well.
2. anisni, thou art well.
1. amisni, I am well.

Dual.
unkāsni, we two are well.

Plur.
ansipə, they are well.
anisipə, you are well.
unkāsipə, we are well.

IMPERATIVE MOOD.

Sing.
asni wə, etc., be thou well.

Plur.
asni po, etc., be ye well.

SECOND VARIETY.

§ 57. Verbs in this variety have only ‘n’ and ‘m,’ fragments of the pronouns ‘ni’ and ‘nu,’ 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 entire verb.

Uŋ, to use any thing, as a tool, etc.

INDICATIVE MOOD.

AORIST TENSE.

Sing.
3. uŋ, he uses.
2. nuŋ, thou usest.
1. muŋ, I use.

Dual.
unkāŋ, we two use.

Plur.
unŋapi, they use.
nāŋpi, ye use.
unkāŋpi, we use.

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

Uşpa and qaniŋpa, 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 § 40. 3.) is also conjugated like ‘un;’ as, ihdaška, to bind oneself; nihdaška, thou bindest thyself; mihdaška, I bind myself.

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

a. Yeŋka, to be.

Sing.
3. yeŋkə, he is.
2. mankə, thou art.
1. mankə, I am.

Dual.
unyeŋkə, we two are.

Plur.
yeŋkapi, they are.
mankapi, ye are.
unyeŋkapi, we are.
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b. Yąŋka, to weave, as snow-shoes.

Sing.   Dual.   Plur.
3. yąŋka, he weaves.   yąŋkapi, they weave.
2. nąŋka, thou weavest.   nąŋkapi, you weave.
1. mńąŋka, I weave.   unyąŋka, we two weave.

Yąŋka, to weave, differs in conjugation from yaŋká, to be, only in the first person singular.

B. Pronouns Inserted.

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

a. Owıŋža, to make a bed of or use for a bed.

Sing.   Dual.   Plur.
3. owıŋža, he uses for a bed.   owıŋžapi, they use for a bed.
2. onıŋža, thou usest for a bed.   onıŋžapi, you use for a bed.
1. omıŋža, I use for a bed.   unkıowıŋža, we two use for a bed.

b. Iwaŋga, to inquire of one.

Sing.   Dual.   Plur.
3. iwaŋga, he inquires of.   iwaŋgapi, they inquire of.
2. imıŋga, thou inquirest of.   inıŋgapi, you inquire of.
1. imıŋga, I inquire of.   unkıiwaŋga, we two inquire of.

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

Wąŋka and iwaŋga, to lie down, go to bed, are conjugated like iwaŋga.

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

Ecıonia, to do any thing.

Sing.   Dual.   Plur.
3. ecıonia, he does.   ecıonia, they do.
2. ecıonı, thou doest.   ecıonıpi, you do.
1. ecıonı, I do.   ecıonıku, we two do.

Hecéon, kıkéon, and tıkon are conjugated like écım.

C. Pronouns Suffixd.

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

a. Éćiın, to think.

Sing.   Dual.   Plur.
3. écın, he thinks.   écın, they think.
2. écını, thou thinkest.   écınıpi, you think.
1. écını, I think.   unkıécın, we two think.

Heécın, kıkéın, wáćıı, and swáćın are conjugated like écın.
VERBS.

**In**, to wear, as a shawl or blanket.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
</table>

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

DOUBLE VERBS.

§ 58. These are formed of two verbs compounded together (§ 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*; *wahdimdotanga*, *I come home and sit down*: they also say *wahdiyotaŋka*.

CONJUGATION I. and II.

**Hiyotaŋka**, to come and sit down.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. <em>hiyotaŋka</em>, he comes, etc.</td>
<td><em>hiyotaŋkapí</em>, they come, etc.</td>
<td></td>
</tr>
<tr>
<td>2. <em>yahidotaŋka</em>, thou comest, etc.</td>
<td><em>yahidotaŋkapí</em>, you come, etc.</td>
<td></td>
</tr>
<tr>
<td>1. <em>wahimdotanga</em>, <em>I come</em>, etc.</td>
<td><em>unkhiyotaŋka</em>, we two come, etc.</td>
<td></td>
</tr>
</tbody>
</table>

*Hdiyotaŋka* is conjugated like *hiyotaŋka*. *Hinaziŋ*, *hdinaziŋ*, and *kinaziŋ*, in both parts, are of the first conjugation; as, *wahinawaziŋ*, *yahinayaziŋ*, etc.

CONJUGATION I. and III.

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
</table>

*Hiwanga*, *kiwanga*, and *hdiwanga* are conjugated like *kaŋka* of the first conjugation and *iyaŋga* 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 any thing.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>epá</em>, I say or said.</td>
<td><em>unkéya</em>, we two say.</td>
<td></td>
</tr>
</tbody>
</table>

2. *Epea*, *I think*, with its compounds *hepea* and *kepēa*, are **defective**, being used only in the first person singular.
<table>
<thead>
<tr>
<th>SING.</th>
<th>THEE.</th>
<th>ME.</th>
<th>THEM.</th>
<th>YOU.</th>
<th>US.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. yaýaksi</td>
<td>bawiíka</td>
<td>bawiíksapí</td>
<td>bawiíka</td>
<td>bawiíksapí</td>
<td>bawiíksapí</td>
</tr>
<tr>
<td>2. yaýaksi</td>
<td>bawíka</td>
<td>bawíksapí</td>
<td>bawíka</td>
<td>bawíksapí</td>
<td>bawíksapí</td>
</tr>
<tr>
<td>3. yaýaksi</td>
<td>bawíksapí</td>
<td>bawíksapí</td>
<td>bawíksapí</td>
<td>bawíksapí</td>
<td>bawíksapí</td>
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</tbody>
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<tr>
<th>SING.</th>
<th>THEE.</th>
<th>ME.</th>
<th>THEM.</th>
<th>YOU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. bawíksapí</td>
<td>bawíksapí</td>
<td>bawíksapí</td>
<td>bawíksapí</td>
<td>bawíksapí</td>
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<tr>
<td>2. bawíksapí</td>
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<td>bawíksapí</td>
<td>bawíksapí</td>
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<tr>
<td>3. bawíksapí</td>
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<td>bawíksapí</td>
<td>bawíksapí</td>
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</tbody>
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<thead>
<tr>
<th>SING.</th>
<th>THEE.</th>
<th>ME.</th>
<th>THEM.</th>
<th>YOU.</th>
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</thead>
<tbody>
<tr>
<td>1. bawíksapí</td>
<td>bawíksapí</td>
<td>bawíksapí</td>
<td>bawíksapí</td>
<td>bawíksapí</td>
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<td>2. bawíksapí</td>
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<td>bawíksapí</td>
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<td>bawíksapí</td>
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<tr>
<td>3. bawíksapí</td>
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<td>bawíksapí</td>
<td>bawíksapí</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>SING.</th>
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| **Sing. 3. boksika** | wabôksa | bôîèksi | boki | boki |
| **2. boyaksaka** | wabôyaksasa | bôîèksi | boyaksasa | boyaksasa |
| **1. bowaksaka** | wabôwaksasa | bôîèksi | bowaksasa | bowaksasa |
| **Dual. bashëksaka** | wabô săkasa | bôîèksi | bashëksa | bashëksa |
| **Pier. 3. boksapsi** | wabôyaksapsi | bôîèksi | boksapsi | boksapsi |
| **2. boyaksapsi** | wabôyaksapsi | bôîèksi | boyaksapsi | boyaksapsi |
| **1. bashëksapsi** | wabô săkapsi | bôîèksi | bashëksapsi | bashëksapsi |

| **Sing. 3. kaksika** | wayaksas | ibôlaksas | haksas | haksas |
| **2. yakîksaka** | wayâyaksas | nihôlaksas | yahâksas | yahâksas |
| **1. wawâksaka** | wayâwarksas | nihôlaksas | wawâksas | wawâksas |
| **Dual. unhëksaka** | wawâkapsi | ibôlëksapsi | unhâksapsi | unhâksapsi |
| **Pier. 3. kaksapsi** | wayâyaksapsi | ibôlëksapsi | kaksapsi | kaksapsi |
| **2. yakîksapsi** | wayâyaksapsi | ibôlëksapsi | yakîksapsi | yakîksapsi |
| **1. unhëksapsi** | wayâkapsi | ibôlëksapsi | unhëksapsi | unhëksapsi |

| **Sing. 3. nakësaka** | wamâksas | naktëksas | naktëksas | naktëksas |
| **2. nayâksaka** | wamâyaksas | naktëksas | nayâksas | nayâksas |
| **1. nawâksaka** | wamâwaksas | naktëksas | nawâksas | nawâksas |
| **Dual. unëksaka** | wamâkapsi | naktëksapsi | unëksapsi | unëksapsi |
| **Pier. 3. nakësapsi** | wamâyaksapsi | naktëksapsi | nakësapsi | nakësapsi |
| **2. nayâksapsi** | wamâyaksapsi | naktëksapsi | nayâksapsi | nayâksapsi |
| **1. unëksapsi** | wamâkapsi | naktëksapsi | unëksapsi | unëksapsi |

| **Sing. 3. pakësaka** | wapâksas | iêpakas | këpsas | këpsas |
| **2. yapëksaka** | wayâpêksas | niêpakas | yapêksas | yapêksas |
| **1. wapêksaka** | waŵapêksas | niêpakas | wapêksas | wapêksas |
| **Dual. upëksaka** | waŵâpêksas | iêpakapsi | upêksapsi | upêksapsi |
| **Pier. 3. pakëapsi** | waŵâpêksapsi | iêpakapsi | pakëapsi | pakëapsi |
| **2. yapëksapsi** | waŵâpêksapsi | iêpakapsi | yapëksapsi | yapëksapsi |
| **1. upëksapsi** | waŵâpêksapsi | iêpakapsi | upëksapsi | upëksapsi |

| **Sing. 3. yakësaka** | wâyaksas | ibdëksas | hûôksas | këïyôksas |
| **2. daksasa** | wadaksas | nihôdëksas | yahûôksas | yahûôksas |
| **1. mûdêksas** | wamôdêsas | niêdêsas | wâdêksas | wâdêksas |
| **Dual. unyâksas** | wamûyaksas | metôdêsas | unyêksapsi | unyêksapsi |
| **Pier. 3. yakëapsi** | wamûyaksapsi | iêhôôksapsi | yakëapsi | yakëapsi |
| **2. daksapsi** | wamûyaksapsi | iêhôôksapsi | daksapsi | daksapsi |
| **1. unyâksapsi** | wamûyaksapsi | iêhôôksapsi | unyêksapsi | unyêksapsi |

| **Sing. 3. yûksas** | wûksas | iêhôôksas | hûôksas | këïyôksas |
| **2. yûksas** | wûdêsas | nihôdêsas | yahûôksas | yahûôksas |
| **1. mûdêsas** | wâmôdêsas | niêdêsas | wèdêsas | wèdêsas |
| **Dual. unyûksas** | wamûyûksas | metôdêsas | unyêyûksapsi | unyêyûksapsi |
| **Pier. 3. yûksapsi** | wamûyûksapsi | iêhôôksapsi | yûksapsi | yûksapsi |
| **2. dûksapsi** | wamûyûksapsi | iêhôôksapsi | dûksapsi | dûksapsi |
| **1. unyûksapsi** | wamûyûksapsi | iêhôôksapsi | unyêyûksapsi | unyêyûksapsi |
CHAPTER III.

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 cannot be deduced from any other word; as, maka, earth, peta, fire, pa, head, ista, 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, yumudu, to plough, iyumdu, a plough; kasdeca, to split, iensedece, a wedge; kahincta, to rake or sweep, icahincta, 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; yawaste, to bless, wayawaste, one who blesses, a believer.

3. Many abstract nouns are formed from verbs and adjectives by prefixing 'wo'; as, ihangya, to destroy, woihangye, destruction; wayanaj, to be sick, wowayanaj, sickness; waonjida, merciful, wowaonjida, mercy; waiste, good, wowaiste, goodness.

4. Some nouns are formed from verbs and adjectives by prefixing 'o'; as, wanja, to tie down, owanja, a floor; apa, to strike, oape, a stroke; owa, to mark or write, owa, a mark or letter of the alphabet; sini, cold, as an adjective, osni, cold, a noun; masite, hot, omasite, heat.

5. a. 'Wiéa,' prefixed to neuter and intransitive verbs and adjectives, sometimes forms of them abstract nouns; as, yazaj, to be sick, wicaidyanaj and wawicaidyanaj, sickness; waiste, good, wicaidwaiste, goodness.

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

c. Some nouns, by prefixing 'wiéa' or its contraction 'wié,' have their signification limited to the human species; as, wicaidanca, the human heart; wicamape, the human hand; wicide, human words; wicovanaj, human actions. We also have wicaidatuku, a father or one's father; wicaidhunjiku, one's mother; wicaidjinica, 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, tawanda, a buffalo or deer's heart; tapa, a deer's head; tawanda, a buffalo's tongue; taha, a deer's skin; tawanda, the 'bois de vache' of the prairie.

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

- In like manner, 'ho,' from hógan, a fish, prefixed to a few nouns, limits their signification to that genus; as, hoape, fish-fins; hóshíke, the bunch on the head of a fish.
6. Abstract nouns are formed from adjectives by prefixing ‘\textit{wičo},’ which may be regarded as compounded of ‘\textit{wiča},’ and ‘\textit{wo},’ as \\textit{waste, good, wičowa\textprime s, goodness, waoŋ\textprime sida, merciful; wičowaŋ\textprime sida, mercy.}

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

\textit{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, \textit{ičazo, to take credit, ičazopi, credit; wayawaste, to bless, wayawa\textprime stepi, blessing; waihungya, to destroy, waihungyapi, destroying; }\textit{ekoŋ, to do, econoŋkiŋ, the doing of a thing.}

8. When ‘\textit{s\textprime a,}’ is used after verbs, it denotes \textit{frequency of action,} and gives them the force of nouns of the person; as, \textit{kage s\textprime a, a maker; econoŋ s\textprime a, doers; yakoŋpi s\textprime a, dwellers.}

\textbf{Diminutives.}

\S{} 63. ‘\textit{Daŋ}’ or ‘\textit{na}’ is suffixed to nouns, pronouns, adjectives, and verbs, and has sometimes a diminutive and sometimes a restrictive signification.

1. Suffixed to nouns, ‘\textit{daŋ}’ is generally diminutive; as, \textit{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, \textit{hoksidan, boy; suŋhpadan, little dog, puppy; sun\textprime gidan, fox.}

3. Nouns ending with this diminutive take the plural termination before the \textit{daŋ;} as, \textit{hoksidan, boy, hoksidipidan, boys.}

4. Some nouns ending in ‘\textit{na},’ when they take the plural form, change ‘\textit{na}’ into ‘\textit{daŋ;}’ as, \textit{wičinyaŋna, girl, wičinyaŋpidan, girls;} \textit{wanistinna, a few, plur. wani\textprime stinpidan.} \textit{In some cases ‘\textit{daŋ}’ is used only in the plural form;} as, \textit{tonana, a few, plur. tonanapidan.}

The Ikanktonwans and Sisictonwans commonly use ‘\textit{na}’ and the Titonwans ‘\textit{la,}’ instead of ‘\textit{daŋ,}’ for the diminutive ending; as, \textit{hokšana} and \textit{hokšila,} for \textit{hoksidan.}

\S{} 64. 1. ‘\textit{Daŋ}’ is often joined to adjectives and verbs, as the last principal word in the clause, although it properly belongs to the noun; as, \textit{šuktaŋka waŋ waste-daŋ (horse a good-little), a good little horse, not a horse a little good; ničinyaŋkiŋye-daŋ (thy-brother dog his-killed-little), thy little brother killed his dog, or thy brother killed his little dog.}

\textbf{Gender.}

\S{} 65. 1. Gender is sometimes distinguished by different names for the masculine and feminine; as, \textit{wičaŋga, man, winohiŋča, woman; tatŋka, buffalo bull, pte, buffalo cow; hehaka, the male elk, upaŋ, the female elk.}

2. But more commonly the distinction is made by means of adjectives. ‘\textit{Wičaŋ}’ and ‘\textit{vinyaŋ}’ denote the male and female of the \textit{human species;} as, \textit{hokšiyokopa.
ETYMOLOGY.

wiča, a male child, hokšíyokópa wínýąŋ, a female child. 'Mdoka' and 'wiye' distinguish the sex of animals; as, tamdoka, a buck; tawiyedąŋ, a doe, the 'daŋ' being diminutive. These words, however, are often written separately; as, pągoŋtła mdoka, a drake; zitkadaŋ wiye, a hen bird. In some instances contraction takes place; as, šung mdoka, a horse; šung wiye, a mare, from šunjka.

3. Proper names of females of the human species frequently have ‘wiŋ,’ an abbreviation of ‘wínýąŋ,’ female, for their termination; as, Totidutawin (woman of her red house); Wakanjkażuzuwin (female spirit that pays debts). Sometimes the diminutive 'wiŋna' is used for 'wiŋ;' as, Mahpiwiŋna (cloud woman).

Number.

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

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

2. a. Names of inanimate objects seldom take the plural termination, even when used with a plural meaning; as, čanj, a tree or trees; mágą, 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 nominative and objective.

The nominative 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, wičásta waŋ wowapi waŋ kaŋa, (man a book a made) a man made a book; Dawid Sopiya waštedaka, (David Sophia loves) David loves Sophia; Dakota Bešdeke wićaktepí, (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, wičásta Wakanjíaŋka kaŋa, (man God made) God made man.

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

Possession.

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

Sometimes the first noun suffers contraction; as, mahčinča, a gosling, for maŋá činča (goose-child), mahiyumdu, a plough, for máŋa iyumdu (field-plough); mahidahinte, a rake, for máŋa idahinte (field-rake).
§ 69. But the relation is point 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, tatanka woyute tawa, (buffalo food his) buffalo’s food; woyute śuktanka tawapi, (food horse theirs) horses’ food; wičaštayatapi 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, tatanka tawote, (buffalo his-food) buffalo’s food; Dawid taanpetu, (David his-day) the days of David.

Sometimes ‘ti’ is prefixed instead of ‘ta;’ as, wawhinkpe, an arrow; Dawid tiwawhinkpe, David’s arrow.

Nouns commencing with ‘i’ or ‘o’ prefix ‘t’ only; as, ipahin, a pillow; Hake tipahin, Hake’s pillow; owniža, a bed; Hake towiže, Hake’s bed.

Abstract nouns which commence with ‘wo’ drop the ‘w’ and prefix ‘t;’ as, wowaštew, goodness; Wakan坦克ka towašte, God’s goodness. (See § 23. 2. b.)

b. Nouns expressing relationship form their genitive by means of the suffix pronouns ‘ku,’ ‘ču,’ ‘tku;’ as, sunjka, younger brother, Dawid sunjku, David’s younger brother; čiŋye, the elder brother of a man, Tomas čiŋya, Thomas’s elder brother; čiŋkši, a daughter, wičašta čiŋkšitu, man’s daughter.

Proper and Family Names.

§ 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 or warriors now dead. The son of a chief, when he comes to the chieftainship, generally takes the name of his father or grandfather; so that the same names, as in other more powerful dynasties, are handed down along the royal lines.

1. a. Dakota proper names sometimes consist of a single noun; as, Mahpiya, Cloud; Hokšídan, Boy; Wamdeniša, Orphan; Wowašinyan, Faith.

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

2. a. But more frequently they are composed of a noun and adjective; as, Ištahba, (eyes-sleepy) Sleepy-eyes; Tatanka-hanška, (buffalo-long) Long buffalo; Matohota, Grizzly-bear; Wamdi-duta, Scarlet-cogle; Mato-tamaheča, Lean-bear; Mazahota, Grey-iron; Maza-š’a, Sounding-metal; Wapaha-ša, Red-flag-staff; called now Wabeshaw.

b. Sometimes they are formed of two nouns; as, Mahpiya-wicášta, Cloud-man; Pežihiuta-wicášta, Medicine-man; Ite-wakinyan, Thunder-face.

3. Sometimes a possessive pronoun is prefixed; as, Ta-makoče, His country; Ta-peta-tanžka, His-great-fire; Ta-ojate-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.
ETYMOLOGY.

b. Sometimes they are compounded of a noun and verb; as, Akičita-naįįŋ, _Standing-soldier_ or _Sentinel_; Tataŋka-naįįŋ, _Standing-buffalo_; Mahpiya-mani, _Walking-cloud_; Waŋndi-okiya, _One-who-talks-with-the-eagle_; Mahpiya-hdįį̃pe, _Cloud-that-appears-again_.

c. Sometimes they are formed of two verbs; as, Inyang-mani, _One-who-walks-running_. In some instances 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_; Mahpiya-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, Catáŋ, and Haké. For girls, they are, Winóna, Hápaŋ, Hápištinna, Wáŋské, and Wiháke. 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.

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

<table>
<thead>
<tr>
<th></th>
<th><em>A Man’s.</em></th>
<th><em>A Woman’s.</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>elder brother</td>
<td>čiŋyé</td>
<td>timdó</td>
</tr>
<tr>
<td>elder sister</td>
<td>taŋké</td>
<td>čuŋ</td>
</tr>
<tr>
<td>younger brother</td>
<td>sunḳá</td>
<td>sunḳá</td>
</tr>
<tr>
<td>younger sister</td>
<td>taŋkésį</td>
<td>taŋká</td>
</tr>
<tr>
<td>male cousin</td>
<td>tahanįį̃</td>
<td>ičéśí</td>
</tr>
<tr>
<td>female cousin</td>
<td>haŋkášį</td>
<td>ičépanšį</td>
</tr>
<tr>
<td>brother-in-law</td>
<td>tahán</td>
<td>šiço</td>
</tr>
<tr>
<td>sister-in-law</td>
<td>haŋká</td>
<td>ičépan</td>
</tr>
</tbody>
</table>

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

CHAPTER IV.

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, onišida, _to have mercy on_; waonišida, _merciful_; čąntekiya, _to love_, wačąntkiya, _benevolent_.

ADJECTIVES.

§ 75. Final 'a' or 'an' of many adjectives is changed into 'e' when followed by certain particles, as, šīća, do, kiŋ or ēŋ, etc.: šīća, bad, šīće šiŋca, very bad; wičaša šiće ēŋ, 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; wičaša unksapa, we two wise men; waonšīda, merciful; waonsiunyda, we two merciful ones.

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

2. Another form of the plural which frequently occurs, especially in connexion 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. taŋktanŋka.

b. In some cases the last syllable reduplicates; as, wašte, good, plur. waištete.

c. And sometimes a middle syllable is reduplicated; as, taŋkiniŋa, great or large, plur. taŋkiniŋa.

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, wičaša kiŋ de isanpa wašte, this man is better than that. Sometimes 'sam iyea,' which may be translated more advanced, is used; as, sam iyea wašte, more advanced good or better.

It is difficult to translate 'iyea' in this connexion, 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 šiça, he wašte, this is bad, that is good, i. e. that is better than this.

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

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

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Numeral</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>wanja, wanzi, or wanjidan,</td>
<td>one.</td>
<td>wikéemma,</td>
</tr>
<tr>
<td>nonpa,</td>
<td>two.</td>
<td>ten.</td>
</tr>
<tr>
<td>yamni,</td>
<td>three.</td>
<td>twenty.</td>
</tr>
<tr>
<td>topa,</td>
<td>four.</td>
<td>thirty.</td>
</tr>
<tr>
<td>zaptan,</td>
<td>five.</td>
<td>forty.</td>
</tr>
<tr>
<td>šakpe,</td>
<td>six.</td>
<td>a hundred.</td>
</tr>
<tr>
<td>šakowin,</td>
<td>seven.</td>
<td>two hundred.</td>
</tr>
<tr>
<td>šahdojan,</td>
<td>eight.</td>
<td>a thousand.</td>
</tr>
<tr>
<td>napéinyanka,</td>
<td>nine.</td>
<td>the great count,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>or a million.</td>
</tr>
</tbody>
</table>

1. The numbers from eleven to eighteen inclusive, are formed in two ways:
   a. By ake, again; as, ake wanjidan, eleven; ake nonpa, twelve; ake yamni, thirteen, etc. Written in full, these would be wikéemma ake wanjidan, ten again one; wikéemma ake nonpa, ten again two, etc.

   In counting, the Dakotes 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, wikéemma sanpa wanjidan, ten more one, (10 + 1) or eleven; wikéemma sanpa topa, (10 + 4) fourteen; wikéemma sanpa šahdojan, (10 + 8) eighteen.

2. Nineteen is formed by nžma, the other; as, nžma napéinyanka, the other nine.

   a. Wikéemma 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, wikéemma nonpa sanpa wanjidan, or, wikéemma nonpa ake wanjidan, (10×2+1) twenty-one; wikéemma nonpa sanpa napéinyanka, (10 × 2 + 9) twenty-nine; wikéemma yamni sanpa topa, (10 × 3 + 4) thirty-four; wikéemma zaptan sanpa napéinyanka, (10 × 5 + 9) fifty-nine. Over one hundred, numbers are still formed in the same way; as, opawinge sanpa wikéemma šakpe sanpa šakowin, (100 + [10×6] + 7) one hundred and sixty-seven; kektopawinge nonpa sanpa opawinge zaptan sanpa wikéemma yamni sanpa šakpe, ([1000 × 2] + [100 × 5] + [10 × 3] + 6) two thousand five hundred and thirty-six.

   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.

   § 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, nomnonpa, by twos; yamnimni, by threes; toptopa, by fours, etc.
ADVERBS.

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

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

(3.) Yami, zaptáŋ, šakowíŋ, and wíkéemna reduplicate the last syllable; as, yamnimmí, zaptáŋtáŋ, šakowíŋwíŋ, and wíkéemnamma. The same is true of opawíŋgé and kektópawíŋgé; as, opawíŋgé, by hundreds.

(4.) Napíŋwánjka and šahdoŋaŋ reduplicate a middle syllable, as, napíŋwánjwáŋka, by nines, šahdóhdoŋaŋ, by eights.

§ 82. Waŋcí, nonpa, yamnì, etc., are also used for once, twice, thrice, etc. Nonpa nonpa hećen tópa, twice two so four, that is, twice two are four. And 'akihde' is sometimes used for this purpose; as, nonpa akihde nonpa, two times two.

§ 83 1. 'Dan' or 'na,' suffixed to numeral adjectives, is restrictive; as, yamni, three, yamnima, only three; zaptáŋ, five, zaptaŋna, only five.

2. With monosyllabic words 'na' is doubled, as, nom, two, nomnana, only two; tom, four, tomnana, only four; hunh, a part, hunhnana, only a part.

Ordinals.

§ 84. 1. The ordinal numbers, after tokáheya, first, are formed from cardinals by prefacing 'i,' 'ií,' and 'wíí;' as, inonpa, iínonpa, and wiínonpa, second; yamnì, iíyamnì, and wiíyamnì, third; itópa, iítopá, and wiítopá, fourth; iwíkéemna, tenth, etc.

2. In like manner we have iake waŋdí, eleventh; iake nonpa, twelfth; iake yamnì, thirteenth, etc.; iwíkéemna nonpa, twentieth; opawíŋgé, one hundredth, etc.

§ 85. When several numbers are used together, the last only has the ordinal form; as, wíkéemna nonpa sanpa yamnì, twenty-third; opawíŋgé sanpa iake nonpa, hundred and twelfth.

CHAPTER V.

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, eča, when; kuya and kun, under, below; kitaŋna, a little, not much; Nina and hinča, very; ohinjí, always; sanpa, more; tan'an, without, out of doors; wanja, now, etc.

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

1. Adverbs are formed from demonstrative pronouns, by adding 'han' and 'haŋ,' 'ken' and 'čen,' 'ketu' and 'četu,' 'en,' 'ki' and 'kiya,' 'či' and 'čiya.'

a. By adding 'han' and 'haŋ;' as, de, this, dehan, here, now; he, that, hehan, there, then; ka, that, kahan and kahan, then, there, so far.
b. By adding `ken' and `cén;' as, kaken, *in this manner*; eća, *when, ećaken, whenever, always*; dećén, *thus*; hećén, *in that way.*

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, wašt, good, waštuya, *well; šića, bad, šićaya, badly; tanja, great, tankaya, greatly, extensively.*

3. a. Adverbs are formed from *verbs,* by adding `ya;' as, iyuskin, *to rejoice, iyuskinyan, rejoicingly, gladly; tanye, well,* may be from the obsolete verb `tan' (as they still use atan, *to regard, take care of*); itonšni, *to tell a lie, itonšniyan, falsely.*

b. Some are formed by adding `ya' alone; as, okaço, *to tell a falsehood about one, nokahya, falsely.*

c. In a few instances adverbs are formed from *verbs* by adding `na;' as, inahni, *to be in haste, inahmina, hastily, temporarily.*

4. Adverbs are formed from other adverbs.

a. By adding `tu;' as, dehan, *now, dehan, at this time; hehan, then, hehantu, at that time; tohan, *when? tohan, at what time?*

b. Other forms are made by adding `ya;' to the preceding; as, dehantuya, *thus, here; hehantuya, there, dehantuy, 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 `ya;' as, dehan, *now, here, dehany, to this time or place, so far; tohan, *when? tohan, as long as, how long? ohin, always, ohin, for ever.*

e. Adverbs are formed from other adverbs by adding `tiya;' as, kun, *below, kuńtiya, downwards; wańkan, above, wańkantiya, upwards.*

5. Some adverbs are formed from *nouns.*

a. By prefixing `a' and taking the adverbial termination `ya;' as, pala, *a hill, apalnya, hill-like, convexly; wanica, none, awanin and awaniya, in a destroying way.*

b. By suffixing `ata' or `yata,' etc.; as, he, *a hill or ridge, heyata, back at the hill.*

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.*
CHAPTER VI.

PREPOSITIONS.

§ 88. Prepositions may be divided into separate and incorporated.

Separate Prepositions.

§ 89. The separate prepositions in Dakota follow the nouns which they govern, and hence might properly be called postpositions; as, čan akan naważin, (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.:

<table>
<thead>
<tr>
<th>Dakota</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>alna, with</td>
<td>etkiya, towards</td>
</tr>
<tr>
<td>akan, on or upon</td>
<td>om, with</td>
</tr>
<tr>
<td>ako, beyond</td>
<td>etu, at</td>
</tr>
<tr>
<td>eha, amongst</td>
<td>kahda, by, near to</td>
</tr>
<tr>
<td>ekta, at, to</td>
<td>kiéi, with</td>
</tr>
<tr>
<td>en, in</td>
<td>mahan, within</td>
</tr>
<tr>
<td>eṭaŋhaŋ, from</td>
<td>oḥna, in</td>
</tr>
<tr>
<td></td>
<td>ohomni, around</td>
</tr>
<tr>
<td></td>
<td>yata, at</td>
</tr>
</tbody>
</table>

Incorporated Prepositions.

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

§ 91. The prepositions suffixed to nouns are * 'ta,* and * 'ata* or * 'yata,* at or on; as, tiŋta, prairie, tiŋta, at or on the prairie; mága, a field, maŋta, at the field; čan, wood or woods, čaŋyata, 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 in some cases be regarded as adverbs; as, he, a hill or ridge, heyata, at the hill or back from.

§ 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, čaŋkaŋa amawani, I walk on a log.

b. The preposition * 'e,* to or at, is probably from * 'ekta,* and is prefixed to some verbs; as, yuhpa, to lay down any thing one is carrying, eyuhpa, to lay down at a place.

c. The preposition * 'i,* prefixed to verbs means * with,* * for,* on account of; as, čekiya, to pray, čekiya, to pray for a thing.

d. The preposition * 'o,* in, is a contraction of * 'oha,* and is found in a large class of verbs; as, hahaha, to place or lay down, ohahaha, 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 * 'kiéi' *

a. * 'Ki,* as a preposition incorporated in verbs, means * to or for,* as, kaŋa, to make kaŋa, to make to one; huwe ya, to go to bring any thing, kihuwe ya, to go to bring a thing for one.
b. ‘Kíéi’ incorporated into verbs means *for*; as, kaksa, *to chop off*, as a stick; kíéi’aksa, *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, tehaq, *far, itehan, far from* any time or place; heyata, *behind, iheyata, back of something.* These adverbial prepositions are such as:

iakó, *beyond*  
iakan, *upon*  
i'akudan, *near to*  
i'ahda, *by, near to*  
ii'akam, *behind*  
hidukšan, *round about*  
ihektam, *behind*

ihukyata, *behind, back of*  
ikan, *down from*  
ikiyeda, *near to*  
isanpa, *beyond*  
itakasampa, *over from*  
itankan, *without*  
ityotakop, *opposite to.*

**Chapter VII.**

**Conjunctions.**

§ 94. Conjunctions in Dakota, as in other languages, are used to connect words and sentences; as, wašte *ka ksa*pa, *good and wise; wíčášta šičéča koya, men and children:* "Unkán *Wakan* janka, Ožáŋžán *kta, eya: unkán ožáŋžán," *And God said,* ‘*Let light be:*’ and *light was.*

§ 95. The following is a list of the principal conjunctions; viz.: *unkán, ka and ča, and; ko and koya, also, and; unkánš, kí̄nš and čí̄nš, kí̄nhaš and čí̄nhaš, if; čí̄š and čí̄š, keš and češ, keš and češ, although; češ and češ, keyaš and čeyaš, even if; ka iš, or; tuka, but.*

**Chapter VIII.**

**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! wiŋšwi! ah! oh!

*Regret:* hehe!-hehe! huŋhe! hunhuŋhe! oh! alas!

*Surprise:* hopiđaŋ! hopiđaŋniye! hopiđaŋšni! iŋah! inama! inyuŋ! iyanaka! wonderful! surprising! astonishing! truly! indeed!

*Attention:* a! e! beš! hiwo! iho! ito! mah! toko! wau! hark! look! see! behold! halloo!

*Self-praise:* ihdataŋ! ihdataŋ! *h! boast!*

*Affirmation:* ečae! ečae! ečae! ečes! ečes! ečakas! eyakeš! eyakeš! nakaš! načaeš! indeed! truly! yes!

*Disbelief:* eže! hes! hište! ho! hočéah! iyešniča! oho! fie! fudge! you don’t say so!“
PART THIRD.

SYNTAX.

CHAPTER I.

PRONOUNS.

PLACE OF PERSONAL PRONOUNS.

Incorporated Pronouns.

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

1. Position in Verbs.

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

b. Those verbs which are formed by adding the prefixes 'ka' and 'pa,' and also the possessive forms in 'kpa' or 'tpa,' 'hda,' and 'hdu,' have the pronouns prefixed; as, kaksa, to cut off with an axe, wakaksa, I cut off; pagaq, to part with anything, wakpagaq, I part with; kpagaq and tpa garj, to part with one's own, wakpagag, I part with my own; hduta, to eat one's own, wahduta, I eat my own.

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

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

2. a. All verbs commencing with a vowel which is not a prefix, insert the pronouns immediately after the vowel; as, opa, to follow, owapa, I follow; excepting the first person plural, 'unk,' which is prefixed; as, unkopapi, we follow. But oonpapi is also used.

b. The prefixing of the prepositions 'a,' 'e,' 'i,' 'o,' does not alter the place of the pronouns; as, kaštan, to pour out, wakaštan, I pour out; okaštan, to pour in, owakaštan, I pour in; pahta, to bind, pawahta, I bind; apahta, to bind on, apawahta, I bind on.

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

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

e. Verbs that insert or prefix the prepositions 'ki' and 'kídí,' 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 'yína,' take the pronouns immediately before the causative; as, wanýagkiya, to cause to see, wanýagmakiya, he causes me to see; samkiya, to blacken, samwakiya, I blacken; čantekiya, to love, čantewakiya, I love any one.

g. The compound personal and reflexive pronouns (§ 24) occupy the same place in verbs as do the ordinary incorporated pronouns: as, wastedaka, to love, wastewadaka, I love any thing, wastemićidaka, I love myself.

2. Position in Adjectives.

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

b. The pronouns 'ma,' 'ni,' and 'un' are prefixed to the simple numerals; as, mawanjiangan, I am one; ninoqapi, you are two; unyamipi, 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, wayazanka, to be sick, wanamayazanka, I am sick; asuni, to get well, amasni, I have recovered.

b. Waoŋśida and wačanįkkiya, and perhaps some others, which we are accustomed to call adjectives, insert the pronouns; as, waoŋśiwada, I am merciful.


§ 100. 1. a. The possessive pronouns are always prefixed to the noun. See §§ 21, 22, 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, nisunka, (thee-dog) thou art a dog; winičašta, (thee-man) thou art a man; Damakota, (me-Dakota) I am a Dakota.

In some nouns the pronoun may be placed either after the first or second syllable, according to the taste of the speaker; as, wičahinďa, an old man; wimačahinďa or wičamahinďa, 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, Isanđanka, (knife-big) an American, Isanḿanđanga, 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; unniyuapi, (we-thee-have or we-you-have) we have thee or we have you.

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

Number.

§ 102. Incorporated pronouns, when intended to express plurality, have the plural termination pi attached to the end of the word, whether verb, noun, or adjective; as, wayazan, he is sick, waunyazanpi, we are sick; wakaga, I make any thing, unkağapi, we make; nitašunke, thy dog, nitašunkepi, thy dogs or your dog or dogs; niwaše, 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, miyi saunmataŋka, I am an American; unkiye unjewu-tapi, we are cold.

b. In a proposition composed of a pronoun and verb, whether the pronoun be the subject or object of the verb; as, unkiye unjyaŋpi kta, we will go; miyi 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 pronouns, or inflexion of the verb; but they are frequently used for the sake of emphasis; as, nisunka he kipi he; hiya, he miyi makupi, (thy-brother that was-given) was that given to thy brother? no, it was given to me; ye maši wo; hiya, miyi 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, miyi mini wačin, (me water I-want) I want water; niye toka kin niyuzapi, (you enemy the you-look) the enemies took you. But when the pronoun is the object, as in this last example, it may stand after the noun; as, toka kin niye niyuzapi, (enemy the you-look) the enemies took you.

d. In relative clauses, the separate pronoun is placed last; as, wičašta hi kųŋ he miyi, (man came that me) I am the man who came; őničiyaŋpi kin hena unkiyepi, (you-help the those we) we are they who help you.

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

f. In answering questions, the separate pronouns are sometimes used alone; as, tuwe hečon he; miyi, who did that? I; tuwe yaka he; niye, whom dost thou mean? thee; tuwe he kąga he; iye, who made that? he. But more frequently the verb is repeated in the answer with the pronouns; as, he tuwe kąga he; he miyi wakaga, (that who made? that me I-made) who made that? I made it; tuwe yaka he; niye čića, (whom meanest-thou? thee, I-thee-mean) whom dost thou mean? I mean thee.
Plural Termination.

§ 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, unkiyé cinékupi, we did it; niye yakâŋapi, you made it; niye niwâŋtepî, you are good.

b. When the pronoun stands last, it is attached also to the pronoun; as, tuna waŋšidipi kîŋ hêna 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 pronoun of the third person either singular or plural, except 'wičâ' 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 nominative 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, siyo waŋ kute kâ o, (grouse a shot and killed) he shot a grouse and killed it; şuktâŋka kîŋ yuzapi kâ kaška hdepi, (horse the caught and tied placed) they caught the horse and tied him.

Repetition of Pronouns.

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

2. a. 'Wičâ' and other objective incorporated pronouns follow the same rule; as, tataŋka kîŋ waŋwičamdeke ča wičawayte, (buffalo the, them-I-saw, and them-I-killed) I saw the buffalo and killed them.

b. So too in adjective verbs; as, ônišéke ča nišhîtîŋ, (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, nitašunjke kâ nitamazakan, thy-dog and thy-gun.

Demonstrative Pronouns.

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

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 tatanglepi, those are oxen; de miye, this is I; dena wasteste, these are good; he mayakú, (that me-thou-gavest) thou gavest me that.

2. But when used as a qualitative of a noun, or noun and adjective, it is placed last; as, wiçasta kiñ hena, (man the those) those men; wiçasta waste kiñ 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 kiñ he wičinyadapi śni, (father me-sent the that ye-believe not) my father who sent me, him ye believe not; ate umaśi kiñ he mahdaotanjí, (father me-sent the that ye-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, išaj kiñ he iwáçu, (knife the that I-took) I took the knife.

RELATIVE PRONOUNS.

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

2. a. In affirmative sentences, 'tuwe' and 'tako' are often used as nouns, the former meaning some person, and the latter, some thing; as, tuwe he manon, some one has stolen that; tako iyewayu, I have found something.

b. In negative sentences with 'dan' suffixed, tuwe may be rendered no one, and tako nothing; as, twedán hi śni, no one came (lit. some-little-person came not); takudán duhe śní, (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 'kakeš' to 'tuwe' and 'tako'; as, tuwe kašta hi kiñhán he waku kta, (whoever comes if, that I-give will) if any one comes, I will give it to him; tako kašta wanmadake čínhán wakute kta, (whatever I-see if, I-shoot will) if I see any thing I will shoot it, or I will shoot whatever I see.

ARTICLES.

Definite Article.

Position.

§ 113. 1. When a noun is used without any qualifying, the definite article immediately follows the noun; as, maka kiñ, (earth the) the earth; wičasta kiñ waste, (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, wičasta waste kiñ, (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, tako
cēmon kį, (what I-did the) that which I did; wičāsta šicaya manyanpi kį, (men badly do the) the men who do badly; wičāsta šića šicaya manyanpi kį, (men bad badly do the) the bad men who do badly.

§ 114. The signs of the past tense, 'kón' and 'čikón,' are used in the place of the definite article, and are rendered by the article and relative; as, wičāsta wāntdake čikón, 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, wičāsta kįn bosdan nažinpi, (men the upright stand) men stand upright; šuktanka kįn dužalanpi, (horses the swift) horses are swift or run fast.

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

c. It is used with a noun in the vocative case; as, maka kįn náhoŋ 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 kįŋ, (thy-hand the) thy hand; wičāsta kįn de, (man this) this man.

e. It is often used with finite verbs giving to them the force of gerunds or verbal nouns; as, kagapi kįŋ, the making; mannipi kįŋ, (we walk the) our walking; yahi kįŋ 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, óŋkaške ekta mdá, (garrison to 1-go) I am going to the garrison; čaŋ mahen wai, (wood into 1-went) I went into the woods; tinjá akun munka, (prairie upon 1-lie) I lie upon the prairie.

b. Proper names and names of rivers and lakes are commonly used without the article; as, Tatanja-nažin, (buffalo-stands) The-standing-buffalo; Wakpa-minisota, the Minnesota river; Mdeiyedāŋ, 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, čaŋpahmhima ihupa kįŋ, the thill of the cart; Wašiđun wičāstäyatapi kįŋ, 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, hokšidāŋ waniŋ, (boy a) a boy; hokšidāŋ wašte waniŋ, (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, wičašta wanį wašte kįį̂h he kaga, (man a good the that made) he was a good man who made that.

**CHAPTER II.**

**VERBS.**

**Position of Verbs.**

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

2. Verbs also are usually placed after the adjectives which qualify their subjects or objects, and after the adverbs which qualify the verbs; as, Waanataŋ wičašta wayapike ćįį̂h te tanyang waŋmdaka, (Waananat man eloquent the that well I-saw) I saw Waananat 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; wičašta kįį̂h 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, ćan topa ičaša, (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, Wakanantska unŋkagapi, (God us-made) God made us; Dakota niye Wakanantska čanteneiyapi, (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 wiča, them, incorporated in the verb; as, wanwičàyaka, he saw them; Hake waŋı̊ŋši̊ęa yamni wičakte, (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, wašteyungidakapi, *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 ‘yukan’ is often used in its singular form with a plural meaning; as, wakiyedan ota yukan, there are many pigeons.
§ 124. The verb ‘yey,’ and its derivatives ‘iyey,’ ‘hiyey,’ etc., have rarely a plural termination though used with a plural subject; as, wıcıota hen hiyey, 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, wašteūndaka, we two (meaning thou and I) love him; waštewičūndaka, we two love them. See § 42. 1.

Government of Verbs.

§ 126. Active transitive verbs govern the objective case; as, makaška, (me binds) he binds me; wıcıašta waŋ waŋmdaka, (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-takes) thou takest me by the hand, or thou takest my hand. Compare the French, ‘me prendre la main.’

2. A verb may govern a direct object or accusative and an indirect object answering to a dative.

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

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

§ 128. Transitive verbs with the prepositions ‘a’ or ‘o’ prefixed may govern two objectives, and even three when two of them refer to the same person or thing; as, śina kiŋ aničąpapi, (blanket the on-thee-laid) they covered thee with a blanket; mini pa amakaštaŋ, (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, čaniku kiŋ omani, (road the in-walks) he walks in the road; han, to stand, maka kiŋ awahan, (earth the on-I-stay) I stand on the earth.
§ 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 § 40. 4.

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

MOODS.

Imperative.

§ 131. 1. In prohibitions the imperative mood is often indicated by the adverb ‘ihnuñag’ placed before the verb, with ‘kiŋ’ or ‘kiŋhaŋ,’ ‘čiŋ’ or ‘čiŋhaŋ,’ following: as, ihnuñag hečanoŋ kiŋ, do not do that; ihnuñag wiéyadapi kiŋhaŋ, do not believe it. This is a stronger form than the common imperative.

2. When two verbs in the imperative mood are connected by conjunctions, the first is used without the sign; as, owinja kiŋ ehdaku ḷa mani wo, take up thy bed and walk.

Infinitive.

§ 132. 1. Verbs in the infinitive mood immediately precede those by which they are governed; as, čaŋ kakse yahí, (wood to-cut thou-hast-come) thou hast come to cut wood; he ećoŋ ećíšipí, I told you to do that.

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

3. The infinitive mood cannot be used as a noun, as it sometimes is in English; that is, it cannot have any thing 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 kiŋ he oiyokipi, (sun seeing the that pleasant) the seeing of the sun is pleasant.

Subjunctive.

§ 133. What may be called the subjunctive mood is formed by the aid of conjunctions which follow the verb. (See § 43.)

1. a. Kiŋhaŋ and its derivatives, čiŋhaŋ, kinahaŋ, and čiŋhaŋ, usually refer to future time, future events only being considered as uncertain and contingent; as, yahi kiŋhaŋ mde kta, if thou come, I will go.

But ‘kiŋhaŋ’ does not always render the sense subjunctive, it being sometimes used as an adverb of time, especially when preceded by tohan; as, tohan yahi kiŋhaŋ mde kta, when thou comest, I will go.
b. When anything past is spoken of as uncertain, 'hecînhanj' is commonly used; as, hecannonj hecinhanj ecen ohdaka wo, if thou didst that, confess it.

2. The conjunctions esta, sta, keyaš, and kéš, signifying though, although, are also used to form the subjunctive mood; as, očiçiyaka esta wicayada šni, although I tell thee, thou dost not believe; hi keyaš kici mde kte šni, though he come, I will not go with him; amapa kéš en ewačanmi šni, though he struck me, I paid no attention to it.

3. Unkanâj, 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, miyecićažužu unkanâj ciço kta tuka, (me-thou-hadst-paid if; I-thee-give would but) if thou hadst paid me, I would have given it to thee; suktaŋka mduha unkanâj mde kta tuka, (horse I-had if, I-go would but) if I had a horse I would go.

Optative, Potential, &c.

§ 134. The adverb tokinj, oh that! is used with verbs to express strong desire; in which case an 'n' is suffixed to the verb; as, tokinj 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 iyecēca, fit, proper; as, ecannonj kta iyecēca, 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, ecön owakih, (to-do I-able) I am able to do it, or I can do it; manipi kijn owakih, (walking the I-able) I can walk. Or they are put in a finite form; as, suktaŋka mduza owakih, (horse I-catch I-able) I can catch a horse.

2. Inability is expressed either by 'okihi' with the negative 'šni,' or 'okitpani;' as, mawanj kta owakih śni, or, mawanj kta owakitpani, (I-walk will I-cannot) I cannot walk. 'Tokâ' or 'tökadanj,' followed by the negative 'šni,' is often used for the same purpose; as, tökadanj mawanj śni, (any-way I-walk not) I cannot possibly walk.

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

Tenses.

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

Aorist Tense.

§ 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 yaŋka, nakaha waŋmdaka, 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 yanja, 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, ściőna waskuyeča 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, ecamon, I have done it; he duštan, thou hast finished that.

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

b. In a narrative of past events, 'wanja' together with the aorist makes what is called the pluperfect tense; as, wanja yuštanpi 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 wanja tuka, (there I-was but am not now) I was there.

§ 140. Before naćeča, perhaps, the aorist tense is sometimes used for the future; as, hecon mašipi kīñhan, ecamon naćeča, if they tell me to do that, I shall probably do it.

Future Tense.

§ 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 wašte kta, that will be good; he tińta 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, wanja 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 wičawakišča, they would have come but I forbade them.

4. The future tense with the adverb 'hińča,' is used to indicate a desire, purpose, or determination to do a thing; as, mde kte hińča, (I-go will very) I want to go; ebo n kte hińča ebo, (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 mood would be in English; as, wau kta owakitpani, (I-come shall, I-unable) I am unable to come; ćeyapi 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 kiñ 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, nihinćițiapi kta ća yaćeyapi kta, or nihinćițiapi ća yaćeapi kta, you will be troubled and weep.
SYNTAX.

§ 142. ‘Nuŋ’ or ‘noŋ’ is sometimes used instead of ‘kta,’ as the sign of the future tense, in interrogative sentences, and also when something future is spoken of as uncertain; as, mda nuŋ he, shall I go? token ećonpi nuŋ tanŋ śni, they knew not what they should do.

§ 143. Before the verbs ‘ećin’ and ‘epéa,’ ‘ke’ sometimes marks the future tense of the first person; as, mda ke epéa, 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, ‘iyea,’ ‘kiya,’ and ‘ya’ or ‘yan.’

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

2. Verbs used with ‘iyea,’ if capable of contraction, are contracted; as, kaptuśa, to split, kaptuś iyea, he split it open.

3. ‘Iyea’ is often used with prepositions and adverbs, sometimes with and sometimes without their taking the verbal prefixes; as, pamahen iyea, to push into; yuhukun iyea, to put down; ohna iyea and mahen iyea, to put into any thing.

§ 147. ‘Kiya’ is used with verbs as a causative suffix; as, ećonkiya, to cause to do; kaňkiya, to cause to make; naźkiya, 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 atewaya, (that father-I-have) that is my father; Ateunyanpi mahpiya ekta nanke ęni, (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 īsanwaya, this I have for a knife; he tiyopayaya, that thou usest for a door.

3. When the pronouns ‘ma,’ ‘ni,’ and ‘un,’ are used without the pronoun ‘ya’ following, ‘ya’ becomes ‘yan’; as, atemayan, he has me for father; atenyanapi, our father. But when ‘ya,’ thou or you, follows, the vowel is not nasalized; as, atenayana, thou hast me for father; atenunayapi, you call us father.
§ 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, ipsisê, to jump,
ipsisê, to hop or jump repeatedly; iha, to laugh, ihaha, to laugh often. In
transitive verbs it either indicates that the action is repeated on the same object,
or that it is performed upon several objects; as, yahtaka, to bite, yahtâltaka, to
bite often; baksa, to cut a stick in two, baksaksâ, to cut a stick in two often, or
to cut several sticks in two. Verbs of one syllable are rarely reduplicated.

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

3. Verbs signifying to be are repeated to denote continuance; as, den mâŋka
mânke, I continue to stay here; hen dukân dukânpi, 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'â' and 'ka'.

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

§ 152. 'Ka' has sometimes the same signification with 's'â'; as, waoka, a good
hunter. But sometimes it does not produce any perceptible difference in the
meaning of the verb; as, wâstedâ and wâstedâka, to love any thing.

§ 153. When the verb, to which 'ka' or 's'â' is suffixed, takes the plural form,
the suffix usually follows the plural termination; as, waopika, marksmen; eöînpi
s'â, doers. But in the verb 'da,' to esteem, 'ka' may either precede or follow the
plural termination; as, wâstedâkapi and wâstedâpika.

SUBSTANTIVE VERBS.

§ 154. The verbs 'unj, 'ounyân, 'yâŋka, 'yukan, and 'hiyeya, all signify
to be, but when used, they must be accompanied by other verbs, adverbs, partic-
ciples, or prepositions, descriptive of the place or manner of being; as, mani waun,
I am walking; ti maîn mâŋka, I am in the house; hëôiya yakoîpi, they are there;
en maîn, it is in me.

§ 155. The verb '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. 'Yukan' is used to declare that there is, and
wânicas, that there is none; as, Wakanântanka yukan, there is a God; Wakanântanka
wânicas, 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, Wakaŋtaŋka 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 verb in the Dakota language which simply predicates being. The Dakotas cannot say abstractly, I am, thou art, he is; but they can express all the modes and places of existence.

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.

2. The objective pronouns are used with and governed by active participles, in the same way as by verbs; as, mayuha yukaŋpi, (*me-haviiig 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*; Wakaŋtaŋka čekiya un, *he is in the habit of praying to God*; ihanč ičunhan, whilst he was speaking.

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

5. Two verbs together may be used as participles without a conjunction; as, čeya patuš inažičn, (*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, tažičča kiŋ opi, *the deer is shot*.

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

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

CHAPTER III.

NOUNS.

Position of Nouns.

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

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

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

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 qualitative or predicate, the sign of the plural is joined, not to the noun, but to the qualitative or predicate; as, wičašta waštepi, good men; koška kiŋ hipi, the young men have arrived; wičašta wašte kiŋ hipi, the good men have arrived.

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

CHAPTER IV.

ADJECTIVES.

Position.

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

The adjective ikča, common, is placed before the noun which it qualifies, but its derivative ikča haŋpa and hanpičkeča, common moccasins; ikča wičašta, a common man, an Indian. The numeral adjectives, when used with čaŋ, a day, are placed before; as, nonpa čaŋ, two days, etc.

§ 166. When the adjective forms the predicate of a proposition, it is placed after the article, and after the demonstrative pronoun, if either or both are used; as, wičašta kiŋ wašte, the man is good; wičašta kiŋ he wašte, that man is good; taku ecanŋ kiŋ he šiča, that which thou didst is bad.
§ 167. Adjectives, whether qualitative or predicative, indicate the number of the nouns or pronouns to which they belong; as, inyan sapa wan, a black stone; inyan sapsapa, black stones; tataŋka kiŋ waś'aka, the ox is strong; tataŋka kiŋ waś'akapi, the oxeu 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, wičašta wašte he kagapi, (man good that they-made) good men made that; Wakaŋtanka wičašta wašte nom wićakaga, (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, wičašta yamni, or wičašta yamnipi, three men.

NUMERAL ADJECTIVES.

§ 168. 1. Numeral adjectives used distributively take the reduplicated form; as, yamni, three, yamnimmi, three and three, yamnimmi ičupi, 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 ‘akahde’ 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 ‘onšpa’ and the ordinal numbers; as, onšpa iyamni, (piece third) one third; onšpa itopa, (piece fourth) one fourth.

PRONOMINAL ADJECTIVES.

§ 171. Owasii and iyulpa, all, sakim and napin, both, apa and huyh, some or a part, tonana and wanistina, few, a small quantity, uŋma, 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 inanimate 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.
ADVERBS.

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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 ‘wiča’ prefixed; as, wičota hiipi, 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 ‘wiča’ and by reduplication; as, wičokéota ahi, 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, suktanja kiŋ wasté ḱa ḱanpahmihma kiŋ wasté, the horse is good, and the waggon is good.

2. But sometimes a single adjective is made to apply to all the nouns by using a pronominal adjective or demonstrative pronoun; as, suktanja kiŋ ḱa ḱanpahmihma kiŋ napin wasté, the horse and the waggon are both good; wičásta ḱa winohníŋča kiŋ hena wastéste, man and woman, they are beautiful; Hepaŋ ḱa Hepi ḱa Hake, hena iyuḥpa hapškapı, Heman, 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, suktanja ḱanpahmihma ko šíča, (horse waggon also bad) the horse and the waggon also are bad.

CHAPTER V.

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, iwaštedan mani, he walks slowly; šićaya hduhα uŋ, he is keeping it badly; nina wasté, very good; kitaná tanyan, tolerably well; he ćan šíni, (that wood not) that is not wood; tonitaŋhaŋ he, (whence-thou) whence art thou?

Position.

§ 175. 1. Adverbs are commonly placed before the words which they qualify; as, tanyan waun, I am well; šićaya ohanyanpi, they do badly; nina wasté, very good.

2. A. The adverbs ‘hinča’ and šíni’ follow the words which they qualify; as, wasté hinča, very good; ečoŋ kte hinča, he wishes very much to do it; ečoŋpi šíni, they did not do it.

B. The adverbs of time, ‘kinhan,’ ‘ća,’ or ‘eča,’ ‘kehan,’ and ‘eoh,’ are placed after the words to which they relate; as, yahi kinhan, when thou comest; wanyaka eča, when he sees it.

3. A. Interrogative adverbs commonly stand at the beginning of the clause or sentence; as, tokeča wowapi dawa šíni he, why dost thou not read?
b. But 'to,' a contracted form of 'tokeča,' and 'he,' the common sign of interrogation, stand at the end; as, duhe sni 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?_ tonitanhang he, _whence art thou?_ hematangan, _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, tananyan écon, _he does it well_; tananyan écon, _he has done several things well_; tananyan éconpi, _they have done well._

2. If the verb relates to the united action of individuals, the adverb is not reduplicated; but if the individuals are viewed as acting independently, the reduplicated form must be used; as, suktaqka kim ketkeya kiupi, _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, wicasta kim tehni, _the man lived long_; wicasta kim tehniñan nipi eë, _men live long_; eëdang wahi, _I came soon_; eëadang wahi, _I come frequently_; he hanskaya baksa wo, _cut that long_; hena hanskaskaya baksa wo, _cut those long_; aškadang euntipi, _we encamped at a short distance_; aškaškadan euntipi, _we encamped at short distances._

**Use of Certain Adverbs.**

§ 178. 1. In general propositions, 'éca' or 'éa,' _when_, is used with 'éé,' or 'éz,' at the end of the clause or sentence; as, waniyetu éa wapa éë, _when it is winter it snows._

2. The particle 'éz,' in most cases however, indicates the close of a direct quotation of the words of oneself or of another; as, déen eëanaç kinhñan yani kita éë, _Wakarntaqka eya éë, if thou dost thus, thou shalt live, God said._

§ 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 sñi he; han, _hans_; wahi kte sñi, _thou wilt not come, wilt thou?_ yes, _I will not come_; yahi kte sñi he; hiya, _hans_; 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 kinhñan med 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 sñi 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, mude sni, (I-go not) I did not go; he čān šni, (that wood not) that is not wood.

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

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

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

2. When two negative verbs are connected by a conjunction, the first may be without the sign of negation; as, kakipe ča iyotan tanka šni, (he-surpassed and more great not) he neither surpassed nor was the greatest.

Signs of Interrogation.

§ 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 hoqay 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.

CHAPTER VI.

PREPOSITIONS.

§ 185. Prepositions are placed after the nouns which they govern.

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

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

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

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

b. Sometimes the pronoun is inserted in the preposition, if the latter consists of more than two syllables; as, otanhan, from thee.
c. And sometimes it is contained in the following verb; as, en mau, *he is coming to me*, ekta nipi, *they went to you*.

§ 186. 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*.

§ 187. 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, ptanyetu, wetu, hangyeta, anpetu, htauetyu, 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, mdokhan, ptihan, etc., is probably the adverbal 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*; ihanhan, *the next morning*.

**CHAPTER VII.**

**CONJUNCTIONS.**

§ 188. 1. Conjunctions commonly stand *between* the words or sentences which they connect; as, *mahpiya ka maka, heaven and earth*; wanéiyaka tuka iyéčiénye śí, *I saw thee but I did not recognise thee*; ećon yáśí esta ećon kte śí, *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 'ahnu' are placed *after* the words they connect; as, čanka wańi ko mduha, (*fire-steel flint also I have*) I-have flint and steel; mahpiya maka ahna kaga, *he made heaven and earth*.

§ 189. 'Un'kaš' and 'ka' both signify *and*, but they are used somewhat differently, 'ka' denoting a closer connexion than 'unkaš.'

1. When two or more verbs having the same nominative are connected by a copulative conjunction, 'ka' is commonly used; as, ekta wai ka wańi, *I went and saw*. But if a new nominative is introduced, 'unkaš' will be required; as, ekta wai unkaš wańi, *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. 'Unkaš' never connects single nouns or adjectives, 'ka' and 'ko' being used for that purpose; as, waște ka ksapa, *good and wise*; čan mini ko, *wood and water*.

For the use of the conjunctions kińhan, unkasion, and tukä, see § 133.

§ 190. The words 'ećiń' and 'nakaš,' although more properly adverbs, often supply the place of conjunctions; as, he wakú, ećiń makida, *I gave that to him, because he asked me for it*; he tewahínda, nakaš hećećan mduha, *I refused that, because it was the only one I had*.

§ 191. The idea conveyed by the conjunction *than*, cannot 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, ma'te čiŋ he wašte ka wani kiŋ he ści'a, for me to die is good, and to live is bad; wani kiŋ he wašte česta ma'te čiŋ he iyotan wašte, although it is good for me to live, it is more good for me to die; or, ma'te kte čiŋ he wašte ka wani kte čiŋ he ści'a, that I should die is good, and that I should live is bad.

§ 192. The conjunction or is represented by 'ka is;' 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 ka is hen uŋ śni, unŋa tukte iyecetu sدونویه śni, (there is or there is not, which of the two I know not;) Is that a horse or an ox? he ƙukтанja ka is tatanja unŋa tukte hecetu he, (that horse or ox, which of the two?)

CHAPTER VIII.

INTERJECTIONS.

§ 193. Some interjections have no connexion with other words, while others are used only as a part of a sentence. When connected with other words, interjections usually stand at the beginning of the phrase. Considerable knowledge of their use is necessary to enable one to understand the language well, as the interjections not only serve to indicate the feelings of the speaker, but often materially modify the meaning of a sentence; as, hehehe, didita on ma'te kta, oh! I shall die of heat; “Wicóni kiŋ iho hee; wicóni kiŋ he wićašta iyoŋanšaŋ kiŋ iho hee,” (Life the lo! that is; life the that man light the lo! that is) John i. 4.

CHAPTER IX.

INTERLINEAR TRANSLATIONS.

PARABLE OF THE PRODIGAL SON—LUKE XV. 11-32.

Wićašta waŋ čiŋhiŋtku nonpa: ūŋkaŋ hakakata kiŋ he atkuku kiŋ
Man a son-his two: and youngest the that father-his the
heciya: Ate, woyuha mitawa kte, čiŋ he miêu-wo, eya. Ūŋkaŋ
said-to-him: Father, goods mine will-be the that me-mine-give, he-said. And
woyuha kiŋ yuakipam wicaku. Ūŋkaŋ iyoŋakam anpetu tonana, čiŋhiŋtku
goods the dividing them-he gave. And after day few, son-his
hakakta koŋ he owasiŋ witanya tpahi, ka iteŋanyan makaće waŋ ekta
youngest that-was that all together his-gathered, and a-far-off country a to
iʒimani ya; ka hen šihan ohananyapi kiŋ on, taku yuhe čiŋ owasiŋ hućatakuunini.
travelling went; and there bad doings the by, what he had the all he-destroyed.
Ūŋkaŋ owasiŋ waŋna hudasote ěčhaŋ, makaće kiŋ he en wicakihan hiŋća;
And all now he-had-spent when, country the that in famine very;
ūŋkaŋ hiʒnakaha wicakiža. Ūŋkaŋ makaće kiŋ hen unpi kiŋ waŋži ti kiŋ ekta
and consequently he-was-in want. And country the there dwelt the one house the to
i, ka kio yaŋka; unlkaŋ he maŋa kij ekta kukuše wo wićaku kte yesi.

Unkankan kukušo taku yutapi kij heeš on wipisały ye dac; tuka tuwedan dotoku And swine what eat the even-that with fill-himself desired; but some-one food-give-him

şi. Unkankan wapna iškuye čeňa heyja: Ate wićašta opewićatόn kij not. Unkankan wapna iškuye čeňa heyja: Ate wićašta opewićatόn kij not. And now remembered-himself when this-said: My-father man then-bought the

heća tona wićayuňa, ka hena aguyapi iyakičuy>$ yuhapi, tuka miye ke such how-many them-has, and those bread more-than-enough have, but I myself

wotektedapi kij on atakuninśi amanyan će. Ito nawazĩn, ka ate ekta hunger the by-means-of to-nothing I-go. Lo! I-arise, and my-father to

wahde ča, hewakiye kta; Ate, mahpiya kij ekta ka niye nakuń nitokam I-go-home and, to-him-I-say-this will; Father, heaven the against and thee also thee-before

wawahtani; ka detaňhan ēŋčameayaye kta iyemaćeće śni; wićašta I-have-sinned; and from this-time, child-me-thou-have shouldst such-I not; man

opewićayatόn kij heeš wamįi iyećeća makaga wo, epe kta će, eya. Unkankan them-thou-hast-bought the even one like me-make, I-say will, he-said. And

nańiń-hiyaye, ča atkuku ekta ki. Tuka nahunń itehan ku, atkuku he-arose-up, and father-his to went-home. But while-still far-off coming-home, father-his

waşhdake ča, onşiśkida ka, inyang ye ča, poskin hduze ča, iikputaka. Unkankan saw-him, and had-compasion, and running went, and by-the-neck clapsed, and kissed-him. And

ēęńhentku kij hećiiya: Ate, mahpiya kij ekta ka niye nitokam wawahtani, ka son-his the this-said-to-him: Father, heaven the to and thee thee-before I-have-sinned, and

detaňhan ēŋčameayaye kte ēń he iyemaćeće śni, eya. from this-time child-me-thou-have shouldst the that such-I not, he-said.

Tuka atkuku kij taokiye kij he wićaškiya: Sina iyotaa wašte kij he au-po, ka

But father-his the his-servant the this-to-them-said: Blanket most good the that bring, and

iŋkiya-po; ka mazanapētpe wam nape kij en iyekiya-po; ka siha haŋpa ohekiya-

put-on-him-ye; and finger-ring a hand the on put-ye; and feet moccasins put-on-him

po; ka ptežičadan ēemyapi kij he den au-po, ka kte-po; wauntapi kaj
ye; and cow-calf fatted the that here bring-ye, and kill-ye; we-eat and

unkiyuskinii kta će. Mičįŋkái kij de ća, unlkaŋ kini; tańniśi ka iyeyapi,

we-rejoice will. My-son the this dead, and lives-again; lost and is-found,
cy a. Unkankan hínmakaha wiųśkinii.
 he-said. And immediately they-rejoiced.

Unkankan ēńhentku tokapa koŋ, he maŋa un: unlkaŋ tikiyanđan ku ča

And son-his eldest that-was, that field-at was: and house-near-to come-home when

dowanpi ka wačipi nańon. Unkankan ookiye wamįi kipan, ka hena token kapi

singing and dancing he-heard. And servant one he-called-to, and these-things how meant

hećiihan, he iwąŋa. Unkankan hećiiya: Nisunka hdi; unlkaŋ

if; that he-inquired. And he-said-this-to-him: Thy-younger-brother has-come-home; and

ni un ka zaniyań hdi kij; heon-četaňhan niyate ptežičadan ēemyapi

alive is and well has-come-home the; therefore thy-father cow-calf fatted .
koŋ he kikte əc, eya. Unŋaŋ hečen əhda, kə tin kihde waćiŋ that-was that killed, he-said. And so he was-angry, and into-the-house he-go-home desired śni; hehan attku kiŋ tankan liyu ə əcêkiya. Unŋaŋ hehan wayuŋte əa not; then father-his the out came and besought-him. And then he-answered and attku kiŋ hečiŋya; əho, waniyetu ota waŋma waoeçiye, əa iyae əŋ father-his the this-said-to; Lo! winter many now I-have-helped-thee, and thy-word the tohinį kawape śni; heeęa ešta, kodauiawaye əि om wimduškinį kta ever I-passed-beyond not; thus although, friend-them-I-have the with I-rejoice might e tohinį taçiŋcíađaŋ waŋzi maŋaku śni əce: Tuka nićŋkiş wi̱kowiŋpi kiŋ om at-any-time deer-child one me-thou-jest not: But thy-son harlots the with woyuha nitawa kiŋ temniçiye əि de hdi əa, waŋcáke pteçiŋcíađaŋ ēmonyapi property thy the eaten-up-for-thee the this come-home when, at-once cow-calf fattėd kiŋ he yećiçaṭa əce, eya. Unŋaŋ hečiŋya; Ćiŋš ohiinįyaŋ nići the that thou-for-him-has-killed, he-said; And this-he-said-to-him; Son always me-with yawj; ka taku mduhe əи he iyũha nitawa. Nišųŋka kiŋ de əa unŋaŋ thou-art; and what I-have the that all thine, Thy-younger-brother the this was-dead and kini; taŋiŋni, unŋaŋ iyeypi kiŋ heoŋ etanhaŋ iто, əaŋte unwašstepi əa has-come-to-life; was-lost, and is-found the therefore lo! heart we-good and unkįyuşkinį kte əи he hečetu əce, eya əce.

we-rejoice should the that is-right, he-said.

THE LORD’S PRAYER.

Itaŋeçaŋ tawoçekiye kiŋ.

Lord his-prayer the.

Ateũŋyaŋpi maŋpiya ektə naŋje əи; Ničaże kiŋ wakaŋdapí kte; Nitokiéɔŋze Father-we-have heaven in thou-art the; Thy-name the holy-regarded shall; Thy-kingdom kiŋ u kte. Maŋpiya ektə token nitawaciŋ eçoŋpi kiŋ, maka akan hečen eçoŋpi the come shall. Heaven in how thy-will is-done the, earth upon so done nunwe. Anptu kiŋ de taku-yutapi uŋku-po: əa waŋ̩hтанiŋpi kiŋ uŋkįçiéaçu̱nz.po, may-it-be. Day the this food us-give: and our-trespasses the erase-for-us, uŋkįš iyečen tona ociŋšniyaŋ uŋk比利hiŋyaŋpi hena iyečen więuŋkįçiéaçu̱nzupi we like-as as-may-as wrongly have-done-to-us those even-as them-we-forgive kiŋ. Wowawiyutanye kiŋ he en iyaye uŋyaŋpi śni-po, əa taku śica etanhaŋ the. Temptation the that into-go us-cause not, and what bad from euŋhdaku-po. Wickioŋze kiŋ, wowašťake kiŋ, wowitaŋ kiŋ, henakiya owihanke us-deliver. Kingdom the, strength the, glory the, all-these end

wanin nitawa nunwe. Amen.
none thine may-be. Amen.
Woahope itopa.
Commandment fourth.

Aŋpetu-okihpapi kĩŋ he kiksuye ŋa wakaŋ da-wo. Aŋpetu ʂakpe ɪtayani ḋa
Day-of-rest the that remember and holy regard. Day six thou-labor and
nitohtani kĩŋ owasiŋ ečanoŋ kta. Tuka aŋpetu isakowĩŋ kĩŋ he aŋpetu-okihpapi,
thy-work the all thou-do shalt. But day seventh the that day-of-rest,
Yehowa Taku-Wakan nitawa kĩŋ he tawa, he en wiōhohtani takudan ečanoŋ kte
Jehovah God thy the that his, that in work some-little thou-do shalt
ši, niye ƙa nićeŋkści, nićunŋkści, wićaśta nitaokiye, wiŋyan nitaokiye, nitawoteča,
not, thou and thy-son, thy-daughter, man thy-servant, woman thy-servant, thy-cattle,
ƙa tuwe tokeća nitatiyopa kĩŋ en ƙiŋ kĩŋ henakiya.
and whoever else thy-door the in is the so-many.

Aŋpetu ʂakpe en Yehowa maŋpia, maka, miniwaŋça ḋa taku ohnaka ko owasiŋ
Day six in Jehovah heaven, earth, water-all and what is-in also all
kaغا; ŋuken aŋpetu isakowĩŋ kĩŋ he en okihpa, heeven Yehowa aŋpetu-okihpapi
made; and day seventh the that in rested, so Jehovah day-of-rest
kĩŋ he hdawašte ḋa hduwakaŋ.
the that blessed and hallowed.
DICTIONARY

or

THE

DAKOTA

LANGUAGE.
PART I.

DAKOTA-ENGLISH.

A

a, the first letter of the Dakota alphabet. It has but one uniform sound, that of a in father.

a, an inseparable preposition or prefix.

1. Prefixed to verbs and adjectives, it usually means on or upon: as, magańu, to rain, amagańu, to rain on; mani, to walk, amani, to walk on; han, to stand, ahan, to stand on; waste, good, awaže, to be good on or in addition to, to become, befit.

2. In some cases it gives a causative meaning to the verb: as, u, to come, au, to bring; ya, to go, aya, to take.

3. It forms a collective plural in the case of some verbs of motion: as, au, they come; aya, they go; ahi, they have arrived.

4. Prefixed to nouns, it sometimes makes adverbs: as, wanίča, none, avani or avaniyá, in a destroying way; ahi, a hill, apha, hill-like.

5. It makes nouns of some verbs: as, bapta, to cut off from, abapta, a cutting on, čàn abapta, a cutting-board.

a, int. inseparable, expressing incredulity or contempt. It is usually followed by ka or kuča, as awadeka, amańkǘkača.

a, n. the armpit.

a, v. imperat. only; hark, listen: a, a wo, a ye; pl. a po, am, a miye.

a-á', adj. mouldy.

a-á', v. n. to mould, become mouldy.

a-á'mna, v. n. (aa and oona) to smell mouldy.

a-ba'ńda, v. a. to shave off with a knife, as the fat from guts,—abawáda, abayáda.

a-ba'ńdańda, v. ref. of abanáda.

a-ba'ńka, v. a. (a and baka) to cut or split the feather from a quill; fig. to be straight or without wrong doing: abakispi së waun,—abawaka.

a-ba'ńke-za, v. a. (a and bakeza) to cut off smooth, as a feather for an arrow,—abawakeza, abaya-keza.

a-ba'ńkpán, v. a. (a and bakpán) to cut fine on, make fine on, as in cutting tobacco: čàn abapká, a tobacco-board,—abawapán, abayapán.

a-ba'ńka, v. a. (a and baká) to cut off, as a stick, on anything, with a knife,—abawakeza, abauńksapi.

a-ba'ńka-sa, v. red. of abaká.

a-ba'ńkáši, v. cont. of abakáši: abakáši iyeyá, to double or shut up, as a knife, on anything.

a-ba'ńkáši-za, v. a. (a and bakáši) to shut up on, as a pocket-knife,—abawáksiša, abayakáśiša.

a-ba'ńke-za, v. a. (a and bakeza) to split the feather end of a quill; to cut off, as the ribs of an animal on,—abawakeza, abayakeza, abauńke-za-pi.

a-ba'ńmda-za, v. a. (a and bandáza) to cut or rip open on,—abawandáza, abayandáza, abauńmdazapi.

a-ba'ńme-ča, v. a. (a and bandéča) to break by cutting on any thing, as something brittle; to cut up in pieces on,—abawamedéča, abayamedéča, abauńmedéčapi.

a-ba'ńmen, v. cont. of abańmedéča: abamendi iyeyá.

a-ba'ńpon, cont. of abapota.

a-ba'ńpo-tá, v. a. (a and bapota) to cut in pieces on, destroy on any thing, by cutting with a knife,—abawapota, abayapota, abauńapotapi.

a-ba'ńpsa-ka, v. a. (a and bapsa) to cut off on, as a cord or string, with a knife,—abawapsa, abayapsa, abauńpsakapi.

a-ba'ńpta, v. a. (a and bapta) to cut off from, as a piece; to cut on, as clothes on a board,—abawpta, abayapta, abauńptapi.
a-ba'-pte, n. ́dan abapto, a cutting-board.
a-ba'-ptuš, v. cont. of abaptuša: abaptoše iveya.
a-ba'-ptu-ža, v. a. (a and baptuža) to split or
crack, as an arrow, by shooting against any thing;
or, as a stick, in punching,—abowaptuža, aboyap-
tuža, abuaptužapi.
a-bo'-šda, v. a. (a and bosda) to make bare on
by punching,—abowasda.
a-bo'-šdo-ka, v. a. (a and bôšdoka) to shoot off
on; to empty the contents of a gun on any thing,
by shooting at it: mazaka abôšdoka,—abowas-
doka, aboyašdoka, aboamšdokapi.
a-bo'-ta-ku-ni-ši, v. a. (a and bitakuniši) to
destroy by shooting or punching on any thing,—
abowatukuniši, aboyatukuniši, abuamtkuni-
iši.
a-ča'-ga, v. n. (a and ́çága) to freeze in, on, or
upon; to become ice upon,—amačága.
a-ča'-ga-šda-ya, adj. all smooth with ice, icy.
Same as adačâdaya.
a-ča'-sna-sna, v. n. (a ́çága and ssana) to rattle,
as icicles formed on any thing.
a-ča'-šda-ya, adj. (a ́çága and šlaya) all icy,
covered with ice, as trees when rain is frozen
on them.
a-ča'-ksi sí, v. a. to step over, pass over, jump
over; to avoid, pass by, neglect; to transgress,—
abowakši, abayakši, abonkši, abamkši,
adačši, etc.; wndâkši, passing over.
a-ča'-ksiš-ya, v. a. to cease to pass over,—ača-
skiyaya, adačšiymay.
a-ča'-ksiš-yaš, adv. passing over.
a-ča'-čan, v. n. (a and ́çančan) to shake on
account of,—amaçančan.
a-ča'-čan-čan, v. a. to apply oneself to intensely:
ácačanči neča; ácačanči ecopi, i. q. akcepta
ecopi,—amačančan, áyačanča.
a-ča'-ka-ška, v. a. (a ́ca and kaška) to bind
wood on; to inclose on, fence in,—ačašca-
ka.
a-ča'-ku-ya, v. a. (a ́cańku and ya) to make a
road on; to pass through on,—ačańkuyaya.
a-ča'-ku-ya, adv. lying on, as a road; passing
through.
a-ča'-ni-yaš, v. n. (a and ́ceńiyaya) to be
angry for,—ačańmuyaya, acańmuyaya, acań-
muyayapi.
a-ča'-ni-ye-ya, v. a. to be angry at one on
account of something,—ačańmuyaya, acań-
ymuyayapi.
a-ča'-nu-ya, v. a. (a and ačańnu) to smoke on
or after, as after eating,—ačańnuyaya.
See ačańnu.
a-ča'-te-ši ča, v. n. (a ́cante and šia) to be sad
on account of, See ičanteši.
a-ča'-te-ši-ya, adv. sorrowfully for.
a-ča'-te-šin-yaš, adv. sadly for.
a-ča'-pa, v. a. (a and čapi) to stab on, stick in; to take stitches in or on,—áčawapa, áčayapa.
a-čem'-ya, v. a. of adépa: to make fat for a certain purpose,—ádemwa, ádemaya.
a-čem'-ya-ken, adv. in a state of fattening for: ádemya'kuihle.
a-čé'-pa, v. n. (a and čepa) to be fat for, be in good order; to be getting fatter: i. q. kítxana čepa.
a-čé'-čel, n. (a and čestí) to česi on any thing,—áčestí, áčesyádi. See čestí.
a-čé'-čel. n. something to česi on, as a diaper.
a-čé'-čel, n. to make a fire on or at, as a log; to heat, as a gun-lock, for the purpose of hardening; to burn, as stone or brick, in a kítín,—áčewati, áčesí, áčesípi.
a-čé'-ya, v. a. (a and ćeyá) to cry for any thing, as a child does; to mourn for, as for one dead,—áwádeya, ayádeya, únkadeyapi.
a-čé'-ya-pi, part. crying for, cried for.
a-čon'ka'-ške, n. a place fenced in, a fort. See čon'kaške.
a-čo'-pa, v. a. (a and čopa) to seate into the water for any thing,—áčowapa, áčowaya, ánčowapi.
a-čú', v. n. (a and čú) to déw upon, to bedew,—áčuwaya.
a-čú'-ya, v. a. to cause déw upon, to bedew,—áčuwaya.
a-čú'-čel. a branch or limb of a tree; a limb, as of the body.
a-čú'-čel. v. a. (a and dčel) to urinate on any thing,—áwádeya, ayádeya, únkadeyapi.
a-čú'-čel, n. a diaper.
a-dl', v. a. to climb up, climb a tree; to climb over, as a fence; to ascend, as a hill,—áwádi, ayádi, únkadipi.
a-dl'-di, v. red. of adi.
a-dl'-di-ya, adv. red. of adiya.
a-dl'-di-ya-ken, adv. in a climbing manner.
a-dl'-ki-ya, v. a. to climb chest, —údiwakiya.
a-dl'-ya, adv. climbing.
a-dl'-ya-ken, adv. in a climbing very.
a-do'kso, v. a. (prob. of daksi) to fold up the arms; to put the hand under the arm,—ádowaka, ádokso, ádoksonpi.
a-do'kso-han, v. a. to fold in the arms; to put under the arm, as one's cap,—ádowakohan: adoksohan kíu, to fold in the arms,—ádoksonhan iwaču.
a-dos, cont. of adōza. a-dos'-do-za, v. n. red. of adōza: to be scorched, but not cooked, as something held in the flame.
a-dos'-ya, v. a. to search, as meat held in the flame; to have one's feelings touched by any circumstance, to be made angry; adosyapi seksen hínjula, to experience a burning sensation, as in sickness; adosyapi se kinýaŋka, to run just as fast as one can; adosye hínjana, adosyaya, adosuyápi.
a-do'-wan, v. a. (a and down) to sing in praise of any one; to sing for, as for the death of an enemy—this the Dakotas do when they go to war against their enemies, and desire to take their lives; wídašta adowan, to sing to a man, to sing the praises of a man; zi'kádaŋ pi adowan, to sing over the heads of birds—this expresses a custom which the Dakotas have, when a man takes some woodpeckers' heads and sings over them to another person, expecting to receive from him in return a horse, or some valuable consideration. In this case, the individual mentions the honorable deeds of the person to whom he gives the birds' heads, and sings his praise,—áwáduwan, ayáduwan, únkadowanpi.
a-do'-za, v. n. to be scorched, but not cooked; òd-ača čapa a; adōza se; adōza hínjula, to feel a scorched sensation pass over the body, as in a fever.
a-e-ča-hnan-ya, adv. towards, through, among.
a-e-ča-hna-ken, prep. towards.
a-e-čo-opta, prep. towards.
a-e-čo-opta-ya, adv. towards, in that direction.
a-e-čo-opta-pi, prep. in the direction of a certain object.
a-e-čo-opta-ya-pi, adv. in that direction, past a certain point.
a-ga, v. n. to make a splash, as a fish jumping up in the water; to fall or jump into water with a splash,—áciihpaya, áciiwahpadá, áciiwkihpayapi.
a-ge, v. n. See ača.
a-gi', v. n. (a and gi') to be covered with rust, midedew; to have a rusty or brown stain.
a-gu', v. n. (a and gu') to burn on any thing; to burn on account of or by reason of any thing.
a-gu', part. burnt on.
a-gu'-gu', v. n. red. of ači.
a-gu'-gu-ya, v. n. red. of ačiya; to cause to burn on.
a-gu'-ya, v. n. to cause to burn on,—águwaya, águyaya, águyanpi.
a-gu'-ya-pi, n. (águyá) bread, so called because burned or baked; wheat bread, especially; wheat; wannahžin águyápi, corn bread.
a-gu'-ya-pi-hu, n. wheat growing; wheat straw.
a-gu'-ya-pi-í-ča-pan, n. a fail.
AHD

AGU

a-gu'ya-pi-mau, n. flour.
a-gu'ya-pi-su, n. wheat not ground, the grain of wheat.
a-gu'ya-pi-ta-ca-gu, v. leavened bread, because like the lungs, bagu.
a-ha'ha-ye-dan, adv. not firmly, moveably. See hahayedan.
a-ha'-kan, adv. after. Not much used. See oha-kam.
a-ha'kan-ye-dan, adv. not deep, shallow; said of dipping up any thing when it is shallow.
a-han, v. n. (a and han) to stand on, rest on,—awahah, aynahah, unkahap. Ahe din, a foundation.
a-han', v. imperat. only; take care: ahan dasna kta, take care, you will mistake.
a-han', inf. of assent: from han, yes.
a-han'han, v. red. of ahan, to stand on; and also of ahan, to take care.
a-han'ke-ta, adv. at the end. See ihankota.
a-han'ke-ya, adv. immediately, then, following, at the end of.
a-han'nde, v. a. (a and hannde) to dream about something wakam, awahangmde.
a-han'mna, v. a. (a and hanmna) to dream about any thing, awahangmna, ayanhammna.
a-han'zi, v. n. to be shady upon, overshadowed,—amahzi.
a-han'zi-ya, v. a. to overshadow, cause shade upon, make dark upon; to screen from the sun; to reveal to one, as the shadows of things going before; to give a presentiment of,—ahanzia, ahanzima, ahanznima.
a-hdn', v. a. (a and hdn) to take home, carry or bear home,—awahah, aynahah, unkahadapi, amahada, acidaha, widunkahadapi.
a-hdn', v. col. pl. of hdn; they go home.
a-hda'han, v. a. (ahda and han) to stand carrying home.
a-hda'han, v. n. to bear up, be strong enough to bear, as ice,—amahdahan, unkahadahapi, awidahdahin.
a-hda'han, v. col. pl. they keep going home one after another.
a-hda'hp, v. pos. of akahpa; to throw, as a garment, over one's own; to cover one's own,—awahdahpa.
a-hda'hp-ki-ton, v. pos. of akahpeton; to clothe or cover one's own,—ahdahpewakition, ahda'hpewakition.
a-hda'hp-ton, v. pos. of akahpeton; to clothe one's own,—ahdahpewaton, ahdahpeyapot.
a-hda'hp-ya, v. pos. of akahpeya; to cover one's own,—ahdahpewaya, ahdahpeyunapi; taku ahdahpeyapi, clothes. See ahdahpeya.
a-hda'kini, or a-hda-kisi: ahdaskini wanka, to lie curled up on one's side; ahdaskini munka.
a-hda'psin, adv. bottom upwards, said of a boat or any thing turned up.
a-hda'psin-yin, adv. bottom up: ahdapsinyan.
a-hda'pita, v. n. (a and hda'pita) to cease to fall on, as rain,—ahmahapta. See hil'apita.
a-hda'pita, v. a. (a and hda'pita) to dip or lade out from one's own kettle, etc,—awahdahapita. See kapa.
a-hda'ski-qa, v. a. pos. of akaski; to press down on one's own,—awahdaski. Part., face down, prone, headlong.
a-hda'skin, part. cont. of ahdisti; on the face, prone: ahdaskin elpeya, to throw down on the face; ahdaskin il'paye, to fall down on the face,—ahdaskin iwahpamda, ahdaskin iyahpada.
a-hda'ski-qa, v. pos. of akaski and ayaski; to sit out on something of one's own,—awahdaski, ayahdaski.
a-hda'stan, v. pos. of akasdan and ayasdan; to throw or spill, as water, on one's own; to cease speaking or eating.
a-hda'ta, v. pos. of akata; to hoe one's own, as corn, etc,—awahdat, ayahdat.
a-hda'ta, v. a. to chorus to, answer or respond to in music,—awahdat, I respond to them.
a-hda'ta-he-dan, v. dim. of ahdat.
a-hde', v. Same as ahda.
a-hde', v. a. (a and hde') to place or make stand on,—awahde, ayaide, unkahdepi.
a-hde'han, n. a foundation.
a-hde'he-din, n. a foundation.
a-hde'hi-yey-a, part. placed one after another.
a-hde'ki-ya, v. a. (ahde and kiya) to cause to take home,—ahdeusakiya, ahdeyakiya, ahdeunkiya.
a-hde'ska-dan, n. a lizard.
a-hde'ska-na, n. (Iban.) Same as alekskdan.
a-hde'yo-yu, part. placed one after another.
a-hde'yus, v. cont. of ahdeyus: ahdeyus kute, to shoot holding the gun against the object, or very near it.
a-hde'yu-za, v. a. to hold against, hold near to; to come near to,—ahdemduza.
a-hdi', v. a. to bring or carry home,—awahdi, ayaude, unkahdi.
a-hdi', v. col. pl. of hdi; they come home together.
a-hdi'ya-ve, v. (ahdi and iyape) to wait for their coming home; to lie in wait by the way,—ahdiyayape.
a-hdi'ya-han, v. n. to fly home and alight, as fowls; col. pl. of hidiyahin, to come in sight and stop, as on a hill, coming home.
Ahdi'ya-hda, v. a. (ahdi and ahda) to carry home again.—awahdiyahda, ayahdiyahda. See akiyahda.

Ahdi'-ya-hda, v. col. pl. they pass home.

Ahdi'-ya-hda-han, v. col. pl. they continue to pass home.

Ahdi'-ya-ku, v. a. (ahdi and aki) to start to bring home again.—awahdiyak, ayahdiyaku.

Ahdi'-ya-ku, v. col. pl. of hidi'cu; they start to come home together.

Ahdi'-ya-pe, v. See ahdiyape.

Ahdi'-ya-pe-pe, v. n. to skip, as something flat thrown along on the surface of the water.

Ahdi'-ya-pe-pi, v. a. to cause to skip along on the surface, as a stone or chip on the water,—ahdiyapepewaya.

Ahdi'-yo-hi, v. col. pl. of hidiyo; they reach home on returning.

Ahdi'-yo-tan-ka, v. col. pl. of hidiyotanka; they come home and sit down.

Ahdi'-yu-pha, v. a. to lay down on the way coming home,—ahidumilaha. Col. pl., they come home and lay down their burdens.

Ahdi'-yu-ka, v. col. pl. to come home and remain, as deer, in abundance: ahdiyukanpi, they come home and remain.

Ahdi'-zi, v. a. (ahdi and czi) to bring home and pile up,—ahdiwaatu, ahdiyatu, ahdiunzupi.

Ahd'-ha, v. to carry home,—awahdoha.

Ahd'-ha, v. pos. of ayuha; to have or take one's own on account of; to provide for some occasion, to keep one's own for a certain purpose,—awahduha, ayahduha, unkahduhapi.

Ahd'-ka, v. a. to leave unmolested,—awahdugaun, amahdugaun.

Ahd'-ka, v. pos. of ayustan; to leave off something pertaining to oneself,—awahdustan, ayahdustan, unkahdustanpi.

Ahd'-ste, v. n. to stand, —akahdusteste.

Ahe'-de-ca, v. n. to be rather better, as in recovering from sickness, to be neither good nor bad, middling,—amahecdec, anahdec, unkahdecapi.

Ahe'-de-cake, adj. rather better,—amahecdeciko.

Ah'-cen, cont. of ahecdec.

Ahe'-cen-ya, adv. pretty well, middling.

Ahe'-chin, n. a standing-place, foundation.

Ahe'-heye-da, adv. not firmly: aheheyedan yanku.

Ahe'-ki-ya, v. a. (ahai and kiya) to cause to stand on,—ahewakiya.

Ahi', v. a. to bring to a place,—awah, ayahi, unkahipi, ahihi, amahi, aviahawhi.

Ahi', v. col. pl. of hi; they have come.

Ahi'-be, v. See ahima.

Ah'i'-man, v. n. to come and hatch, as birds of passage; to lodge on: pl. ahimapi.

Ah'i'mini-ki-ya, v. (ahi and miniy) to assemble to; to keep coming in one after another.

Ah'i'-na-pa, v. n. (a and hinapa) to come out on, as sores or pimples on the skin; to break out in sores or spots,—amahinapa. Sometimes written ahinaupa.

Ah'i'-na-pa, v. col. pl. of hinapa; they come in sight.

Ah'i'-na-han, v. n. (a and hinhan) to rain upon, fall on as rain,—amahinapa, unkahinapanpi.

Ah'i'-he, v. n. Same as ahinap.

Ah'i'-he-ki-ya, v. a. to cause to rain on,—ahinapewaya.

Ah'i'-he-ya, v. a. to cause to fall on, as rain,—ahinapewaya.

Ah'i'-he-ya, v. n. (a and hinapan) to fall on any thing,—amahinapanu, unkahinapanu, unkahinapanapi.

Ah'i'-hep-ya-ya, v. a. to cause to fall on: amahinapanu, unkahinapanu, unkahinapanapi.

Ah'i'-hep-ye-ya, v. a. to cause to fall on, amahinapanu, unkahinapanu, unkahinapanapi.

Ah'i'-ti, v. (ahi and ti) to come and pitch one's tent,—ahwai, ahwati, ahwiti.

Ahi'-ton-ya, v. a. (ahi and tonya) to look towards one; to look up; to look to, regard,—ahwato, ahwato, ahwato, ahwato, ahwato, ahwato.

Ahi'-ton-ya, v. pl. they come and make a village,—ahwato, ahwato, ahwato.

Ahi'-ton-we-ki-ya, v. a. to cause to look towards,—ahwato, ahwato, ahwato, ahwato.

Ahi'-ton-we-ya, v. n. to cause to look to,—ahwato, ahwato.

Ahi'-ya-han, v. n. to come and alight on, as a flock of birds in a field: zikataeka en ahyahe. Col. pl., as, paha ahyahe, they come up on the hill.

Ahi'-ya-han, v. red. of ahiahan.

Ahi'-ya-hde, v. a. to bring home and place on; pl. they come and go on towards home.

Ahi'-ya-hde-ya, adj. coming and going on.

Ahi'-ya-ki-si, v. a. col. pl. to pass along, sometimes in sight, and sometimes out of sight. See ahiyakinsi.

Ahi'-yan-ka, v. n. (ahi and yanka) to bring one thing after another, keep bringing; to bring and remain,—ahima, ahima, ahima: pl. alihiyaka.

Ahi'-ya, v. col. pl. of hiya; they passed by.

Ahi'-ya, v. a. to take or carry round; hand round to, as a pipe; to sing, as a hymn or tune,—awahimadame, ayahjie, unkahiyawayapi.

Hence oahiyaye, a tune.

Ahi'-yo-ka-kiin, v. to come and peep in and draw back the head,—ahiyowakacin, ahiyoyakakin.
AHI

a-hi'-yo-ka-sin, v. to look in at a window or door, to peep in. It does not appear to be quite synonymous with ahiyokasin, —ahiyowakasin, ahiyunjayapi.

a-hi'-yok-sin, v. red of ahiyokasin; to appear and disappear; to peep and peep again.

a-hi'-yu, v. a. to start to bring, —ahibu.

a-hi'-yu, col. pl. of hiyu: they come, start to come.

a-hi'-yu-ka-pl, v. pl. they come and remain.

a-hi'-ziu, v. a. (ahi and zu) to bring and pile up.

—ahiwatu.

a-him'-hbo-ya, v. a. to cause to roll on any thing, —ahmilbewaya.

a-him'-hima, v. n. to roll on: abhimhna iyaya, to go rolling on any thing.

a-him'-yan-yan, adv. round on any thing; ahmiyanyan iyaya, to more round, as a ball in a socket; to become round by turning or rolling.

a-hna', prep. with, together with; upon. For this last meaning, see wana.

a-hna'han, part. standing with.

a-hna'-han, v. n. of hnahp; to fall on, as fruit on any thing.

a-hna'na, prep. red of ahna.

a-hna'-ka, v. a. (a and hna) to place on any thing; to apply as medicine externally, in the form of a poultice or plaster, —awahuka, aya-hnaka, unkhalkapi.

a-hna'na, adv. only with; with so many only.

a-hna-wo-ta-pi, n. a table; any thing to eat on. See wahnawotapi.

a-ho'-do-ka, adv. (a and ho'da) in the midst.

a-ho'-do-ka-ya, v. a. to surround, —ahodaka-waysa.

a-ho'-do-ka-ya, adv. around, surrounding, —ahodakaya uwayapi.

a-ho'-ki-pa, v. pos. of ahopa; to value as one's own; to take care of, —ahowaki, ahonkipi.

a-ho'-ki-pe-si, n. neg. not to value; to impair, —ahowakipesi, ahonkipipi.

a-ho'-kii-wiin-kta, v. to get angry at, as a child; to act like a child towards one, —ahokiswainkta, ahokisimawiikta.

a-ho'-pa, v. a. to honor, respect, reverence, stand in awe of; to keep as a commandment, law, or custom, —awahapa, ahoyapa, ahonupapi.

a-ho'-pe-ki-ya, v. a. to cause to respect and keep, —ahopekipi.

a-ho'-pe-ya, v. a. to cause to observe, —ahopewaysa.

a-ho'-peya, part. honoring, respecting, observing. Adv., obediently.

a-ho'-ta, v. a. to make a noise around one, —ahowatan, ahomat, ahunta.

AUC

a-ho-tan'ka, n. one who makes a noise around.

a-ho-ton'ka, v. a. (a and hoton) to cry out for, as a bird for food.

a-ho-ton-ton, v. red. of ahoton; to cry out for, to bep for any thing.

a-hu'-khan-yan, adv. branching, having many prongs or roots. See hukau.

a-ham'-ya, v. (a and hamya) to scare on, as game, —ahamwaya.

a-han'-han, v. a. to do a thing carelessly, not to have one's mind on it, —ahanwaya.

a-han'-han-ku, adj. careless, negligent.

a-ha'-pa, v. See ahamya.

a-he'-ya, adv. mildly.


a-he'o', n. the part of the arm above the elbow; that part of the wing of a fowl next the body.

a-hab'-ye-ö-si, v. to haunt about a place: i. g. amihaecho.

a-ha'o, v. n. (a and ha'o) to grovel over or about a thing, as a dog over a bone.

a-he, v. n. to evaporate: she aya, to decrease or fall, as the water in a river, lake, etc.

a-he'-wan-ka, (a and hwenka) to be frost on any thing.

a-he'-ya, v. a. to cause to evaporate, —ahewaya.

a-ho, v. n. to stand up or back, as hair on the forehead: i.e. aho.

a-hepa'-ya, v. n. to fall upon, —ahmapaya. Not much used. See ahimpaya.

a-hepe'-ya, v. a. to throw upon; to throw away; to leave, forsake, —ahpepaya, ahpeupaipi. See ehepeya, which is more commonly used.

a-heta', v. a. to labor for one; to work on any thing; to sin, break a law, —awata, ayahata, unkhalhta, acihata.

a-heta'ya, adj. languid, feeble.

a-heta'-ca, adv. weak, feeble.

a-hu'-da-naj, n. something to be spit upon; i. q. hice-dapi.

a-hu'-ta, adj. a little thowed.

a-hu'-to-ça, adj. a little thowed; thawing some.

a-i', v. a. to carry or take to a place, —awi, unkai; to charge with or lay upon, accuse, as en ai, en amai; to visit upon, as for a sin.

a-i'a, v. col. pl. of i; they reached a place.

a-i'a, v. a. (and a) to talk about, consult in regard to; to speak evil of, slander, —awaia, ayai, unkainapi, amai, ailia, aciia.

a-i'a-pl, n. consultation; slander.

a-i'-ca-ğa, v. (a and ićiaga) to grow on, yield, produce.

a-i'-çah, v. cont. of aćiaga.
a'-i'cah-ya, v. a. to cause to grow on; cause to produce,—aicahwana.
a'-i'cam, cont. of aicapa.
a'-i'ca-pa, v. a. (a and tēpa) to stab one thing through or on another,—aicawapa, aicayapa.
a'-i'ca-pa, v. a. (a and ikapa) to open the mouth against one, —aikwaka.
a'-i'ca-pta, v. to open the mouth on. See icapta.
a'-i'cape-tañ, v. See the frequent, form, aicape-pan.
a'-i'ca-pan-pan, v. n. to roll over and over on any thing,—amicapapan, anticappan.
a'-i'ci-ta, v. reflex. of akita; to seek oneself; to regard one's own interests,—amicitta, anticitta.
a'-i'ci-yu, v. reflex. (probably from some obsolete root) to be diligent, make effort, bestir oneself,—amiciyu, anticiyä.

Some text.

a'-i'ci-yu, adj. diligent: siciditayu wauu.

a'-i'ci-yu-ya, v. reflex. to bestir oneself; to be diligent, maintain oneself, etc.—amiciyaya, anticiyäka.
a'-i'de, v. n. (a and ide) to burn or blaze on.
a'-i'de-sa-sa, adv. in the red flame: aidešäsa yuza, to hold in the red flame.
a'-i'de-sa-sa-ya, v. a. to put in or hold in the red flame, to scorch,—aidesawaya.
a'-i'de-de, v. a. to cause to burn on or around; to set fire to,—aideyaya, aideunyuayapi; aidejiyä, to set fire around about oneself,—aidesamitaya.
a'-i'de-de, part. setting fire to.
a'-i'e, v. Same as aia.
a'-i'ei-ya, v. a. to cause to talk about, either in a good or bad sense; to consult with: woopoe aiekitiyä, lawgivers, lawyers.
a'-i'han, v. col. pl. they go and stand on any thing.
a'-i'han-mna, v. a. to dream about,—niwanhammna. See ihammna.
a'-i'hd-pa, v. reflex. of akalpa; to cover oneself,—amihdha, anihdha.
a'-i'hd-pi-ya, v. a. to cast about one,—amihdpeyaya, clothes.
a'-i'hd-sta, v. reflex. of akastan; to pour out or spill on oneself,—amihdstaan, anihdstan.
a'-i'hd-tan, v. reflex. of yatan; to praise oneself for some quality or capability,—amihdtan.
a'-i'hd-ka, v. reflex. of yuha; to have or retain for one's own use,—amihdka, anihdka.
a'-i'hd-ha, v. reflex. of yuha; to have or retain for one's own use,—amihdha, anihdha.
a'-i'hd-ka, v. reflex. of yuha; to cause to fall on oneself, as the limb of a tree,—amihdka.
a'-i'hd-kse, v. reflex. of yuksa; to break off, as a limb of a tree, on oneself,—amihdksa.
a'-i'hd-nda, v. reflex. of yuda; to cut, as grass, and cover oneself with: peñi amihndu.
a'-i'hd-si-ya, v. reflex. of yushi; to get oneself into difficulty with,—amishisdea.
a'-i'hd-ta, v. reflex. to pull the trigger of a gun on oneself; to bemear oneself with one's own emission. See ayuta.
a'-i'hd-za, v. reflex. of hduza; to dress or prepare oneself for an occasion,—amihduza.
a'-i'hp-pa-ya, v. n. (a and ilpaya) to fall on, as, leaves do on any thing.
a'-i'hp-pe-ya, v. a. to throw or place on; to leave with one; to charge with; to be near to one,—ihpeyaya, ihpeyayapi, ihpeyäya: "wookiye ihpeyäyiapi," John xiv. 27.
a'-i'ko-yag, cont. of akoyaka; sticking to.
a'-i'ko-yag-ya, v. a. to cause to stick to; to link to or on,—akoyawaya.
a'-i'ko-ya-ka, v. n. to stick to or on; to cleave to, be fastened to.
a'-i'kpa-pan, v. reflex. of pagan; to part with oneself for any purpose,—amikpa, anikpa.
a'-i'kpa-pan-yon, part. parting with oneself for.
a'-i'kpa-ta, v. reflex. of patan; to reserve for oneself; to reserve oneself for any duty or purpose,—amikpatan, anikpatan.
a'-i'kpa-tan-pan, part. reserving oneself for.
a'-i'k'ni-ki-ya, v. a. to make faces at,—aik'niwakiya, aik'niwakiya, aik'niwakiya, aik'niwakiya.

Some text.

a'-i'ni-na, adv. stifly or silently for, as in approaching game.

a'i'nya-ka, v. (a and inyanka) to run on, as a floor; to run for, run to get;—awainnenka, ayaaneka, unkipinjunkenkapi.
a'-i'sin-ya, adv. out of sight, behind something else: isinjyanj iyaaya.
a'-i'sta-ten-ya, v. to catch a side glimpse of any thing,—ai'tenwaya, ai'tenwaya.

Some text.

a'-i'sta-hnag, cont. of ai'shanaka: ai'shanag yanka, to place the eyes on any thing, keep looking at it,—ai'shanag mayanka.
a'-i'sta-hnag-ya, part. looking at intently.
a'-i'sta-hnag-ya-ken, adv. intently looking at.
a'-i'sta-hna-ka, v. a. (i'sta and haka) to place the eyes upon, look at intently,—ai'stawahanaka, ai'stawahanaka.

Some text.

a'-i'sta-hna-ke-sni, v. See ai'stahanaka. This also appears to be used affirmatively: to fix the eyes on, lit. why does he not take his eyes off?—ai'tawahanake'sni.

a'-i'ta-hda-hbe, adv. with the wind,—ai'tahdahbe entypapi.

Some text.

a'-i'ta-hda-hbe-ya, adv. with the wind,—ai'tahdahbe yaida.
a'-i'ta-hna-ka, v. a. to place one on top of another, as in carrying,—ai'tawahanaka.

Some text.

a'-i'ta-pan, v. a. Same as aikpa.
a'-i'ta-pan-pan, adv. Same as aikpapan.
a'-ka-gha-ki-ya, adv. stretched out, as the arms: ašaškiya up.

a'-ka-ge-ge, v. a. (a and kajge) to sow on or to, to patch on something else, awakačge.

a'-ka-ha-nan-ka, v. a distant relative.

a'-ka-hu-te, v. to cut off from the little end to a stump; to think much of oneself, i. q. lyaničiđana, awkahute, ayakahute.

a'-ka-ha, v. to desire more, i. q. sanpna čin, awkaha.

a'-ka-ha-ma, cont. of ašahapa.

a'-ka-ha-pa, v. (a and kahapa) to drive or whip on, awkahapa.

a'-ka-hpa, v. a. to cover, throw on or around; to cover up, conceal: sana awkapa, to throw a blanket on, awkapaha, uñakalipa, awkapaša.

a'-ka-hpe, n. a covering: owinža ašakpe, a quilt, any covering for a bed.

a'-ka-hpe-ki-ö-či-ya, v. to cover up for one; to pass by a matter, forgive, cancel, ašakpewčiđiqa.

a'-ka-hpe-ko-či-čo, v. a. to cover for one, ašakpewčio, ašakpewčio.

a'-ka-hpe-ko-čo, v. pos. of ašakpeton; to cover one’s own, ašakpeton.

a'-ka-hpe-ki-ya, v. a. to cause to cover; to clothe, put on, ašakpewčio, akahpeväkiša.

a'-ka-hpe-ton, v. a. to cover, throw on as a covering; to cover up or conceal, as one’s real opinions, when used with is, as ašakpeton iwač, ašakpeton, ašakpeton.

a'-ka-hpe-ton, part. covered, concealed.

a'-ka-hpe-ton-ton, v. red. of ašakpeton; ašakpeton ton in.

a'-ka-hta, v. n. to soak into and come through on the other side, as grease through a skin. See kahtan.

a'-ka-hta-ya, v. a. to cause to soak into; to cut and make rough on, ašahtaywa.

a'-ka-kar, v. a. (a and kakan) to hear on any thing; to counter-hee, hear over again, awakačan, ayakačan, unukakapani.

a'-ka-kpa, v. a. (a and kapan) to pound fine on any thing; to pound in addition to what is already done, awakačan, ayakačan.

a'-ka-kpa, v. a. to crack on, as a nut on any thing, awakačan.

a'-ka-kpa, v. a. (a and kapa) to make on any thing; to make for a purpose; to make in addition, add to; to make or fabricate on one, tell a lie about; to blaspheme, speak evil of, awkaga.

a'-ka-ta-qa, adv. around, not in a straight course: ašakpačan iyaya, to have gone around.
akamtu-ya, adv. above, high up; on the outside, without.
akamtu-ya-ken, adv. above. Not much used.
akamtu-ye-dan, adv. outside, on the surface; almost on the top; above, high up.
akan', v. n. to become old on or with,—amakan, anikan, ūnkanupi; kide amakan, I have become old with; yūn amakan, having it, I have become old.
akantanka, n. the large tendon of the arm.
aka-pa, n. the outside.
aka-pata, adv. on the outside, on the top, from above.
aka-patanka, adv. on the outside, from above, from another place.
akape-ena, adv. round about; with kin, used as a noun, as, ākapečašin, those round about, spectators; those without.
akape-ya, v. a. to throw beyond the bounds, as in playing ball,—ākapewaya, ākapeyaya.
akape-ya, v. n. to exceed, go beyond.
akapona, cont. of ākapota; afloat.
akaponya, v. a. to cause to float,—ākaponwaya.
akapota, v. n. to float on, as a buoy.
akapot-pota, v. a. (and kapota) to beat in pieces on any thing,—awakapota, ayakapota.
akapot-pot, cont. of ākapotpota.
akapot-pota, v. red. of ākapota; to float along in little waves.
akapta, v. a. (a and kapa) to cut off on, as a part of a stick; to lade out on,—awakapta.
akapte-čedan, v. a. to make shorter, cut off a piece from a stick,—ākaptečedan.
akapte-ya, v. a. to provoke beyond endurance,—ākaptewaya.
akapte-ya, part. cut off on; provoked.
akasam, adv. cont. of ākasanpa; over the river from.
akasapada, adv. opposite, across, on the other side, as of a river or lake; ītato akasanpa, on this side.
akasapana-pa, adv. on the other side, from beyond, from the other side.
akaska, v. a. (a and kaska) to eat up, to devour greedily, to eat after one is full,—awakaska, ayakaska : akaska Yazuka, to continue eating.
akaski-ča, v. n. to be pressing down; to press down: akaski wanka.
akasni, v. a. (a and kasni) to extinguish on, as fire,—awakasni.
akaso, v. a. (a and kaso) to chop off a piece from,—awakaso.
akastag, cont. of akastaka: akastag ēlpewaya.
akastagyaha, adv. striking on or in.
a-ka'-stag-yu-ken, adj. sticking on.

a-ka'-sta-ka, v. a. to throw on or daub with mud, make stick; to plaster,—awakastaka, ukaka-
ska{takapi.

a-ka'-sto, v. a. (a and kasto) to smooth down on, as hair on the head,—awakasto, ayakasto, ukka-
kastopi.

a-ka'-spa, v. a. (a and ka'spa) to cut or break off on,—awakaspa.

a-ka'-spa, v. n. to be provoked beyond endurance,—amakaspeya.

a-ka'-spe-ya, v. a. to provoke,—akaspewaya, akaspemayaan.

a-ka'-sta-ka, v. a. (a and ka'staka) to beat one on another,—awakastaka, ayakastaka.

a-ka'-st'an, v. a. (a and ka'stan) to pour out on; to spill on, as water; to baptize, mini aki'stan,—
awakastan, ayakastan, ukkakastapi, amakastan:

a'-ka-til, n. pour out on you.

a-ka'-ta, v. n. (a and kata) to be hot on,—ama-
kata, anikata.

a-ka'-ta, v. a. to hoe, dig about with a hoe, hill up, as corn; to cover with dirt,—awakata, aya-
kata, ukkakatapi: wamaneha akata, to hoe corn.

a-ka'-te-ya, v. a. to cause to hoe,—akatewaya.

a'-ka-til, v. a. to straighten on, as the arms; to measure with the arms stretched out on; to fathom,
—awakatin, ayakatin.

a-ka'-til-pi, n. an ell: the length or distance between the ends of the fingers when the arms are stretched out.

a-ka'-ting, cont. of akatinya.

a-ka'-ting-yu-ya, v. a. to press down on any thing by means of weights,—akatinywaya.

a-ka'-ting-ya, v. n. (a and ka'stinga) to press any thing down tight, as a weight does.

a-ka'-un-yu-ya, adv. lying across, as a boy on a horse.

a-ka'-wang, cont. of akawanka: akawang elpeya.

a-ka'-wang-ka, v. a. (a and kawanka) to cut down, as a tree, on any thing; to make fall on by cutting,—awakawanka.

a-ka'-we-ga, v. a. (a and kawe'ga) to break or fracture by striking on any thing,—awakawega.

a-ka'-weh, cont. of akawega: akawel elpeya.

a-ka'-win, v. a. to exaggerate, tell lies, try to exceed in telling lies; to exceed in length; to do more than: akawin edon,—awakwin.

a-ka'-win-ga, v. n. to go round and round, as an eagle; make gyrations.

a-ka'-winh, cont. of akawinga; round and round: akawingh iyeya.

a-ka'-wiin', cont. of akawinta: akawinta iyeya.

a-ka'-wiin-yu, adv. hyperbolically; exceeding in falsehood.

a-ka'-wiin-za, v. a. to bend down on, as grass on any thing,—awakawahga.

a'-ka-za-mni, v. a. (a and kazanni) to open upon one; to throw open, as one's blanket,—awakaz-
ni, ayakazanni; akazanni elpeya, to set open; akazanni hii, to stand open.

a'-ka-za-mni-yaan, part. opened on.

a-ke', adv. again, repeated, a second time.

a-ke'-nom, cont. of akenenpa.

a-ke'-nom-pa, num. adj. twelve.

a-ke's, adv. again, t. g. ake.

a-ke'-sa-hdo-yaan, num. adj. eighteen.

a-ke'-sa-ko-win', num. adj. seventeen.

a-ke'-sa-kpe, num. adj. sixteen.

a-ke'-tom, cont. of aketopa.

a-ke'-to-pa, num. adj. fourteen.

a-ke'-to-o, num. adj. eleven.

a-ke'-to-zi, num. adj. (thanh) eleven.

a-ke'-yu, v. a. to place on, make a roof on; to place on the roof; to make one roof on another,—
skaweya, akeyaya.

a-ke'-yu-mni, num. adj. thirteen.

a-ke'-za-pan, num. adj. fifteen.

a-ki', v. a. to carry or bear home, or to one's own residence; distinguished from ahda by the idea of
arriving at,—awaki, aya, unkaki.

a-ki', v. col. pl. of ki; they reach home.

a'-ki-be-ya, adv. around.

a-ki'-ce-ya, v. a. to make on, add to; to be unrea-
sonal, go too far,—awe'daga, aye'daga, amidaega.

a-ki'-ce-ya, v. n. to grow on, grow in addition to.

a-ki'-ce-ge-ya, v. a. to overreach, cheat, want more than is right, be unreasonable,—awe'daga.

a-ki'-ceh, cont. of akidega: akidahya, unreasonable.

a-ki'-ceh-ka, v. a. of ka'ska; to bind to or on; to bind together,—akiumaka, akiyaka.

a-ki'-cep'a, n. of cepa; to become fleshly for or again,—amakidapa.

a-ki'-cey-a, v. pos. of a'ceya; to cry for one's own; to mourn for, weep over one's own, as a
dead relative,—akii'keya, akii'keye, ukki'de-
yapi.

a-ki'-ceh-ya, v. a. to cause to weep, make cry for one's own; to cause mourning for, to weep over one's own;

a-ki'-ceh-ya-ta, v. of akata; to hoe for one,—
awe'didata, ami'didata.

a-ki'-ceh-ya-pi, v. pl. of api; they meet each other.

a-ki'-ceh-ya-ta, v. of akata; to hunt a thing for another,—awe'didita, ami'didita.

a-ki'-ceh-ya-ta, v. of akiita; to hunt a thing for another,—awe'didita, ami'didita.

a-ki'-ceh-ya-ka, v. to do a thing often for one,—awe'didita, ami'didita.
a-ki'-êl-kê-ta, v. pos. of akita; to hunt one's own,—awêdêkêta.

a-ki'-êl-kê-ta, v. of akta; to receive or accept from one; to have respect unto,—awêdêkêta, amiêdêkêta.

a-ki'-êl-kê-ta-êni, v. of aktaêni; to refuse, reject when offered by one,—awêdêkêtaâni, amiêdêkêtaêni.

a-ki'-êl-pê, v. of apa; to strike for one,—awêdipê, aypê, unkakîdêpêpi.

a-ki'-êl-pê-pê, v. pl. of akipa; they meet each other.

a-ki'-êl-pe, v. of ape; to wait for one; to hope for,—awêdipê, aypê, unkakîdêpêpi.

a-ki'-êl-ta, v. of akita; to hunt for another,—awêdita: hoyê aêdêita, I hunt thee for you.

a-ki'-êl-ta, n. a head warrior, one next to a chief; a warrior or soldier,—amaêdêita, aynnêdêita: aki-êta homêka, I am a warrior.

a-ki'-êl-ta-êkê, v. (akîdêita and kê to punish officially, punish for the violation of a law; this is done by those who have attained to the place of brave, and consists in killing a horse or dog, cutting up tents and blankets, breaking guns, etc.,—akîdêitakê, akîdêitâkê.

a-ki'-êl-ta-êna-zê, n. v. to stand as a warrior or soldier, stand guard,—akîdêitânâzêni.

a-ki'-êl-ta-êta-zê, n. an officer, a chief warrior.

a-ki'-êl-ton-wa, n. of stonwa; to look at for one, to have the oversight of for one,—awêditonwa, amiêdîtonwa.

a-ki'-êl-un-un, v. to do a thing repeatedly; to glory in,—awêdiunun, ayedîunun.

a-ki'-êl-un-un-ka, v. to do a thing repeatedly; to be proud of; glory in,—awêdiununka.

a-ki'-êl-yâ, adv. much; akiçûya ma'ku, give me much. See iyâkiçûya.

a'-ki-de-êê-êê-êê, adj. like to, equal to,—âkîdêmêlêlêmêlêlêmêlê, âkîdêmêlêmêlêmêlêmêlêmêlêmêlê.

a'-ki-de-ên, adv. like to, equal to.

a'-ki-de-ên-ya, adv. equally.

a'-ki-de-han-han-ke-êê, adj. red. of akîdêhan-ke-êêka.

a'-ki-de-han-han-yân, adj. red. of akîdêhan-ke-êêka.

a'-ki-de-han-ke-êê, adj. of the same length, used with kidi; kidi akîdêhankêke-êêka, I am of the same length as some one else.

a'-ki-de-han-sê, adj. of the same length or height.

a'-ki-de-han-yân, adv. alike far, equally far.

a'-ki-de-nag-nê-êê, adj. red. of akîdênê-êêka.

a'-ki-de-na-êê-êê, adj. alike many, of equal number,—akîdênumêlêmêlê.

a'-ki-de-na-êê, adj. alike few.

a'-ki-êê, v. a. (a and kîje) to soold about any thing,—awakîje, ayakîje.

a'-ki-ên, v. n. of ahan; to grow on again.

a-ki'-êtê, n. they have all reached there.

a-ki'-êtê-ga, cont. of akîdêgâ.

a-ki'-êtê-ga-êê-êê-êê, v. to patch for one,—akîdêgââni.

a-ki'-êtê-ga-êê, n. v. pos. of akîdêagâ; to patch one's own,—akîdêagâni.

a-ki'-êtê-ga-êê-ya, v. a. to patch, put on a patch; patched, having a patch on,—akîdêagâganai.

a-ki'-êtê-ga-ya, adv. again, more than once, once again; times: used with the numerals, nonpa akîdê, twice, yamni akîdê, thrice, ete.

a-ki'-êtê-hen, a. adv. red. of akîdêhe.

a-ki'-êtê-hê, adv. repeatedly.

a-ki'-êtê-hê, a. adj. withered, nearly dead, as a tree.

a-ki'-êtê-hê-êê-êê, adj. red. of akîdêhe.

a'-ki-hê-êê-êê, adj. of equal size with.

a'-ki-hê-êê-êê-ya, adv. of equal distance around.

a-ki'-hê-êê, adv. one on or over another, in layers; through: akîna iyaya, to pass through one into another.

a-ki'-hê-ê, v. to have a care for, as for offspring; take care of.

a-ki'-hê-êna, cont. of akînaka.

a-ki'-hê-êna-ya, adv. placed on.

a-ki'-hê-êna, adv. red. of akîna.

a-ki'-hê-êna, pos. of almakâ; to place one's own on,—awênhaka, ayênhaka.

a-ki'-hê-êna, v. a. to cause to take care of,—akînaânya.

a-ki'-hê-ên, n. to be without food, hungry; to starve,—amakihân, âmîkîhan, umakîkîhanpi.

a-ki'-hê-êni, n. a starving, famine,—wâmîkîhan.

a-ki'-hê-ê-nê, v. n. (kîhanêla) to be bad weather on, to storm on,—amakîhanêni.

a-ki'-hê-ê-ê, v. to starve to death, die of hunger, —akîhanunâta.

a-ki'-hê-ê-te-êê-êê, v. a. to cause to die of hunger, —akîhanunêni.

a-ki'-hê-ê-ê, v. a. to cause to starve: akîhan-iyaya, to cause oneself to fast,—akîhanunîyaya.

a-ki'-hê-ê-ê, v. in a fasting way.

a'-ki'-hê-ê-ê-ê-ê-ê, v. n. to be skilful, dexterous, to have acquired skill by practice,—awakîho, ayakîho, umakîkîhopi.
a-ki'ho-ka, n. one who is skilful.
a-ki'ho-pl, n. dexterity, skill.
a-ki'ho-y-a, adv. skilfully, dexterously.
a-ki'hata-ta, adv. many, very much; i. q. ota
hinhd.

a-ki'la-a, v. pos. of aia; to talk about something
that concerns oneself; to consider; to talk
against,—awakinta, ayakinta, unpakibapi.
a-ki'kai-za, v. pos. of akkiža; to bend down as
the hand on: to retain any thing,—awekiža.
a-ki'kta, v. pos. of aktu; to give heed to,—a-\nawakita: akktwaši, to disregard.
a-ki'kta, v. n. to do any thing with great deter-
mination,—awakita, ayakita.
a-ki'kta-daŋ, adv. with much determination.
a-ki'ktonp, cont. of akiktonqa.
a-ki'ktonq-ya, v. a. to cause to forget,—akik-
tonqawaya.
a-ki'ktonq-ya, adv. in a forgetful manner.
a-ki'ktonq-za, or a-ki-ktonq-za, to forget, not
to remember,—awektonqa, ayekttonqa, unpak-
tonqapi, akiktonqa, amikutonqa, anikttonqa.
a-ki'mna-yan, v. a. to collect one thing to an-
other,—akimnawaya.
a-ki'm, cont. of akia: akin iyaya, he is gone to
hunt something.
a-ki'na-ya, v. pos. of anata; to rush for one's
own; to reach or arrive at the goal,—akinawa-
tan: kiki akinwatan, I arrived at the same time
with him.
a-ki'ni-qa, v. a. to dispute, debate about; to
dispute with,—awakinida, ayakinida, unpakikii-
dapi.
a-ki'ni-qa-πi, n. a debating, disputation; also pl.
of akinida.
a-ki'niin, cont. of akinida.
a-ki'nin-ku-ya, v. to cause to debate,—akinin-
wašiya.
a-ki'nin-ya, adv. disputationally.
a-ki'nin-ya, n. a. to cause to dispute or debate
about,—akininwaya.
a-ki'ni-skoko-qa, adj. of equal size with:
ki intimidation.kočen, I am of the same size with
him.
a-ki'ni-skoko-ya, adv. equally far around.

a-ki'ni-ya, v. n. (a and kiinya) to fly over or
on.
a-ki'on, v. a. of aoq; to place on, as wood on
one's own fire; to place on for one, —awakion,
ayakion.
a-ki'on-qa, v. pos. of aoqqa; to put on one's
own, as wood on the fire,—awakioqqa.
a-ki'pa, v. to meet, as any one travelling, come
against; to come upon one, happen to or befall
one,—awakip, ayakip, unpakipapi.
a-ki'pam, adv. divided, partaken of equally;
ākipam chuša, to divide, separate: ākipam
iyaya, to separate, divide.
a-ki'pe, v. Same as akipam.
a-ki'pe, v. a. to wait for one; to wait for, expec-
love, hope for,—awakipe, ayakipe, unpakipepi.
a-ki'psa-psa, adv. close together, standing thick,
as grain or grass; jammed together, as men or
animals; full of, as a lake of fish,—a-kipsa-
hiyea.
a-ki'psa-psa-ya, adv. thickly, close together.
a-ki'psa-ya, adv. close together.
a-ki'ptaŋ, adv. together, joining forces: akiptaŋ
uyanapi: akiptaŋ odoqpi.
a-ki'ani, v. pos. of asni; to get well, recover from
sickness; to recover from anger, etc.: amakisni,
aniši, unpakisni.
a-ki'ani-yaŋ, v. a. to cause to get well,—akisni-
waya, akimisnawaya.
a-ki'ani-yan, adv. getting well.
a-ki'sag, cont. of akiša.
a-ki'sag-ya, adv. stamped thickly over.
a-ki'sa-ka, adj. thick as leaves on the ground.
a-ki'ta, v. a. to seek for, hunt for, as something
lost; to make effect to get,—awakita, ayakita,
unpakitapi, akitapi, amakita: akitpi, sought for.
a-ki'ta-kui-ši, v. n. of atakuniši; to be-
come nothing, be nothing,—amakuniši.
a-ki'to, v. pos. of ato; to tattoo, make blue marks
on the body; this is generally done by pricking
in powder,—aweto, ayeto, unpakito.
a-ki'to-pi, n. the marks made by tattooing.
Part., marked, tattooed.
a-ki'ta, v. a. to die after getting home, as a
wounded man who is carried home,—akina-
ta. Also said when grass or corn is so thick that a
part dies.
a-ki'ya, v. a. to practise, give the mind to,—awa-
kiya.
a-ki'ya-hda, v. a. (aki and ada) to carry or
take off home,—awakihada, ayakihada, unpak-
iyadapi; epaya makhada, to have gone off
home and let me; epaya makihada, to take
off home from me.

a-ki'ya-ka, v. n. to be a practitioner,—awaki-
nya.
a-ki'ye-ō-ča, adv. like, like to.
a-ki'ye-daŋ, adv. near. See skyedap.
a-ki'yu-ča-pi, v. pl. to shake any thing when
several do it together.
a-ki'yu-ha-pi, v. pl. to bear, carry, when sev-
eral do it together; akiyuha ayapi,—amakiyu-
hapi.
a-ki'yu-hpa, v. (aki and yuhi) to carry home
and throw down,—akindulpa, akishupa.
a-ki'-yu-ski-ča, v. to tie or fasten together, to attach one to another,—akindushičiō.

a-ki'-yu-ti-tań-pi, v. pl. to pull different ways.

a-ki'-yu-zu-tań-pi, v. pl. said when two or more seize and hold anything together; held by two or more.

a-ki-zan, cont. of akizata.

a-ki-či-ya, v. n. to fork, as a stream.

a-ki-či-ya, adv. in a forked manner.

a-ki-ža-ta, adj. forked, as a stream.

a-kō', adv. beyond, on the other side of.

a-kō'-to-he-ya, adv. towards, with the face the other way, turned with the face from one; akoitohetaya nažiŋ, to stand with the face from one.

a-ko-kam, adv. across, by a near way; akokam ya, to go across; akokan mla, I go by a near way.

a-ko-ka-pa, adv. by a nearer way. Not much used.

a-koś, adv. See akosan.

a-koš-ani, adv. with, in the mean time.

a-ko-tań-han, adv. from beyond.

a-ko-ta-tań-han, adv. from beyond.

a-ko-wam, adv. See akowapa.

a-ko-wapa, adv. further on, beyond.

a-ko-wa-tań-han, adv. from beyond.

a-ko-za, v. a. to make a motion at, attempt to strike,—awakozana, ayakozana, amakozana.

a-ko-či-ya, adv. cont. of akočata; straddling; akokan nažiŋ, to stand over a thing, stand with a thing between one's feet.

a-ko-či-ya, adv. astride.

a-ko-či-ya. Obsolete. See akočan.

a-kpa'-gan, v. a. pos. of pagān; to give away one's own for some purpose,—awakpagān.

a-kpa'-gan-ya, adv. giving away for.

a-kpas', cont. of akipaza.

a-kpas'-spa, v. to suffer patiently, to endure until it has passed off,—awakpaspa, ayakpaspa.

a-kpas'-spa, v. to suffer patiently until one's anger goes off,—awakpaspa.

a-kpas'-ya, v. a. to cause darkness on, darken,—akpaswana.

a-kpas'-ya, adv. beneftidently.

a-kpa'-tan, v. pos. of patań; to reserve one's own for a purpose,—awakpatan.

a-kpa'-tan-ya, adv. reserving for a purpose.

a-kpa'-ya. See akipayača.

a-kpa'-ye-ča, v. n. to be lighter than its proper color, as a child which will yet darken; to be yellow, as a mulatto,—amakpača,

a-kpa'-ye-ča, n. one who is neglected; i. q. aktapisiŋi.

a-kpa'-ya, v. n. (a and kpa) to come night on one, be benightened,—amakpaza, ankipaza.

a-kpa'-zo, v. pos. of pazo; to point at one's own,—awakpaza.

a-kša', adv. more, in addition to. This word signifies that it is already well, but intimates a desire for more; it is usually followed by uŋkāng: ākša māyaŋu uŋkāng, if you had given me more.

a-kša'-kań, adv. See aksi; wapan mašte aksaši maŋā ju uŋkāng wašte kta, it is now warm, if it would rain it would be good.

a-kši'-ča, v. a. to double up on, as the hand on any thing; to retain any thing not one's own; i. g. uiliča,—awakšiši, ayakšiši.

a-kta', prep. of, about, concerning.

a-kta', adv. again, over again; akta eya, to repeat, say again.

a-kta', v. a. to have respect for, to regard, keep in mind, give heed to; to receive,—awakta, ayakta, uŋkakatapi. From this are formed akitata, akiti, ilakta, waka, etc.

a-kta'-kta, adv. red. of akta; again and again, repeatedly.

a-kta'-kta-ya, adv. repeatedly.

a-kta'-ši, v. of akta; to reject, despise,—awatkaši.

a-kta'-ši, adv. not well: aktaši edon, to do a thing badly.

a-kta'-ši-ya, adv. badly, wrongly, not right. See aktašiyan.

a-koń, adv. more than; wikčamna aktom, more than ten. Pl., aktompi.

a-koń-ctom, cont. of aktomčom; aktomčom; aktomčom, it has made me forgetful.

a-koń-ctom-čom, adj. red.; wachić maktomčom, my memory is treacherous. See aktomčom.

a-koń-čom, cont. of aktomčom.

a-koń-čom, v. to forget. See akтомčom.

a-koń-čom, adj. forgetful.

a-kū', v. a. to bring, to come bringing home,—awakū.

a-kū', v. col. pl. of ku; they are coming home.

a-kū'-te-he-ya. See akitohetaya, the more correct form.

a-kū'-ka, v. n. to become old or rotten on one, as clothing,—amakuka, anikuka, uŋkakukapi.

a-kū'-ta, v. to watch for, look for, look out for one's coming; akutu kuwa,—akutu wakuna.

a-ka', v. (a and kā) to dig ou: māka aŋka,—awakā, aŋka, uŋkakāpi.

a-kiŋ', n. (a and kō) something to pack on, a pack-saddle; a riding-saddle; a harness-saddle: šukanaka aŋkiŋ.

a-kō'. See okō.

a-rin, v. imperat. pl. of a; karb.

a'-ma-γa-γa, v. This is said to be from ḥaγa, to fall on in drops, trickle on. The ma is the pronoun.
a-ma'-gâ-ya, v. See amahya.

a'-ma-gâ-žu, v. n. (a and magadu) to rain on,
a-mama-gadu, anima-gadu, ukama-gadupi.
a'-ma-gâ-žu-ki-ya, v. a. to cause to rain on,—
amâgâ-žuwakiya.
a'-ma-gâ-žu-ya, v. a. to cause to rain on,—
amâgâ-žuwwaya.
a-mâ'-bpi-ya, v. n. to cloud over.
a-mâ'-bpi-ya, adj. cloudy, clouded over.
a-mah'-ya, v. a. to plant at a place, make a field
at; to be attached to,—amahwaya.
a-mah'-yo-ča, v. Same as amahya,—amahwaya.
a-mâ'-nî, v. (a and mani) to walk on,—amawani,
amayani, amunipon ; čâg amanipon, a ladder.
a-aman', v. (a and man) to sit on and hatch, as
fowls; to hatch on,—amanpi.
a-mâ'-ste, v. n. (a and maže) to be warm on,
amama-ste, amanište, amunapištepi.
a-mâ'-ste na-pa-tpta, n. the glimmering of
vapor in the sun heat; the burning appearance
on the prairie on a hot day, mirage.
a-mâ'-ste-ya, adv. exposed to the heat, in the
sun.
a-mâ'-ste-ya-ken, adv. hotly.
a-mdâ'-ke-dan, adj. calm, still, without wind.
a-mdâ'-ke-dan, n. a calm : amadakedan iónu.
a-mdâ'-ke-na, adj. (thanked.) Same as amadakedan.
a-mdâ'-ke-tan, adj. (Mdewa.) Same as amadakedan.
a-mdâ'-ya, adj. level on.
a-mêdâ'-ca, See amâdâ-čaha.
a-mêdâ'-da-han, part. scattered, fallen off, as from
a pile or rock, etc.
a-médes', cont. of amdeza : amdes iyaya, to become
clear, become sober ; amdes aya, amdes aya.
a-médes'-ya, v. a. to make clear or sober,—amandes-
waya.
a-médes'-ya, adv. clearly, conspicuously, soberly :
amdesya wamdaša, I see clearly.
a-médes'-ya-ken, adv. clearly. Not much used.
a-mêde'-za, v. a. of meza ; to see clearly,—awa-
mdeza, syncidze.
a-mêde'-za, v. n. to be clear, perspicuous ; to be
sober,—amandza, ukamadeza.
a-mëdo', n. the shoulder, the scapula.
a-mëdo-hu, n. the shoulder bone or blade, scap-
ula.
a-mëdo'-i-yo-ki-žu, n. the part between the
shoulders.
a-mëdo'-o-ki-ta-he-dan, n. between the shoulders.
a-mêdo'-sa and amëdoša, n. the red-winged
black-bird. See wamdeša.
a-mi'-i-či-či-ya, v. 1st pers. sing. of amičidya
(perhaps from aya) ; token ovakili amičidya, I act
as I am able.
a-mi-ni'-he-da, v. n. (a and minihéda) to be
industrious in regard to,—amaminhèda, amini-
hèda. See amminhèda and its derivatives.
a-mi-ni'-hen-i-či-ya, v. reflex. to make oneself
industrious about any thing,—amiminichidya.
a-mi-ni'-hen-ya, v. a. to cause to be industri-
ous about any thing.
a-mi-ni'-hen-ya, adv. industriously, sturdily.
a-mi-ni'-tana, v. n. (a mini and tanka) to over-
flow. See amnitan.
a-mi-ni'-tana-ya, v. a. to cause to overflow. See
amnitanya.
a-mna'-i-či-ya, v. reflex. of manaya ; to gather
for oneself, to be selfish,—amminidya.
am'-na-ka-ha. See anpetu nakuha.
am'-na'-ya, v. a. (a and manaya) to collect,
gather together to, add to,—amnawaya, amna-
waya.
am'i', v. (a and mini) to spread out to dry on
anything,—awann, ayann, unkanippon.
am'-ni'-či-ya, v. (a and minidya) to assemble to,
make an assembly ; to assemble on account of,—
amminidya, ammanidya, ammanikidỳppi.
am'-ni'-i-či-ya-ken, adv. in the manner of assem-
bling.
am'-ni'-ni, v. a. to sprinkle on any thing,
sprinkle with water, etc.,—awamnimi, ayamnimi,
ukanminmippon ; ačimnimi, I sprinkle you.
am'-ni'-tana, v. n. to flood, overflow.
am'-ni'-tana-ya, v. a. to cause to overflow, to flood,
—amnitanyawa.
am'-ni'-tana-ya, adv. in an overflowing manner.
am'o-mo-ma, n. a babe ; a doll.
am'-go-peta, v. a. to listen to, hearken to ; to
obey,—anawagopta, anayagopta, anamugopta-
p, anamgopta ; anadigopta, I obey you ;
anugoptanp, we hearken to you.
am'-go-peta-ya, v. a. to cause to listen to,—
angoptanyawa, anagoptanyawa.
am'-go-peta-ya, adv. obediently, attentively.
am'-ha, v. n. to kick out of the way,—ana-
waša.
am'-hd'-do-ha, v. n. to bubble up, as in boiling.
am'-hd'-stu-te, v. n. to be lame in the leg, limp ;
to break down, as one's leg does sometimes : ana-
hušte iyaya.
am'-ha, adj. rough, roughened up.
am'-hbe, v. See anašma.
am'-hbe-ya, adv. secretly, slyly, covertly.
am'-hbe-ya-han, adv. secretly.
am'-hda-ta, v. a. to crawl up carefully on any
thing,—anawahdata.
a-na'ndo-ka, v. a. (a and mahloka) to wear a
hole in, as in a moccasin, on something,—anawa-
loka.
a-na'nta, v. a. to hide, conceal,—anawble,
anayalhe, ananñi, ananñi, ananñi. From this comes won-
ñi, e.
a-na'ntan-pi, n. a concealing, concealment.
a-na'ntpa, v. a. (a and nžipä) to kick down on
any thing,—anawalpa.
a-na'nta-kà, v. a. (a and nžata) to kick one
on something else,—anawataka, ananštaka.
a-na'nti-paon, v. reflex. of anapson; to spill on
oneself,—ananipson.
a-na'nte, adv. turned partly on one side.
a-na'nte-ga-pi, v. of anagoptai; to hearken
for to for one,—anawefigoptai. Pl., anaqìgigo-
petapi, they hearken to each other,—anauñi-ki-
goptapi.
a-na'nte-ga-pi-ya, adv. hearkening to each
other.
a-na'nte-go-pi-pi, v. pl. recip. of anapta; they
stop or hinder each other,—anauñi, anapta.
a-na'nte-go-pa, v. pos. of anagoptai; to hearken
to to obey, as one's father,—anawegoptai.
a-na'nte-go-pa-ya, adv. obstinately.
a-na'nte-ke, v. See anapeka.
a-na'nte-ke-ya, v. a. to cause to conceal,—ana-
ñi, anapeka.
a-na'nte-ke-ya, adv. covertly, secretly.
a-na'nte-ke-ya-hàn, adv. stealthily, privately.
a-na'nte-ma, v. a. to hide, conceal, refuse to
tell; to deny, affirm that it is not so,—anawa-
ñi, anayalhe, ananñi, ananñi.
a-na'nte-sa, v. (a and nalsia) to break off a thing
on something with the foot,—anawaksa, anan-
kwapi.
a-na'nte-si, cont. of anakísia: anakísì, iyeya.
a-na'nte-sì-sa, v. (a and naksia) to bend down on
with the foot, as grass on the prairie,—anawa-
ñi, anakísia.
a-na'nte-sà, v. (a and naktà) to bind on or over.
a-na'nte-sà, v. to make smooth by treading on.
See onè, which is more correct.
a-na'nte-gà, v. n. (a and nàndga) to open or
spread out on.
a-na'nte-gàs, cont. of anamanda: anamdas iyeya,
to make burst by kicking.
a-na'nte-gàs, v. a. (a and nàndga) to tear
open with the foot, to burst open on,—anawa-
manda.
a-na'nte-gàs, v. a. (a and nàndga) to scatter
or break in pieces on any thing with the foot,—
anamanda, anamandìa.
a-na'nte-ga, v. n. to spread out on, as grain
when poured on any thing.
a-na'nte-gàs, cont. of anamanda: anamden epheya,
to scatter by pouring down.
a-na'nte-gàs, v. a. (a and nàmda) to kick dust on,
ananmda; anammda, he kicks dust on me.
a-na'nte-gàs, v. a. (a and nàmda) to rip on any
thing with the foot; haìfa yjan anammda, to rip
one's moccasin on a stone,—anawanna.
a-na'mmi, v. n. to give way under the foot, as
snow when there is water under it: anamnd iye-
waya.
a-na'mpa, v. a. (a and nàmpa) to run to or for,
anamnda, anayapa, ananmpap.
a-na'nte, v. a. (a and nàmpa) to swallow on or
after something else,—ananmpa, ananmpap.
a-na'nte-pa, v. a. (a and nàmpa) to burst on
any thing,—anamndopa.
a-na'nte, v. a. (a and nàmpa) to burst on
an any thing,—anamnda.
a-na'nte-pa, v. a. (a and nàmpa) to swell on, as
one's moccasins on any thing,—anamnda.
a-na'nte-pa, v. a. (a and nàmpa) to swell on, as
one's moccasins on any thing,—anamnda.
a-na'nte-ka, v. a. (a and nàmpa) to break a
string with the foot on something,—anamnda.
a-na'nte-ka, v. a. (a and nàmpa) to break a
string with the foot on something,—anamnda.
a-na'nte-ka, v. a. (a and nàmpa) to break a
string with the foot on something,—anamnda.
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string with the foot on something,—anamnda.
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string with the foot on something,—anamnda.
a-na'nte-ka, v. a. (a and nàmpa) to break a
string with the foot on something,—anamnda.
a-\n-a'pte-ton, v. a. to prohibit, lay a hindrance, lay an embargo,—anaplewaton.

a-\n-a'pte-ton, n. a prohibition, obstruction, hindrance.

a-\n-na'tu-za, v. a. (a and naptuza) to crack or split with the foot on anything,—anawaptuza.

a-\n-na'po, v. n. to come all over one, as ashes or steam,—ananamapoa, amanipo.

a-\n-a'nafa, v. a. (a and nasa) to hunt or go after, as buffalo,—anawasa. Nasa and wamasa are more generally used.

a-\n-nu'sa, v. n. to rise up on, as a hog's bristles on his back; to bristle up.

a-\n-a'nda-ta, v. a. (a and nasdata) to creep up to carefully, as a hunter to game,—anawasdata, anawadatapi.

a-\n-a'nda-ta-pi, n. a creeping up to game.

a-\n-a'nda-doka, v. to kick off, as one's moccasins; to come in haste to,—anawasdoka.

a-\n-a'nda-ta, v. to hurry with the foot, scrape dirt on with the foot,—anawata.

a-\n-a'nda-ta, v. a. (a and nata) to rush on any person or thing, make an attack on,—anawata, anayata, anamata, anawidataq.

a-\n-a'nda-ta-pi, pert. attacked.

a-\n-a'nda-ta, v. a. (a and natitaq) to push on with the foot; to pull back on account of,—anawata.

a-\n-a'nda-ta, v. a. (a and natitaq) to hug at, having something on the foot,—anawatataq.

a-\n-a'nda-ta, v. a. (a and nata) to hug with the foot, with something,—anawatapi.

a-\n-a'nda-ta, v. a. (a and natuka) to wear off with the foot, as the hair from a buffalo-skin moccasin, —anawatuka.

a-\n-a'nda-ta, v. a. (a and natu) to kill with the foot on something,—anawata, anayata.

a-\n-a'nda-ti-ins, cont. of ana'tina.

a-\n-a'nda-ti-ins-lo, adv. firmly trodden.

a-\n-a'nda-ti-ins-lo, v. a. (a and natiins-lata) to tramp down hard and tight,—anawatinza, anawatinzapi.

a-\n-a'nda-wa:n-g, cont. of anawagka.

a-\n-a'nda-wa:n-g-ni-ya, v. a. to cause to gallop on.

a-\n-a'nda-wa:n-ga, v. a. (a and nawaanga) to kick down on any thing,—anawawanka.

a-\n-a'nda-wa:n-ga, v. (a and nawaanga) to gallop, as a horse, on any thing.

a-\n-a'nda-we-ga, v. (a and nowega) to break on anything with the foot, but not to break off,—anawaweega, anawawegea.

a-\n-a'nda-wen, cont. of anawega: anawen iyeya.

a-\n-a'nda-wen, v. (a and nawen) to fly around over; to tell round about; to tell what is not true, to lie; to conceal,—anawawin.

a-\n-a'nda-wen, cont. of anawen: anawen iyeya.

a-\n-a'nda-wen, v. adv. concealing by circumlocution; parabolically, John x. 16.

a-\n-a'nda-wen, v. a. (a and nawa nga) to bend down on with the foot,—anawawinya.

a-\n-a'nda-wen, v. n. (a and ni) to live on or for,—anawin.

a-\n-a'nda-wen, v. a. to withhold, keep back from, retain something claimed by another; to lay claim to; to forbid, oppose,—anawin, anuwina, unukinapa. From this is formed akinica.

a-\n-a'nda-wen, cont. of anica.

a-\n-a'nda-wen, n. any thing that collects on, as soot, thick scum, etc.: anini se hiyeya, said of soot that hangs loosely.

a-\n-a'nda-wen, v. a. (a and niya) to breathe on,—anawa niya, anuiyana, unukinapia.

a-\n-a'nda-wen, adv. cont. of anoka; on both sides; anog ope, sharp on both sides, two-edged.

a-\n-a'nda-wen, v. the white-headed eagle: from anokatajha pa ska.

a-\n-a'nda-wen, v. to lend an ear to, listen to; anohkediya maajka, I am listening to it.

a-\n-a'nda-wen, v. Same as anohkediya. Both are said to be correct.

a-\n-a'nda-wen, adv. on both sides. Used only in anokatajha.

a-\n-a'nda-wen, adv. on both sides, from both sides.

a-\n-a'nda-wen, v. n. day, light of day, daylight. Opposed to epta.

a-\n-a'nda-wen, v. a. day-breaking, day-break.

a-\n-a'nda-wen, v. n. to dawn as the morning. Possibly the o is the verb o, to shoot, to hit, the reference being to the shooting up of light.

a-\n-a'nda-wen, v. the dawn of morning, daylight: anpao hinapa, dawn appears; appao duta, the redness of the dawn; anpao waigka, during dawn.

a-\n-a'nda-wen, v. the morning, domestic fowls, so called from their crowing in the morning.

a-\n-a'nda-wen, v. n. day; space.

a-\n-a'nda-wen, v. adv. in a day, to-day.

a-\n-a'nda-wen, v. n. midday, noon.

a-\n-a'nda-wen, adv. during the day. The idea is that of having a whole day before one—no need of haste. See the next word.

a-\n-a'nda-wen, adv. Same as appe dus: hau haqna appe dusaken uuyappi kta, in the morning, with the day before us, we will go.

a-\n-a'nda-wen, adv. this day, to-day, now.

a-\n-a'nda-wen, adv. to-day.

a-\n-a'nda-wen, v. the space between the earth and heavens.

a-\n-a'nda-wen, adv. (apa and en) by day: aapen mi sti ne, by day I slept.
add a. to, do or say more than is fitting, to be unreasonable, aoyakaga. a-o'-kah, cont. of aokaga.
a-o'-kah-bhog, cont. of aokahboka; drifting or floating on, aokahbog iyaya; aokahbog myanapi.
a-o'-ka-ho-ka, v. n. to drift on, float down stream.
a-o'-ka-ge-ka, v. a. to add to, do or say more than is fitting, to be unreasonable, aoyakaga.
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a-o'-ka-ge-ka, v. a. to add to, do or say more than is fitting, to be unreasonable, aoyakaga.
a-o'-kah, cont. of aokaga.
a-o'-ka-ho-ka, v. n. to drift on, float down stream.
a-o'na-sdo-ka, v. a. to run away from, leave,—
aonawashloka.
a-o'na-tag, cont. of aonataga: aonatag iyeya.
a-o'na-ta-ka, v. a. to fasten on one; ityopa
aonataka, to fasten the door on one,—aonawanaka.
a-o'na-ti's, cont. of aonatif: aonatif iyeya.
a-o'na-tin-z, v. a. to press down tight in a box
or barrel,—aonawatita.
a-on', v. a. to lay or place on, as wood on the fire,
—awaon, ayinga, unkaapi.
a-on'pa, v. a. to lay or place wood on the fire.
Same as aop,—aawonaop, auyoonaop, unkuonpapi.
a-on'pe-ča, v. to have one's ability tested; to
back out, not to do as one proposed,—aonwapeča.
a-on'ši-ya, adv. more poorly, in a worse condi-
tion.
a-on'ši-ya-ken, adv. still worse, worse and
worse.
a-o'pa, v. (a and opa) to follow with,—aowapa.
a-o'pa-gi, v. (a and opagi) to fill the pipe again,
to fill the pipe after eating,—aowapagi.
a-o'pe-ya, v. a. to add to, cause to follow with.
a-o'pte-ča, adj. less, little.
a-o'pte-ya, adv. less than.
a-o'pte-ya-ya, v. a. to diminish,—aopeotaya.
a-o'pte-ya-na, adv. less.
a-o'pte-ya-ken, adv. less, less than.
a-o'pte-tu, adv. less.
a-o'pte-tu-ya, adv. less, in a less manner.
a'o'tpa-ni, v. n. to be lacking, less than.
a'o'tpa-ni-ya, adv. less than.
a'o'tpas, cont. of aotpa.
a'o'tpas-ya, v. a. to make dark on,—aotpas-
waya; aotpasyanapi, they make it dark on us.
a'o'tpas-ya, adv. darkly, in the dark.
a'o'tpa-za, v. n. (a and otpa) to be dark on,—
aotpazana.
a'o'tpa-za, v. a. to push into, as an arrow into
a quiver, or a feather into one's hair,—aowatpa-
zaga.
a'o'tpa-za-kon, v. n. to have a sheath or
case upon; be sheathed or pushed in.
a'o'ti'ns, cont. of aotin.
a'o'ti's, v. a. to crowd or press about, to
bust,—aotinsayan, aotinsunyapi.
a'o'ti's-ya, adv. crowding, bustling.
a'o'tin-za, v. a. (a and otinza) to be tight on, as
a garment; to be tight in, as any thing inside of
another,—aomatizana.
a'o'to-na, v. n. to fly hard, to darr, risking
one's life,—aotouna, aotounuunkipapi.
a'o'un-yay, v. (a and omuyay) to be or abide on:
akan omuyay.

a'o-wei-han, v. n. to jest, make fun, be ironical,
makes a false statement,—aowehah.
a'o-wei-han-han, v. red. of aowehan; to jest,
makes sport,—aowehanhan, aowemuhana.
a'o-wei-han-han-ya, adv. jestingly, in sport.
a'o-zi-gi-ča, v. a. to stretch up after any thing,
—aowazigida.
a'o-zi-gi-zin, cont. of nozigiden: nozigiden nažun,
to stand stretching up,—aowazigida.
a-o'za-žan-žan, v. n. (a and ozažan) to be light on
any thing,—aonzanžana.
a-o'za-žan-žan-ya, v. a. to cause to be light upon,
—aonzanžanuyaya.
a-o'za-žan-žan-ya, adv. in an illuminated man-
er.
a-pa', n. some, a part, as of a mass of any thing.
a-pa', v. a. to strike or snuff a thing in any
way,—awapa', aypapi, unkapapi, aypapi.
a-pa'be, v. Same as apama.
a-pa'bu, v. a. (a and pabu) to draw or make a
noise on any thing,—awapabu.
a-pa'čan-čan, v. a. (a and pačan) to push
and make tremble on any thing; to make one
tremble by pushing,—awapačan.
a-pa'čo-za, v. a. (a and pacoza) to rub and
make warm on any thing,—awapačoza.
a-pa'dan, n. dim. of apa; a small part.
a-pa'dan-ka, n. Same as apadan.
a-pa'gan, v. a. (a and pagan) to spare or give
away for a purpose,—awapagan.
a-pa'go, v. a. (a and pago) to carve or engrave
on any thing,—awapago.
a-pa'gu-ka, v. a. (a and paku) to sprain by
rubbing on any thing,—awapakuka.
a-pa'ha, v. a. (a and paha) to raise on or over,
as the hand to strike one: iapapa makua,
when he follows me with his knife drawn,—awa-
paha.
a-pa'ha, v. a. (a and paha) to shell off, as corn,
on any thing,—awapaha.
a-pa'hi, v. a. (a and pahi) to pick up or gather
on any thing,—awapahi.
a-pa'hi, v. a. (a and pahi) to pick up or gather
on any thing,—awapahi.
a-pa'hi, v. a. (a and pahi) to pick up or gather
on any thing,—awapahi.
a-pa'hi-ya, v. a. (a and paluih) to brush on
any thing,—awapahiya.
a-pa'hi-ya, v. a. (a and paluih) to brush on
any thing,—awapahiya.
a-pa'ho-mon, v. a. (a and palimou) to twist or
roll on any thing,—awapahomou.
a-pa'ho-mon, v. a. (a and palimou) to twist or
roll on any thing,—awapahomou.
a-pa'hu-hu-za, v. a. (a and paluhu) to shake
on any thing,—awapahuhu.
a-pa'-'hda-qa, v. a. (a and palhoqan) to make large on any thing,—awapa'hdaska.

a-pa'-'hda-ta, v. a. to embroder.

a-pa'-'hda-te, n. ribbon, ferret, binding. See sina apahdate.

a-pa'-'hde-qa, v. a. (a and palhde'qa) to tear or read on any thing; to read, by showing with the hand, as the coat on one's back,—awapa'hdaska.

a-pa'-'hde-ka, v. a. (a and palhde'ka) to pierce or make a hole in, on any thing,—awapa'hdaska.

a-pa'-'hpa, v. a. (a and palhpa) to throw down on,—awapa'hpa.

a-pa'-'hpu, v. a. (a and palhpu) to pick off on,—awapa'hpu.

a-pa'-'hta, v. a. (a and palhta) to bind or tie on any thing,—apawahtha, apaunhtapi.

a-pa'-'ke-za, v. a. (a and palkeza) to make a noise by filing or rubbing on.

a-pa'-'kinta, v. a. (a and pakiunta) to wipe or rub off on any thing,—awapa'kiinta.

a-pa'-'kpan, v. a. (a and pakpan) to crush or make fine on,—awapa'kpan.

a-pa'-'ksa, v. a. (a and paksa) to break off on,—awapa'ksa.

a-pa'-'ksa-za, v. a. (a and paksi'sa) to bend or double up on any thing,—awapa'ksa-za.

a-pa'-'ku-ka, v. a. (a and pakuka) to rub to pieces on any thing,—awapa'ku-ka.

a-pa'-'ke-za, v. a. (a and pakeza) to make smooth by scraping on,—awapa'ke-za.

a-pa'-'ko-za, v. a. (a and pokza) to rub and make smooth on,—awapa'ko-za.

a'-'ma-hde, adj. down hill, descending.

a'-'ma-hde-ya, adv. down hill, in a descending manner: apamadheya unyaapi.

a-pa'-'man, v. a. (a and paman) to file, rub, or polish on,—awapa'man.

a-pa'-'mada-sk'a, v. a. (a and pamadaska) to make flat on any thing,—awapa'madaska.

a-pa'-'mada-ya, v. a. (a and pamaday) to make level on any thing,—awapa'madaya.

a-pa'-'mada-za, v. a. (a and pandaza) to burst open on, tear open on.

a-pa'-'mde-qa, v. a. (a and pandeca) to break or crush on any thing,—awapa'mde-qa.

a-pa'-'mdu, v. a. (a and pandu) to crush to powder on any thing,—awapa'mdu.

a-pa'-'mni, v. a. (a and pami) to divide out on, —awapa'mni, aypammi, unkapammiip.

a-pa'-'pa, n. red. of apa.

a-pa'-'pa', v. red. of ap'a.

a-pa'-'po-pa, v. a. (a and popopa) to make pop or burst on any thing,—awapa'popa.

a-pa'-'psa-ka, v. a. (a and papsaka) to break in two, as a cord, on any thing,—awapa'psa-ka.

a-pa'-'psen, v. a. (a and papsen) to spill on any thing, as water,—awapa'psen.

a-pa'-'psun, v. a. (a and papsun) to put out of joint on any thing, as the arm,—awapa'psun.

a-pa'-'pta, v. a. (a and paptan) to roll over on any thing,—awapa'pta.

a-pa'-'pta, v. red. of apapta; to roll over and over on any thing.

a-pa'-'ptu-za, v. a. (a and puptuza) to make crack or split on any thing,—awapa'ptu-za.

a-pa'-'pu-za, v. a. (a and papuza) to wipe dry on any thing,—awapa'pu-za.

a-pa'-'sde-qa, v. a. (a and paseda) to split by rubbing on any thing,—awapa'sde-qa.

a-pa'-'sdo-ha, v. a. (a and pasdohan) to shave or push along on any thing,—awapa'sdolhan.

a-pa'-'son, v. a. (a and pasno) to roast on or over any thing,—awapa'sno.

a-pa'-'spa, v. n. to pass off, as clouds, or as anger.

a-pa'-'sto, v. a. (a and pasto) to make smooth or brush down on any thing,—awapa'sto.

a-pa'-'su-ta, v. a. (a and pasuta) to make hard or stiff by kneading on any thing,—awapa'suta.

a-pa'-'sbo-ka, v. cont. of apasboka: apasbog iyaya.

a-pa'-'sbo-ka, v. n. (a and pasboka) to come up on or over, as water; to overflow.

a-pa'-'sbi, v. n. (a and pabi) to come up on.

a-pa'-'sdo-ka, v. a. (a and paddoka) to pull or shave off on, as one's coat,—awapa'sdo-ka.

a-pa'-'si-ca, v. a. (a and pasica) to soil or injure by rubbing on any thing,—awapa'sica.

a-pa'-'spa, v. a. (a and paspa) to throw off a piece on any thing,—awapa'spa.

a-pa'-'spu, v. a. (a and paspu) to pull off on any thing; to pick off or rub off, as one thing sticking on another,—awapa'spu.

a-pa'-'sua-za, v. a. (a and pausa) to mash or crush on any thing,—awapa'sua-za.

a-pa'-'ta, v. a. (a and pata) to cut up on, as meat on a block,—awapa'ta.

a-pa'-'tan, v. a. (a and patan) to reserve or take care of for a purpose,—awapa'tan.

a-pa'-'tan, v. a. (a and patan) to push against,—awapa'tan.

a-pa'-'ti-ca, v. a. (a and patica) to scrape off from, as snow from the ground,—awapa'tica.

a-pa'-'ti-ri, v. a. (a and patiran) to push or brace against,—awapa'tir.

a-pa'-'tu-za, v. a. (a and patusa) to stoop down on or over,—awapa'tu-za.

a-pa'-'ta, v. a. (a and pata) to kill by pressing on any thing,—awapa'ta.
a-sda', v. n. (a and sda) to become greasy on any thing.

a-sdi'-pa, v. a. (a and sdi) to lick off, lick from, as a dog does.

a-sdo'-han, v. n. (a and sdohan) to crawl along on any thing.—awsdi'han.

a-si'-du-ton, v. a. to sole, put on a sole, as on a mocassin, shoe, etc.,—asiduwanon.

a-sin', v. n. to sponge, loaf, hang about a place to get something to eat,—awas'in.

a-sin'-'sin, v. red. of as'in.

a-sk'a, v. n. (a and ska) to become white on.

a'-skam, cont. of askap.

a-skam'-ton, v. a. to make stick on, to seal,—askmawanon.

a'-skam-ya, v. a. to make stick on, to seal,—askwamaya.

a-sk'an, v. (axe and kan) the cords and veins of the breast.

a'-skap-a, v. n. to stick to or on, adhère to,—amaskapa.

a-sk'ap-a, v. n. (a and skapa) to leak out on.

a-smag'-ya, adv. (a and sma) in an indented manner :—asmagya wanka.

a-sna- 'sna, (a and snasn) to ring or rattle on.

a-sni', v. n. to recover or get well from sickness; to recover from anger, etc,—amasni, anisni, ujksamnipi.

a-sni'-ki-ya, v. a. to heal, cause to get well,—asniwakiya.

a-sni'-yan, v. a. to cause to get well, to cure,—asniwaya, assiyunyapi.

a-sni'-yap-ken, adv. in the way of recovering.

a-son', v. a. (a and son) to plait or braid on any thing,—aswonon.

a-so'-so, v. a. (a and sos) to cut into strings on any place,—awasoso.

a-span', v. n. (a and span) to become soft or melt on, as snow on any thing.

a-spa'-ya, v. n. (a and spayn) to become wet on; to sink in water, as in drowning,—amaspaya.

a'-spe-ya, v. a. to cause to sink down, as an anchor in water; to buoy up; to weigh,—aspewaya: maza aspeyapi, an anchor; on aspeyapi, scales, a steel yard.

a-spe'-ye-ton, v. a. to weigh any thing; to balance,—aspeyewataon.

a'-sto-ya, v. n. (a and stony) to smooth down upon.

a-su'-ta, v. n. (a and suta) to become hard or strong upon,—amasuta.

a-su'-ton, v. n. (a and suten) to become ripe on or upon, as seed.

a-ša', v. n. (a and ka) to become reddish; aša eyaku, to take a red stain.

a-ša', v. a. (a and ša) to shout at or on account of;—awaša.

a-ša'-ka, v. n. to be coated or furred, as the tongue in sickness; to be dirty, as a gun that needs cleaning out.

a-ša'-ko-wiš-na, adv. mightily, strongly; ašako-wišna če'oön.

a-šam', cont. of asapa.

a-šam'-ya, v. a. to defile, make dirty,—askamwaya.

a-šam'-ya, adv. dirtily, in a defiled manner.

a-ša'-pa, v. n. (a and šapa) to become black or dirty on any thing,—amasapa.

a-šbe', v. n. Same as šma.

a-šbe'-ya, adv. deeply, in a deep manner.

a-šbu', v. n. (a and šbu) to drop, as water, on any thing.

a-šbu'-ya, v. a. to cause to drop on, as water,—ašbrwnyana.

a-šda', v. n. (a and šda) to be bare on any thing.

a-šdo', v. n. (a and šdo) to fuse or melt, as metals, on any thing.

a-šdo'-ya, v. a. to cause to melt on,—ašdowaya.

a-šdu'-ya, v. a. (a and šdun) to make slip on.

a-šdu'-sdu-ta, v. n. (a and šdutu) to be slippery on.

a-še'-če, v. n. (a and šča) to become dry or seasoned on any thing.

a-ši'-ča, v. n. (a and šča) to become bad or unpleasant on or for.

a-ši'-ča-hdo, v. a. to grovel about, complain of,—ašišawahdo.

a-ši'-ča-ya, adv. badly, unpleasantly.

a-ši'-ča-ya-ken, adv. unpleasantly.

a-ši'-če-čac-ko, adj. unpleasant, as the weather or country. See oščacakake.

a-ši'-ya, adv. badly, sadly.

a-šin'-ya-ken, adv. badly, unpleasantly.

a-ška'-dan, adv. soon, presently; near, close by.

a-ška'-dan-hin, adv. very near; very soon.

a-ška'-ka, adv. soon, near.

a-ška'-na, adv. (Ihank.) Same as aškadan.

a-ška'-ška, v. n. (a and škaška) to move in or about on any thing.

a-ška'-ška, adv. (Ihank.) Same as aškadan.

a-ška'-ška-ya, adv. moving about on.

a-ška'-ta, v. n. (a and ška) to play on any place,—awšakata.

a-ška'-tu-dan, adv. lately, not long since.

a-ška'-tu-ya, adv. not long ago.

a-ška'-yu-ye-dan, adv. lately, but a short time ago.

a-ška'-ye-dan, adv. "for a little while, not enduring."
a-ške', n. the tuft or bunch of hair which some Dakotas wear on the top of their heads: aške yuwipi, the bunch of hair tied up.
a-ške'han, v. n. (a and šken) to frisk or jump about.
a-škom'ya, adv. crookedly, in an arched manner.
a-ško'pa, v. n. (a and škopa) to be crooked on or arched.
a-šma', v. n. (a and šma) to be deep, as water, on any place.
a-šni'-za, v. n. (a and šniža) to be wilted or withered on or for.
a-šo'ka, v. n. (a and šoka) to be thick, as a board, on anything.
a-šo'-ta, v. n. (a and šota) to be smoky on or at.
a-špar', v. n. (a and špan) to be cooked or burnt on or by anything.
a-šun'ya, v. a. to cause to thaw on, atsuma-
wa ya.
a-štu'-ta, v. n. (a and šuta) to thaw on any thing.
a-šun'pa, v. n. (a and šumpa) to shed on, as the quills withered on geese.
a-šu'-ta, v. a. (a and šuta) to miss, fail of, aštawata.
ä'-ta, suffix, prep. to, at, on. When suffixed to nouns ending in a, it becomes ta alone, as mága, a field, magata, at the field; in other cases, a y is introduced for euphony, as ti, a house, tiyata, to the house; dan, wood, čanyata, at the woods.
a-ša'-go'-sha, v. a. (a and tašaša) to spit on any thing,—ataowasa.
a-ša'-kin'ya, adv. leaving on, not perpendicular: vi atakinya yanka, the sun is declining.
a-ša'-kepe, v. a. (a and taka) to make an attack on, atwakpe.
a-šar', v. a. to care for, have respect for, away-ta-
tau, atatni, to disregard, throw away.
a-šar'-in, v. n. (a and tašin) to appear on, be manifest.
a-šar'-in' in, v. red. of atani, in a lost manner.
a-šar'-in'sin-ya, adv. appearing, manifestly.
a-šar'-ka, v. n. (a and tan) to be large on or in addition to; to be larger.
a-šar'-ka-dan, dim. of šina, the.
a-šar'-ka-ya, adv. widely, extensively.
a-šar'-se, adv. silently, stilly: stama yanka.
a-ša'-pa, v. n. (a and tapa) to follow after on any thing.
a-ša'-sa-ka, v. n. (a and tašaka) to become stiff or hard on, as clothes,—amataska.
a-ša'-ta'-za, v. n. red. of ataža; to be rough or in waves on one, as water.

a-ta'-te'-yan'-pa, v. n. (a and tayeyap) to blow upon any thing, as the wind does.
a-ta'-te', v. Same as atakepe.
a-ta'-ya, v. a. to go directly to any thing; to be fortunate in reference to,—atawaya.
a-ta'-ye'-dan, adv. directly, without a medium: atayedan edamo, I did it myself or personally; atayedan maka, he gave it directly to me.
a-ta'-ža, v. n. (a and taža) to be rough or in waves on one,—amataza.
a-te', n. father, my father; niyata, thy father; atkuk, his or her father.
a-te', v. n. (a and te) to become blue; atce yaku,
to take a blue stain. Same as ato.
a-te'-ča, v. n. (a and teča) to become new on.
a-te'-ya, v. a. to have for a father; to sustain the relation of child to a man,—atawaya, ateyaya, atenyaya. Among the Dakotas one's father's brothers are also called ate.
a-te'-ye'-dan, adv. Same as atayedan.
a-ti', v. n. (a and ti) to build a house or put up a tent at on or at; to pitch a tent or encamp at for a certain purpose: psiŋ at, to camp at the rice.
a-ti'-pa-haŋ, part. crised or drawn up on.
a-ti'-kiŋ, v. n. (a and tiŋ) to be damp on.
a-ti'-ku, v. his or her father.
a-to', v. n. (a and to) to become blue or green on: ato yaku, to take a blue or green stain.
a-to-kaŋ, adv. in another place, to another place.
a-to'-šku, v. a. (a and tok) to carry or draw any thing on,—atowaska.
a-to'-waŋ, v. a. (a and ton) to look to or at,—atawotayia, atonatunya.
a-to'-waŋ-yaŋ, v. a. to cause to look at; to make a village at or on a place, probably because by making a village people are caused to look to or at a place,—atonatunya.
a-ta'-gəŋ, v. a. (a and taŋ) to part with one's own for a purpose,—atapagay.
a-ta'-hi, v. a. (a and thayi) to gather up one's own on something.
a-ta'-me'-ča, v. a. (a and tamača) to break in pieces one's own on something.
a-ta'-spa', cont. of atpam.
a-ta'-spa', v. n. (a and tspa) to disappear, go out of sight, fade away, as clouds, or as the sun disappears at night.
a-ta'-ya, v. a. to darken, overshadow,—atpax-
wa ya.
a-ta'-ya, adv. darkly, obscurely.
a-ta'-ta, v. a. (a and tata) to cut up or carve one's own on anything.
a-tpa’tan, v. a. (a and tpatan) to spare or keep one’s own for a purpose.
a-tpa’za, v. n. (a and tpaza) to become dark on,
—amatapaza, amitpaza, unkpatapazi.
atu-kta, adv. well, fortunately: atakta édamon
kin, I did well to do it; atakta de dinhan, if you
go it will be well.
atins’, cont. of ata’insa.
atins’ya, adv. tightly, in a squeezing manner.
atin’za, v. n. (a and tinza) to press on, be
light on, amatinza.
to’za, v. n. (a and toza) to become blunt or
dull on.
tung’ya, v. a. to suspect one, have an inkling
of,—atungwaya. See tungya.
tung’ka, v. n. a. atungkeda.
tung’ke-éa, v. n. (a and tungke’a) to be suspected
of,—amataungkeda.
tu’, v. a. (a and u) to carry or bring anything.
tu’, v. col. pl. they come.
tu’, v. n. (a and u) to come out on; to ooe out
or run, as sap: mini au.
un’, v. n. (a and un) to be on,—awaun.
un’yan, v. n. to be on or over: anyan iyaya,
to pass over, as a fence; anyan kute, to shoot on
the wing, or as it flies over.
wa’, v. a. (a and wa) to snow upon; to be snow
on any thing,—amawa.
wa’oi, v. n. (a and wadi) to dance on any
thing,—awaunapij, awaunji.
wa’oin, v. a. (a and woin) to think on or of;
meditate upon; to trust, believe in,—awañami,
awañapij, awaunpij, unqawainipi.
wa’oin-pi, n. a thinking upon, trusting in,
faith.
wa’dan-yan, adv. thinking upon.
wa’dan-yan-kn, adv. in the manner of thinking
on.
wa’hpain-ea, v. n. (a and wahpanida) to be
come poor on account of or by means of,—ama
wahpanida.
wa’hpainya, v. a. to make poor by means
of,—awañapiwaya.
wa’hpainya, adv. poorly off.
wa’hte-ka, v. n. (a and wateka) to be bad
or worthless.
wa’hte-sni, v. n. (a and wateomi) to be
worthless on some account.
wa’hte-sni-yani, adv. worthless, vilely.
a’wai-kan, v. n. (a and wakau) to be sacred or
incosprehensible on some account.
a’wai’kan-ka, v. n. Same as awakau.
a’wai’kan-ka, n. a supernatural being.
a’wai’kan-yan, adv. mysteriously, supernatu
rally.
a’-wa’ki-cin, v. a. pos. of awadi.
a’wa’ni-áa, v. n. (a and wanida) to be or be
come nothing for some reason.
a’wa’niwin, cont. of awanid; used adverbially,
in a destroying manner: awanin iyey.
a’wa’niye-tu, v. n. (a and waniyetu) to come
winter on one,—amawaniyetu.
a’wa’ng’, cont. of awanka: awang mda.
a’wa’ng-ya, v. to cause to lie on or for,—awang
waya. See awanka.
a’wa’ng’dag, cont. of awangdaka.
a’wa’ng’dha-ka, v. pos. of awanyaka; to oversee
or take care of one’s own,—awanyahdaka.
a’wa’ng’ka, v. n. (a and wanka) to or lie on;
to lie in wait or spend the night out for, as for the
purpose of killing deer: tahencia awang mda,
I am going to lie in wait for deer.
a’wa’ng’kam, adv. above, overhead.
a’wa’ng’ki-ái-ya-ka, v. n. of awanyaka; to watch
or oversee for one,—awanyawgjika.
a’wa’ng’ya-ka, v. a. (a and wanyaka) to look
upon; to see to, have the oversight of,—awan
mdaka, awanjda, awunuyakapi.
a’wa’pa, v. n. (a and wa) to snow on.
a’wa’sap-a, adj. cheap, easily purchased.
a’wa’sapak-a, adj. cheap, as goods.
a’wa’ste, v. n. (a and waste) to be good on or
for; to become better than,—amawaote.
a’wa’ste-ya, adv. well, better than.
a’wa’ste-yak-a, adv. better, in a better man
ner: awañtyaken amayan, I am becoming better.
a’wa’tan-in-sni, adj. dark, obscure, as in the
dusk of the evening.
a’wa’te-ó, adv. See wawa’te-ó.
a’wa’ya-pl-ka, v. n. (a and wayapika) to be eloquent about any thing,—awamapika.
a’wa’ya-pl-ka, v. n. (a and wayapika) to be
skilful about,—awañdapijka.
a’wa’ya-pl-ya, adv. skilfully, well.
a’we’, v. n. (a and we) to become lean, as cattle
do in the spring of the year.
a’we’-tu, v. n. (a and wetu) to become spring on
one,—amavetu.
a’wi-éa-ke-han, adv. truly, of a truth.
a’wi-éa-ke-ya-han, adv. truly.
a’wi’-ta, v. n. (a and winta) to creep on any
thing, as a child,—awañinta.
a’wi’ya-kpa, v. n. (a and wiya’kpa) to listen
on any thing.
a’wi’yo-ya, adv. (a and wiya’ya) ready for any
thing. See wiya’ya.
a’ya, v. a. to take or carry any thing along.
a'-ya', v. col. pl. of ya; they go together.
a'-ya', v. n. to become, to be, to be in or on: mašte aya, it is becoming warm; asinyyaken amanay, I am recovering from sickness; waniyetu teča un-kayapi, we are in the new year.
a'-ya'ba-qa, v. a. (a and yabağ) to twist or turn with the mouth on any thing,—amdağaba.
a'-ya'-bu, v. a. (a and yabu) to growl about,—amdbu.
a'-ya'-de-ya, v. a. (a and ya'deya) to make cry by talking to,—amda'eya.
a'-ya'-do, v. a. (a and ya'do) to condemn on; to condemn for or on account of,—amuda'ac.
a'-ya'-ga, v. a. (a and ya'ga) to peel off with the teeth on any thing,—amdgaga.
a'-ya'-go-pa, v. a. (a and ya'go-pa) to suck up on,—amdagopa.
a'-ya'-ha, v. a. (a and ya'ha) to shell or bite off on,—amda'ha.
a'-ya'-he-za, v. a. (a and ya'heza) to bite and make rough on any thing.
a'-ya'-hin-ta, v. a. (a and ya'hin-ta) to brush off with the mouth,—amda'hinta.
a'-ya'-hna-ya, v. a. (a and ya'hna'ya) to deceive with the mouth, tell a falsehood about.
a'-ya'-hda-ya, v. a. (a and ya'hdaya) to bite or peel off with the teeth on any thing,—amda'hdaya.
a'-ya'-hde-ya, v. a. (a and ya'hde'ya) to tear with the teeth on,—amda'hde'ya.
a'-ya'-hdo-ka, v. a. (a and ya'hdo'ka) to bite a hole in on any thing,—amda'hdo'ka.
a'-ya'-he-pa, v. a. (a and ya'hepa) to drink up on,—amda'hepa.
a'-ya'-ha, v. a. (a and ya'ha) to throw down with the mouth on any thing,—amda'ha.
a'-ya'-hipu, v. a. (a and ya'hipu) to bite off on.
a'-ya'-hta-ka, v. a. (a and ya'h'ta'ka) to bite one thing on another,—amda'h'ta'ka.
a'-ya'-hü, v. a. (a and ya'hu) to peel off on.
a'-ya'-kó, v. a. (a and ya'kó) to unite with the teeth on any thing,—amda'kó.
a'-ya'-ko-ka, v. a. (a and ya'ko'ka) to clatter or gnash the teeth on any thing,—amda'koko.
a'-ya'-ko-pi, v. n. pl. of ayanka; they are in such a condition.
a'-ya'-kpa, v. a. (a and ya'kpa) to bite out on,—amda'kpa.
a'-ya'-kpan, v. a. (a and ya'kpan) to chew fine on,—amda'kpan.
a'-ya'-kipil, v. a. (a and ya'kipil) to crack with the teeth on any thing.
a'-ya'-kse, v. a. (a and ya'kse) to bite off on,—amda'kse.
a'-ya'-ksean, v. a. (a and ya'ksean) to bend with the mouth on,—amda'ksean.

a'-ya'-kísi̊, cont. of ayaktíza.
a'-ya'-kísi̊za, v. a. (a and yakísi̊za) to double up with the teeth on any thing.
a'-ya'-ktañ, v. a. (a and yaktañ) to bend with the mouth on.—amda'ktañ.
a'-ya'-kua-ka, v. a. (a and yakuka) to bite or tear in pieces with the teeth on any thing,—amda'kuka.
a'-ya'-ke-qa, v. a. (a and yake'qa) to gnaw on any thing.
a'-ya'-ke-za, v. a. (a and yake'za) to make smooth with the teeth on any thing.
a'-ya'-ko-qa, v. a. (a and yak'qo'ga) to bite or gnaw off on.
a'-ya'-ko'za, v. a. (a and yak'qo'za) to bite off smooth, as a horse eating grass.
a'-ya'-ma, v. a. (a and yama) to gnaw on.
a'-ya'-mda'ska, v. a. (a and yamda'ska) to make flat with the mouth on any thing.
a'-ya'-mda'ya, v. a. (a and yamda'ya) to make level with the teeth.
a'-ya'-mda'za, v. a. (a and yamda'za) to tear open with the teeth.
a'-ya'-mda'ya, v. a. (a and yamde'ya) to crush on any thing with the teeth.
a'-ya'-mdü, v. a. (a and yamdu) to chew fine on.
a'-ya'-mma, v. a. (a and yamna) to gain on or for by speaking.
a'-ya'-nka, v. n. (a and yanka) to be on or for, to be in such a condition.
a'-ya'-o-ni-han, v. a. (a and yaoni'han) to praise on or for.
a'-ya'-o-tañ-in, v. a. (a and yaotan'in) to make manifest on or for,—amda'otañ-in.
a'-ya'-pe-han, v. a. (a and yaphe'han) to fold up with the mouth on any thing.
a'-ya'-pe-mnii, v. a. (a and yapemni) to twist with the mouth on any thing.
a'-ya'-po-ta, v. a. (a and yapota) to bite in pieces on any thing,—amda'pota.
a'-ya'-psa-ka, v. a. (a and yapasta) to bite off, as a string on any thing,—amda'psa-ka.
a'-ya'-psoŋ, v. a. (a and yapsoŋ) to spill with the mouth on any thing,—amda'psoŋ.
a'-ya'-psun, v. a. (a and yapsun) to pull out by the roots with the mouth on any thing,—amda'psun.
a'-ya'-ptan-yañ, v. a. (a and yaptan'yañ) to turn over on any thing with the mouth.
a'-ya'-ptu-za, v. a. (a and yaputra) to crack or split with the mouth on any thing.
a'-ya'-sba, v. a. (a and yasba) to pick to pieces with the teeth on any thing.
a'-ya'-sde-ča, v. a. (a and yasdë'ca) to split with the teeth on any thing.
aya'sku, v. a. (a and yaski) to pull off on with the teeth: mdo ha owanka andasku, I bite off potato-skins on the floor.
aya'smin, v. a. (a and yasinj) to pick off with the teeth or make bare with the teeth.
aya'sma, v. a. (a and yasna) to make, ring as a little bell, with the mouth on or over any thing.
aya'so-ta, v. a. (a and yasota) to cut all up on, —andasota.
aya'spa-yu, v. a. (a and yaspa) to wet with the mouth on any thing.
aya'stan-ka, v. a. (a and yastanka) to moisten on any thing with the mouth.
aya'sto, v. a. (a and yasto) to lick smooth on.
aya'su-ta, v. a. (a and yasuta) to make firm or establish with the mouth.
aya'sa-pa, v. a. (a and yasapa) to blacken or defile with the mouth.
aya'sdu-ta, v. a. (a and yasdu) to have the teeth slip on any thing.
aya'sko-pa, v. a. (a and yaskopa) to make crooked or twisted by biting on.
aya'sma, v. a. (a and yasna) to miss with the mouth, let fall on from the mouth.—andasana.
aya'spa, v. a. (a and yaspa) to bite a piece off on any thing,—andaspa.
aya'spu, v. a. (a and yasp) to bite off on, as one thing that adheres to another.
aya'stan, v. a. (a and yastan) to cease from speaking or eating.—andastan, upkayastanpi.
aya'su-za, v. a. (a and yasuta) to bite or mash up on with the teeth.
aya'ta, v. n. to guess, predict, foretell, divine, sookhaya,—andata, ada, upkayatatapi.
aya'taka-ku-nilshi, v. a. (a and yatakunshi) to destroy with the mouth on any thing.
aya'tan, v. a. (a and yatan) to praise for.
aya'tan-in, v. a. (a and yatanin) to make manifest upon or for by speaking.
aya'ta-pi, n. guessing, prophecy, divination, sookhtey, a sookhteyer, prophet, diviner.
aya'ti-tan, v. a. (a and yatun) to pull with the teeth on any thing.
aya'tki, v. a. (a and yatki) to drink, as water, on or after eating, etc,—andakti.
aya'tki-yun, adv. drinking on or after.
aya'tpen, v. a. Same as ayakpu.
aya'wenka, v. a. (a and yawanj) to throw down with the mouth on any thing.
aya'wa-sute, v. a. (a and yawsate) to bless upon,—andawate.
aya'we-ya, v. a. (a and yaye) to fracture by biting on.
aya'wezummi, v. a. (a and yazummi) to open or uncover with the mouth or by speaking.
aya'zen, v. n. (a and yazan) to be sick on,—amayazan.
aya'zo-ka, v. a. (a and yazoka) to suck out on.
aya'zu-ta, v. a. (a and yazunta) to connect or weave together, as in talking.
aya'ye, v. Same as aya.
aya'ga, v. n. (a and yega) to glisten or shine on.
yeh'-ya, adv. in a glistening manner.
yu'be-ga, v. a. (a and yubaj) to twist or turn on.
yu'be, v. Same as ayin.
yu'bu, v. a. (a and yubu) to make a drumming noise on any thing.
yu'dan, v. a. (a and yudan) to sift or shake on or over,—amudan.
yu'dan, v. n. (a and yudan) to cause to shake or tremble on.
yu'ee-ka, v. a. (a and yuedka) to make stagger on any place.
yu'ee-ya, v. a. (a and yuedya) to make cry on.
yu'eo, adv. well, excellently: ayu'do ka.
yu'eo-ya, adv. well.
yu'eo, v. n. (a and yued) to make warm on any place.
yu'e-te-tu, v. a. (a and yuectu) to fulfill or accomplish on.
yu'e-dii, v. a. (a and yuedi) to turn wrong side out on any thing.
yu'ga, v. a. (a and yuga) to husk on, as corn,—amuga.
yu'gan, v. a. (a and yugan) to open, as a door, on any thing.
yu'ga-pa, v. a. (a and yugapa) to strip or pull off on, as the skin of an animal.
yu'ga-ta, v. a. (a and yugata) to open out, as the hand, on any thing.
yu'ge, v. a. (a and yuge) to dip out on.
yu'ge, v. a. (a and yuge) to take up by handfuls on any thing.
yu'go, v. a. (a and yugo) to make marks on.
yu'gu-ka, v. a. (a and yugu) to sprain on.
yu'ha, v. a. (a and yuha) to have or possess on; to hold or lift on; to have for,—amuhu.
yu'hba, v. a. (a and yuhba) to shell, as corn, on.
yu'hbe-za, v. o. (a and yuhbez) to make rough on.
yu'hbu, v. a. (a and yubu) to make rattle on, as in taking hold of shelled corn.
yu'hda, v. a. (a and yuhda) to uncoil or untwist on.
yu'hiinti, v. a. (a and yuhinta) to sweep or rake off on.
yu'hmi-hma, v. a. (a and yuhmihma) to roll on.
a-yu’hmun, v. a. (a and yuhmu) to twist, as a string, on anything.

a-yu’hnna, v. a. (a and yuhna) to shake off on, as fruit.

a-yu’hnna-yan, v. a. (a and yuhnyan) to miss in trying to catch hold of.

a-yu’hnunu, v. a. (a and yuhbuni) to make wander on any place.

a-yu’ho-ho, v. a. (a and yuhoho) to shake on, as anything loose.

a-yu’ho-mni, v. a. (a and yuhomni) to turn around on, as in bringing a gun round and pointing it at one,—AMDUKOMNI, AMAYDUHOMNI.

a-yu’hu-hu-za, v. a. (a and yuhuluza) to shake on or over, as a tree.

a-yu’hu-da, v. a. (a and yuhda) to ring or rattle over.

a-yu’hu-da-gan, v. a. (a and yuhda gan) to make large upon; to leave, forsake.

a-yu’hu-da-ta, v. a. (a and yuhdata) to scratch on.

a-yu’hu-da-ya, v. a. (a and yuhdaya) to peel off on, as the skin of a potato.

a-yu’hi-da, v. a. (a and yuhdeha) to rend or tear on one, as a garment,—AMDUDHICA.

a-yu’hi-do-ka, v. a. (a and yuhdoka) to make a hole on; to open on,—AMDUDOKA.

a-yu’hi-he-pa, v. a. (a and yuhhepa) to absorb on.

a-yu’hi-he-yata, v. a. (a and yuhheyata) to push back on, push on one side.

a-yu’hi-la, v. a. (a and yuhl) to awaken one upon,—AMDULICA.

a-yu’hi-mi, v. a. (a and yuhmi) to slang or throw on one side, as a stone, on any thing.

a-yu’hi-miyan, adv. crookedly.

a-yu’hmun, v. a. (a and yuhmu) to make buzz on.

a-yu’hp, v. a. (a and yuhp) to throw down on,—AMDUPA.

a-yu’hp, v. a. (a and yuhpu) to make crumble on.

a-yu’htu-ta, v. a. (a and yuthuta) to mash or break on, as one’s skin; to make rough on.

a-yu’hu, v. a. (a and yuhu) to peel off on, as bark.

a-yu’hu-ya, v. a. (a and yuhuha) to break a hole in, upon any thing.

a-yu’hu-ya, v. a. (a and yuhuyta) to make soft on by rubbing.

a-yu’ka-ti, v. a. (a and yukati) to straighten out on with the hand.

a-yu’ka-wa, v. a. (a and yukawa) to cause to open on.

a-yu’kéa, (a and yukéa) to untie on, disentangle on,
Ayu

a-yu'-ptan-ptan, v. a. (a and yuptanptan) to turn or roll back and forth on.
a-yu'-ptan-yang, v. a. (a and yuptanyang) to turn or roll over on,—amduptanyang.
a-yu'-ptu-xa, v. a. (a and yuptuxa) to crack or split on any thing.
a-yu'-sba, v. a. (a and yusba) to ravel out or pick in pieces on.
a-yu'-sdu, v. a. (a and yusdu) to make a rustling or rattling noise on or over.
a-yu'-sde-ca, v. a. (a and yusdecia) to split on.
a-yu'-sde-han, v. a. (a and yusdelhan) to drag or draw along on,—amdushedan.
a-yu'-sdu-ta, v. a. (a and yusduta) to pull out on.
a-yu'-sde-pa, v. a. (a and yusdepa) to make evaporate on or from.
a-yu'-ski-ca, v. a. (a and yuskiad) to press down tight on.
a-yu'-ski-ta, v. a. (a and yuskitia) to bind or bandage on.
a-yu'-sku, v. a. (a and yusku) to peel or pare off on.
a-yu'-sma-ka, v. a. (a and yusmakia) to indent on.
a-yu'-sna, v. a. (a and yusna) to ring on or over.
a-yu'-so-ta, v. a. (a and yusota) to use up or expend on.
a-yu'-sto, v. a. (a and yusto) to smooth down on, make smooth, as hair, on the head.
a-yu'-su-ta, v. a. (a and yusuta) to make firm upon.
a-yu'-sda-pa, v. a. (a and yusda) to blacken or defile on any thing.
a-yu'-sda, v. a. (a and yusda) to shave off on; to cut, as grass, to cover one with,—amduusda; amisduuda, I cut on for myself.
a-yu'-sdo-ka, v. a. (a and yusdoka) to pull out on.
a-yu'-sdu-ta, v. a. (a and yusduta) to draw or slip out on any thing.
a-yu'-ski-da, v. a. (a and yuskida) to spoil or make bad on,—amduuskida.
a-yu'-ski-ka, v. a. (a and yuskida) to press out on.
a-yu'-sko-pa, v. a. (a and yuskopa) to make twist or warp on any thing.
a-yu'-sna, v. a. (a and yusna) to drop or let fall on.
a-yu'-spa, v. a. (a and yuspia) to break off a piece on.
a-yu'-spi, v. a. (a and yuspi) to pick, as fruit, on a place.
a-yu'-spu, v. a. (a and yuspu) to pick or pull off on.

Azi

a-yu'-spu-yu, v. a. (a and yuspuyu) to scratch on, when an itching sensation is felt.
a-yu'-tan, v. a. (a and yutan) to stop or cease from, leave off what one is doing; to let go or let alone,—amdustan, adustan, unkuystanpi; amadustan, Thus I last left me.
a-yu'-ta-ku-ni-sni, v. a. (a and yutakuniini) to destroy or bring to naught on.
a-yu'-tan-in, v. a. (a and yutanin) to make manifest upon.
a-yu'-te-ca, v. a. (a and yuteca) to renew upon.
a-yu'-te-pa, v. a. (a and yutepa) to wear off on.
a-yu'-ti-ca, v. a. (a and yutica) to scrape or paw on.
a-yu'-ti-pa, v. a. (a and yutipa) to make cramp or draw up on.
a-yu'-ti-tan, v. a. (a and yutitan) to pull on.
a-yu'-tpan, v. a. Same as ayukpa.
a-yu'-wan-ka, v. a. (a and yuwanka) to make fall or lie down on.
a-yu'-wa-ste, v. a. (a and yuwaste) to make good on or for.
a-yu'-we-ja, v. a. (a and yuwega) to break down or fracture.
a-yu'-wi, v. a. (a and yuwii) to wrap on.
a-yu'-win-za, v. a. (a and yuwinja) to bend down on.
a-yu'-za-mni, v. a. (a and yuzamni) to open on, set open on, as a door; to unroll on.
a-yu'-ze, v. a. (a and yuzo) to dip or skim out on.
a-yu'-zi-ca, v. a. (a and yuzica) to draw or stretch on.
a-yu'-zi-ta, v. a. (a and yuzita) to connect or link together on.
a-yu'-zi-za, v. a. (a and yuziza) to wash on.
a-yu'-zi-pa, v. a. (a and yuzipa) to pinch upon.
a-yu'-zi-pan, v. a. (a and yuzun) to pull out by the roots on any thing.
a-yu'-zi-zu, v. a. (a and yuzuza) to destroy or take to pieces on.

Aze', n. the breasts of a female; the udder of a cow, etc.
a-ze'-piin-ka, n. (aze pa and inka) the nipple of the breast; the teat or dug of a cow, etc.

Aze'-pin-ta, n. Same as azepinka.
a'-zi, v. n. to get aground or stick fast, as a boat.
a-zin'-ki-ya, v. a. to burn incense, make a good smell by burning, as cedar-leaves when one is sick, and in their religious ceremonies,—azinwakya.
a-zin'-ton, v. a. to make a pleasant smell by burning leaves,—azinwaton.
a-zin', v. a. to suck, as a child its mother on the young of mammals,—avazin : azin elpeyia, to leave off sucking; azin ayustanikya, to cause, to leave off sucking, to wean.
a-zíng'-ki, v. a. to give suck to, or nurse, as a mother her child.—azíngwakíya.  
a-zíng'-ki, n. a wet-nurse.  
a-zíng'-yá, v. a. (azí and yá) = to cause to get aroound, to run aground, as a boat,—azíngwakíya.  
a-zí'-yá, v. a. (a and zíya) = to make yellow on any thing. See azíngwакíya.  
a-zí'-yá-hañj, part. becoming yellow on.  
a'-zí-zí, v. red of ází: úziú unyapi, we often get aground as we go.  
a-á-zu'-yá, v. a. (a and zuyá) = to make wear on any one, go to wear against a people,—azúwaya; názuwíchunyapi, we make wear on them.  
a'-á-zí, v. to whisper about a person or thing,— 
a-zo', v. See azoko.  
a'-á-zo'-ki, v. a. to cause to whisper for,— 
ázokwakíya: náka azókokiya, to prick up the ears, as a horse.  
a'-á-zo'-zo, v. to whistle about; to call by whistling, as a dog,—azáwàzo.  
a'-á-zo'-ki-yá, v. a. to cause to whistle for,— 
ázokwakíya: náka azókokiya, to prick up the ears, as a horse.  
a-á-zú', v. a. = to lay up, as rice for drying; = to pile up,—awaazu, nákuzaupi.  
a-á-zú'-ki-yá, v. a. = to cause to lay up for drying.  

b, the second letter of the Dakota alphabet. It has the same sound as in English.  
bá, a prefix to a class of verbs, signifying that the action is done by a savæng motion, as in cutting with a knife or saw. The place of the pronoun is immediately after the prefix.  
bá, v. a. = to blame,—waba, yaba, unpaapi; maba, niha; áta, I blame thee; wíáwaka, I blame them; óha, he blames himself,—mííhá.  
bá-á-dá-ka-dá-ñ, v. a. (ba and chĭndan) = to shave small,—bawádákañ.  
bá-á-é-stĭ-ná, v. a. (ba and éstĭnna) = to make small by cutting,—bawáéstí̆nna.  
bá-gáma', cont. of bága: bágam iyeya, to take off, as the hide of an animal,—bágam iyewaya.  
bá-gá'na, cont. of bága: bágam iyeya.  
bá-gá-á-ña-ta, v. red. of bágata: to make marks, such as cuts or saws, in any thing; = to haggle, —bawágánñata.  
bá-gá'pa, v. a. (ba and gápa) = to take off, as the skin of an animal, with a knife, to flay,—bawágápa.  
bá-gá'-ta, v. a. (ba and gáta) = to mark or cut with a knife, to carve, hack,—bawágáta.  
bá-gó', v. a. = to make marks or gashes in the flesh; = to mark, carve, or engrave, with a knife, in wood, —bawágo, bayágo, bawágni.  

ba-ha', adj. aged.  
ba-ha', n. a middle-aged or oldish man. Sometimes, but not often, applied to a woman.  
ba-í-ye-yá, v. a. = to throw down or push aside. See páhayayá.  
ba-ha'-ka, n. an aged person.  
bahá'na, v. a. = to cut off, as corn from the cob,— 
bawáhána: wabawáha ohan, to boil corn that is cut off.  
bahá'zó, v. a. (ba and heza) = to carve, make rough with a knife,—bawáheza.  
bahá'-da, v. a. = to take off, as tallow from entrails, with a knife,—bawáháda.  
bahá'-háda, v. red. of baháda.  
bahá'-ka, v. a. (ba and háka) = to cut like the teeth of a coarse comb,—bawáhádáka.  
bahá'-nya, v. a. (ba and hnya) = to miss in attempting to strike with a knife,—bawáhnya.  
bahój, v. a. = to cut across, in one's flesh, or in meat of any kind; = to yash or cut the flesh, as the Dakotas are accustomed to do for the dead,— 
bawahój, bayañój, baunójó; baaijájó, to cut or gash oneself,—bamiíjájó.  
bahój'-hoñ, v. a. red. of bahój; = to cut many gashes,—bawáhójóñ.  
bahój'-hañ, v. a. Same as bahój.  
bahú'-te, v. a. (ba and hute) = to cut off by the roots; = to wear to a stump, as an old knife,—bawálunte.  
bahú'-te-dañ, v. a. dim. of bahute; = to wear out, as a knife,—bawálutëdañ.  
bahú'-te-dañ, part. worn out, as an old knife.  
baháñ'-hi, v. See baháñbiya.  
baháñ'-hi'ya, adv. slowly cutting: baháñbiya se edon wo, bayañdeñe kta, cut slowly, or you will tear it.  
bahój, v. a. (ba and hój) = to cut or break out notches by cutting,—bawalój.  
bahój'-hój, v. red. of bahój; = to break out notches in a knife by cutting,—bawalójó.  
bahój'-dañ, v. a. (ba and hójá) = to make rattle with a knife,—bawálójóñ.  
bahój'-gáñ, (ba and hágáñ) = to enlarge, as a hole, by cutting around,—bawálójágáñ.  
bahój'-jáñ, v. a. (ba and hdañá) = to make rattle by cutting,—bawálójáñáñ.  
bahój'-ya, v. a. = to pare off; = bahañána, to peel, i. q. basku,—bawálójya.  
bahój'-ye-dañ, v. dim. of bahójáñ.  
bahój'-de'-dañ, v. a. = to cut or break in pieces with a knife; = to tear or rend in cutting,—bawálójdeñá.
ba-hde'-he-de-ca, v. red. of bahdeca.

ba-hden', cont. of bahdeca: bhdizen ieyya.

ba-hdog', cont. of bahdoka: bhdog ieyya.

ba-hdo'-ka, v. a. (ba and hdoka) to cut a hole in anything with a knife,—bawahdoka.

ba-hdo'-he-de-ka, v. red. of bahdoka.

ba-hpa', v. a. to cut off anything and let it fall,—bawahapa.

ba-hpu', v. a. to cut off in small pieces,—bawahpu.

ba-hpu'-'hpu, v. red. of bahpu.

ba-hu', v. a. to cut off the hull or rind off, to peel, as an orange, with a knife,—bawahu, bayahu.

ba-hu'-hhu, v. red. of bahu.

ba-i'-i-hou, v. reflex. of bahou; to cut or gash oneself,—bamihihou.

ba-ka', v. a. to cut or strip, as the feather from a quill; to cut off, as the ribs of an animal,—bawaka.

ba-ka'-han, part. split, as the feather end of a quill.

ba-ka'-tio, v. a. (ba and katin) to straighten with a knife, cut straight; to cut strings from,—bawakatin.

ba-kou', v. a. to cut straight; to remove tangles with a knife,—bawakou.

ba-kes', cont. of bakesa.

ba-kes'-ke-za, v. red. of bakesa.

ba-kes'-y, part. scraping, striking and grating, as a knife that strikes the bone.

ba-ke'-za, v. to strike a bone, cut or grate on a bone, as in cutting meat,—bawakeza.

ba-ki'-i-gou, v. of bago; to cut or carve for one,—bawedigo, baugkidgpi, bamiidigo, baqeidigo.

ba-ki'-i-hou, v. of bawou; to cut or gash for one,—baweduhou.

ba-ki'-i-hou, v. of bawou; to cut or gash for one,—baweduhou.

ba-ki'-i-hou, v. of bawou; to cut or gash for one,—baweduhou.

ba-ki'-i-hou, v. of bawou; to cut or gash for one,—baweduhou.

ba-kou'-hpa, v. red. of bakipa.

ba-ki'-i-hou, v. of bawou; to cut or gash for one,—baweduhou.

ba-ki'-i-hou, v. of bawou; to cut or gash for one,—baweduhou.

ba-ki'-i-hou, v. of bawou; to cut or gash for one,—baweduhou.

ba-ki'-i-hou, v. of bawou; to cut or gash for one,—baweduhou.

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ba-ki'-i-hou, v. of bawou; to cut or gash for one,—baweduhou.

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ba-ki'-i-hou, v. of bawou; to cut or gash for one,—baweduhou.
ba-ktan', v. a. (ba and kta) to cut; to sepa-rate any thing by cutting crosswise,—bawakta.
ba-ktanj', v. a. (ba and ktau) to get crooked by shaving,—bawakta.
ba-ktanj', v. a. (ba and kta) to cut made crooked by shaving,—bawakta.
ba-kunj', v. a. (ba and kina) to cut smooth over by shaving,—bawakazaar.
ba-mdas', v. a. to cut in slices, as bread,—bawanda, bawmda, bawmdapi.
ba-mdas', v. a. (ba and mda) to make dull or flat on the edge, as a knife, by shaving,—bawandaska.
ba-mdas', v. a. (ba and mda) to cut open, cut open lengthwise, as in butchering an animal,—bawandaza.
ba-mdas', v. a. to break, as brittle ware, with a knife,—bawandeda.
ba-mdas', v. a. (ba and mda) to cut open, as in butchering an animal,—bawandaza.
ba-mdas', v. a. (ba and mda) to make flat with a knife, to shave off lumps, etc,—bawmdaya.
ba-mdas', v. a. (ba and mda) to cut open, cut open lengthwise, as in butchering an animal,—bawandaza.
ba-mdas', v. a. to break, as brittle ware, with a knife,—bawandeda.
ba-mdas', v. a. (ba and mda) to make flat with a knife, to shave off lumps, etc,—bawmdaya.
ba-mdas', v. a. to break, as brittle ware, with a knife,—bawandeda.
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ba-mdas', v. a. (ba and mda) to cut open, cut open lengthwise, as in butchering an animal,—bawandaza.
ba-do'aden, cont. of basasedeca.
ba-bdi', v. a. to press out with a knife or by cutting,—bawasidi.
ba-bdi'-cbi, v. red. of basidi.
ba-bdi't-ka, v. a. to cut to a point, make taper,—bawasidikta.
ba-skii'-ca, v. a. to press out with a knife,—bawaski'da.
ba-skii', cont. of baski'da and baska'ta.
ba-skii'ta, v. a. to press upon with a knife,—bawaskita.
ba-sku', v. a. to pare or shave off, as the skin of a potato or apple, and as flesh from a hide,—bawasku, baunskupi.
ba-sku'-sku, v. red of basku.
ba-smii'-ka, v. a. (ba and smaka) to indent or make a hollow place by cutting with a knife,—bawasimaka.
ba-smii'-mi', v. dim. of basim.
ba-smii'-smii, v. red. of basim; to pare the meat off clean and smooth from the bones,—bawasimimpi.
ba-smii'-yan, part, cutting off smoothly.
ba-std', v. a. (ba and std) to make bare by cutting with a knife; to shave or scrape off, as the hair from a hide,—bawa'sda, baun'sdapi.
ba-std'-std, v. red. of basda.
ba-stdg', cont. of basdoka; basdog iyeya.
ba-std'-ka, v. a. (ba and stdoka) to cut a hole in, cut out, as an eye, etc,—bawa'sdoka.
ba-std'-std'-ka, v. red. of basdoka.
ba-stii'-ca, v. a. (ba and stda) to spoil by cutting,—bawa'sida.
ba-stii'-ho-ya, v. a. (ba and stidahowaya) to cause to dry by cutting;—bawa'stiihawawa.
ba-stii'-lti, v. a. (ba and stdi'lti) to enfeebles by cutting,—bawa'sti'di'lti.
ba-stii'-ktii, v. red. of basida.
ba-stii', cont. of basida; bauni iyeya.
ba-stii'-si, v. red. of basida.
ba-stii-si', v. a. to cut off, as a branch from a tree, to prune; to cut off, as a pin, with a knife,—bawa'sidapi.
ba-stii'-ca, v. a. to squeeze by cutting; to press out, as water from a cloth, with a knife; to scrape out,—bawa'ski'da.
ba-skii', cont. of baski'da and baskita; bauskin iyeya.
ba-skii'-ski'-ca, v. red. of baski'da.
ba-skii'-ski'-ta, v. red. of baski'da; to cut much, gash,—bawa'skidakita.
ba-skii'-ta, v. a. to cut across, gash; i. g. baqhoq,—bawa'skita.
bo-ju'-zu, v. a. (ba and 'zu) to cut to pieces, cut up, as an animal,—bawaju.
bo-do'-ke-tu, n. summer. See moketu, which is the more common pronunciation.
be, v. n. to hatch, as owls. Same as man.
bes, int., signifying strong affirmation, and surprise that it should be doubted. John vi. 42.
be-si'-ko, p. p. the Fox Indians.
be-yan'-ke-ya, v. n. (be and yankeda) to remain at home and keep house, as an old man does,—bemankeka, bemankefa.
bo, a prefix to verbs, signifying that the action is done by shooting, punching, pounding with the end of a stick, or by blowing. It is also used when the action of rain is expressed. The pronoun's place is after the prefix.
bo-a'-kan-hi-yu'-ya, v. a. to cause to rise to the top, as scum or froth, by shooting in, as in water,—boakianiyuyaya.
bo-a'-si-da'-ya, v. a. (bo and adaya) to make bare, lay open, or expose by shooting in: bosadayaya iyeya.
bo-can'-dan, v. a. (bo and andan) to make tremble by shooting,—bowadandan.
bo-oe'-ya, cont. of bokeda; boogey iyeya.
bo-oe'-ya, adv. staggeringly.
bo-oe'-ka, v. a. to make stagger by shooting or punching,—bowakaca.
bo-oe'-ke-ka, v. red of bockaka.
bo-oe'-ka, v. a. (bo and oko) to empty by shooting in anything, to make a great hole in,—bowakoka.
bo-oe'-ka-ka, v. red of bockaka.
bo-o'ke'-za, v. a. (bo and dza) to make warm by punching.
bo-o', v. a. to churn,—bowacho, bounjopi.
bo-o'-ko, v. red of boko.
bo-qa', adv. spreading out, spraddling: boqa se na'jip.
bo-qa'-ga, v. n. to shoot out in different directions, as rays of light or the branches of a tree.
bo-qa'-ga'-ya, adv. spraddled, as a tree-top when cut down; shooting out from a centre.
bo-qa'-ga'-ya, adv. shooting out from a point.
bo-ha', v. adv. bowi iyeya, to shoot or punch over.
bo-ha'-ya-ye'-dan, v. to make totter by shooting or punching.
bo-ha', v. a. to shell off by shooting or punching,—bowahha.
bo-ha', v. a. to uncoil or make roll out, as in blowing entrails,—bowahda.
bo-ha'-kin-ya'n, (bo and hdakinyan) bohdakinyan iyeya, to cause to glance, as a bullet.
bo-hin', cont. of bohiinta; bohin iyeya, to sweep all off, as men in a battle-field; to blow away.
bo-hin'-ta, v. a. to sweep off by shooting, as men in a battle-field; to blow away,—bowahinta.
bo-hna', v. a. to shoot off, as fruit from a tree,—bowahna.
bo-hna'-shin-ya'n, (bo and bna'kinyan) to make crazy or furious, as an animal, by shooting it,—bowahnakinyan.
bo-hna'-ya'n, (bo and hnya') to miss in shooting or striking with the end of a stick,—bowahnya.
bo-ho'-ha, v. a. to shake or loosen by shooting,—bowahoho.
bo-ho'-ta, adj. short and thick, chubby; i. q. taku pechedan tanka: bohota se.
bo-ho'-tan-in, v. a. (bo and botanin) to make cry out by punching,—bowahotanin.
bo-ho'-to, v. a. (bo and boton) to make bawl by shooting or punching,—bowahoton.
bo-hu'-hus, cont. of bohuhuza; bohuhuza iyeya.
bo-hu'-hus-ya, part. shaken by shooting or punching.
bo-hu'-hu'-za, v. a. (bo and huhuza) to shake, as a tree, by shooting it,—bowahuhuza.
bo-ha', v. a. to strike and cut or scrape along, as a flint on a pan that is too soft; to miss fire,—bowah; boha iyewaya.
bo-ha'-hi'-ya, part. bowaniya iyeya, to let off a gun when it hangs fire or "makes long fire."
bo-ha', v. a. to break out a piece by punching, as from the edge of a chisel,—bowahhi.
bo-ha'-hi'-o', v. red of bohi.
bo-ha'-hi', n. a string of beads.
bo-ha'-hi'-ya, adv. in dangles, dangling: bohidiya iyeya.
bo-hi'-ya, adv. in dangles, dangling: hiyete bohidiya, an epaulette.
bo-ha', v. a. to make rattle by shooting,—bowahda.
bo-ha'gan, v. a. (bo and ha'gan) to enlarge by shooting,—bowahdanga.
bo-ha', v. red of bohda.
bo-ha', v. a. to peel off by shooting, as the bark of a tree,—bowahdaya.
bo-ha', v. a. to break in, as one's skull, by shooting or punching,—bowahde.
bo-ha'-de, v. red of bohde.
bo-ha', cont. of bohde: bohdani iyeya.
bo-ha', cont. of bohdaka: bohdog iyeya.
bo-ha'-ha-ke, v. red of bohdeka.
bo-ha'ke, v. a. (bo and ruka) to shoot or punch a hole in,—bowahdoka. Mahiya-bohdeka,
Hole-in-the-day, a celebrated Ojibwa chief.
bo-hmin', v. a. (bo and hmin) to make a gun crooked by shooting,—bowahmin.
bo-hmin'-ya'n, part. crooked by shooting.
to break a limb

bowakpa, to break off, as bark, by shooting.

bowakiya, to make an echo by shooting.

bowakiyan, to make one's own by pounding or shooting,

bowakiti, v. a. (bo and ido) to blow and make
blaze as a fire,—bowaita: boiyeiya.

bowakiya, to make one's own by shooting,

bowakiti, cont. of bowakiya; bowaii iyeya.

bowakiya, v. red. of bowakiya.

bowakiya, v. a. to break off, as birds on the wing,—bowakiya.

bowakiya, v. red. of bowakiya.

bowakiya, v. a. cont. of bowakiya.

bowakiya, v. a. to pound, punch, or knock with the end of any thing,—bowaltaka.

bowakiya, v. a. to peel off, as bark, by shooting.

bowakiya, v. a. to break in or break open by
shooting or punching,—bowaluga.

bowakiya, cont. of bowali; bowalit iyeiya.

bowakiya, v. a. (bo and ida) to blow and make
blaze as a fire,—bowakiya.

bowakiya, v. a. to cause to make blaze by blowing,
—bowaliwaya.

bowakiya, v. a. to make get into a line or
row by shooting amongst,—bowatuka iyeya.

bowakiya, v. a. (bo and ida) to knock or make
burn by blowing,—bowaitkon, bonjikopipi.

bowakiya, v. b. botipsika ehpaya, to shoot or
punch and knock over on its back.

bowakiya, v. cont. of bowalwaya; bowalwaya iyeya,

bowakiya, v. a. to make an echo by shooting.

bowakiya, v. a. to punch or shoot off,—bowakan.

bowakiya, v. a. (bo and katu) to make stretch
or straighten out by punching,—bowakatun.

bowakiya, v. a. to churn for one, —bowakiyata, bowakikata, bowakidaga.

bowakiya, v. a. to shoot or punch
in one's arm, —bowalwaya, bowalikata, bowalikikata.

bowakiya, v. a. to shoot or
punch a hole for another.

bowakiya, v. a. to shoot down some-
thing on the wing, or that is hanging up,
for another,—bowalikata.

bowakiya, v. a. (bo and ida) to shoot
in on snow, and make the bare ground appear;—to rain
on, as on snow, and make the ground bare.

bowakiya, v. a. to injure or lay bare
by shooting,—bowakiya.

bowakiya, v. a. to make bare or expose by
shooting,—bowakiya.

bowakiya, v. a. to split off a
piece from one's own by shooting or punching,
—bowakiya.

bowakiya, v. a. to shoot or
punch a hole in one's own, shoot off one's own gun,
—bowalikata, bowalikikata.

bowakiya, v. pos. of bowani; —to miss in attempt-
ing to shoot one's own,—bowalikan.

bowakiya, v. pos. of bowani; —to shoot off a piece
from one's own,—bowalikan.

bowakiya, v. a. to make rattle by shooting or
punching,—bowalikan.

bowakiya, v. a. (bo and kokada) to make
active or restless by shooting or punching,—bowa-
kikada.

bowakiya, v. a. (bo and ida) to shoot out, punch
out,—bowalikan: ista bowakiya, to make blind; bow-
kaya iyeya.

bowakiya, v. a. to pound one's own,
—bowalikan; bowakapan, bowalikan.

bowakiya, v. a. to split off a piece from one's own,
—bowalikan.
bo-ka'p, v. a. (bo and niya) to resuscitate by blowing,—bowaniya.
bo-\'m'ya, v. a. (bo and niya) to resuscitate by blowing,—bowaniya.
bo-o'\'ha-k, v. a. (bo and chajko) to make lively by punching or shooting,—bowohajko.
bo-o'ha-p, v. a. to break in, as the skull, by shooting or punching,—bowohapa.
bo-o'k, v. n. to break off in many places by shooting,—bowakasa.
bo-o'k, v. a. to break into by punching,—bowakan.
bo-o'k-ya, v. n. to become crooked, as an arrow, by being shot into anything: booktanyan iyeya.
bo-o'\'ze-ze, v. a. to shoot almost off and let swing,—bowozeze.
bo-o'ze-ze-ya, adv. shot almost off and swinging; bowozeeya ehpeya, to make swing by shooting.
bo-po', v. a. to pound, as hommony in a mortar, with a pestle,—bowapa, boyapa, bouppapi.
bo-po'ko, v. a. (bo and pako) to knock crooked, by shooting or punching,—bowapako.
bo-po', v. a. to pound fine, as corn in a mortar, —bowapan, bouppapi.
bo-poc'-pan, v. red. of bopan.
bo-poc'-pan-na, v. a. (bo and panpana) to pound soft with the end of a stick,—bowapanpana.
bo-pe'\'mi, v. a. (bo and pemmi) to turn aside or twist by blowing or shooting.
bo-pe'\'mi-ya, part. twisting or turning aside by blowing or shooting.
bo-pe'sto, v. (bo and pesto) to sharpen by punching.
bo-po', v. a. (bo and pata) to shoot or punch to pieces, destroy by shooting,—bowapata.
bo-po'ta, v. a. to pound off, to break, as a cord, by shooting or punching,—bowapsaka, bouppaskapi.
bo-pa'ya, v. a. (bo and niya) to resuscitate by blowing,—bowaniya.
bo-ptan', v. a. to punch or dig with the end of any thing: tipaina bopata, to dig tunipata,—bowapata, boyapata, bouppatapi.
bo-auth-a, v. a. to make glance off, in shooting,—bowapata.
bo-auth-a, v. a. to split or crack by shooting, pounding, or punching,—bowaputa.
bo-auth-a, v. a. to split or crack by shooting, pounding, or punching,—bowaputa.
bo-pu' ski-ča, v. a. (bo and puskidí) to ram in tight,—bowapuskida.
bo-pu' ski, cont. of boskuska; bopuskin iyeya.
bo-śda'nu, adv. cont. of bosdata; upright, straight up: bosdan naži, to stand erect.
bo-śda'-ta, adv. on end, erect, perpendicularly.
bo-śda'-tu, n. height, perpendicularly. See obsadatu.
bo-śda'-tu, adv. perpendicularly.
bo-śda'-tu dan, adv. straight up.
bo-śda'-tu dan hín, adv. exactly perpendicularly.
bo-śda'-tu ya, adv. perpendicularly.
bo-śda'če, v. a. to split by shooting or punching,—bowadęca.
bo-śden', cont. of bósadęca; bosden iyeya.
bo-śde'če-ča, v. a. to split off a little piece by shooting or punching,—bowadęca.
bo-śden', cont. of bósadęca; bosden iyeya.
bo-śde'če-ča, v. red. of bósadęca.
bo-śdog', cont. of bösodka; bósdog iyeya.
bo-śdo'-ka, v. a. to fire off a gun, shoot out a load; to blow out, clear out by blowing, as a tube,—bowadękda, bowadękapi.
bo-śdo'-šdo-ka, v. red. of bösodka.
bo-śdu'-ta, v. n. (bo and šduta) to glance, as a bullet.
bo-śši'-ča, v. a. (bo and šica) to injure or spoil by shooting or punching,—bowasiča.
bo-śši'-ča-ho-wa-ya, v. a. (bo šica and bowaya) to make dry out by shooting or punching.
bo-śim', cont. of bósipa; šim iyeya.
bo-śim'-ši-pa, v. red. of bósipa.
bo-śši'-pa, v. a. to shoot off, as a branch or any thing projecting from another body,—bowašpa.
bo-ški', v. a. to pound, as corn not well dried,—bowaski.
bo-šši'-ča, v. a. to squeeze out by ramming,—bowaskida.
bo-škin, cont. of bósikida; boskin iyeya.
bo-śša', v. a. (bo and šna) to make ring by shooting; said also of the noise made by the falling of leaves which have been shot down,—bowasna.
bo-śša'-šna, v. red. of bosna.
bo-śni', v. a. (bo and sni) to extinguish, blow out, as a candle; to cool by blowing,—bowasni, bounsnipi.
bo-śnu', v. n. to put out, as rain does fire on the prairie.
bo-śnu'-šni, v. red. of bounsnipi.
bo-śon', cont. of bosota; boson iyeya.
bo-śon'-šo-ta, v. red. of bosota.
bo-śo'-ta, v. a. (bo and sota) to kill off, use all up by shooting;—bowasota, boyasota, bowasotapi.
bo-śo'-šo-ta, v. red. of bosota.
bo-śpu'-ia, v. n. (bo and spaya) to wet by raining on.
bo-stan'¬ka, v. (bo and stanžka) to moisten by raining on.
bo-su'-ušu-ta, v. red. of bosuta.
bo-su'-ta, v. (bo and sutu) to make hard by punching or ramming; to make hard by raining on,—bowasuta, bounasutapi.
bo-śa-ča, cont. of bošaka.
bo-śaš'-ša-ša, part. red. of bošagya.
bo-śaš'-ša-ša, v. red. of bošaka.
bo-śaš'-ya, part. shooting with too little force.
bo-śa'-ša-ka, v. a. to shoot with too little force to penetrate,—bowasaka.
bo-śda', v. a. (bo and šda) to make bare by shooting, shoot off, as hair, etc,—bowasda.
botan', v. a. to pound, as in washing clothes.
botan'ki-ya, v. a. (botan and kiya) to cause to pound.—botanwakiya.
bot'a-ta, v. a. to knock or shake off by striking, as in cleaning dust from clothes,—bowatata.
bot'a'ta, v. a. to make dull, as a pestle, by pounding in a mortar, or as an arrow, by shooting.
bo-te', cont. of botepa; botem iyeya, to wear off, as the point of an arrow.
bo-te'-pa, v. a. (bo and tepa) to wear off short, as an arrow, by shooting,—bowatapa.
bo-ti'-ga, v. a. to grab or snatch away a part.
bo-tin', cont. of boti; botin iyeya.
bo-tin', v. n. to stand upright, be stiff.
bo-tin', adj. stiff, standing up, as horses' ears.
bo-tin'-tin, adj. red. of botin; stiff, standing up.
bo-tin'-tin yan, adv. red. of botinyan.
bo-tin'-yan, adv. stiffly.
bo-tku'-ga, v. a. (bo and thuqa) to shoot off square, as a stick,—bowatukuaga.
bo-tkuh', cont. of botiku.
bo-to', v. a. to knock or pound on any thing,—bowato. See ibota.
bo-to'-ka, adj. pounded off short, short.
bo-to'-kan, v. a. (bo and tokan) to make change places by shooting at,—bowatokan.
bo-to'-ke-aga, v. a. (bo and tokan) to alter or make different by punching or shooting.
bo-to', v. n. to be unable to see, to grope about: boton wauq.
bo-ton', v. n. to shoot well,—bowatoon.
bo-ton'-ton, v. red. of boton; to grope about, said when one's eyes are very sore.
bo-ton'-yan, adv. in a groping manner.
bo-to'-to, v. red. of boto.
bo-tpa', v. a. to shoot into, as into an eye; to shoot through: botopa iyeya.
bo-tpan', v. a. Same as bokpan.
bo-tpl', v. a. to shoot into,—bowatipi.
bo-tpl'-tpi, v. red. of botpli.
bo-tu'-ka, v. a. to spoil, as the fur of an animal, by shooting,—bowatuka.
bo-tu'-ka, v. red. of botuka; to spoil or hurt by shooting; to make smart by shooting,—bowatukaka.
bo-tu'-ka-ka-ka, v. a. to make smart or feel pain by shooting,—bowatukakaka.
bo-tu'-tka'a, v. a. (bo and tutka) to shoot or punch off pieces,—bowatutaka.
bo-ta', v. a. (bo and ta) to kill by punching or shooting; to strike so as to endanger life, to stun,—bowata: bota iyeyaya; bota nifupa, to stun oneself by shooting; to shoot and kill oneself,—bomichiita; mini bota, to drown one out, as when the water leaks through the roof. See ibota.
bo-tina', cont. of botinza; botina iyeyaa.
bo-tins'-tin-za, v. red. of botinza.
bo-tins'-ya, adv. tightly.
bo-tin'-za, v. a. (bo and tinza) to tighten, make tight by punching; to blow up tight, as a bladder,—bowatinja.
bo-tos', cont. of botosha.
bo-to'-za, v. a. to make short or blunt by shooting,—bowatoza.
bo-wa'-ni-ka, v. a. (bo and wanien) to shoot or punch to nothing.
bo-wa'-nin, cont. of bowani; bowanin iyeya, to shoot to pieces, destroy by shooting.
bo-we'-ga, v. a. to break; but not off, by shooting,—bowawegega, bowawyegapi.
bo-weh', cont. of bowe; bowe iyeya.
bo-weh'-we-ge'a, v. red. of bowega.
bo-weh'-ya, parti. broken by shooting, but not entirely off.
bo-ya', adj. boyo sa, ragged, dangling.
bo-za'a, v. boza hihpda, to start up all at once, as a company on hearing some startling intelligence.
bo-za'n, v. a. to shoot well, to shoot as to kill,—bowazan.
bo-za'ni', n. miniboa, slow rain, mist.
bo-za'-za, v. red. of bozaata.
bo-za'-ta, v. a. (bo and zata) to make forked by punching, as a turnip-digger,—bowazata.
bo-za'-za, v. n. to wash, as the rain does.
bo-za'-ziu, v. a. (bo and zui) to break to pieces or destroy by shooting; to knock or punch to pieces; to break, as the rain does, as,—bowazuza.
bu, v. n. to make a noise; to low, as a cow. See kabu, nabu, etc.
bu-bu', v. red. of bu.
bu-bu', adj. bube sa, said of one who has a large head and face.
bu-bu'-ya, adv. red. of buya; noisy, with a noise.
bu-ya', adv. noisy, in the manner of roaring.
bu-ya'-ken, adv. in a noisy manner.
bu-yel', adv. (buya and hia) with a loud noise: bayeh highpayaa.

Č.

Č, the third letter of the Dakota alphabet. It has the power of ch in chain.
ča, adv. when. This word is used when a general rule or something customary is spoken of, and is generally followed by če or če at the end of the member or sentence: yahči ča piwada če, when thou comest I am glad; waniyči ča wapac če, when it is winter it snows. See eda.
éa, n. a step, the distance which one steps: éa nihauská, thy step is long.
é-d'0-ki-muna, adv. (éana and okimná) between the knees. Vulgar.
é-d'0-ta-he-da'n, adv. (éana and othahedan) between the knees or feet.
é-da'-za, adj. swift, running swiftly, as water: mini čaduza. Same as kaduza.
é-e'-ha, v. n. (éa and ehdo) to step, take a step, —čahwahde.
é-e'-ha, n. a step, a pace. Pl., čahlepi, steps.
é-í-ga, v. n. to freeze, become ice: wa'ka čága, the river freezes.
é-í-ga, n. ice.
é-í'-ta, adv. at or on the ice.
é-í'-gu, n. the lungs, lights.
é-í'-gu, n. See čáguka.
é-í'-ku, n. a fool; i. g. wačintpišáni.
é-ka-de'-ha, v. n. to step. See čahde.
é-ka-de'-pi, n. steps. Same as čahlepi.
é-í, cont. of čága; čáh kun, under the ice; čáh iyaya, the ice is gone; čáh iyaya, floating ice.
é-í-hó-ta, n. charcoal; gumpowder.
é-í-li-0-pi-ye, n. a powder-magazine.
é-í-li-0-žu-ha, n. a powder-flask, powder-horn.
é-í-li-4-pi, n. a powder-house.
é-í-žu-ha, n. a powder-horn or flask. See čahdišetsha.
é-í-žu-ta, n. ashes.
é-íta-4-mna, adj. rusty, as old pork, strong smelling.
é-í-to'-wa-ta, adj. transparent, as newly formed ice.
é-í-to'-wu-ta, n. the cracking of ice by reason of the cold. See ojičín.
é-í-ta, v. (̣eyåy and in) to talk crying, —čawáia.
é-í-ta, v. red of čán.
é-ka, n. the palate, roof of the mouth; —míčača.
é-ka-ka, n. a liar; i. q. tuwe itonšini kičin.
é-ka-ti-4-pa, v. of čápá; to stab for one.
é-ka-ti-4-pa, n. pos. of čápá; to stab one's own, —čawnkipa.
é-ka-ti'-yú-hu-4e, n. (čaka and iyühu-4e) a fishhook.
é-ka-su', n. bare or smooth ice.
é-kaši', v. to stop, bend the leg. See adakšin.
é-am, cont. of čápá. See ġam.
é-am, v. a. a sprout, a germ or bud; čámni uya, to sprout.
é-am, n. the groin, inside of the thigh, the gland in the groin.
é-an-ha'-ha-di-an, adj. (čante and hadihádań) quick tempered; čannahawahadań.
é-an-ha'-ha-ka, adj. quick-tempered, easily excited; čannahahaka.
čañ'-a-kan-yo-tan-ka-pi-han-ska, n. any long thing to sit on, a bench, a form.
čañ'-a-ki-ta, adv. much brush, many trees down.
čañ-ki'-yu-ha-pi, n. a bier for the dead. See čañwidišupa, said to be the better form.
čañ'-a-ma-ni-pi, n. stairs, a ladder. See čañiyammi, the better form.
čañ-an', adv. See čañanan.
čañ-ba'-kipa, n. (čañ and bakpa) a shingle; čañbapkapi, shingles.
čañ-ba'-šde-ča, v. a. (čañ and bassidan) to saw lengthwise.
čañ-ba'-šde-šde-ča, v. a. to saw boards, saw lengthwise of the wood often,—čañbaumtesledčapi.
čañ-ba'-šde-šde-ča-ti-pi, n. a saw-mill.
čañ-čañ', n. n. to shake, tremble, have theague,—mačañčañ, ničañčañ, uričañčapi.
čañ-čañ'-pi, n. theague, trembling.
čañ-čañ'-se, adv. hastily, quickly.
čañ-čañ'-ya, v. a. to make tremble or shake; to hasten one,—čañčañwaya.
čañ-čañ'-yaq, adv. tremulously.
čañ-čö-ga, n. (čañ and čoqa) a skin stretched over a hoop, a drum: čañčöga apa, to drum; čañčöga kabu, to drum.
čañ-de', v. a. to get wood, get fire-wood,—čañwađe.
čañ-di', n. tobacco: čañdi unpa, to smoke tobacco,—čañdi yunmupac; čañdi yaskida, to chew tobacco.
čañ-di'-a-ba-kpań, n. (čañdi and abakpań) a board to cut tobacco on.
čañ-di'-a-ba-tpań, n. Same as čañdiabakpań.
čañ-do-wan-ki-ya, v. (čañ and downkiya) to play on an instrument, the violin.
čañ-do-wan-ki-ya-pi, n. a musical box; the violin.
čañ-do'-zu-ha, n. (čañdi and ozuha) a tobacco-pouch.
čañ-du'-hu-pa, n. a Dakota pipe, a pipe of any kind to smoke with.
čañ-du'-hu-pa-pa-hu, n. the bowl of a pipe, usually made of red pipe-stone by the Dakotas.
čañ-du'-hu-pa-suq-ta, n. a pipe-stem; also, the name of a kind of ash, much used for making pipe-stems.
čañ-čaña, n. (čañ and ha) tree-skin, i. e. bark.
čañ-čañ-pa, n. (čañ and haqapa) shoes; lit. wooden moccasins. Perhaps the Dakotas at first thought that shoes were made of wood.
čañ-čañ-pa-han-ska, n. long shoes, i. e. boots.
čañ-čañ-pi, n. (čañ and haqpia) sugar; lit. tree-sugar.
čañ-han'-pi-mdi, n. powdered sugar.
čañ-han'-pi-mi-ni, n. sugar-water, sap.
čañ-han'-pi-ta-sa-ka, n. cake sugar.
čañ-han'-pi-ti-ki-ča, n. molasses.
čañ-ha'-sah, n. (čañha and sa) the sugar maple or rock maple; so called from its bark being whitish.
čañ-ha'-sa, v. (čañha and sa) cinnamon-bark.
čañ-ha'-la-ka, n. large trees alone, without underbrush.
čañ-hde'-hde, n. scattering trees, one here and there.
čañ-hde'-hde-ka, n. trees that stand here and there.
čañ-hde'-ška, n. a hoop, a wheel.
čañ-hde'-ška, adj. round, wheel-like.
čañ-hde'-ška-kute, v. to play at shooting through a hoop while it is rolling.
čañ-hdu'-kan, v. pos. of yukan; to shake off; said of snow falling from trees.
čañ-hmu'-za, n. the name of a small bush bearing little three-lobed red berries.
čañ-ho'-ta-dan, n. a swing. See hotadas.
čañ-ho'-ta-pi-ška, n. a swing.
čañ-hun', n. the sturgeon, a kind of fish.
čañ-ha'-ha-ke, n. a vertebra, a buffalo's hump.
čañ-ha'-ha-ke-tog, v. n. to be humped, having a hump.
čañ-ha'-ha-ya, adv. brushy.
čañ-ha'-ka, n. (čañ and ha) a brush, a bush.
čañ-ha'n-ja-ga, n. n. to crunch or make a noise in chewing anything hard, as corn.
čañ-hodo'-hu, n. weeds, pig-weed, any large weed.
čañ-hodo'-ka, n. (čañ and hođa) a hollow tree or log.
čañ-he'-ta-žu, v. (čañ and hetadu) to put wood ashore from a boat. See hetadu.
čañ-hi'-ya, v. a. to disappoint one, either in a good or bad sense; to lead on or tempt one, as the presence of a wild animal leads one to desire to kill it,—čañhwaya, čañhimayang, čañhó'tka, n. a kind of small bush: čañhotka lu.
čañ-hpáñ, n. the coot or water-hen.
čañ-hpí', n. a war-club, tomahawk.
čañ-hu'-na-ťan, n. (čañ and hunaťan) the side of a hill covered with trees.
čañ'-i-ba-łse, n. (čañ and baksa) a saw, hand or cross-cut saw. See ĕnbalse.
čañ'-i-ča-kąq, n. (čañ and kaka) an adze, a broad-axe, any instrument used in hewing or adzing.
čañ'-i-ča-sde-če, n. (čañ and kađeča) something to split wood with, a wedge.


ëän'í-ákį-
pö-, n. (ëän and kaší'pa) a drawing-knife; a plane. See ëänwíčádzi-pö.
ëän'í-ó-ğe, n. drift-wood.
ëän'í-o-n-pa, n. the ends of branches, buds. See ëänkį-pa.
ëän'in-tpa, n. buds. Same as ëänkį-pa.
ëän'í-pa-ba, n. (ëän and pa-nan) a wood-rasp.
ëän'í-pa-kiin'za, n. (ëän and pakįnza) a fiddle.
ëän'í-ya-ma-nil-pi, n. (ëän and aman) pieces of wood to walk on, a ladder, stairs or steps, a bridge.
ëän'í-yu-ba, n. (ëän and yu-man) a wood-rasp. See ëänkį-pa.
ëän'í-yu-ni, n. (ëän and yunni) an auger; a ginlet. See ëänwíyuni-ma.
ëän'í-yu-so-đo-he, n. (ëän and yusdo-ha) a sled, a sleigh. See ëänwíyusdo-ha.
ëän'í-yu-te, n. (ëän and iyuta) a measure for wood, a square or rule.
ëän'í-yu-wi, n. curly wood, a vine. See ëänwíyiwii-dą.
ëän-ka', n. a fire-steel.
ëän-ka'ga, n. a log, any large piece of wood on the ground.
ëän-ka'gi-ća, n. touchwood, spunk.
ëän-ka'hu, n. (ëänka and hu) the spine or backbone, the vertebræ.
ëän-ka'ho-nja, v. a. (ëänka nga and onja) to lay or place logs to walk on, to bridge.
ëän-ka'ho-nja-pli, n. logs laid to walk on, a bridge; inyai'ëänka'ho-npą, a stone bridge.
ëän-ka'hpa-hepa, n. shingles; i. q. ëänbąkį-pa.
ëän-ka'kįj-za, v. n. to swing and creak, as trees in the wind.
ëän-ka'sun-ka, n. (ëänka and suni) the spinal marrow.
ëän-ka'ska, v. (ëän and ka'ska) to bind wood together; to inclose with wood, to fortify, —ëänwášKAška; ëänka'ską yaŋka, to be fortified.
ëän-ka'sko-kpa, n. (ëän and kaskokpa) wood heaved out, a trough.
ëän-ka'sko-tpa, n. Same as ëänkaskokpa.
ëän-ka'zi-ja, v. to shave or plane wood.
ëän-ka'zi-pe, n. (ëän and ka'pi) a carpenter.
ëän-ko'yęe, n. the parts along the back.
ëän-ko'yęe-šiŋ, n. the fat along the back and sides.
ëän-ko'žu-ha (ëänka and oduha) a tobacco-pouch or bag, so called because they carry in it their flint and steel; a medicine-bag.
ëän-kpe', n. the thighbone; the bone in the hind leg of animals below the knee; ëänkpe' huwákįpę, the fíbulą.
ëän-kpe'ča-ka, n. one who is furious; i. q. tuwu obidjicaid. See ëänkį-pa.
ëän-ksi', v. n. to be angry, irritated, —ëänwáška.'
ëän-ksi'-ksi', v. red. of ëänksi.
ëän-ksi'-ksi-ka, n. one who is petulant.
ëän-ksi'-ksi-ya, adv. angrily, in a petulant manner.
ëän-ksi'-ksi-ya-han, adv. crookedly.
ëän-ku', n. a road, way, path, trail.
ëän-ku'ya', v. to make for a road; have for a road, —ëänkuwa-i.
ëän-ku'-ye, n. a row, as of corn, etc.
ëän-ku'-ye-ton, v. to be in rows or furrows.
ëän-ku'-ye-ton-ton, v. to make rows or furrows, as a plough,—ëänkuyeto-ton-ya.
ëän-ku'-ye-ton-ton-ya, adv. in rows or furrows.
ëän-ma'ko-pa-za, n. wood, trees. The sacred name.
ëän-mi-ni-ča-jo, n. a sawyer in the river.
ëän-na', n. See ëän, the better orthography.
ëän-na'-ksi, n. a wear-club, i. q. ëänpi; perhaps, a club broken off with the foot.
ëän-nan', adv. out from the shore, in the middle of the river: pana-ya, to show off a boat.
ëän-nan'-tka'-ya, adv. out from the shore, towards the middle of a stream.
ëän-nan'-wa-pa, adv. out from the shore, further out.
ëän-ni'-ki-ya, v. n. to be angry. See ëänwiyiyan.
ëän-ni'-ya-ya, v. n. to be angry,—ëänwiyiyan, ëänwiyiyan, ëänwiyiyan-ya.
ëän-ni'-ya-ki-ya, v. n. to be angry with one another. As a noun, anger, malice.
ëän-ni'-ya-ki'-ya, v. a. to make angry,—ëänwiyewa-ya.
ëän-ni'-ya-ya, v. a. to be angry at, offended with,—ëänwiyewa-ya, ëänwiyewa-ya, ëänwiyewa-ya.
ëän-ni'-ya-ya-ya, v. n. an object of anger; anger.
ëän-noon'-pa, v. See ëänmunpa.
ëän-nim', cont. of ëänmunpa; ëänmun mani, to smoke as one walks.
ëän-nun'-pa, v. n. (ëänpi and unpa) to smoke tobacco: ëänmununpa, I smoke; ëänmununpa, you smoke; ëänmununpa, we smoke.
ëän'-o-hna-hna-ka-pi, n. (ëän ohna and naka) a coffin.
ëän'-o-hna-ka, n. (ëän and ohna-ka) a trunk; boz. See ëänwóomká.
ëän'-o'-ka-hepa, n. (ëän and kahepa) chips.
ëän'-o'-pas-man, n. sprouts growing up round a stump.
ëän'-o'-pi'-ye, n. (ëän and opiye) a dressing-case, a work-box. See ëänwóiyé.
ëän'-o'-ti-dan, n. the Dakota god of the woods— an unknown animal said to resemble a man, which the Dakotas worship; perhaps, the monkey.
čañ'-o-to'-za, n. (čañ and toža) a round stick.
čañ'-o-wan'-ča'-yu, n. wood all over, i.e. a forest.
čañ'-pa', n. choke-cherrys, of the genus prunus.
čañ'-pa'-gmi'-ga, n. (Titonwai) See čañpahti-
hma.
čañ'-pa'-hmí'-hma, n. (čañ and pahmihma) a
cart, wagon, any vehicle.
čañ'-pa'-hmí'-hma-hu'-no'-pa, n. a cart,
two-wheeled carriage.
čañ'-pa'-hmí'-hma-hu'-to'-pa, n. a wagon,
a four-wheeled carriage.
čañ'-pa'-hu', n. choke-cherry bushes.
čañ'-pa'-kín', v. (čañ and pakíñ) to set up a stick
in the ground to point the way one is going.—
čañwapakíñ.
čañ'-pa'-kín', n. the stick thus set up pointing the
direction one has gone.
čañ'-pa'-kín'-za, v. (čañ and pakíñza) to play
on the violin,—čañwapakíñza.
čañ'-pa'-kín'-za-pl, n. a violin.
čañ'-pa'-kmi'-kma, n. (Ihnak) See čañpahti-
hma.
čañ'-pa'-k'ksa, n. (čañ pa and k'sa) a stump.
čañ'-pa'-mna, n. the bunch of sprouts that grow
at the root of a tree or stump. See čañpamna.
čañ'-pa'-nmí'-nma, n. (M'dewa) See čañpahmi-
hma.
čañ'-pa'-sa'-pa'-wí, n. (caqpa sapa and wi) the
moon when choke-cherrys are black, August.
čañ'-pe'-ška, adv. on the knees: čañpeska make-
hdeya inažíñ, to stand on one's knees, i.e. to kweel.
čañ'-pe'-t'hí, adv. well, very well; čañpekt hlen-
yá, to know a thing well; čañpekt angóptán.
čañ'-pe'-t'hí-yá, adv. well.
čañ'-sa'-ka'-dán, n. (čañ and saka) a switch, a
twig, a rod.
čañ'-san', n. a pilory.
čañ'-san'-ša, adv. quickly, in haste. See čañ-
danša.
čañ'-mna', adj. unpleasant to the taste, as lean
meat; i.e. mazamn seenčá.
čañ-su', n. (čañ and su) hickory-nuts, hickory-
wood.
čañ'-su'-hu', n. the hickory-tree, the walnut
of New England; Carya alba.
čañ-su'-šebé-da, n. (čañ and susbeča) a wooden
cross. See susbeča.
čañ'-ša'-ša, n. the bark which the Dakotas mix
with their tobacco for smoking. This they take
from two or three bushes, one a species of dog-
wood and the others a kind of willow.
čañ'-ša'-šiši-có-ke, n. a species of cornus or
dogwood, the bark of which is considered the best
for smoking.
čañ'-šin', n. (čañ and śin) the gum or resin that
oozes from trees, pitch-plaster; the pitch pine-
tree, from which the gum oozes.
čañ'-šin'-ča'-hpu, n. a small species of bird.
čañ'-šin'-šíñ-na, n. a plant from which gum
oozes when it is broken off; perhaps a species of
camomile.
čañ'-ška', n. a species of hawk.
čañ'-ška'-wan'-mí'-dá', n. a species of kite or
eagle.
čañ'-ške'-du-ta, n. the red bird.
čañ'-šu'-ška, n. the box-elder, Acer negundo. See
táškadan.
čañt-a'-hde, v. a. (čañte and ahde) to desire, wish
for, set the heart upon; especially, to set the heart
on for evil, determine evil against one,—čañtaw-
hde, čañtahde, čañtanahdepi, čañtahdepi.
čañt-a'-hde-pl, n. a determining evil against.
čañt-a'-hde-ya, v. a. to cause to set the heart
against,—čañtahdeya.
čañt-e', n. the heart of men and animals; the
seat of the affections: čañte yukan, to have a
heart, to be kindly disposed; čañte wanide, to
have no heart; midčañte, my heart: also, the eye
of corn, the germinating part of seeds.
čañt-e'-a-ni, n. v. n. to recover from anger or sor-
row,—čañteamasi.
čañt-e'-a-ni'-yán', v. a. to cause to recover from
sorrow,—čañteamisuya.
čañt-e'-en-á', v. to take to heart, be displeased,
—čañteenawaí.
čañt-e'-en-yú'-za, v. to have or hold in the heart,
to esteem,—čañteemudza.
čañt-e'-ha-ha-dá', adj. quick-tempered,—čañte-
mahahadá.
čañt-e'-ha-ha-ye-dá', adj. quick-tempered, iras-
cible.
čañt-e'-hni'-ya'-nán', n. v. n. to be disturbed or
distressed, as when one's food hurts him,—čañte-
mahninayan.
čañt-e'-i-ki'-ún', v. to sustain oneself, have com-
mand over oneself; to be resolved; i.e. kagi-
diya,—čañtewégiún.
čañt-e'-i-ki'-ún'-yán', adv. resolutely, restraining
oneself.
čañt-e'-ka'-ze, v. n. to be distressed, as when one
is thirsty while eating,—čañtemakaze.
čañt-e'-ki-dí'-dá'-ya-pl, n. loving each other. See
cañtekiya.
čañt-e'-ki'-ún', v. See čañtekiún.
čañt-e'-ki'-ya', v. a. to love, have an interest in or
affection for, which prompts to benevolent acts,—
cañtewakiya, čañtayakiya, čañtunklyapi, čañte-
diya, čañtemakyaika.
čañt-e'-ki'-ya-pl, n. love, benevolence; one loved.
čant-te'-lčyu-za, v. a. to hold in the heart for good or ill; to have an opinion of; whether good or bad: tanyang čantewkiyu-za, I hold him in my heart for good.
čant-te'-o-ki-ču-ni-ča, v. n. to be offended; i. q. čantepantyana: čantewkišu-nišu, I am angry at.
čant-te'-o-ki-ču-ni-n, cont. of čantokšu-nišu.
čant-te'-o-ki-ču-ni-ya, v. a. to offend, make angry by opposition; čantokšu-nišu-waya.
čant-te'-on ši-ka, adj. low-spirited, čantemšu-lašu.
čant-te'-o-yu-ze, n. inclination, intention. See čantte'oe-ze.
čant-te'-o-ze, n. the way the heart is affected, mind, thought, purpose, midčantte'oe-ze.
čant-te'-o-ze-ya, adv. with the whole heart.
čant-te'-ptan-ya, v. n. to be angry, be in a passion, čantemaptan-ya, čantepamšu-
ya.
čant-te'-ptan-ya, adj. angry. From this comes wodičantte'pa, wodičantte'pa, anger, wrath.
čant-te'-ptan-ya-ya, v. a. to make angry, to provoke, čantepamšu-waya.
čant-te'-ske-pa, v. n. to have the heart pass away; to be surfeited, sick. See čantte'oe-kepa.
čant-te'-so-so-pl-se-ča, v. n. to be terrified, miserable, have the heart cut into strings as it were, čantemšu-sesu-ča, čantemšu-sese-ča.
čant-te'-su-ta, v. n. to be firm of heart; to be brave, not cowardly, čantemšu-su-ta, čantemšu-suta.
čant-te'-ši-ča, v. n. to be sad, sorrowful, čantemšu-ši-ča, čantemšu-shi-ča, čantemšu-šu-ča.
čant-te'-ši-ča-ya, adv. sadly, sorrowfully.
čant-te'-ši-ya, v. a. to make sad, saden, čantemšu-
ya.
čant-te'-ši-ya, adv. sorrowfully.
čant-te'-ši-ya-kem, adv. sadly.
čant-te'-ši-ne-ya, v. a. to strengthen the heart, encourage, čantemšu-nišu.
čant-te'-ši-ne-ya, adv. courageously.
čant-te'-šin-za, v. n. to be firm of heart, courageous, čantemšu-nišu.
čant-te'-wa-nil-ča, v. n. to be heartless, unprincipled, mean, wicked, čantemšu-nil-ča.
čant-te'-wa-šte, v. n. to be glad, cheerful, joyful, čantewkašu-
čant-te'-wa-šte-ya, v. a. to make glad, gladden, čantewkašu-waya.
čant-te'-wa-šte-ya, adv. joyfully, cheerfully.
čant-te'-ya-ši-ča, v. a. to make sad by talking to, to disharmonize, čantemšu-shi-ča.
čant-te'-ya-ši-ne, cont. of čantemšu-shi-ne.
čant-te'-ya-ši-ne-ya, v. a. to cheer up by words; to comfort, strengthen, čantemšu-nišu-
čant-te'-ya-wa-šte, v. a. to make happy by words, čantewkašu-
čant-te'-yu-kan, v. n. to have a heart, be benevolent, čantemšu-kan, čantemšu-šu-kan.
čant-te'-yu-za, v. n. to think, form an opinion, čantewkiyu-za: token čantedušu he, what is your opinion?
čant-i'-ča-spe-ya, v. a. to satisfy the desires of the heart, whether good or bad; to gratify one's desires, čantčašu-waya.
čant-i'-he-ya, v. a. to set the heart upon, to desire very much, coast, čantewkaya, čantih-
čant-i'-he-ya, adv. eagerly.
čant-i'-yo-zi, v. a. to get over one's anger, čantiyowaya.
čant-ka'-spe-ya, v. a. to be provoked, be emulous; to relieve oneself, gratify one's desires, čantka-
čant-ka'-te-ya, v. n. to see. See čantte'-ya.
čant-ka'-te-ya-hde, v. n. to be angry, meditate evil, čantiyahde.
čant-ka'-te-ya-hde-ya, v. a. to be angry at; to make angry, čantiyahde-waya.
čant-ka'-te-ya-hde-ya, adv. angrily.
čant-i'-yo-zi, v. a. to get over one's anger, čantiyowaya.
čant-ka'-te-ki-ya, v. n. to be provoked, be emulous; to relieve oneself, gratify one's desires, čantka-
čant-ka'-te-ki-ya, v. n. to be anger, čantiyakaya.
čant-ka'-te-ki-ya, adv. angrily.
čant-ka'-te-ki-ya-hde, v. n. to be provoked, be emulous; to relieve oneself, gratify one's desires, čantka-
čant-ka'-te-ki-ya-hde, v. a. to be angry, meditate evil, čantiyahde.
čant-ka'-te-ki-ya-hde-ya, v. a. to be angry at; to make angry, čantiyahde-waya.
čant-ka'-te-ki-ya-hde-ya, adv. angrily.
čant-ka'-te-ki-ya-hde-ya, v. a. to be provoked, be emulous; to relieve oneself, gratify one's desires, čantka-
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čant-ka'-te-ki-ya-hde-ya, v. a. to be angry, meditate evil, čantiyahde.
ča-žé’-hda-ta, v. pos. of čažoyata; to call one's own by name,—čaževaldata.
ča-žé’-i-hda-ta, v. reflex. to speak one's own name,—čažemihdata.
ča-žé’-ki-yäta, v. to mention or speak of anything to one,—čažawikiyata, čažédiyata.
ča-žé’-yän, cont. of čažoyata; in the name of.
ča-žé’-ya-ta, v. a. (čaže and yata) to call by name, speak the name of a person or thing, mention by name,—čažemdata, čažedata, čažeyyatapi; čaže mayalata, thou speakest my name.
čé, a particle. It is commonly used at the end of a sentence or paragraph, when a general truth is expressed, or a common course of action mentioned; also, when reference is made to what is past, especially in quoting the words of another or one's own. See ča and čee.
čé, n. the penis,—made, nice.
čé-ča’, n. the thigh; the cock of a gun; mazankan čéca, the breach of a gun.
čé-ča’-kapan-ča-ka, n. the femoral artery.
čé-čo’-ktan-ča-ka, adj. bandy-legged.
čé-čunj-te, n. the thigh-bone, femur.
čé-čunt’-čo-čta, n. the neck or head of the femur, the articulation of the femur.
čé-di’, n. a reed-like grass with long joints.
čé-di’-čo-čta-ča, n. a large kind of reed.
čé-dë’-lu, n. the reed stalk.
čé-o’, a particle. For its definition, see čé.
čeg, cont. of čéka. See čegy.
čeg-ya, ade. of čéka; stammering.
čé-’ga, n. a kettle, pot; a pall, bucket.
čé-’ga-hu-ča-ta-ča, n. an iron kettle with feet.
čé-’ga-dë-ha, n. the lid or cover for a kettle or bucket.
čé-’ga-ča-dë-hu-ča-ča-ča, n. a frying-pan.
čé-’ga-ča-dë-hu-ča-ča-ča, n. a kettle or bucket with a bail.
čé-’ga-ča-dë-hu-ča-ča-ča, n. a sauce-pan.
čé-’ga-ča-dë-hu-ča-ča-ča, (čaga, ča čiši) a small kettle or bucket.
čé-’ga-dë-hu-ča-ča-ča, n. a sauce-pan.
čé-’ga-dë-hu-ča-ča-ča, n. a white tin kettle.
čé-’ga-čo-čun-ča-dan, n. a tea-kettle, any kettle that bulges in the middle.
čé-’ga-čun-ča-ča-ča, n. See čegyančga.
čé-’ga-čun-ča-ča-ča, adj. to fry, as meat.
čé-’ga-čun-ča-ča-ča, v. a. to fry meat,—čegugwaya.
čé-bhe’-ča’, n. a kind of nuts which the Dakotas take from the deposits made by ground-squirrels or mice. A very small root, in size and shape resembling a pea, collected by mice, and eaten by the Dakotas.
čé-hnag’, cont. of čehnak.


Če-hnag'ki-ton, v. to put on or wear a breech-cloth.
Če-hna'ka, n. a breech-cloth, a piece of cloth worn around the loins by Dakota men.
Če-hna'ke-kitori, v. to put on and wear a breech-cloth, o'mahakewakitón.
Če-hu'pa, n. the under jaw.
Če-hu'pa-hda-hda, v. n. to chatter, as the teeth on account of cold, o'mahupawahdahda.
Čeh, cont. of čega; čeh sapa, a black kettle; čeh ska, a white kettle.
Čeh mači če-eh, adv. times: noopa čeh nonpa, twice two.
Čeh-in' and če-chi-šin', adv. just so much, that alone: he čehiši møha, I have that alone.
Čeh-na'gi', n. čega and nači) result.
Čeh-o'ki-kde-top, n. a kettle, such as a tea-kettle.
Čeh-špi', n. flesh, muscular fibre—midekpi.
Čeh-po', n. the steam of a kettle.
Čeh-un', v. See čehunky.
Čeh-un'ka, v. n. to be the object of anger, o'čeh-wauńka.
Če'-ka, v. n. to stagger, mačeka.
Če-kögi, cont. of če-čeköka.
Če-kögi'-ya, adv. staggeringly, reeling: če-kögiya mant.
Če-kce'ka, v. n. to stagger, reel.
Če-ki'at-ti, v. of četi; to make a fire for one, o'čewadati, čeyadati.
Če-ki'-Či-ti, v. of četi; to make a fire for one, o'čewediti, čeyediti, čenkičidiπi.
Če-ki'-či-ya, v. of čekiya; to pray or supplicate for another, o'čewediya, čeyediyina, čenkičiyapi;
čemičiyina, thou prayest for me.
Če-ki'-či-pl, n. a feast, of which virgins and men who have not known women are said to partake; i. q. winna śiń.
Če-ki'-ya, v. of čeya; to pray to, beseech, entreat,
čewakiya, čeyakiya, čenkiyapi, čečidíya; čenmavičiya, we pray you.
Če-kpa', n. the navel; a twin: dékapi, twins—makedapka.
Čem, cont. of čepa.
Čem-če-pa, adj. red. of čepa; fat.
Čem-či'-ya, v. a. pos. of čemya; to fatten one's own, o'čewakiya, čenmüpiyapi
Čem-ya', v. a. to make fat, fatten, čenmwaya.
Čem-ya', adv. fatly; liberally.
Čem-ya'-pi, part. fattened.
Čen, adv. about, nearly: wičemna čen, about ten.
Če-om', cont. of čemap.
Če-on'pa, v. a. to roast, as corn on the cob, or as potatoes in the ashes, o'čewaŋpa. See čemap.
Če'pa, adj. fat, madepa, nidepapä, nidepapi.
Če-pec'pa, adj. red. of čepa. See also čemdepa.
Če-sdi', n. the dung of man or animals.
Če-sdi', v. n. to dung, čewasisi, čeyasisi.
Če-sdɹ'-o'ši-ka, v. n. to be foul, as a gun or pipe-stem.
Čes, conj. although. Same as česę.
Če-ska', n. the part of the breast near the collar-bone.
Če-ski'-ča-te, n. the collar-bone, clavicle.
Če-sko'he-ka, n. the hollow place in the throat by the collar-bone.
Če-špu', n. a wart, a wąči, hodešpu, fish-scales.
Če-tan', n. the chicken-hawk, the pigeon-hawk.
Če-te', n. the bottom of a vessel.
Če-te'-ta, adv. at the bottom; in the centre of a lodge, near the fire.
Če-te'-ta-he-daŋ, n. a standing on the bottom; a saucer.
Če-tí', v. a. to build a fire, make a fire, čewati, čeyati, čenµpí.
Če-to'-we-daŋ, adv. less than half full, having a little in.
Če-to'-we-ta, adv. having a little in, as a vessel.
Če-tú', adv. then, so much, just so.
Če-teŋ'ha-da, v. a. to doubt, disbelieve, čeṭeŋwa-hda, čeṭeŋwahda, čeṭeŋwahdapi, čeṭeŋwahdiča.
Če-teŋ'ha-da-ya, v. a. to cause to doubt, čeṭeŋwahdawaya.
Če-un', cont. of čeunpa.
Če-un'pa, v. a. to roast, as corn by the fire, or as potatoes in the ashes, o'čewaŋpa.
Če'ya, v. a. to cry, to weep, o'čewaŋpa, yadeya, yadeya, nidepapi; wičaši, weeping. From this word comes čekiya, to cry to, pray.
Če-ya'ka, n. a dam, any thing that stops the water. Inyana češi, the Little Rapiids.
Če-ya'ka-ga-či, n. a mill-dam.
Če-ya'ka-ta, n. mint, the generic name of mints.
Če'ya-o'ki-ta-ta, v. to sob.
Če'ye-kta-kta, v. to cry sobbingly, o'čewaŋpa-kta.
Če-ži', n. the tongue, miči: čekə nonpa, double-tongued; čekə żata, forked-tongued.
Če-žiŋ', n. See či and žiŋ.
Či, a double pronoun in composition, including the nom. I and the obj. thee.
Či, prep. in comp. for, with, in. This is used after e or i in the place of ki, as the first či in amidicita, from akita.
Či, interrog. particle. This is always used at the end of a sentence, and has the force of demanding an immediate answer; as, yahikta, či, you will come, will you?
dé-dá', a. rough, frizzled, curled wp.

dé-á', r. of ka; I mean thee.

dé-hin't-tuk, n. his or her son. See dé-hintiku.

dé-kó-l-ka-dan, adj. red. of dé-kidan; pl. dé-kí-kap-

idan.

dé-kó-l-stin-na, adj. red. of stíwa; pl. dé-ke-
stipadan.

dé-ka-dan, adj. little, very small; pl. dé-kapidan,

—nà dá-dan.

dé-kó-ye-dan, adv. small, pent up in a small

place.

dé-kus', adv. of time. It is used after verbs and

sometimes adjectives, and marks past time, as epe
dé-kus, I said. Where the verb or adjective im-

mediately preceding changes a or an into é, dhék-

ton is used instead of dhók.

dé'í, adv. cont. of dé'íka; miye dé'í, I alone.

dé'í, def. art. the. It is used in the place of kin,

when the verb or adjective preceding has a or an into é.

dé'í, v. a. to desire, want, —wadí, yadin, un-
dé'ípi.

dé'í-a-han, conj. if. Same as dé'íhan.

dé'í-bá-kai, n. a saw. See diákptse.

dé'í-bá, n. a child: the young of animals, a

whelp, cub, calf, foal, —mú-céÁ, mú-céÁ, muckj

dáp, twice dé'ína tanin wi, whose child is not

manifest, i. e. a bastard.

dé'í-bó-ká-gá, v. to beget a child, —dé'íwawa-

gá.

dé'í-bó-kí-ó-tón, v. to bear a child to or for one,

—dé'íwawédion, dé'íwacticón.

dé'í-bó-ton, v. a. to have or give birth to a child,

—dé'íwawaton, dé'íwawatón, dé'íwawatónpi.

dé'í-bóy-a, v. to have for a child, adopt as a

child, —dé'íwawatán, dé'íwaman.

dé'í-ú, n. his elder brother. See dé'íye.

dé'í-cúny-kpa, adj. with child, pregnant; i. q.

ihušaka.

dé'í-cúny-tó, adj. Same as dé'íncúnykpa.

dé'í-han, conj. if. Same as dé'íhan.

dé'í-hin't-ká, n. his or her son.

dé'í-ka, adv. voluntarily: miye dé'í, I myself,

without the suggestion or command of any one.

dé'í-ka, v. a. to want, desire. Same as dé'í—
wadíinka.

dé'í-ka-han, adv. voluntarily: iye dé'íkáhan,

dé'í-kí-yá, v. a. to cause to desire, persuade—
dé'íwáitya, dé'íwákpiyápi.

dé'í-kpa, n. (cé'í and in kpa) buds: a twig; the

top of a tree, end of a stick.

dé'í-kpa-ta, adv. at the buds.

dé'í-kí, n. a son; sometimes used for a child,

whether male or female: mi'íkí, my son; un-
kí dé'íkípi, our son or our sons.

dé'í-kí-tó, n. his or her son.

dé'í-kí-yá, v. to have for a son, be a father to

one,—dé'íkíwáaya.

dé'í, n. son, my son; used only when an address

is made to the person.

dé-í-tó, v. Same as dé'íkpa.

dé-í-tó-ta, adv. Same as kékptata.

dé'í-ya', v. a. to cause to desire, persuade,—
dé-íwáaya.

dé'í-ya, adv. kitána dé'ína taninnya yanka,

it is but just in sight. See kitá.

dé'í-ye', n. a man's elder brother, my elder

brother. Male cousins by the father's side older than

oneself are also called dé'íye.

dé'í-ye'í-ká, n. his elder brother. Same as dé'íyu.

dé'í-ye'-ya', v. to have for an elder brother,—dé-

íwáaya.

dé'í-yu-mni, n. an auger; a gimblet. See dé-

niyáunya.

dé'í-ís-ke-stin-na, adj. red. Same as dé'íkásti-

wa.

dé-í-stin, adj. small, little.

dé-í-stin-na, adj. small, little,—má'dé'íkásti-

wa, ná'dé'íkásti-wa.

dé-í-stin-ya, adj. narrow, pent up, as a way.

dé-í-st-e-dan, adv. for a little while.

deo, v. to call, invite. See déo.

de, n. the kernel or of meat grain, seeds, etc.

de, adj. bang! Said of the report of a gun.

de, adv. yudo and ayuda.

de-o', adj. soft, as mud, opposed to tún' and

suta; not well cooked, i. q. śan śu'í.

de-o'-dan, adj. soft.

de-o'-ya', adv. dé'ícony yán, not well cooked.

de-o'-dan, adj. destinate, without, not having,

as tawódw ódan, without a wife: bare, naked, as

sidódan, bare-footed, tâj édan, naked. See óko-

dan for the pronoun's place.

de'u, adj. not neat, slovenly. See dé'íglóca.

de'í-gó-é, adj. slavishly, with one's clothes not well

put on: móglóca, I am slavishly.

de'o, n. the pith or core of any thing.

deó, adv. when.

deó-wán'jí-ní, n. the smaller kind of willow.

de-ka', n. the middle. See dé'íka.

de-ka', adj. empty, without any thing: dé'íka

wáháli, I have come home empty.

de-ka'-dan, adj. naked, bare: tâjé nómadán, I

am without clothes; sícómadán, I am without

shoes.

de-ka'-dan, adv. empty, said of a cask, etc.:

de-ka'lu, I am empty.

de-ka'-hána, cont. of dé'íkánu

de-ka'-hána, adv. placed in the middle.

This is used by Mr. Reaville for the veil of the

temple.
Čo-ka'-hna-ka, v. See čokayahnaka.
Čo-ka'-ka, v. red. of čoka.
Čo-ka'-ka-dan, adv. red. of čokadan.
Čo-ka', adj. cont. of čokata; in the midst.
Čo-kan', adv. long ago, in former times.
Čo-kan', cont. of čoka and en; čokan iyeyka, to shoot through the bowels.
Čo-kay', n. a low bottom, where are lakes or marshes.
Čo-ka'-pa, adv. in the midst.
Čo-ka'-pa-ta, adv. in the inside.
Čo-ka', n. the middle.
Čo-ka'-ta, adv. in the middle, in the midst.
Čo-ka'-ya, n. the middle.
Čo-ka'-ya, adv. in the middle.
Čo-ka'-ya-hna-ka, v. a. (čokaya and hna-ka) to place across the middle, place in the middle.—čokayahnaka.
Čo-kō', v. a. to purpose evil against, desire to take the life of one.—čowakon, čoyakon, čonkoni, čonkapi, čonamki: wadonkapi, purposing evil against.
Čo-ku', n. the inside of the cuticle, the under side of the skin, the thickness or stripe of the skin; the under part of the chin.
Čo-ki', v. a. to roast on a spit,—čowaki, čoyaki, čonkini, čonkapi: čokini, roasting.
Čom, cont. of čopa.
Čo-mni', v. n. to be tired of staying,—čomminni, čonimni. See also čonimni.
Čo-mni'-hda, v. n. to feel uneasy, become tired of staying.—čomniahda, čonminhdapi.
Čo-mni'-hda-zii, v. n. to sigh, groan,—čomniahda-zii, čonminhdazii, čonmainhdapi.
Čom-ya', v. a. of čopa; to cause to wade.—čomwaya. See čopkiya.
Čo-ni'-ča, n. flesh, meat of any kind; the meat or kernel of grain; the wood that grows inside of the sap: wahónica, dried meat.
Čon, for čan. See čontaŋka.
Čon-čon'-so, adv. See čančapso.
Čon-ča-ške, n. a fence, an enclosure; a fort.
Čon-čin', n. a backload of wood.
Čon-čin'-ta, n. any place where they go for wood.
Čon-čo-ška, n. glue. The Dakotas generally obtain it by boiling buffalo heads, and use it in fastening on the points of their arrows.
Čon-čima, n. (čan and ošma) dense woods, forest.
Čon-čan-ka, n. (čan and taŋka) high wood, groves of timber.
Čon-či-hi, n. (čan and otehi) thick woods.
Čo-pa', v. a. to wade, go in the water.—Čowapa, čoyapa, čounpapi.
Čo-pei'-ya', v. a. to cause to wade.—Čopawakiya.
čunýa, n. my daughter; used only when an address is made to the individual.
čun-ya, v. to have for an elder sister,—mičun-waysa, duckuyasa.
ču-pe', n. narrow.
ču-ani', adj. cool, as dewy mornings and evenings.
ču-sta'-ka, adj. damp, dewy, wet.
ču-te', n. the side under the arm, pleura; čute paždoka, to make holes in one's flesh, as one in mourning.
ču-ti'-čiŋ, v. to carry at the side or under the arm, as a powder-horn or shot-pouch, strapped over the shoulder and coming down under the arm.
ču-ti'-kičiŋ, v. pos. of čutičiŋ.
ču-tu'-hu, n. a rib, the ribs.
ču-wi', n. the side, pleura: čuwi mayazan, my side aches.
ču-wi'-hu, n. the ribs.
ču-wi'-pa-ha, n. the prominent part of the side below the arm.
ču-wita, adj. cold, feeling cold, used only of living things,—maduwita, ničuwi, unčuwi, api.
ču-ya, v. a. to cause dew,—čuwaya.
Č.
č, the fourth letter of the Dakota alphabet. It has the peculiar orclick sound of č, which is made by pressing the end of the tongue against the palate, and at the moment of separation making the sound of Eng. ch.
ča, conj. aut. Same as ka.
ča, v. of ka; to dig. See kiča.
če-han, adv. when. Same as ćehan.
če, conj. although. Same as čē.
če'-yaš, conj. even if, although. Same as keyaš.
D.
da, v. a. to form an opinion of, whether good or bad; to think of or esteem in any manner,—wada, yada, unčapi. It is used often with wada and sida, as wada wada.
da, v. a. to ask, demand,—wada, yada, unčapi; kiča, to ask of one.
da, v. 2d pers. sing. of ya, to go; thou goest.
da-ka', v. a. to have an opinion of, whether good or bad. Same as da.
da-ka'-čiŋ, v. 2d pers. sing.; thou art. Pls. daknakoapi. It is a defective verb, these being the only forms in use.
da-kon', cont. of dakota.
da-kon'-či-ya-pi, n. alliance, friendship; dakoničiya yakopii, they are in alliance.
da-kon'-ya, v. a. to be friendly with, to have for a friend,—dakonwaysa, dakonyapa.
da-kot'a, adj. feeling affection for, friendly; wadakota ši, unfelt, without natural affection.
Da-kot'a, n. p. the name of the Sioux Indians. They are divided into seven principal divisions,—Mdewakantonwans, Wahpetonwans, Wahpekutes, Sissetonwans, Ihanktonwans, Ihanktonwananas, and Tetonwans,—Damakota, Dnukota, Daunjkotapi, Davídakota.
daŋ-ya', adv. stiffly or thickly, as in making mush; opposed to ḥdaheya: damya eón, to make thick or stiff.
daŋ, a diminutive termination of pronouns, nouns, adjectives, verbs, and adverbs. It is often changed to na, which is in common use in the Sissetonwan and Ihanktonwan dialects. When suffixed to numeral adjectives, demonstrative pronouns, and adverbs, it signifies only; as wayzidan, only one; denava, only these; dehapa, only so far. See Grammar, in the chapter on Nouns.
da'-pa, adj. sticky, adhesive, as clay; thick, stiff, as mud.
da'-za'-ta, adv. back of, back from; i. g. heyata.
da'-za'-tan-han, adv. back from, out from.
de, pron. dem. this; pl. denas, these.
de, v. a. to go after; to cut or procure, as firewood. See ēnde.
de'ča, adv. such as this.
de'ča-ki-čon, v. a. to do thus to,—đačawedon, đačayedon, dđačanikopii. See čačikon.
de'ča-ki-čon, v. a. to do this to,—đačawakion.
de'če-ča, adv. like this, as, such as; pl. dečapi: đamadeda, I am such as this.
de'če-dan, adv. (đe and očedan) this alone.
de'če-kőča, adv. red. of deča; such as these.
de'če-keéča, adv. red. of dečen.
de'če-keéča, adv. red. of dečenya.
de'čen, adv. so, thus, after this manner.
de'čen-ya, adv. so, thus.
de'če-tu, adv. thus, so; right, this is right.
de'če-tu-ken, adv. in this manner.
de'čí, adv. here, in this place.
de'čí-ya, adv. here, about here.
de'čí-ya-tan, adv. from here.
de'čí-ya-tan-han, adv. from this place, on this side.
de'čí-yo-tan, adv. in this direction.
de'čí-yo-tan-han, adv. in this direction, this way. Not much used.
de'-ôon, v. a. (de and êcon) to do this, act in this way, dedamon, dedamam, dedonjâonpîa. de'-ôe, this is it. This word, and also hee and ce, contain the substantive verb. de'-ôga, adj. loose, swinging. See dehôga. de-ha', v. 2d pers. sing. of deya. de-han', adv. at this place, here; at this time, to-day, now. de-han'-han-ke-êa, adv. red. of dehunkeđa. de-han'-han-na, adv. red. of dehunna. de-han'-han-yai, adv. red. of dehunyâ. de-han'-ke-ôa, adv. so long, so high. de-han'-na, adv. thus far; now, just now, immediately, suddenly. de-han'-na-ôi, adv. just now, very lately. de-han'-tan-han, adv. from this, i. q. dehanhan. de-han'-tu, adv. to this, thus far, now. de-han'-tu-ôi, adv. just so far, just now. de-han'-tu-ôn, adv. just so far, in this way; just now. de-han'-tu-ya, adv. to this extent, on this wise. de-han'-tu-ya-ôn, adv. just now, on this wise. de-han'-ya, adv. so far, in space; so long, in time. de-he'-tu-ya, adv. just the time, i. q. iyeha. deh-de'-ga, adj. red. of dega; loose, wrinkled, flabby; puffed out. de-kó, n. mother's brother, uncle, my uncle. It is not applied to one's father's brothers, who are called ate; niheki, thy uncle. de-kó-tekü, n. his or her uncle. de-kó-ôi, v. to have for uncle, call uncle,—dekiwijaya, dekiwijayan. de-la-ô, v. a. to have no regard for, to be dissatisfied with; i. q. èniki and àkiti, —dektayaya. de-më-ôa, adj. noted. de-më, adv. here, in this place. de-na', pron. pl. de; these. de-nag'-ne-ôa, adv. red. of denakea. de-nag'-ne-ôa, adv. so many: demana, I am so many; deñamakâ, I am so many. de-na'-ke-ôa, adv. all these, so many. de-na'-na, adv. only so many, so few; pl. denanpepîndan. de-na'-ôs, adv. these two; both these: demnamosana, only these two. de-na'-ôs, adv. both these. de-nô-ôs, adv. See dema. de-nô-ôs, adv. See dema. de-nô-ôs, adv. See dema. de-nô-ôs, adv. See dema. de-nô-ôs, adv. See dema. de-nô-ôs, adv. See dema. de-nô-ôs, adv. See dema. de-nô-ôs, adv. See dema. de-nô-ôs, adv. See dema. de-nô-ôs, adv. See dema. de-pa', v. 1st pers. sing. of deya; I said this. de-pa', v. 1st pers. sing. (de and epa) I thought this. No other forms in use. de-peh', n. a leper. Introduced from the English. de-de-ôa, v. n. red. of dea; to urinate often. de-tan'-ha, adv. from this place, from here, hence: denathan, I am from this place; deniathan, thou art from here; from this time, henceforth, hence. de-tu, adv. (de and etu) to this, at this place or time; hither, here; hitherto, now. de-tu-ôa, adv. just here. de-tu-ya, adv. here. de'-ya, v. (de and eya) to say this, —depa, deha. de'-za, v. a. to urinate, wadeza, wadeza. de'-za, n. urine, chamber-lecy; widaza, urine, the bladder of a person; tadeza, the bladder of an animal. di-di'-ta, adj. very warm, hot; said of the temperature of the weather, of a house, etc. di-di'-ta-ha, v. n. to become very warm; to regard as hot, —hidatamabada. do, a particle, used at the end of a phrase or sentence, for the sake of euphony or emphasis, as waste do: 'do' is used by the men alone; the women say 'ye.' do, adj. soft, tender, moist, as fresh meal, etc.; opposed to saka, dried. See tado, fresh meat. do, n. food. do-ôina, v. to want food, have an appetite. do-ôin'-pi, n. appetite. do-do', adj. red. of do; soft, damp, fresh. do-dom'-ya, adv. tenderly, very tender; said of meat well cooked: dodomma span, cooked tender. do-do'-pa, adj. soft, miry. do-do'-pa, n. a miry place. do-he'-ôa, n. the gullet, oesophagus. do-he', n. the parts of the cheeks and throat which are loose and not fastened to the bones. do-kó, n. the arm-pit: didi, kake, to chafe under the arm, as a tight coat. do-kó-ô, n. a mink, Mustela lutraula. do-mo, adv. domy span. See dodoma. do'-pa, adj. soft, miry. See dodoma. do'-pa, v. n. to mire. See dodopa, kadopa, etc. do-te', n. food. do-te', n. the throat, the whole forepart of the neck. do-te'-ôe-zâ, n. the windpipe, trachea. do-ti'-ôa, n. See i'idebina. do-ti'-ôa, n. the throat, especially of animals; the part immediately under the jaw. dot-o'-pi-ye, n. (dote and apiye) a granary, pantry. do-ôwa, n. to sing, wadowai, yadowai. do-ôwa, n. a song, omen, mítadowai. See odawo. do-ôwa'-pi, n. hymns; singing. do-ôwa, adj. moist, not dry, fresh, as meat. do-ôwa'-ke, adj. fresh, not dried.
Doy

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Eće

do-ya'-ken, adv. in a moist condition.
du-kan'-pi, v. 2d pers. pl. of yan; you are.
dun, cont. of dota.
dun-ya', v. a. to color red or scarlet,—dunwaya, dunwaya.
dus, adv. swiftly: dus ya, to go fast,—dus mda.
dus-du'-dzah, v. red. of duzahan.
dus-ki'-ya, v. a. to cause to be swift.
dus-ya', v. to make swift,—duswaya.
du'-ta, adj. red, scarlet.
du'-za, v. 2d pers. sing. of yuza; thou holdest.
du'zah, v. n. to be swift, fast running,—wa-
duzahan, yaduzahan, unduzahanpi.

E.
e, the sixth letter of the Dakota alphabet, with the
long sound of English e, as in late, fate, etc.
e, an inseparable preposition or prefix.
1. Prefixed to verbs it commonly signifies, to, at,
and is equivalent to ekta, as cellpeya, to
throw away at a place.
2. Of some verbs commencing with i, it makes
a collective plural form: as, inatik, he
stands, enatik, they stand; yaya, he has
gone, eyaya, they have gone.
e, indj. ak! well! said when one misses his mark
in shooting.
e, a particle, used commonly after the sign of the
future tense, when it is followed by a statement
of the cause of what precedes, as, tanyan yau
kta e heon hedamon, I have done this that it
might be well with thee. It also occurs in hee
and dde, and seems to have the force of the
substantive verb.
e-ca', adv. when. See remarks under 'ca.' It
is also used, as in the cases which follow, to give
emphasis.
e-ca', adv. permanently, as eca wam.
e-ca', adv. at random, not truly: eca heonka,
he did it in fun; eca hepek'a, I said it in sport.
e-ca'-ca', adv. at all, by any means, so, entirely;
with sni following, not at all: eca' yahe kte
sni, he will not have it at all; eca' hi sni, he
did not come at all.
e-ca'-ca-dan', adv. red. of ecadan'; soon, referring
to more than one event.
e-ca'-ca-es, adv. indeed.
e-ca'dan', adv. soon.
e-ca'-dan-hi, adv. very soon.
e-ca'ec-op-ka, v. n. to follow, as a business; to
pretend; to do as one likes,—ecaecamonka.
e-ca'ec', adv. indeed, truly.
e-ca'han-ke-ya, adv. immediately, immediately
after, at that time, continuously.

Eća'he-ćon-ka, v. to feign, pretend; not to do,
—ećahedamonka, ećahedamonka.
e-ćah', adv. indeed, truly. See ećah.
e-ćan-han, v. a. to kill; i. q. kte: abi ećahan,
to come and kill one, as a war party does,—eća-
han, ećahmunpi.
e-ća-he, adv. indeed, truly, expressing impa-
tience.
e-ća-hin', adv. truly.
e-ća-he, adv. (Sisit) indeed.
e-ća'i-će-ze-han', adv. often. See ikehan.
e-ća'ka-es, adv. at any rate.
e-ća'ka-tin', adv. directly.
e-ća'ka-tin yan', adv. directly, straight forward,
without stoppage.
e-ća'ken, adv. generally.
e-ća'ken-es, adv. at any rate.
e-ća'ki-će-ćon-pl, v. pl. they do to each other.
e-ća'ki-ćon, v. of ecön; to do to one,—ećawe-
don, ećayedon, ećanukidonpi, ećanidon, ećami-
yedon.
e-ća'ki-on, v. of ecön; to do to; ećakidon is
the better form,—ećawakion, ećayakion, ećam-
kionpi, ećamion, ećanion.
e-ća'kino, adv. having smell or taste, fragrant,
savory.
e-ća'kino', v. a. to think so of, form an opinion
of one,—ećawakio, ećayakio, ećamkionpi,
ećamidon, ećammayakio, thou thinkest so of me.
e-ća'ko', v. to do to one,—ećawakio, ećayakio.
e-ća'kara-ja, adv. all over.
e-ća'kara-sin', adv. all, emphatically.
e-ća'kara-ja ke-ya', adv. telling, in the manner of
relating.
e-ća's', adv. indeed. Same as ećaes.
e-ća-ta, v. to draw a bow,—ćawakata, ćyakata,
ćunkatapi.
e-ća'wići-sni-yan', adv. wrongly, entirely
wrong.
e-ća'yan-ke-ća, v. n. to remain in one place,—
ćamankeća, ćamankypika.
e-ća'yan-ke-ća, v. something permanent, a fixe-
ture.
e-ća'yu-hi, n. something that is all over buboes,
as a toad.
e-će', adv. only, usually, always: koška će,
young men alone; dehan wažustecya yuhi će,
at this time there are usually strawberries;
maĝaun ćeća maka spaya će, when it rains the
ground is always wet.
e-će'ća, adv. thus, so.
e-će'ća, v. n. to be so, be affected with, as with a
cold or disease of any kind; to be like,—ćenameća,
cunimeća, ćunkećapi.
e-će'ća ke, adv. just so, even so, that alone.
e-eó-de-da, adv. red. of ede-day.
e'e-de-da, adv. only, alone, without any thing extraneous.
e'e-de-da-ya, v. a. to purify, take away every thing extraneous.—é-edeanyaya.
e-eó-e-de-da, adv. only, that only.
e-eó-e-hna, adv. just so, without alteration or change: échénna, remaining just so.
e-eó-e-hna-na, adv. red. of échénna.
e-eé-le-hna-na, adv. only, that nothing more.
e-eéh-tu, adv. times; well: stop eechi, stop too, four times four: ede ecku de, well, so it is, said when one is badly off for some particular thing, although well off in most respects.
e-eó-ekeén, adv. red. of échen; in this manner or way; so and Thus and thus.
e-eó-ekeén-ya, adv. thus and thus.
e-eén, adv.so, thus, as it was, as it ought to be: écen icu, place as it was; tiyopa écen icu, shut the door.
e-eé's, infj. of unwillingness.
e-eé-ti, v. (ekta and cti) to build a fire to or at,—écwati, écayati, écqueutipi.
e-eé-tu, adv. so, thus; just, right.
e-eé-tu, v. n. to be accomplished or fulfilled. From this are formed ekiidedet, edkede, yedécte, etc.
e-eé-tu-ki-ya, v. a. to make so, to accomplish, fulfil,—écednaywaka.
e-eé-tu-ya, v. a. to fulfil, accomplish, bring about,—écednayaya, écqueuyaya, écqueuyanpi.
e-eé-wakta, v. to attend to, to pursue such a course; to be accustomed to,—écednaywaka, écednayaka, écednayntapi.

e-eé-wij, adv. very much; i. g. ota: écwey munayiku, thou hast given me much. See ëwén.

e-eé-wij-ya, adv. bountifully, liberally.
e-eé-ye-da, adv. only so.
e-ó-é-ya, v. of éiida; I say to thee.

e-cin', v. n. to think, suppose,—édaami, édaami, ụnkedipi.
e-cin', adv. to-day, soon, now, always referring to the future; then indeed.
e-cin'-e-ya, adv. even to-day, and by by.
e-cin'-ka, v. Same as cin: to think, to hesitate or waier in one's opinions,—écednayi.

e-cin'-kti, adv. falsely, not truly: edinqu eya, to tell what is not so.

e-cin'-na-ke-cin-han, adv. soon, presently, in a little while.

e-cin'-śi, adj. thoughtless, foolish, vain.

e-cin'-śi-ya, adv. thoughtlessly, foolishly, wrong: ediquinyi écamon, I have done foolishly.

e-cin'-to, adv. what of it? The 'to' is probably a contraction of tokeéa.

e-dí-pa, v. u. of akita; to meet together, as two ends of any thing, or as two armies in battle,—édipapi.

e-dí-pe-ya, v. a. to cause to meet together, as the two ends of any thing,—édipayaya.

e-dí-piano, adv. of akipiano; together: édipatn edonkupi, we do it together.

e-dí-ta-pa, adv. agreeing with each other, fitted to, all of the same length.

e-dí-to-o-pita, adv. in the direction of, by any thing.

e-dí-to-o-poro-ya, adv. directly by, in the direction of.

e-dí'-ya, v. a. of éya: to say to one,—éwikayi, eykayi, énkeeayi, emikayi, ocidivi, ocidivi; emakayi; unkeeiti, we say to each other.

e-dí'-ya-pi, v. 3d pers. pl. of ekyi; also part., called, named: heen ediyapi, he is so called.

e-dí'-ya-ten, adv. from, hence, this.

e-dí'-ya-ten-han, adv. of, on account of, concerning, hence.

e-dí'-yo-pla, v. of anyuta; to answer one another; i. g. sikiidyuptapi: échinyuyuptapi, we answer one another.

e-ton, v. a. to do, to work,—écamon, écano, éndonkupi and éndonkupi. Of this are formed ékadi, ékadi, and ékai.

e-ton'-ka-pi, v. to be tired of doing, not to want to do,—étonwakin, étonkupinpi. See kapin.

e-ton'-ki-ya, v. a. to cause to do any thing,—

e-ton'-na, v. dim. of éton.

e-ton'-na, v. n. to gamble, play where any thing is staked,—écamoniga, écano, ékonkupi.

e-ton'-pi-da, v. it can be done, is possible. Pits, when joined to verbs, denotes possibility.

e-ton'-pi-da-ka, v. it is possible; édonpida ụni, it is not possible, cannot be done.

e-ton'-pi-da-n, n. gambling. See ọcọmna.

e-e, v. it is, that is. This, with bee, dee, etc., includes the substantive verb.


e-é-he-ki-ya, v. a. to take and leave at, to throw away at,—échepayi.

e-é-he-ya, v. a. to take to and leave,—échepayaya.

e-é-ki-ya, v. a. to substitute for, put for another; to regard as being something: taku samya wańke ọni thatanaka ëwikayi, that black thing I take to be a buffalo.

e-es', adv. indeed. John i. 50.

E-ë-es, adv. indeed, truly.

E-ë'-ha, v. red. 2d pers. of eya.

E-ë'-ha-da-nka, v. 2d pers. of éyayadanka; you don't say so. A bye word.
a. 1st. pers. sing. I think: épče dikon, I thought. This is the only person used. See kepča and kepča.
e-pča-'ken, adv. as I think.
g, the eighth letter of the Dakota alphabet. It represents a deep sonant guttural.

\textbf{gā.} See yuğa.

\textbf{gā-hān', adj.} great, loud, harsh, or rough, as the voice: ho maγ̱a-hān, my voice is rough.

\textbf{gā-he'-čā, adj.} harsh, rough, loud, as the voice, maγ̱ahēčā.

\textbf{gām, cont. of gāpa.}

\textbf{gān, adj.} open, full of little holes.

\textbf{gān-gān', adj.} open, as thin cloth.

\textbf{gān-gān'-na, adj.} thin, open, full of small holes.

\textbf{gān-gān'-ye-đan, adj.} very sharp and thin, as the blade or bit of an axe: gāngānyeđan yumaγ̱a, to grind sharp and thin.

\textbf{gā-ga'-ta, adj.} forked, pronged; open, as cloth.

\textbf{gā-gē'-čā, n.} dandruff. See gingoča.

\textbf{gā'-pa.} See yuγ̱apa.

\textbf{gā-pa'-wa-haŋ, part.} stripped off, come off of itself. See yuγ̱apa.

\textbf{gā'-ta, adj.} forked, pronged: talihpa he yamni gäta, a deer's horns have three prongs.

\textbf{gō'-čā.} See guγ̱geda.

\textbf{gō'-ę-yā, n.} to swing, as one's arms, like a drunken man, guγ̱gećiya.

\textbf{gō'-ę-yā, adv.} swinging, dangling.

\textbf{gē, adj.} brown, dark gray, rusty-looking.

\textbf{gē'-čā, adj.} red of ēti; brown, rusty.

\textbf{gē'-č, n.} rust.

\textbf{gē'-ča, adj.} brown, rusty-looking.

\textbf{gē'-ča, n.} dross; quicksilver of looking-glasses; pa gingoča, dandruff (see hoginča); małpi gingoča, certain webs, like spiders' webs, which are seen floating in the air in the fall of the year.

\textbf{gē'-ča, adj.} smoky, hazy, as Indian summer.

\textbf{gē-tka', adj.} brownish.

\textbf{gē-tka'-daŋ, adj.} a little brownish.

\textbf{gē-tka'-tka', adj.} red of ētika; reddish brownish, or yellowish.

\textbf{gē-yā', v. a.} to make brown, -giwaya, giyaya, giyunaŋpi; giyidiya, to make oneself brown, -giyidiya.

\textbf{gē'-ya', adv.} brownly: giya span, cooked brown.

\textbf{gōm-gōm', cont. of gōm-gōpa: gōmgōm niya, to breathe with difficulty, as one snoring.}

\textbf{gōm-gō'-pa, v. red. of gōpa.}

\textbf{gōm-yā', adv.} in a snoring manner.

\textbf{gōn'-gā, adj.} īsta gōŋga, blind, one blind, īsta māγ̱ōnga, īsta niγ̱ōnga, īsta ungōngapi.

\textbf{gō'-pa, v. n.} to snore, -wągopa, yągopa, ungōpapi.
gu, v. n. to burn, singe, scorched, burnt,—magu, nigu, uqgupi.
gu-ge'-ca, n. the soft, spongy part of bones in which there is oil.
gu-gu', v. red. of gu; to be burnt in several places.
gu-gu'-ya, v. red. of guya.
gu'-ka. See yuguka.
gu-ka'-han, part. stretched, strained, sprained.
gu-ka'-wa-han, part. strained.
gu-ya', v. a. to burn, cause to burn,—guwaya, guwaya, guuyunapi.
gu-ya', adv. in a burnt manner.

H.
h, the ninth letter of the Dakota alphabet. It is an aspirate, like the English h in hymn.
ha, n. a fleas, floss.
ha, n. the skin or hide of animal, man included; the bark or rind of any thing, as trees, etc.
ha-a'-kam, adv. on the outside, on the surface.
ha-a'-kam-ye-da', adv. on the surface, shallow, as in ploughing, skimming over the surface.
ha-a'-ka-ya, adv. on the outside.
ha-a'-ka-pa, adv. externally.
ha-a'-ka-pa-pan-han, adv. on the outer surface.
Ha'des, n. the place of the dead, hell. Introduced from the Greek.
ha-ha'-dan, adv. tottering, moving, easily moved.
ha-ha'-ya, v. a. to move, make a coward of; i.e. dawetowanjaka,--hahawaya, hahanjaka.
ha-ha'-ya, adv. totteringly, moving.
ha-ha'-ye-da', adv. moved, not firm: éna te hahayada mayanka, my heart is in an excited state.
ha-hon'a-ta, n. thread, twine, cord.
ha-hon'a-ta-yi-pe-han-pi, n. spool-thread.
ha-hon'a-ta-zib-zi-pe-da', n. fine thread, silk thread.
ha-hon', n. See hahto.
ha'ka.hmon-pi, n. (ha and kahmon) a cord, rope, twisted bark rope.
ha'ka-hmun-pi, n. Same as hakahmonpi.
ha-ka'-hta, adj. last; the last; the youngest,—hanakakta and malakakta, nihaakakta, uqhaaka.
ha-kam', adv. afterwards, in the mean time.
ha-kam'-ya, adv. afterwards. Not used much.
ha-ka'-pa, adv. See hakapatunapi.
ha-ka'-pa-pan-han, adv. on the external surface.
ha-ke', n. the name of the fifth child, if a son.
ha-ke'-ke, n. red. of hake. It is so used as a proper name.

ha-ki'-kta, v. n. to look around, look behind, turn round to look,—haexta, hayekta, haunjkikapi.
ha-ki'-kta-kta, v. red. of hakikta; to look back often.
ha-mde', v. See hajmde, the correct orthography.
ham-a-ta-ke, n. See hanpaisake.
ha'-mna, adj. smelling of the skin, poor, lean, not smelling well, as meat.
ha'-na-hpu, v. See hanahpuhp."ha'-na-hpu-ni, v. Said of the rough bark of trees, that seems ready to fall off. See malihpu.
ha'-na-sku, v. See hanaskuku.
ha'-na-sku-sku, v. n. to crack and peel off, as the skin of potatoes by boiling. See asku.
ha'-na-sku-yi, v. a. to cause to crack and peel off,—haasakwuya.
han, adv. of affirmation; yes, yea.
han, n. cont. of hanyetu; night: han waste, good night.
han, v. n. to stand, stand upright or on end; to remain: eden han, it stands or remains as it was. From this are formed iyahan, kidihan, etc.
han-ó'ka, n. midnight.
han-ó'ka-ya, n. (hanyetu and čokaya) midnight.
han-do'-wa'n, n. (hanyetu and down) a night-song.
han-do'-wa'p, n. a night-song.
hanh-an'na, n. morning, to-morning.
hanh-an'na-hi, n. very early in the morning.
han'ka, n. a man's sister-in-law, his wife's sister or brother's wife; my sister-in-law.
han'ka-ku, n. his sister-in-law.
han'ka-ša-da', n. the ground-hog or wood-chuck, the American arctomy.
han'ka-ši, n. a man's female cousin, his mother's brother's daughter, but not his father's brother's daughter; my female cousin.
han'ka-ši-tu, n. his female cousin.
han'ka-ši-yi, v. a. to have for or call hańkaśi, to sustain the relation of male cousin to a woman,—hankaśiwaya.
han'ka'ya, v. a. to have for or regard as a sister-in-law,—hankawaya, hankaununapi.
han-ke', n. half; a part.
han-ke'-dan, n. a small half.
han-ke'-ke, n. red. of hańke; half and half.
han-ke'-ya, v. a. to halve; to have reached the middle,—hankewaya.
han-ke'-ya, adv. by the half.
han-kel'-kta, v. n. to rise very early in the morning; to wake while it is yet night,—hanwekta, hanwekta, hańunjikikapi.
hak-kpan', n. moccasin-strings. Mr. S. W. Pond suggests, that perhaps the k and p in this word have changed places, and the word was originally hakapan, that is, hapa and ikan.

hak'ma-mi, v. to walk in the night; to be in the dark about anything, not to understand,—hankwani: hankmanipi so unyakonipi, we are in the dark about it.

hak-md'i, v. n. to fast and dream, to have intercourse with the spiritual world, used in regard to their superstitions,—hankwando, hankmdapii.

hak-md'o-hdag-i-a, v. (hakmdohdaka and in) to tell dreams and visions; to talk so that common people do not understand,—hankmadagiwana.

hak-md'o-hdag-i-a-pi, n. talking mysteriously; preaching.

hak-md'o-hda-ka, v. a. (hakmdo and ohdaka) to tell of one's intercourse with the spirit world, relate visions; to speak unintelligibly,—hakmdowahdaka, hakmdoyahdaka, hankmdoudjahdapi.

hak-md'i, v. See shapana.

hak-na'ka, n. (hanyetu and nakaha) this night.

hakp, cont. of haupa.

hak'pa, n. moccasins; tahappe, his moccasins; haupa hudusoka, to pull off one's own moccasins.

hak'pa-a-pe and hapap-a-pe-é-ôon-pi, n. a game in which a bullet is hid in one of four moccasins or mittens, and sought for by the opposite party.

hak'pa-i-ta-ke, n. the face or upper part of a moccasin. Pronounced often haipatake.

hapap-a-pe and hapape éoonipi, n. Same as hapapape.

hap-p'oi, See haapa, mitahanpe, tahapape. See also šítimainâhanpe.

hap-p'i, n. broth, soup, gravy; juice, sap, etc. See wahanpe.

happ-i-ta-ke, n. See happatake.

happ-o-han, v. to put on or wear moccasins,—happowahap.

happ-o-heki-di-di-ya, v. a. to put moccasins on one,—happowehedidiyaa.

happ-o-heki-ya, v. a. to cause to put on moccasins,—happowehakiyaa.

happ-o-ki-han, v. pos. of happowahap; to put on or wear one's own moccasins,—happowakihan.

hâ-š'ka, adj. long; tall.

hâ-š'ka-skâ, adj. red of hâška.

hâ-ske-ya, v. a. to make long, lengthen,—hâskewya.

hâ-ske-ya, adv. far, extending, long.

hâ'-š'ni, inf. no! not yes; i. q. hiya.

hâ'-ta, v. imperat. only; get away, begone, get out of the way,—hapta wo, hanta po.

hâj-pan', n. Same as hakapan.

hâj-tu, adv. indeed.

hâj-tu-ke, adv. indeed, for once.

hâj-wo-ôi-pi, n. night-dance; the name of a Dakota dance.

hâj-wo-ôp-ka, v. n. to remain over night, something killed and left until the morning.

hâj-wo', n. See hanyetu.

hâj-wo-ô-pa, n. moonlight.

hâj-ye', cont. of hanyetu.

hâj-ye-ôo-ka, n. midnight.

hâj-ye-ôo-ka-ya, n. (hanyetu and ôokaya) middle of the night, midnight.

hâj-ye', adv. by night, at night.

hâj-ye'-tu, n. night.

hâj-ye'-tu-ôn, n. dim. of hanyetu. The black bear is sometimes so nicknamed.

hâj-ye'-tu-ûi, n. night-time, i.e. the moon.

ha-o', adv. See ho.

ha-o-ya-sa-ka, adj. skin dried to the bone, very lean.

ha-pa-ôda-ya, v. to throw off the skin, as snakes.

ha'-pa, n. the name of the second child, if a daughter.

ha'-pis-tin, n. See hapistina, which is more commonly used.

ha'-pis-tin-na, the name of the third child, if a girl.

ha-stan, adj. dark-complexioned,—hamastan.

ha-stan-han-ka, n. grapes of all kinds.

ha-stan-han-ka-han-pi, n. grape-juice.

ha-stan-han-ka-i-yu-wi, n. grape-vines.

has-tan-ka, n. (haza and tanka) a kind of berry, which, it is said, is bitter if approached from the windward—if from the leeward, sweet.

The same as anuyeyapi.

ha-ôe', n. nettle; flax.

ha-ôo-we-dan, n. marks made in the snow, as by children in play: hayowedan kiwug.

ha-ôu-za, v. a. to skin, take off the skin of any thing,—hamduza.

ha-ôza, n. the whortleberry, huckleberry. The Dakotas specify several kinds, as the winohin tabaha and the wahânsin i tabahza.

hba. See yubba, etc.

hba-han', part. falling off, shelling off of itself, as corn.

hbe-hbe'-za, adj. red of hbeza; in rings around, ring-streaked, appearing like the ribs of animals.

hbe-hbe'-za-da, adj. See hbelbeza.

hbe'-za, adj. ring-streaked, rings running round, rough: dote hbeza, the wind-pipe, because it appears in rings.

hbe'-ze-da, adj. striped or ringed, like a screw; rough.
hbu, adj. clear of every thing else, cleaned, as grain. One's hair is said to be 'hbu,' when not curled.
hbu-ya', adv. cleaned, clear of every thing else, as grain clear of chaff.
hda. See yuhda.
hda, used to make the possessive form of verbs commencing with ka and ya: as kaka, to cut off, yaka, to bite off, hdaaka, to cut off or bite off one's own; nape waldaksa, I cut off or bite off my hand. The pronouns are prefixed.
hda, v. pos. of ya; to go home,—wahda, yahda, unhdapi.
hda, v. n. to feel, become sensible of, as of heat or cold, pain, etc.: dwu'ita, hda, to become cold; wayazaz, hda, to become sick.
hda-đo', v. pos. of yado; to judge or condemn one's own,—wahdačo.
hda-da', v. pos. of kada; to spill one's own,—wahdada.
hda-đe'ge, v. pos. of kagege; to sew one's own,—wahdađege, unhdagegepi.
hda-han, adj. very thin, as mush or gruel; i. q. hanpi ota.
hda-he', adv. unrolled of itself.
hda-he'ya, adv. straightforward, without interruption, as hdaheya i, to speak continuously;—thin, as mush or gruel, i. q. hanpi ota: hdaheya ecot, to make thin, as gruel.
hda-hda'-ya, v. pos. of yahdaya; to bite off, as the skin of any thing; to tell a lie,—wahda-hdaya.
hda-hde'-đa, v. pos. of kaddeda and yahdeda; to break open one's own by striking; to tear open one's own by biting,—wahdadda.
hda-hden, cont. of hdadeda; hdahden iyeya, to break or smash open one's own suddenly.
hda-hem, cont. of hdahpa; hdahem iyeya.
hda-he'pa, v. pos. of yahhepa; to drink up one's own,—wahdahepa.
hda-hipu', v. pos. of yahpu; to pull or tear off with the teeth something of one's own that adheres to something else,—wahdahpu.
hda-hipu'-hipu', v. red. of hdahipu.
hda-htag', cont. of hdahatica; hdaiting iyeya.
hda-hta'ka, v. pos. of yahataka; to bite one's own,—wahdahatica.
hda-hu'-ga, v. pos. of kahuga and yahuga. See hdahuhauga.
hda-hu', cont. of hdahuhauga.
hda-hu'-hu'ga, v. pos. of kahuhuga and yahuhuga; to smash or break in one's own, as the skull of one's child, or as one's kettle, by pounding; to break up one's own with the teeth, as bones which belong to oneself.

hda-ka', adj. standing apart; standing alone, separated, as large trees without underbrush; large-toothed, as a coarse comb. See dāndakā.
hda-kōa', v. pos. of kāda; to comb one's own,—wahdakōa, yahdakā, undhakāpi.
hda-ke'-ya, adv. separately, at a distance from each other.
hda-kīni'-ya, adv. across, crosswise, transverse: Mdg hdakinyan, Lake Traverse; ohān hdakinyan, perverse; orie hdakinyan, a liar.
hda-krāpya', v. pos. of kapa; to wink: išta wahlakapan, I wink my eyes.
hda-ksa', v. pos. of kaka and yaka; to cut off one's own, as one's own wood, with an axe; to bite off one's own,—wahdaksa, yahdaksa.
hda-ksa'-ksa, v. red. of hdaksa; to cut or bite one's own in many pieces,—wahdadaksa.
hda-mdē-ča', v. pos. of kamdē and yamdē; to break in pieces one's own by striking, as any thing brittle; to bite in pieces,—wahdamdēca.
hda-mēn, cont. of hdamēda: hdamēn iyeya.
hda-mm, v. pos. of kanna and yanna; to acquire or collect property; to acquire by talking,—wahdamma.
hda-mm', v. used with ya or i; hdami yai, to go after something one has lost, as provisions hid in the snow,—wahdammi mdā.
hda-mm', v. used with ya or i; hdami yai, I have been for something left.
hda-o'ni-haŋ, v. pos. of yahonihai; to praise one's own,—wahdaonihaŋ.
hda-o'-tar-ń, v. pos. of yaotajin; to manifest or declare one's own,—wahdaotajin.
hda-pa', v. pos. of yapa; to take hold of one's own with the mouth,—wahdap.
hda-paŋ', v. pos. of kapar; to beat or thresh out one's own, as one's own corn,—wahdapap, unhdadapan.
hda-pe-haŋ, v. pos. of yapapeh, to fold up one's own with the mouth,—wahdapepeh.
hda-poa', cont. of hdapota; hdapota iyeya.
hda-po'-ta', v. pos. of kapota and yapota; to beat one's own to pieces; to bite to pieces, destroy one's own by biting,—wahdapota, unhdapotapi.
hda-psyag', cont. of hdapsaksa; hdapsag iyeya.
hda-psyag', v. pos. of kapaka and yapaka; to cut off one's own by striking, as one's own string; to bite off one's own,—wahdapsaksa.
hda-psyag'-psyag'-ta', v. pos. of kapapsinta; to whip one's own child,—wahdapsipta.
hda-psyag'-ta', v. pos. of kapantsa. See hdapsipta.
hda-psaŋ', v. pos. of kapapa and yapapa; to spill one's own by striking or with the mouth,—wahdapsaŋ.
hda-şu'n, v. pos. of kapšun and yapšun; to knock out one's own by the roots, as a tooth; to knock out of joint, as one's own leg; to bite out or knock out one's own, as a horse does in shedding his teeth.—wahdaspun, hdaspun iyeya.

hda-p'ta, v. n. to stop, cease, as rain or snow: mağužu hdatpe kta, the rain will cease.

hda-p(te)'ya, v. a. to cause to cease;—hdatpe-waya.

hda-sun', v. pos. of kasun; to shave off one's own beard: putiņhin wahdasun, I shave off my beard.

hda-skam', cont. of hdaskapa.

hda-sk'apa, v. pos. of kaskapa; to clap, make strike together: nape hdaskapa, to clap one's hands.—wahdaskapa.

hda-sk'i-ča, v. pos. of kaskica and yaskica; to press one's own with the mouth;—wahdaskica.

hda-sk'u, v. pos. of yasku; to bite or peel off one's own.—wahdasku.

hda-son', cont. of hdason; hdason iyeya.

hda-so'-ta, v. pos. of yasota and kasota; to eat up one's own; to use up words or language, i.e. to finish speaking; to cut all off, as one's own timber,—wahdasota.

hda-su', v. pos. of yasu; to perfect, finish,—wahdasu.

hda-ši'da, v. pos. of kašda and yašda; to move one's own meadow; to graze off one's own grass,—wahdasi'da.

hda-šk'ica, v. pos. of yaskica; to press one's own with the mouth, as in chewing tobacco,—wahdaskica.

hda-šna', v. pos. of yašna and kašna; to blunder in speaking; to miss in taking one's food into the mouth; to miss in attempting to strike one's own,—wahdasna.

hda-šn'a, v. red. of hdasna.

hda-šn'a-yan, adv. blunderingly, as in talking, incorrectly.

hda-šp'a, v. pos. of kašpa and yašpa; to knock or bite off a piece from one's own.—wahdaspa.

hda-šta'-ka, v. pos. of kaštaka; to strike or smite one's own: tawiću hdatšta, he beats his wife,—wahdštaka.

hda-štana', v. pos. of kaštan and yaštan; to pour out one's own; to spill with the mouth, as one's own coffee; to finish eating or speaking,—wahdštatan.

hda-tan', v. pos. of yatan; to praise one's own; to suck out one's own blood,—wahdtan.

hda-t'a'-ta, v. pos. of ka'ta and ya'ta; to knock and shake one's own blanket; to take in the mouth and shake, as a dog does any thing,—wahdi'ta'ta.

hda-tom', cont. of hdatcpa; hdatem iyeya.

hda-to'-pa, v. pos. of yatapa; to wear off one's own teeth short,—wahdatapa.

hda-tkan', v. pos. of yatkan; to drink one's own,—wahdatkan, yahdatkan, udhatkanpi.

hda-to'-kan, v. pos. of yatokan; to put one's own in another place with the mouth; to speak of one's own as in another place,—wahdatokan.

hda-to'-ke-ča, v. pos. of yatokeča; to speak of one's own as different,—wahdatokeča.

hda-to'-to, v. pos. of katoto; to knock at one's own door,—wahdatoto.

hda-tpi', v. pos. of katpi and yatpi; to break one's own nut by pounding or pecking,—wahdatpi.

hda-ša', v. pos. of kša and yaša; to kill one's own by striking; to bite one's own to death,—wahdas'a.

hda-ši', cont. of hdatsina; hdatsina iyeya.

hda-ti'ina, v. pos. of kati'ina and yatina; to make one's own tight by driving; to press one's own tight with the teeth,—wahdatina.

hda-w'a, v. pos. of yawa; to read one's own, count one's own,—wahdaw, yahdaw, uhdawapi.

hda-wa'kan, v. pos. of yawakan; to call one's own sacred,—wahdawakan.

hda-wang', cont. of hdawanka; hdawanka iyeya.

hda-wan'ka, v. pos. of kawanaka; to cut down or fell one's own trees,—wahdawanka.

hda-w'ega, v. pos. of kawega and yawega; to break or fracture by striking, as one's own axe-handle; to break partly off with the teeth,—wahdawei.

hda-w'eh', cont. of hdaweega.

hda-w'we'ga, v. red. of hdaweega.

hda-za'mni, v. pos. of kazamni; to open one's own,—wahdzamni.

hda-za'pa, v. pos. of kazapa; to cut off the fat with the skin, in skinning one's own,—wahdzapana.

hda-zo', v. pos. of kaze; to lade out one's own food,—wahdaze, udhazepi.

hda-zo'ka, v. pos. of yazoka; to suck one's own, as a child its mother,—wahdzokara.

hda-zu'la, v. pos. of yazula; to connect one's words, to speak correctly,—wahdzum.

hda-žim', cont. of hdazuma; hdažim yuta, to eat very slowly, to nibble off; hdažin iyeya.

hda-ži'pa, v. a. pos. of kažiša and yažiša; to shave one's own stick; to bite off or nibble one's own food,—wahdazipan.

hda-žo', v. pos. of yako; to blow on one's own instrument,—wahdažo.

hda-žu'žu, v. a. pos. of kažužu; to blot out or erase one's own; to pay one's own debts,—wahdazužu.

hde, v. to go home. See hda.
hde, v. a. to put or place, make stand, usually applied to things that stand on end, as barrels, etc.; to have by one, as mini wahde, I have water.

This may be regarded as a transitive of haŋ.

hde'-gá, adj. spotted, figured, as calico.

hde-hde', adj. scattered, here and there. Hence chäŋchände.

hde-hde'-gá, adj. red, spotted, speckled, brownish.

hde-hde'-ká, adj. scattered, separated, one here and one there. Hence chäŋchändeke.

hde-hde'-zá, adj. striped, streaked.

hde-hde'-ze-dan, adj. dim. of hdezdan; striped, streaked.

hde-ki'-ya, v. a. to cause to go home, send home, —hdewikaya.

hdem, cont. of hdepa; hdem bhiyua, to vomit.

hdem-ki'-ya, v. a. to cause to vomit, —hdemwakiya, hdemunjükiyapi, hdemunikaya.

hde'-pa, v. a. to vomit, puke, wahdepa, yahdepa, uhdepa; to vomit up what one has eaten, wahdepa; on hdepa, tartar emetic.

hde-sí', v. a. to command to go home, —hdeši.

hde-ska', adj. speckled, spotted.

hde-ska'-ška, v. red. of hdeska; spotted, figured, as calico.

hde'-za, adj. striped, in ridges or rows.

hde'-ze-dan, adj. striped, in stripes of any kind.

hi, v. pos. of hi; to come or arrive at home, —wahdi, yahdi, uhndipi.

hi-a'-pe, v. a. to await one's coming home, —hdiawape.

hi-ču', v. pos. (hii and ku) to start to come home, —wahdíyeu, yahdiču, uhndicüpi.

hi-ču'-ya, v. a. to cause to start home, —hdičuwaay.

hdi-han', v. n.: to fall down, as something thrown up; to fall on end, as a stick; to fall, as water falls: mini hihan.

hdi-há', v. See hniha.

hdi-hu'-ni, v. pos. of hihuni; to come to land or come through in coming home, —wahdihuni.

hdi-hpa'-ya, v. pos. of ihhpaya; to fall down again; to come home sick, —wahdíhpaya.

hdi-na'-pa, or hdi-nay'-pa, v. pos. of hinapa; to come in sight coming home; to come out of or through, as through a wood, to emerge from; to come up, as one diving; wahdinaapa, uhndinapapi.

hdi-pai'-ča, v. pos. of hipsica; to alight at home, jump down again, —wahdipsica.

hdi-pae'n, cont. of hipsica.

hdi-waŋ'-ka, v. pos. of hivanka; to come home and sleep; to camp on the way home, —wahdilunuka, yahdilunuka, uhndiwaŋkapi.

hde-ya'-hpá-ya, v. pos. of ihHpaya; to come back home and fall upon one, —wahdihpaya.

hde-ya'-ku, v. pos. to return; start to come home; only the first and second persons used, —wahdiyaku, yahdiyaku, uhndiyakupi. For the third person see hdi.'

hdi-yo'-hi', v. pos. of hiyohi; to come back, reach home, —wahdiyohi; dildiyohi klu, I will come again to you, John xiv. 15.

hdi-yo'-tan'-ka, v. pos. of hiotanka; to come home and sit down; to return to one's place, —wahdimdotanka, yahdotanka. This is a compound verb which requires two pronouns.

hdi-yu'-we-ča, v. pos. of hiyuwe; to cross a stream by fording in coming home, —wahdicyuwe.

hdo, a prefix which forms the possessive of some verbs.

hdo, v. to grunt, make a noise, as hogs and buffalo calves do.

hdo-e'-ya-ya, v. pos. to take or have taken one's own with one. See hdoeheyaya.

hdo-há', v. pos. to carry any thing back home, carry one's own home, —wahdoha, uhndohap.

hdo-hde'-ska, n. the gullet, oesophagus. Same as dohdeska.

hdo-hdi', v. pos. to bring back home one's own, —wahdohdi.

hdo-hdo', v. red. of hdo; to grunt, as hogs and buffalo calves, also as grumble.

hdo-hdo'-dan, v. See hdoedowapan.

hdo-hdo'-do-wan, v. to sing a grunting song.

The Dakotas do so sometimes in going to war.

hdo-hi', v. pos. to bring one's own to a place, as when one is beaten in gambling he goes and brings what he has staked, —wahdoki, uhndokip.

hdo-i', v. pos. to take or have taken one's own to a place; wahdowai, yahdowai, uhndowai.

hdo-in', v. pos. of in. See hdoewip.

hdo-ki', v. pos. to have taken one's own home, —wahdoki, uhndokip.

hdo-ki'-ni-ča, v. pos. to dispute in regard to one's own, —wahdokiniča, uhndokiniča.

hdo-ki'-ni-ča-pl, n. dispute.

hdo-ki'-ni-nin, cont. of hdočina; hdočin waun.

hdo-ki'-ya-há', v. pos. (hoki and ahda) to be carrying one's own home, —wahdokiyahda, yahdo-kiyaha, uhndokiyahap.

hdo-ki'-ya-há', v. pos. to carry one's own towards home, —wahdoku, yahdoku, uhndokupi.

hdo-ki'-ča, v. pos. of anica; to refuse to give up what one claims, to hold as one's own; to forbid the use of one's own; —thdociča, to forbid one's house, —wahdociča.
hdo-nin’, cont. of hdoniça.
hdo-nin’ki-ya, v. a. to cause to hold as one’s own,—hdoninwakiya.
hdo-nin’ya, v. a. Same as hdoninkiya.

hdo-u’, v. pos. to come bringing one’s own,—wahdou, uhduipi.

hdo-we’ya-ya, v. pos. to have taken one’s own along,—wahdowemdamda, yahdowelada, uhduweyapi.

hdo-win’, v. pos. of iŋ; to put around one his own blanket or cloak,—wahdowin, yahdowin, uhduwinpi.

hdo-ya’, v. pos. to carry one’s own towards a place,—wahdomda and wahdoya, yahdoda, uhduyapi.

hdu. Verbs commencing with hdu are formed from verbs in yu; which change denotes that the action is to or for one’s own. The pronouns are prefixed.

hdu-’a-ki-pam, v. pos. of yuakipam; to divide or separate one’s own: hduakipam ewahnaka, I make a division of my own.

hdu-’a-o-pte-tu, v. pos. of yuaoptetu; to make one’s own loss,—wahdouoptetu.

hdu-bo’-sda-tu, v. pos. of yubosdatsu; to place upright something of one’s own,—wahdubosdatsu.

hdu-’a-yan’, v. pos. of yu’an; to shake or sift one’s own,—wahdouan, uhdukanpi.

hdu-’co’, v. pos. of ync; to perfect, finish one’s own; to arrange one’s own,—wahduco, uhducepi,

hdu-’co’-co, v. red. of hduco; also, pos. of yucoco; to make soft one’s own,—wahducoco.

hdu-’co’-ka, v. pos. to finish. See hudo.

hdu-’co’-ka-ka, v. pos. of yucokaka; to empty one’s own barrel,—wahdukakaka.

hdu-’e-’e-etu, v. pos. of yuecteu; to make one’s own right as it was,—wahdoucteu.

hdu-’e-oi, v. pos. of yuëdëi; to turn one’s own the other side out, as one’s own bag,—wahduedi.

hdu-’ga’, v. pos. of yugà; to pull off, as the husk of one’s own corn,—wahdugà.

hdu-’ga’, v. pos. of yugan; to open out one’s own, as one’s blanket or one’s door,—wahdugan.

hdu-’ga’-ta, v. pos. of yugata; to spread out one’s own, as one’s hands in prayer,—wahdugata: nape hdugan naizin, to stand with one’s hands extended in a supplicating manner.

hdu-’ge’, v. pos. of yuge; to pick or gather up scraps from one’s floor,—wahduge.

hdu-’ge’, v. red. of hduge; to gather up by handfuls one’s own,—wahdugepe.

hdu-’ha’, v. pos. of yuhà; to have or possess one’s own,—wahduha, yahduha, uhduhapì.

hdu-’he’-ki-ya, v. a. to put one in possession of his own,—hdonhewakiya.

hdu-hmun’, v. pos. of yuhmun; to twist one’s own,—wahduhmun.

hdu-ho’-ho, v. pos. of yuhoho; to shake one’s own, as one’s teeth,—wahduho.

hdu-ho’-mni, v. pos. of yuhomni; to turn one’s own around,—wahduhomni, uhduhomnìpi.

hdu-hu’-hus, cont. of hduhuzu.

hdu-hu’-ba-za, v. pos. of yuhuba; to shake one’s own tree,—wahduhuzu.

hdu-hda’, v. pos. of yuhda; to ring one’s own bell,—wahduhda.

hdu-hda’-gañ, v. pos. of yuhdagañ; to loosen a little, as one’s belt; to leave, as a wife her husband,—wahduhdañ.

hdu-hda’-ya, v. pos. of yuhdaya; to peel off the skin of one’s own potato,—wahduhdaya.

hdu-hde’-ca, v. pos. of yuhdecà; to tear one’s own, as one’s coat, etc.,—wahduhdeca.

hdu-hde’-hde’-ca, v. red. of hduhdecà.

hdu-hde’, cont. of hduhdeca.

hdu-hde’-hdo’-ka, v. red. of hduhdeca.

hdu-hdo’, v. pos. of yuhdoko; to make a hole in one’s own by boring,—wahduhdekà, yahduhdeka, uhduhdekapì.

hdu-hem’, cont. of hduhemp; hduhem iyeya.

hdu-he’-pa, v. pos. of yuhpepa; to dry up, to soak up and wipe out, as water, from one’s own canoe,—wahduhpepa.

hdu-he’-ya-pa, v. pos. of yuhpeyapa; to remove or take away one’s own,—wahduhpeyapa.

hdu-hi’-a, v. pos. of yuhia; to wake up one’s own,—wahduhià.

hdu-hpa’, v. pos. of yuhi; to take down one’s own, as something hung up,—wahduhpa.

hdu-hpa’-hpa, v. red. of hduhpà.

hdu-hpa’-hpa, v. pos. to make soft one’s own, as one’s moccasins by putting them into water,—wahduhpahpañ.

hdu-hpu’, v. pos. of yuhpu; to pull off one’s own, as one’s seal, or any thing sticking fast,—wahduhpu.

hdu-hpu’-hpu, v. red. of hduhpu.

hdu-hu’, v. pos. of yuhu; to pull off one’s own, as bark with one’s hand,—wahduhu.

hdu-kañ, v. pos. of yukañ; to shake off one’s own fruit,—wahdukàñ.

hdu-ka’-wu, v. pos. of yukawa; to open one’s own, as one’s mouth: I wahukawa, I open my mouth.

hdu-ka’-a, v. pos. of yukan; to untie one’s own,—wahdukà.

hdu-kañ’, v. pos. of yukan; to comprehend one’s own; to understand what belongs to oneself,—wahdukañ, yahdukà, uhdukapì.
hdus, cont. of hdus; hdus nažiŋ, to stand holding one's own.

hdu-ske'-pa, v. pos. of yuskepa; to absorb one's own; to cause one's own to leak out or evaporate, wahduskepa.

hdu-skin', cont. of hduskita.

hdu-ski-ski'-ta, v. red. of hduskita; to wrap or tie up one's own, as a Dakota woman does her baby, wahduskištita.

hdu-ski'-ta, v. pos. of yuski; to wrap or tie up one's own, wahduskištita.

hdu-sku', v. pos. of yuskta; to cut close one's own, as the hair of one's child; to pare off, as the skin of one's own potato or apple, wahdusku.

hdu-sku'-sku, v. red. of hduskua.

hdu-son', cont. of hduso; hduson iyeya.

hdu-son'-so-ta, v. red. of hdusoata.

hdu-so'-ta, v. pos. of yusota; to use all one's own up, wahdusota, uhduotapi.

hdu-sto', v. pos. of yusto; to smooth down, as one's own hair: pa hdsto, to smooth one's hair.
hdu-sto' sto, v. red. of hdusto.
hdu-su'-kus-ta, v. red. of hdukuta.
hdu-su'-ta, v. pos. of yusuata; to make firm or establish one's own,—hduwusuta.
hdu-sa'-ka, v. pos. of yusaka; to be burdened with one's own,—hduwusaka.

hdu-šam', cont. of hdušapa.
hdu-šam'-ša-pa, v. red. of hdušapa.
hdu-ša'-pa, v. pos. of yushapa; to define one's own,—hduwushapa, yahdušapa, uhdušapapi.
hdu-šog', cont. of hdušóka; hdušog iyeya.
hdu-šo'-ka, v. pos. of yushoka; to pull off, as one's own clothes; to pull out,—hduwushóka.

hdu-šo'-šo'-ka, v. red. of hdušóka.

hdu-si'-ča, v. pos. of yusicha; to make bad or injure one's own,—hduwúsica.

hdu-si'-č, o. v. pos. of yushič; to weaken, enfeebles one's own, as one's horse,—hduwúsččin.

hdu-si'-ši'-ča, v. red. of hdušiča.

hdu-ska', v. pos. of yushka; to unite or let go one's own,—hduwushka, uhduškapiki.

hdu-šišan', v. pos. of yuskanškan; to make one's own move about,—hduwúsškanškan.

hdu-ški', v. pos. of yuski; to pucker, gather, pull own's own,—hduwúsčki.

hdu-ški'-ča, v. pos. of yusčča; to press with one's hand; to milk one's own cow.

hdu-škiš', cont. of hduščča.

hdu-škiš'-ča, v. red. of hduščča.

hdu-šn', v. pos. of yushn; to miss in regard to one's own,—hduwushn, uhdušnapi.

hdu-šna-', v. red. of hdušna.

hdu-šp', v. pos. of yuspa; to scratch one's own flesh,—hduwuspapi.

hdu-šp-', v. red. of hdušpa.

hdu-štaŋ', v. pos. of yustaŋ; to finish one's own,—hduwustan, yahduštan, uhduštanpi.

hdu-štan-', v. red. of hduštan.

hdu-šte', adj. numb, as one's foot when it sleeps: šiša mahdušte, my foot is asleep; napé nihdušte, thy hand is numb.

hdu-ta, v. pos. of yuta; to eat one's own corn, etc.—hduwata, yahduta, uhdušapi.

hdu-taŋ', v. pos. of yutāŋ; to praise one's own; to touch one's own,—hduwutan.

hdu-taŋ', v. pos. of yutanc; to make manifest one's own,—hduwutanpani.

hdu-taŋ'-ka, v. pos. of yutanka; to make large, enlarge one's own,—hduwutanka.

hdu-ta'ta', v. pos. of yutata; to shake one's own, as one's clothes. Not much uscd.

hdu-ta'ča, v. pos. of yuteča; to make new one's own,—hduwuteča.

hdu-to'ča, v. pos. of yuteča; to make a long time, put off, defer,—hduwuteča.

hdu-to'čap, v. pos. of yutečap; to make blunt, wear off one's own,—hduwutepa.

hdu-ti'ča, v. pos. of yutidča; to scrape off the snow from one's own place,—hduwutidča.

hdu-ti'čaŋ, v. pos. of yutidčaŋ; to pull at one's own,—hduwutidčaŋ.

hdu-to'čaŋ, v. pos. of yutokan; to remove one's own to another place,—hduwutokan.

hdu-to'če-ča, v. pos. of yuteča; to make one's own different,—hduwuteča.

hdu-tapan', v. pos. of yutapaŋ; to grind one's own corn, etc.—hduwutapan.

hdu-ta', v. pos. of yuta; to kill one's own by hanging etc.—hduwuta.

hdu-wa'ken, v. pos. of yuwaken; to make one's own sacred,—hduwakap.

hdu-waŋ-ča, v. pos. of yuwanča; to lift or raise up one's own,—hduwaučaka.

hdu-wa'ča, v. pos. of yuwaka; to make strong one's own,—hduwaučaka.

hdu-wa'č, v. pos. of yuwča; to make one's own horn.—hduwauča.

hdu-wa'ča, v. pos. of yuwčaka; to make good one's own,—hduwaučaka.

hdu-wa'č, v. pos. of yuwča; to make true or prove one's own,—hduwaučaka.

hdu-wa'ča, v. pos. of yuwčaka; to make one's own with—hduwaučaka.

hdu-wa'ča, v. pos. of yuwčaka; to make one's own horn.—hduwauča.

hdu-wa'č, v. pos. of yuwča; to make true or prove one's own,—hduwaučaka.

hdu-wa'č, v. pos. of yuwča; to make true or prove one's own,—hduwaučaka.

hdu-wa'ča, v. pos. of yuwčaka; to make one's own with—hduwaučaka.

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hdu-wa'č, v. pos. of yuwča; to make true or prove one's own,—hduwaučaka.

hdu-wa'ča, v. pos. of yuwčaka; to make one's own horn.—hduwauča.

hdu-wa'č, v. pos. of yuwča; to make true or prove one's own,—hduwaučaka.

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hdu-wa'č, v. pos. of yuwča; to make true or prove one's own,—hduwaučaka.

hdu-wa'č, v. pos. of yuwča; to make true or prove one's own,—hduwaučaka.
he'-cé-kéén, adv. red. of hecéen; in this manner, so, thus, just as.

he'-cé-ké-tu, adv. red. of hecétu; so, in this manner.

he'-cé-ké-tu-ya, adv. after this manner.

he'-één, adv. thus, so, in this way; hence, therefore: hecéen ohanké, to do in this manner usually, be accustomed to do so.

he'-éni-é, n. a yearling colt.

he'-éen-ya, adv. so, thus, in that manner.

he'-é-tu, adv. as, so, thus; right, well.

he'-é-tu-ke, adv. as is common, as is usual.

he'-é-tu-wa'n-zi-á, adj. always the same.

he'-é-tu-ya, adv. so, well.

he'-é-tu-ya, v.a. to make so, cause to be so or right; hecéetuwaya, hecéetuwanapi.

he'-ó, adv. in or at that place, there.

he'-óy-í', v. (he and éóy) to think this, think that, hechémyi, hechémyi, hekómikúpi.

he'-óy-ah-uyì, adv. if, if it is so.

he'-óy-han, adv. if, if it is so.

he'-óy, v. of heya; to say this to one: hewikáya, I said this to him; heyákiya, thou saidst this to the; hequíyapi, we say to him, or he says to us; hemyákiya, he says to me; hehódiya, I say to thee; hekómikúpi, they say to each other.

he'-óy-ya, adv. at that place, there.

he'-óy-ta'n, adv. from that place, thence.

he'-óy-ta'n-han, adv. from that place; therefore.

he'-ó-yo-ta'n, adv. in that direction.

he'-ó-yo-ta'n-han, adv. in that direction. Not much used.

he'-óy-í'n, v. (he and éóyí) to do that, hehómon, hehómon, hehóyipópi and hehóyikúpi.

he'-ó, that is it; it is he. This with deo includes the substantive verb and demonstrative pronoun.

he'-ó-han, adv. at that time, referring to the past.

he'-ó-ki-ya, v.a. to call or count that the person or thing; to substitute, put one in the place of another, hewikáya, hehémyi.

he'-ó-han, adv. at that time, then: hehan éomón kta, at that time I will do it.

he'-ó-han, adv. at or to that place, there, that far: hehan wai kta, that far I will go.

he'-ó-han, adv. red. of hehan.

he'-ó-han-ke-ó, adv. red. of hehankeó; so long, each so long.

he'-ó-han-na, adv. red. of hehanóna.

he'-ó-han-ya'á, adv. red. of hehánuyá.

he'-ó-han-ke-ó, adv. so long.

he'-ó-han-á, adv. so far and no further; just then.

he'-ó-han-á-hi, adv. just so far.
he-hant-tan-han, adv. from that time; therefore.

he-hant-tu, adv. at that time, then.

he-hant-tu-dan, adv. then.

he-hant-tu-dan-hin, adv. just then.

he-hant-yan, adv. so far, referring to place; so long, referring to time.

he-hant-yan yan, adv. red. of hehanyan.

he-he, infij. alas! hehe maña nun sóda, alas! it seems as if I should die.

he-he, infij. alas!

he-ha'ka, n. (he and ha) the male elk, Cervus alces. So called from his branching horns.

The female is called upan.

he-ha'ka-sap-te-ya yíni-éni-ya, n. (hehaka canto and yañiña) the cricket.

he-ha'ka-ke-zi-hu-ta, n. (hehaka ta and peñiñhuta) elk-medicine, a kind of mint, perhaps catnip.

he-ha'ka-ke-zi-hu-te, n. (hehaka and tawote) elk-food, perhaps the same as the preceding word.

he-hak-te-zi-hu-ta, n. Same as hehakata-pënihuta.

he-ki'ca-ke-ća, v. n. to be all used up to or for one: hemidinakeda, I have no more.

he-ki'ka, n. a horn spoon.

he-kt, n. that behind, what is past, applied to both space and time.

he-kt, adv. behind: hekta u, he comes behind; hekta bda, he goes back home; hekta wadín yae shi, he does not turn his thoughts back.

he-ktam, adv. behind, after.

he-ktap, adv. behind, after.

he-ktap-ya, adv. behind: wáhektapata, the stern of a boat.

he-ktap-ya-tan-haŋ, adv. from behind.

he-ktap-ya-haŋ, adv. behind.

he-ke, pron. that itself.

He-le'nes, n. p. introduced; the Greeks.

he-mi'-sa-ka-dan, n. an unhatched louse, a nit.

hen, adv. (he and en) in that place, there.

he-na, pron. pl. of he; those.

he-nag'na-ke-ća, adv. red. of henakeda; so many of each.

he-nag'na, adv. so many.

he-nag'na-ke-ća, adv. so many; enough, sufficient; finished, all gone: wawna henakeda, it is now all gone.

he-nag'na-seh, adv. all these, so great a quantity.

he-nag'na-ke-ya, adv. in so many ways.

he-nag'na, adv. only so many or so much; none, all gone.

he-na'na-ki-ya, adv. only in so many ways or places.

he-na'na-pan-dan, adv. pl. of henana.

he-nag'na-ke-ća, adv. red. of henakeda; so many each. See hemagnakeda.

he-nag'na-nag, cont. otoiyohi hengangngu yuhapi kta, each one will have so many.

he-na-os, pron. See henoza.

he-na-oza, pron. those two: henios, henyios, and hennyoza are also used.

he-na'o-za-ki-ya, adv. those two, those two times.

he-na'pe-ton-na, n. (heyaa nepe and ton) a louse partly grown, a louse that has feet.

he-o, adv. for that, on that account, therefore.

he-o-ç-tan-haŋ, adv. therefore.

he-pañ, n. the name of the second child, if a son.

he-pañ'na, n. Same as hepan.

he-péi', v. 1st pers. sing. I think that, I thought that. This is the only form used. See epda and kepea.

he-péi', n. the name of the third child, if a son.

he-pl-dan, n. dim. of hepl.

he-pl'na, n. (Sisit.) Same as hepida.

he-pl'ya, v. 1st pers. sing. (Sisit.) Same as hepla. See heya.

he-pl'ya, adv. in the meantime; before, waniyetu hepia, before winter; during, in the course of, anpetu hepia, during the day.

hes, infij. expressing impatience, unbelief, pride.

he-sda'tka-dan, n. a young male elk.

he-ski'zu-pl, n. See hinškíupi.

he-ty, cont. of hetanha.

he-ty, adv. from that place: hemataghan, I am from that place; from that time; therefore, on that account.

he-tyhan-to-ke-ća, adv. what difference is it? hetanha itokeda shi, it is none of his business; hetanha iwatakiwa, what does it concern him?

he-tka-dan, n. the common striped ground squirrel, a species of Sciurus.

he-tu, adv. at that place, there.

he-tu-dan, adv. there, then.

he-tu-dan-hin, adv. just at that place or time.

he'-ya, n. a louse, lice.

he'-ya', v. (he and eya) to say that or this,—hepa, heha, heunki yá.

he'-ya'ke, n. clothing, wearing apparel of any kind.

he'-ya'-ke-ćin-han, n. to-morrow; heyakecdihaq suppa and heyakecdihaq idima, the day after to-morrow.

he'-ya'-ya, v. red. of heya; to say much, keep saying,—hepapa, hehaha, unkeyayapi.
He-ye'ki-ya, v. a. to cause to say that,—heye-wakinya.

He-ye'ka, n. the name of a Dakota god, called by some the anti-natural god. Heyoka is represented as a little old man with a cocked hat on his head, a bow and arrows in his hands, and a quiver on his back. In winter he goes naked, and in summer he wraps his buffalo robe around him. See Waziya.

He-ye'ka-ti, n. the house of Heyoka, the name of a conical hill about ten miles east of Lac-quir-parle. The little hills on the prairie are also the houses of Heyoka.

He'-yu-ga and He'-yu-ga-ga, n. an appellation of all animals that have branching horns.

He-yung, v. a. to tie up, wrap up a pack, pack up,—hemung, hemung, hemungupi.

He-yung-pi, n. wrapping up; what is wrapped around.

Hi, n. a tooth, teeth; the bit or edge of an axe; the point of any thing,—mah; vicehi, human teeth.

Hi, v. n. to come to, arrive at,—wahi, yahi, upahi: en mahi, he came to me.

Hi-a'-pe, v. to await one's coming,—hipape.

Hi-han'-na, n. (Han.) morning.

Hi-hda', v. See highda.

Hi'-hda-kins-ki-zza, v. to grate the teeth. See hidakekiskinza.

Hi'-hda-kok-kog, cont. of hibadokoka; hibadakokowau.

Hi'-hda-kok-kok, v. to gnash the teeth,—hiwahdakokoka.

Hi'-hda-kins-kins, cont. of hibadkinskinza; hibadkinskinza wau, I am grating my teeth.

Hi'-hda-kins-ki-zza, v. to grate the teeth,—hiwahdakiskinza.

Hi-he'-ya, v. n. (Hi and Iheya) to come and enter, as a bullet or arrow.

Hi-he'-ya, v. col. pl. they collect together, assemble in one place.

Hi-hi', adj. soft, as fur or down.

Hi-hi'-dan, adj. soft, as mud, etc.; mellow, as ground.

Hi-hi'-se, adj. nappy, furry.

Hi-hna', n. a husband; mihiha, my husband; nihihna, thy husband.

Hi-hna'kku, n. her husband.

Hi-hna'-ton, v. n. to have a husband, be married,—hinawatot, hinaunyotipi.

Hi-hna'-ya, v. a. to have for a husband,—hina- waya, hinayaya, hinanaunyapi, hinamunyap.

Hi-hnu', v. See hihna.

Hi-hnu'-ni, v. to come to land,—wahihuny, unhunanyupi.

Hi-h'a'-ki-ya, v. n. to show one's teeth, to grin,— hih'awakiya.

Hi'-pa-sku-dan, n. (Hi and Ipsku) a pin. Probably because the Dakotas may have seen pins used to pick the teeth with. See hipaskudan.

Hi-mni'-ci-ya, v. col. pl. to come, assemble to, keep coming.

Hi'-na-han-ka, ini. stop, hold, wait a minute.

Hi-na', adv. yet, as yet. See hindah.

Hi-na'-hin, adv. yet, as yet; used with sni, not yet.

Hi-na'-hin-ke-sni, adv. not yet the time.

Hi'-na-ka, ini. See hinahanja.

Hi'-na-ka-ha, adv. See hinakaha.

Hi-na'-pa, or Hi-na-nap, v. n. to come in sight, come out of, come up, as something planted,— wahinapa, ughinapapi.

Hi-na'-pe-ya, v. a. to cause to come in sight,— hinapewaya.

Hi'-na'-za, n. the jaws of an arrow which hold the point.

Hi-na'-zi, n. (Hi and Nazi) to come and stand,—wahinazin, yahinayazin, hinazizippi.

Hiŋ, interrog., part. equivalent to nun he: wau hiŋ, shall I come? It is used commonly by women.

Hiŋ, n. hair, fur, down.

Hiŋ-a'-ka-ga, n. an owl. See hinhanjanga.

Hiŋ-čiŋ'-ča, n. (Hiŋta and čiŋča) a small species of bass-wood.

Hiŋ-han', v. n. to fall, as rain or snow, to rain or snow: hiŋhe kta, it will rain.

Hiŋ-hap, n. last night.

Hiŋ-han', n. an owl.

Hiŋ-han'-he-ton-na, n. the horned owl, probably the Strix bubo.

Hiŋ-han'-ka-ga, n. an owl.

Hiŋ-han'-ke, n. this end, the end this way.

Hiŋ-han'-sán, n. the grey owl.

Hiŋ-han'-sa-pa, n. the black owl.

Hiŋ-han'-ská, n. a white owl.

Hiŋ-han'-šá, n. the red owl.

Hiŋ-han'-ton-wan, n. fern, brake.

Hiŋ-hda, v. n. to become, commence, implying suddenness,—mahinhda, uhihinda, unhinhdp: yazaŋ hiŋhda, to become sick suddenly.

Hiŋ-he', v. n. to rain. See highhan.

Hiŋ-he'-ki-ya, v. a. to cause to fall, as rain or snow,— hiŋhehiwa, yahinaya.

Hiŋ-he'-ya, v. a. to cause to rain, etc.,— hiŋhe- waya.

Hiŋ-hiŋ'-se, adj. See hihihse.

Hiŋ-hnu', v. a. to sing off, as the down of a duck, etc.,—hiŋwhu, hiŋwhn.

Hiŋ-hnu'-pi, part. singed off.
hin-hpa'ya, v. n. to fall, fall down,—mahin-hpaya, nihin-hpaya, unhin-hpaya.

hin-hṭe', n. thick fur, hair, or nap.

hin-hṭe'ya, adj. furry, rough, the fur side out, —hidhteyā hinimi, I wear the fur side out.

hin-kpi'-dan, n. short hair or fur, as that on robes taken in the summer; robes with short hair.

hin'-na-ka-ha, adv. suddenly, immediately, upon that.

hin-se', intj. denoting impatience, used when one is asked to tell a thing over again.

hin-sk'ec', n. the long upper or canine teeth of animals such as are called wamaninda; hence wihinske, the long-grained corn; in horses, the teeth that fall out when they are three years old;—in man, some say the molar teeth, others say the canine teeth, are called hiniskes.

hin-sk'oko, adv. so big, so large.

hin-sk'oko-ke-ča, adv. so large, so great.

hin-sk'oko-ke-ča, adv. red. of hiniskokeda.

hin-sk'oko-ya, adv. red. of hiniskoya.

hin-sk'oko-taŋ-ka, adv. so great.

hin-sk'oko-ya, adv. so far around, thus far.

hin-šk', n. (Ihaq.) the string with which they pack. See tehmiso.

hin-šk'-žu-pi, n. a fish-hook.

hin-šk'-do-n, adv. so small. Why this is not hiniskodan, corresponding with the rest of the family, I cannot tell; but in this tiniskodan resembles it.

hin-šk'. See kahinta, etc.

hin-šk'-ta, n. the bass, linden or lime wood: hinša čay, bass-wood, Tilka.

hin-šk'-te', intj. expressive of disbelief.

hin-šk'-taŋ', n. the common cat-tail or Typha.

hin-šk'-taŋ-hu, n. the Typha stalks. Called also minhinškantaka.

hin-šk'-ta-žu-pi, n. the bundles of linden bark which the Dakotas prepare for tying rice.

hin-šk'-yu', n. i. q. yūsha: peži hinčkun ma, I go to get grass. Not in general use.

hin-špi'-dan, n. any thing with short fur; a summer robe. Same as hinbipidan.

hin-y'a-hin, adv. yet, as yet; with śi, not yet, as, hinyāhiṇi-ečaman śi, I have not yet done it. See hināhiṇi.

hin-y'a-hin-ke-śi, adv. not yet, the time is not yet.

hin-yan'-ka-ğa, n. an owl. Same as hinhan-kağa.

hin-yan'-pa, n. to come in sight, come up out of, as one diving. See hinAPA.

hin-yans'-ya, v. a. to provoke,—hinyaṇswaya.

hin-yans'-ya, adv. sternly, crossly.

hin-yan'-za, v. n. to be stern, cross,—mahin-yanża: tawačin hinyaṇja, to be of a surly disposition.

hin-yan'-ze-ča, n. one who is stern or cross.

hin-ya'-ta-ōn-pa, v. a. to lay on the shoulder,—hinjyataw如下. See hiyatoona.

hin-ya'-ta-žu, v. a. to put into one's blanket on the arm, as an Indian does,—hinjyatawažu. Also hiyetažu.

hin-ya'-zi-ča, n. thin hair, as that on one's hands and arms.

hi'-pa-šku, v. to pick the teeth,—hiwapsku.

hi'-pa-šku-dan, n. a pin, pins. See hinipakudan.

hi'-ps'-ča, v. to jump down, as from a horse,—wahipsiça.

hi'-pons'-pons-na, n. teeth on edge. See pson-ponsnya.

hi-i'-hda, v. a. to loathe, dislike, as food,—hit-wahda, hitiyahda, hituňhudapi.

hi'-i'-hda-ya, v. a. to cause to loathe or dislike, —hitibhawa.

hi-tun'-ka, n. a mouse, mice.

hi-tun'-ka-dan, n. a mouse, mice.

hi-tun'-ka-na, n. (Ihaq.) Same as hitunkadan.

hi-tun'-ka-kao, n. to tell tales or traditions,—hitunwakaka, hitunwakaka.

hi-tun'-ka-kao-pi, n. tales, legends, traditions.

hi-tun'-ka-saq, n. the weasel, ermine; of the genus Mustela.

hi-tun'-ka-saq-na, n. the weasel, ermine.

hi-tun'-ps'-ća-dan, n. the field-mouse.

hi-tun'-ps'-ps'-ća-dan, n. the field-mouse.

hi-wo', v. imperat. look here, halloo. See hiwo.

hi-wo', v. imperat. look here, road to.

hi-y'a, adv. of negation; no.

hi-y'-da, intj. not so! A bye word.

hi-y'a-ń, v. n. to come and stand on,—wahiyawahan, wahiyahayah, unhiyakhapapi.

hi-y'a-hde, v. n. to reach to, lead to, as a road; to come upon one,—mahiyahde, nihiyahde, unhiyahdepi.

hi-y'a-hde-ya, v. a. to cause to reach to; to bring upon one,—hiyakawawaya, hiyahdeunyapi.

hi-y'a-hde-ya, adv. reaching to, leading to.

hi-y'a-ń-ka-pi, n. v. n. to come over, as a stream or hill,—wahiyakapata, wahiyakahapata.

hi'-yan'-ka, n. v. n. to come again and again, to keep coming,—wahimanka, yahimanka.
ho, n. the voice either of a man or of any animal or thing; sound in general,—mahō, niho, unhopi, wiáhō.
ho, n. cont. of ho-ajan; fish; a fish-net.
ho, v. n. imperative only; come on, come now,—ho wo, ho po, ho mye. See iho.
ho-a'-pe, n. (ho-ajan and ape) fish-fins.
ho'-bu, n. a rough, unpleasant voice.—homabu.
ho'-bu-ki-ya, v. n. to speak with a gruff, unpleasant voice.—hobubwakiya.
ho-ča'-ka, n. (ho-ajan and čača) fish-gills.
ho-če'-spu, n. fish-scales; wart. See čęspu.
ho-čo'-ka, n. a court-yard, an area surrounded by tents or houses: tabokoka, his court.
ho-da'-zeta, adv. outside of a circle of tents.
ho'-e-če, adv. See hočæhe, the correct form.
ho'-ga-han, n. a rough, loud voice.—homagahän.
ho-gaŋ', n. a fish; the generic name.
ho-gaŋ'-'mna, adj. (ho-ajan and omna) smelling like fish, fishy.
ho-gaŋ'-šiŋ-na, n. (ho-ajan and distiŋna) little fish, such as minnows.
ho-gaŋ'-ťan-ka, n. big fish, the name given to whales.
ho-gaŋ'-wi-če-šta-shi, n. trout or salmon, lit. ill-beaved fish.
ho'-ga-še, n. a rough voice,—homagata.
ho'-ga'-ši, adj. hoarse, as a person's voice when he has taken cold,—homagita, homigita, homigitapi.
ho'-da-še-ši, v. poss. of homagita; to make oneself hoarse by speaking; howaldaštita.
Ho'-ho, n. p. the Assiniboïn Indians. Long ago they belonged to the Dakota nation.
Ho'-ho, adj. Used when there is something said which is not liked.
ho-ho', adj. loose, as a tooth.
ho-ho'-čan, adj. loose, that can be shaken or moved: hi mahohodon, my teeth are loose.
ho-ho'-pi'-ča-shi, adj. immovable.
ho-ho'-pi'-ča-šiŋ-yen, adv. immovably.
ho-huŋ'-ka, n. a mother-fish, i.e. an old fish.
Ho-ho'go'-ča, n. a Dakota god, a fabulous being, the same as Čanotidan.
Ho-ho'go'-ča-ča-dan, n. dim. of Hoňogida.
ho-Čpa', v. n. to cough; howapà.
ho-Čpa'-pi, n. coughing, having a cold: hočpa- pi emàčëda, I have a bad cough.
ho-Čpi', n. a next, bird's next.
ho-Čpi'-ya, v. a. to have a next, make a nest of,—hočpiwàya.
ho'-ču-wa, n. (ho-ajan and kuwa) a fish-hook, fishing apparatus.
ho'-yo-hpe-ya, v. n. to become hoarse, by the wind blowing on one and affecting the voice,—hočymahpaya.
ho'-y-i-yo-hpe-ya, v. a. to cast a net in fishing,—hoyohpewaya.
ho'-i-yo'-uki-se, n. half of a company, half of a camp.
ho'-i-yu-psi-če, n. a fish-hook.
ho-ka', n. a kind of fish.
ho'-ka, n. the heron of the genus Ardea.
ho'-la'-gi-če, n. the snipe, a small kind of heron of the genus Scolopax.
ho'-la'-gi-če-dan, n. dim. of hokagačà.
ho'-ka-psaŋ-psaŋ-i-a, v. to whine,—hokapsángsanginiwa.
ho'-ka'-san-na, n. a kind of heron or snipe.
ho'-ka'-to, n. the blue heron.
ho-kści'-če-kpa, n. a blue wild flower, which appears first in the spring.
ho-kści'-če-kpa, or ho-kści'-če-kpa-pi, n. twine.
ho-kści'-če-ta, n. a twin or twins; a blue flower, which appears early in the spring. Same as hokścičepa.
ho-kści'-če-pa, n. (Sisit.) a child; i.q. hokściyoka.
ho-kści'-daŋ, n. a boy,—homakšidan, honikši-dan; honkšipidän, we are boys.
ho-kści'-ka, adj. yet a boy, under age,—homakšika.
ho-kści'-ke-shi, adj. of age, not a boy; John ix, 21,—homakšikeshi, honikšikeshi.
ho-kści'-ši-nu-ya, v. n. to travail, be in childbirth,—hokšınwaksiya, hokšinyaksiya.
ho-kści'-la, n. (Titon.) Same as hokścidan.
ho-hsìn', cont. of hokśina or hokśidan.
ho-kści'-na, n. (Ihajk.) Same as hokśidan.
ho-kści'-čant-ki-ya-pi, n. the beloved son, one universally esteemed; the heir to the throne.
ho-kści'-i-kpi-hna-ka, v. n. to be with child, be pregnant,—hokišinkipwahanka.
ho-kści'-i-tpi-hna-ka, v. n. to be pregnant. Same as hokišinkipwahanka.
ho-kści'-ka-ga, v. a. to beget a child,—hokšín-wakàga.
ho-kści'-kiŋ, v. a. to carry or pack a child on the back,—hokšínwàkiŋ.
ho-kści'-wiŋ-kt-a, v. to be angry and act like a child, be pettish,—hokšínwàkiŋtà.
ho-kści'-wi-tko-dan, v. to be childish, silly.
ho-kści'-yu-ha, v. to give birth to a child,—hokšímduha.
ho-kści'-wiŋ, n. See hokšiwìnya.
ho-kści'-wiŋ-na, n. a virgin, one who has not had a husband.
ho-kści'-yo-kop, n. (homakšidan and ošopa) a baby, a very little child; but figuratively applied to grown persons,—homakšiyoka, honkšiyokop.
ho-kā'-yo-pa, n. a child, boy or girl,—homa-kā'-yiopa, homonkā'-yiopa, hounkā'-yiopapi.

ho-ku'-wa, v. (ho-gā and ku-wa) to fish, take or catch fish in any way, either by hook, net, or spear,—howakuwa; hokuwa mda, I go a fishing.

ho'-mna, adj. smelling like fish, fishy. Same as ho-gāmna.

ho'-mna-yaŋ, v. to gather or collect fish for a feast,—hom-mawaya.

ho-mni, adj. round, going round. See homni, yuhomni, etc.

ho-na'-gi-dan, n. the common house-fly.

hop, n. See hun.

hop'-ku, n. See hunku.

hop'-pe, n. the stick used in digging tipsipna or Indian turonica; a pestle.

ho'-pija, cont. of hopiienza.

ho'-pija-ki'-ya, v. a. to make the voice squeak, to speak with a squeaking voice.

ho'-pija-za, n. a small squeaking voice,—homa-piienza.

ho-pon'-ka, n. a great, great, of the genus Oulex.

ho-pon'-ka-dan, n. a great, great.

ho'-psl'-ča, v. a. (ho-gā and yupsida) to make fish jump, to take fish with a hook and line,—homulipsida. See hoyupsida.

ho'-psin, cont. of hopsinda; hopsin ya, to go a fishing,—hopsin mda.

ho-sa'-mna, adj. smelling like fish, fishy.

ho-se'-wi'ni-mna, adj. smelling like fish.

ho-ši, v. (ho and ši) to command the voice, i.e. to tell news, take word to one. It is always used with other verbs.

ho-ši'-hda, v. (hoši and hda) to carry word home,—hošiwa-hda.

ho-ši'-hdi, v. (hoši and hdi) to bring word home.

ho-ši'-hdi-ču, v. (hoši and hdiçu) to start home with news,—hošiwa-hdidu.

ho-ši'-hi, v. (hoši and hi) to arrive with intelligence,—hošiwa-hi.

ho-ši'-i, v. (hoši and i) to have been at to carry word,—hošiwa-i.

ho-ši'-i'-ya'-ya, v. (hoši and iyay) to have gone to carry word.

ho-ši'-ka-hda, v. (hoši and kahda) to carry home word to one.

ho-ši'-ka-hdi, v. (hoši and kahdi) to bring word home to one.

ho-ši'-ka-hi, v. (hoši and kahi) to bring word to one.

ho-ši'-ka-i, v. (hoši and kai) to have taken word to one.

ho-ši'-ka-ki, v. (hoši and kaki) to have taken word home to one.
ho-wa'ya, v. n. to cry out, groan,—wahowa, yahowad, sláhowaya, to cry out badly: wásháhowamad.
ho'ya, n. there is fish; said when fish assemble in one place and die there: hoya kta, there will be fish.
ho'ya', n. to use the voice of another, as to have another singing in one’s stead, howaya, hocía.
hu'ya'jita, v. (ho and ya'jita) to make the voice hoarse by speaking,—homaqita.
ho'ye', v. imperat. Same as howo. Ye and pe are the precatory terminations of the imperative mood, and the forms used by the women.
ho'ye-kia, v. a. (ho and yekia) to cry to, call to, pray to,—hoyewakiya, hoyeyakiya, hoyeyiqi.
ho'ye-ya, v. a. (ho and yeyu) to cause the voice to go to,—hoyewaya, hoyeyuqapi.
ho'yu-ha, n. a ring in timber, a year’s growth; a line or wrinkle in the skin of a person.
ho'yu-pse-ka, v. a. to make fish jump, i.e. to catch fish with a hook and line,—hómdupside, honuyupisépi.
ho'yu-se-ka, n. wrinkles.
ho'yu-sée-ka, v. n. to have wrinkles, to become old,—hóyusidewatop.
hu'zi-zi-da, n. (hoqan and ziri) the perch, a kind of fish. See siytaka.
hu, v. a. to copulate, have intercourse with a female,—wahu, yawu, uphupi.
hu, n. a bone, bones,—nihu, niin, wiçahu; the leg, legs of a person or animal, as humuyukan, I have legs; the stock or stem of any thing, as of a plant, tree, etc.; the wheel of a waggon, etc. See huha and hahu.
hu-a'ki-pe, n. See huwakipe.
hu-da’, n. (hu and da’) the stock of a gun; the shaft of an arrow.
hu-ha’, n. the limbs, members of the body, as the legs and arms; the legs of any thing, as of a kettle.
hu-ha’sa-pë-da, n. (huha and sa) the black-legged fox.
hu-ha’sa-da, n. (huha and sa) the red-legged fox.
hu-ha’to-pa, n. (huha and to) to have legs or limbs,—huhawatop.
hu-ha’to-pa, n. (huha and topa) a quadruped, the wolf in particular.
hu-ha’ya, v. a. to have for members, use for legs,—huhawaya.
hu-hde, v. a. (hu and hde) to set out, plant out, as a young tree or plant of any kind,—huwhade, huwhadepe.
hu-hde’pi, n. things set out, plants.

hu-hu’, n. a bone, bones, of the bone kind: maza hahu, arm-bands, probably because at first they were made of bone.
hu-hu’pi, n. the skin-bone.
hu-hu’to-pa-o-wo-hde, n. the large end of the thigh-bone.

hu-hu’za, adj. shaking, trembling,—mahuhuza, niñuhuza.

hu-hu’za-han, part. shaken, shaking.

hu-hu’a, n. bones bare or stripped of flesh, a skeleton: tihuhu’a, the skeleton of a house, as when the poles of a lodge are left standing.

hu-ha-ka, n. a spear for killing muskrats.

hu-ha-pi, n. a skeleton.

hu-ha-ya, adv. skeleton-like, as the poles of a tent: huhiyaya huy, to stand as a skeleton.

hu-ha’ta, n. a kind of large water-grass, the stalks of which are eaten by the Dakotas.

hu-ha’ga, v. See huha, the more correct form.

hu-in’yu, adv. See huyu.

hu-i’yu, adv. on foot: huyuqana, I go on foot.

hu-i’yin-ken, adv. on foot, walking.

hu-khu’hu, inf. When a deer is brought into camp, the children shout hukuhu,—S. W. Pond.

hu-kut’, adv. under, beneath.

hu-ku’ya, adv. below, under, at the lowest place.

hu-mo’, n. the skin-bone.

hu-na’pata, v. to be lame: siqonawapa, I have sprained my ankle. Said when the muscle is so injured as to make one lame.

hu-na’ste, v. to sprain one’s leg,—hunawasite.

hu-ni. See huwu.

hu-noq-pa, n. (hu and noq) a biped, man, in the sacred language.

huq, n. mother,—nihu, thy mother; hanku, his or her mother. See ina, my mother.

huq-huqhe, infi. alas!

huq, n. some, a part.

huq-huqhe, adv. only a part.

huq-ka’, n. a parent or ancestor; an elder brother is often so called,—miñuhuka; one who has raised himself or herself in the estimation of the people so as to be considered as a kind of benefactor or parent of all; the sun is sometimes so called from his munificence.

huq-ka’ke, n. an ancestor,—niñuhukan, niñuka, wiñuhuka.

huq-ka’ke-ya, v. a. to have for an ancestor,—huqakewaya, huqakewayapiti.
huŋ-ka'-wan-ʒi, n. a brother, one of the same family;—nihuŋkawantį, nihuŋkawantį.

huŋ-ka'-wan-ʒi-či-ya-pi, n. brethren.

huŋ-ka'-wan-ʒi-yा, v. a. to have for a brother, count as brother,—huhuŋkawantįnaŋawaŋa.

huŋ-ka'-wan-ʒi-tku, n. his brother.

huŋ-ka'-ya, v. to consider and honor as huŋka,—huhuŋkawanyapi.

huŋ-ka'-ya-pi, n. one who is called huŋka. Used also for deacon or elder; the sun.

huŋ'-ke-ši, v. n. to be slow, not fast, in walking or working,—wahnukeši, yahukeši, unhukapiši: daŋte hunkeši, low-spirited.

huŋ-ktį'-ya, v. imperat. only; go away, go along, get out of the way,—hunktiyii wu.

huŋ'-ku, n. his or her mother.

huŋ'-ku-yą, v. a. to call mother, have for mother,—huhuŋkawaya, huhuŋkaya.

huŋ-pe', n. See hoopoe.

huŋ-ska', n. leggins; hunskak oton, to wear leggins.

huŋ-ska'-ya, v. a. to have for leggins, make leggins of,—huhuŋkawaya.

huŋ-ski'-cą-ke, n. garder.

huŋ-šę́, adv. well, at any rate; edamon kta hunše, I will do it at any rate; heđetu kte hunše, well, so it will be.

huŋ'-tka, n. a large water-fowl, the cormorant.

hu-pa'-hu, n. the knee; the knee-pan, patella.

hu-pa'-zha-de, v. to sit with the knees bent up.

hu-pa'-zha-de-ya, adv. huqapaheya wąŋka, to lie on the back with the knees sticking up.

hu-sag'-hmi, adj. very lean; i. q. tamaheda hiŋa.

hu-šdi', n. the lower part of the leg, just above the ankle; the ankle.

hu-štį', cont. of hustąkā.

hu-štį'-ya, v. a. to enfeebly,—hustągwaya.

hu'-sta-ka, v. n. to be faint, weak, weary, feeble, lame,—humastąka.

hu-štę́, adj. lame,—humaš, hunište, huŋtę́pi.

hu-štę́-ken, adv. lamely: hustekən mani.

hu-štę́-ya, v. a. to make lame,—hustawaya.

hu-štę́-ya, adv. limply.

hu-štę́-ya-ken, adv. lamely.

hu-ťa, n. the root of a tree or plant: čąn huta, a stump with sprouts, the bottom of a tree.

hu-ťa', n. the shore or margin of a river or lake; the edge of a prairie or wood.

hu'-ta-hu, n. the part on top of the leg-bone, the skin-bone.

hu'-tam, adv. cont. of hutu; hutam yee yin, along the shore.

hu'-tam-ya, adv. by the edge or shore; at the time of need or extremity. See hutamyaŋakę́.

hu'-tam-ya-ken, adv. by the edge or shore; at the time of need, in one's extremity; hutamyaŋakę́ omayankiyoši, you did not help me when I was most in need.

hu-ta'-na-ktu-te, v. n.: to play with the hutamaŋa, to throw a stick so as to make it slide along on the snow,—hutanakute.

hu-ta'-pa, adv. out back; i. q. ęńpa-

hu-ta'-ta, adv. at the shore or edge; to the shore; to the woods or interior: hutata nyąpi.

hu-ta'-ta-ki-ya, adv. towards the shore.

hu-če, n. the bottom, as of a tree, the lowest part, root: daŋhute, the roots of a tree.

hu-ti'-na-ču-te, n. a long stick with a large head, which the Dakotas make slide on the snow or ice.

hu-tkaŋ', n. a root, the roots of trees, plants, etc.

hu-tkaŋ'-o-mo-ton, n. (hutkan and omdoton) the square root, in arithmetic.

hu-tį'-ton-ja, n. a bluff shore with deep water below.

hu-će-če, adj. broad at one end, tapering.

hu-wa'-ki-pe, n. the smaller bones in the lower leg and fore-arm: čąŋkpo huwikjepe, the fibula; ispa huwikjepe, the ulna.

hu-wa'-pa, n. an ear of corn, corn unshelled. See wahuwapa.

hu-wa'-pa-hpe, n. See huwapahepə.

hu-wę', n. to bring, fetch. Used with other verbs, as huwe ya, to go to bring,—huwe mda; huwe i, to have been for; huwe hi, to have come for.

hu-ya', n. to have for a bone, have for a staff or leg,—huhuŋa.

hu-yu'-ta, adv. in the leg.

hu-yo'-ka-hmi, n. the hollow behind the knee.

hu-o', adv. interrogative. Commonly used when the speaker is at a distance: teki da hwo, where are you going?

H.

H, the tenth letter of the Dakota alphabet. It represents a deep surd guttural.

ha, adj. curled, rough. See yuha, to curl.

ha, n. a curl.

ha, v. a. to bury, as a dead person, or as corn in holes or cernes,—waŋa, unyapi.

ha, adj. grey or mixed, as black and white, the black appearing under the white, as in the badger.

ha-ḥa', adj. red of ḥa; curling, curled. See yuhaŋha.

ha-ḥa', n. waterfalls, so called from the curling of the waters; e. p. the Falls of St. Anthony.
Ha-ha’-mdo-te, n. the mouth of the St. Peter’s or Minnesota river.

Ha-ha’-ton-wan, n. p. the Chippewa or Ojibwe Indians, the name given to them by the Dakotas, as those who make their village at the falls.

Ha-ha’-wa-kpa, n. the Mississippi river, lit. river of the falls.

ha’-ka, adj. branching, having many prongs, as some deer’s horns. See hehaka.

ha’-ka’, adj. ruffled, not smooth, made rough, as a feather.

ha-kpa’, adj. not straight or level, a little curled; ruffled.

ham, cont. of hapa; ham hinhda and ham iyaya, to start up, as something scared.

ham-ham-y’a, v. red of hannya.

ham-ha’, v. red of hapa.

ham-ha’-pe-dan, n. the name given to silk cloth of any kind, probably from the rustling noise made in handling it.

ha-mna’, adj. smelling like stale meat, tainted.

ham-y’a, v. a. to frighten or scare away any thing, as wild animals; to drive off, —hamwaysa.

ha’n, n. a scab: han Highpa, the scab has fallen off.

han, v. n. to do, work, act, in any way, —wanhan, unhanpi: token yahan he, what are you doing?

han-di’-ta, v. n. to be active, make progress in work: handita wan, I am active.

han-di’ta-y’a, v. a. to spur one up, —handitawa: handitatiy’ya, to spur oneself up, —handiti- 

han-di’-ta-y’a, adv. actively.

han-han’-iska, v. n. to be long-winded, not soon tired.

han-hi’, v. n. to be slow at work, advance slowly or leisurely, —hanwahi, hanwihipi.

han-hi’-ka, n. one who is slow, one who is incapable, —hanwahika.

han-hi’-ki-y’a, adv. slowly, carefully, as in finishing a piece of work.

han-hi’-ya, adv. slowly, with difficulty.

han-hi’-ta, adv. sloppy, slushy.

han-i’-ta, v. n. to give out at work, be laid up by work, —hanimat.

han-i’-te-y’a, v. a. to cause to give out at work, —hanjewaya.

han-i’yo-kpa-ni, v. See hanokpani.

han-i’yo-ta-ni, v. See hanotpani.

han-o’-kpa-ni, v. n. to be unable to reach or to do, unable to accomplish; hanokpani waun, I am unable to accomplish.

han-o’-kpa-ni-y’a, v. a. to cause to fail of accomplishing, —hanokpuniywa, hanokpaniyanpi.

han-o’-tpa-ni, v. n. Same as hanokpani.

han-o’-tpa-ni-y’a, v. Same as hanokpaniyana.

han-pli’-a, v. that can be done: token hanpia

han-te’, n. the cedar, of the genus Juniperus and Cupressus.

han-te’-sa, n. See hantedsan.

han-te’-sa-da-n, n. the red cedar, Juniperus vir-
ginians.

han-yan’, v. n. to fail, decline, sink away, as in sickness: to be near death, i. e. waun te kita; to be very tired, —hanwaya, hanuwayapi.

han-ye’-da, v. n. to fail, decline, sink away, as in approaching death, —hanwayeda.

ha’-pa. See kahapa.

ha’-pa, v. n. to make a rustling noise, as in leaves or bushes, to rustle.

ha-ta’, adj. ruffled, as feathers or hair. See hakpa.

ha’a, adj. sleepy, drowsy, —mahba, ughbapi, wi-
dalha.

ha’a’-ka, adj. sleepy, mild, gentle,—mahbaka.

ha’d’a-y’a, v. a. to make sleepy, —hawaya.

ha’-ya, adv. mildly, gently.

ha’-yo-da-n, adv. softly, gently, mildly: haway-
da waun.

hbo-g’ya, adv. collected, together.

hbo’-ka. See ka hawk.

hbu, v. n. to make a noise as in chewing snow or ice, to make a crunching noise.

hbu-hbu’, v. red of hbu.

hbu-wa-ha’n, part. crumbled, as ice or snow in the Spring.

ha’a, n. a flower, blossom. See wa’d’a.

ha’a, v. n. to blossom; ha’a aya, to bloom or blos-

om.

ha’a, adv. cont. of hinjda.

ha’a-wa-he’-a, adj. slowly. See ho’a.

ha’a’-ya, v. n. to blossom.

ha’-ya, adv. blossoming.

ha’i, adj. broken out in gaps. See ka’di.

ha’i, n. a gap, as in the edge of an axe.

ha’-han’, part. broken out in gaps, as a piece from the edge of an axe; torn out, as the ear by ear-
rings.

ha’i-ha’, red of ha’i: gapped.

ha’i-wa’-han, part. broken out in gaps, gapped.

ha’o, adj. slowly, flatteringly.

ha’o’-ka, adj. slowly,—mahboka.

ha’o’-ya, adv. in a slowly manner.

ha’o’-ya-ken, adv. slovenility.

hda, v. n. to rattle.

hda-hda’, v. red of hda. See mazahdahda.

hda-hda’, n. a rattle.

hda-hda’-ya, adv. rattling, loosely.
hda-hda'-yo-dan, adv. not securely, loosely: hdaheyetedan whahnaka, I placed it loosely.
hda-hda'-yen, adv. not securely; hdaheyeyen hnake ₯, he has not placed it in securely.
hda-ya', adv. to a distance, i. g. tehah; removing.
hda-ya'-da, v. n. to remove or go off to a distance: hadheyede ₯, it does not go off, said of deer or other animals that stay about in the same place.
hda-ya', adv. rattling; not safely.
hda-yen', adv. not securely or safely.
hdi, v. n. to break out in sores, be sore, raw,—mahdi, unhdp: dankahu hdi, to have a sore back, as a horse.
hdi, n. a running sore, a raw place.
hdii, adj. miry. See kahdi.
hdii-hdi', adj. red. of hdi; broken out in sores; miring.
hdo, v. n. to grovel, as a dog.
hdo-ge'-xa, adj. hollow, as a tree.
hdo-han', adj. slovenly, not well put on, as clothes.
hdo-he'-ca, adj. slovenly.
hdo-he-'ya, adv. in a slovenly manner.
hdo-hdo'-ka, adj. full of holes. See hdoaka.
hdo-ho'-ka-han, part. full of holes.
hdo-ho'-wa-han, part. having holes in.
hdo-ka, n. a hole: mini hdoaka, a spring.
hdo-ka', part. See Khdoka.
hdo-ka-han, part. opened, having a hole in.
hdo-ka'-wa-han, part. having a hole in.
hdo-ki'-ya, v. a. to make grovel;—hdowakiya.
hdo-ya', v. a. to cause to grovel;—hdowaya.
hdo-ya', adv. groveling.
he, n. a high hill or ridge of hills, a mountain; esp., the Couteau des prairies.
he-ji'c-e, n. dross: pa heji'c-e, daudruff. See also gi'c-inda. 
h'e-He', adj. dangling, ragged.
h'e-i-mi'-za, n. (he and inni) a rocky ridge.
h'e-in'-kpa, n. the brink or brow of a hill, the end of a hill. See hinkpa.
h'e-in'-tpa, n. Same as hinkpa.
h'e-i-pa, n. the brow of a hill; esp., the head or commencement of the Couteau des prairies.
he-ka', n. the foot of a hill back from a river: heku unya'pi, we go at the foot of the hill.
he-ma-ya'-ca, n. a wooded hill.
he-mo', n. a hill-top, ridge; i. g. mndamata.
he-mo-ka, n. Same as hemdo.
he-mni'-ca, n. (he and an) a hill that appears as if it were in the water; Red Wings village, a short distance above Lake Pepin, is so called.
hmin’-yan, adv. crookedly.
hmú'-ga, v. See hmunga.
hmú', v. n. to buzz, hum, as the stones of a mill or the flapping of birds’ wings; to whistle, as a bullet: hmú highla, to make a buzzing noise suddenly.
hmún’-ga, v. a. to cause sickness or death, as the Dakotas pretend to be able to do, in a supernatural way; to bewitch, kill by enchantment, —wá-hmúnga, uhmungapí, mahmunga; kidíhmungapí, bewitching each other.
hmún’-ga, adj. smelling strong, fishy, rancid, stinking, as grease.
hmúnh'-mna, v. n. to smell rancid or fishy.
hmún-hmún', v. red. of hmú; to buzz.
hmún-hmún’-ga, adj. red. of hmúnga; rancid.
hmún-ya', v. a. to cause to hum, make buzz,—hmúngwaya.
hmún-ya', adv. buzzing.
hna, v. n. to snort, as something dying.
hta-han', adj. slovenly, not tidy, hanging, as a horse’s lip.
hta-he'-ya, adv. loosely, slovenly: hnahéya uq, he is slovenly.
hti'-yan, n. ñané hniyan, to flutter or be troubled, be sick at the stomach, as from eating too much, —mániyan.
hti'-yan-yan, adj. afraid, quaking for fear,—mániyan.
hti'-ye-ye-se, adv. in haste, affrightedly: hniyeyose mawani, I walk hastily.
ho, v. n. to stand up on end, as hair. See also.
ho, inf. of surprise.
ho-e-ca, inf. expressing dissatisfaction or dissent.
ho-e-cañ, inf. Same as hoedáhe.
ho-e-ca-he, inf. of disbelief and dissent.
ho-ka', n. the badger.
ho-na'-ptañ, n. See hnutapáñ.
hoñ-hi-ka-ya, v. a. to finish, perfect. See hñuhikä.
hoñ-hi-ya, v. a. to finish, perfect. See hñuhikä.
hoñ-ki-ña, v. n. to become very tired. See hñuhikä.
hoñ-ka-ña, v. n. to be in an unfinished state. See hunkpani.
hoñ-ka-ña-ki-ya, v. to fail of finishing. See hunkpanikä.
hoñ-ka-ña, v. See hunkpani.
ho’-pi-ďañ, inf. astonishing! wonderful!
ho’-pi-ďañ-ya, inf. astonishing!
hu'gá, part. broken in. See kahu'ga.
Hu'-gá'-hán', part. broken in.
Hu'-gá'-wa-hán, part. broken in.
Hu'-gé'-da, n. See gu'ge'ca.
Hu'-ha', n. the scrapings or shavings of hides, taken off in making them thin enough for robes, and which are eaten by the Dakotas. See ta-huha.
Hu'-hna'-ga, v. n. to burn up, be consumed.
Hu'-hna'-há-ya, v. a. to cause to burn up, to consume—hu'hnahwaya.
Hu'ni-kí-ya, v. a. to finish, perfect.
Hu'ni'-ki'-ya, adv. in a finishing way, perfectly: hu'nikiya edamon, I do it by way of finishing.
Hu'-hi'-ya, v. a. to finish.
Hu'-ki-ya, v. n. to be tired, be weary and give out at work—huwikita, hu'unikipapi.
Hu'ni-kpa-ni, v. n. to be unfinished.
Hu'ni-kpa-ni-ki-ya, v. a. to leave in an unfinished state, to fail of accomplishing—hu'knipanwaiya.
Hu'ni-kpa-ni-ya'n, v. a. to fail of finishing,—hu'knipanwaya.
Hu'-na'-ptan, n. a hill side.
Hu'-na'-ptan-ya'n, adv. on the hill side.
Hu'-tpa-ni, v. n. to be unfinished.
Hu'ni-tpa-ni-ki-ya, v. a. to fail of accomplishing, leave unfinished,—hu'nipanwaiya.
Hu'ni-tpa-ni-ya'n, v. a. to fail of finishing,—hu'npianwaya.
Hu'-win, v. n. to stink, become putrid, as a dead body.
Hu'-win'-mna, adj. stinking, smelling putrid.
Hu'-win'-ya, v. a. to cause to smell badly, make putrid—hu'winwaya.
Hu'-pa'-hu, n. the arm of a person; the wing of a fowl—maupah, sifupahu.
Hu'-pa'-wu-ki-hda-ke-dan, n. the bat, lit. little leather-wings.
Hu'-pa'-ko-zan, n. to move or flap the wings, to fly. See wahanpakoza.
Hu'-pa'-wu-ki-hda-ke-dan, n. the bat.
Hu'-pin'-yun, adv. by the arms, without instruments, by main strength.
Hu'-pin'-yun-ken, adv. by main strength.
Hu'-wa'-pa-hepe, n. the meat which is left sticking to a hide; the right side of any thing. See tahwahaiphe.
Hu'-ya', n. the common eagle: hu'ya chinda, a young eagle.
Kwi'n, v. n. to stink, become putrid, as a dead body. See huwign.
Kwi'n'-mna, adj. stinking, smelling putrid. See hunwimna.
idah to the wadiq. See i-cah', to make sharp, to strike, to penetrate, with one's own body, to injure oneself.

i-ka-de-ke-ća, adv. equal in length to.

i-ka-de-han-han-ke-ća, adv. retracted, in kidekeka.

i-ka-de-han-han-yaŋ, adv. red to kidehaŋyaŋ.

i-ka-de-han-ke-ća, adv. equal in length to: kide kidehanka ke ta ka ka ka.

i-ka-de-han-yaŋ, adv. alike in distance, as far as.

i-ka-de-na-ka, adv. alike in number, as many as.

i-ka-de-na-ke-ća, adv. as many as.

i-ka-he-ća, adv. alike in kind.

i-ka-he-han-yaŋ, adv. alike in length.

i-ka-he-ka-ća, adv. alike in distance.

i-ka-he-ne-ke-ća, adv. equal number with.

i-ka-ka-pa, v. to strike on the mouth often, as the young men do in shouting; —iwa kikapa.

i-an-pee-tu, n. the next day to, the day following.

i-a'pi, n. talk, speech, language.

i-a'sa, v. to halloo, make a loud inarticulate noise; —iwa sa, iwa api.

i-ba'pe, v. to make sharp by; —iwa pe, to make dull on.

i-bo'go, n. a churn. See bo.go.

i-bo'mdu, v. n. to drift, blow up, as snow or dust: wa ibomdu, the snow is blown about.

i-bo'mdu-mdu, v. red. of ibomdu.

i-bo'paŋ, n. a pestle. See bopan.

i-bo'pan, v. to shoot in pieces, i. g. bokuta.

i-bo'sdi, n. a squirt, syrup; a squirt-gun.

This is made by Dakota boys of the common older or box-wood, and is used for shooting water. See minni bosi.

i-bo'sdo-han, v. to blow along lengthwise: ibosdo han iye ya.

i-bo'sdo-han-han, v. red. of ibosdo han.

i-bo'sa-ka, v. used with wad; wadin ibosaka, to be discouraged: wadin ibowasaka, I am discouraged.

i-bo'sa-ka, v. (i and bo'sa) to hit with little force, not to penetrate; —ibowas'aka.
i-ca'-ham-ha-pe-dan, v. n. to rustle, as the grass in a gentle wind. See hamhapedan.
i-ca'-ha-pe, n. (i and ka-hapa) something to drive with, a whip.
i-cah-ki-yə, p. a. to cause to grow; to rear, raise, as a child or domestic animal,—içahwakika.
i-cah'-ko-ke-dan, adj. See oçahkokedan.
i-cah'-ho-ta, n. of cachota; drops of rain, flakes of snow, so called because falling like ashes.
i-ca'-htag, cont. of idáhtaka.
i-ca'-htag-yə, v. a. to cause to touch,—idáhtag-waya.
i-ca'-htag-yə-ken, adv. relating to, concerning.
i-ca'-htag-yə-ma, adv. relating to.
i-ca'-hta-ka, v. n. to touch, be near to,—imakakahta, iníáhtaka.
i-ca'-hta-ke, n. (i and kahtaka) a place where a river touches or runs near a hill; a place where the prairie comes down to a river or lake.
i-cah'-ya, v. n. to cause to grow, raise, as corn, etc.; to rear, to train up, as a child, etc.,—idáhwaya, idáhmayan.
i-cah'-ya, adv. conformed to, made like.
i-ca-'lan, n. (i and kakay) an adve.
i-ca-'lan, v. a. of kakán; to strike and cut a piece out of,—ikakakan, iyakakan, unkilidakapi.
i-cak-išaj, cont. of idakiša; idakiša waun, I am suffering for.
i-cak-išaj-yə, v. a. to cause to suffer for, to afflict,—idakišwaya.
i-cak-išaj-yə, adv. in a suffering manner.
i-cak-'lan, v. n. to be in want of, lacking, suffering for,—imakakája, iníákiša, unkilidakapi: idakiša ši, not in want of.
i-cak-išaj-ze, n. (i and kažiža) affliction. See iviciakake.
i-cak-išaj-ze-ni-yan, adv. not in want of, plentifully.
i-cam', cont. of igapa; icam idu, to stick in and take out.
i-ca'-ma, adj. rough, as cloth or the beard; pricking, as iron filings.
i-ca'-ma, v. n. to hurt or prick, as anything in the eye: taku ista imakama, something is pricking in my eye.
i-ca'-ma-ma, v. red. of icama; to prick: icama- ma niuq he, does it keep pricking you?
i-ca'-nda-skə, v. n. to be flattened, as a bullet that is shot into wood.
i-ca'-nna, v. n. to blow, bluster, storm, drive, as wind and snow: sina icamama, it is very blustering; to be torn by any thing and lose the contents, as a bag of corn carried along. See kamma, to rip.
i-can', adv. whilst, in the meantime, just then.
i-can'-nan, adv. See icanman.
i-can'-ka-spe-yə, v. See icánkaspeya and icán-tekaspeya.
i-can'-śi-ča, v. n. to be sad for,—icánmasiđa.
i-can'-śi-ča-pi, n. tribulation.
i-can'-śi, cont. of icánśiđa.
i-can'-śi-yə, v. a. to make sad, grieve, disapprove one by means of something,—icánśiwaya.
i-can'-śi-yə, adv. sadly, distressingly.
i-can'-wa-ste, v. n. to be glad for,—icánmawa-šte.
i-can'-wa-ste-yə, adv. gladly for.
i-can'-a-ma-ni, n. a ladder. See čaniyamanip.
i-can'-dan, v. n. (i and čändan) to tremble for, shake on account of,—imadčandan, iníčandan.
i-can-han, adv. leaning against. See čándan.
i-can-kečan, adv. making effort but not with much determination: icánčandan čamona, I did it but not truly; opposed to avičakakan.
i-can-ki, v. n. to be angry or irritated at or in consequence of,—ičánwikaki, icánnyaki.
i-can-ki-ki-yə, v. a. to cause to be angry for,—ičánkiskiwača.
i-can-ki-ki, v. red. of icánki.
i-can-ki-yə, adv. crossly, bluntly, roughly, angrily.
i-can'-nan, adv. out from, in the river or lake from.
i-cant', cont. of icánta.
i-can'-t'a-hde, v. a. to determine evil against one for some cause,—ičántawahdé.
i-cant-te, adv. in or at the heart. Used as in the following compounds.
i-cant-te-ka-spe-yə, v. to gratify oneself by avenging, make oneself cheerful by retaliating on some relative of the one who has done the injury,—ičántekaspeya.
i-cant-te-ki-čun, v. n. to encourage oneself by reason of,—ičántewčun, icánteyčun.
i-cant-te-ki-čun-yə, adv. encouraging.
i-cant-te-ši-ča, v. n. to be sad on account of.
i-cant-te-ši-ča-yə, adv. sadly on account of.
i-cant-te-sin-yə, v. a. to render unhappy by.
i-cant-te-tins, cont. of icántetinza.
i-cant-te-tins-yə, v. a. to encourage one by reason of,—ičántetinswaya.
i-cant-te-tins-yə, adv. encouragingly.
i-cant-te-tins-yə, adv. encouragingly.
i-cant-te-tins-yə, v. n. to be encouraged or sustained by,—ičántetinswaya.
i-cant-te-tins-yə, adv. encouraging.
i-cant-te-tins-yə, adv. encouragingly.
i-cant-te-tins-yə, v. n. to be encouraged or sustained by,—ičántetinswaya.
i-čé'-wín, v. n. to give away much,—idowawín.

i-čé'-wín, adv. much, very much: idewin wiwina-wána, I have given them very much.

i-čé'-wíníp, adv. Same as idewin.

i-čé'-wín-wín, adv. red. of idewin; much, lavishly.

i-čé'-wín-yan, adv. lavishly, bountifully.

i'-čí, a prefix. Prefixed to verbs, it usually signifies together: as koyaka, to put on, idikoyaka, to fasten together; wanyaka, to see, idiwanyaka, to look at together. Prefixed to prepositions and adverbs, it conveys the idea of space or time intervening between the objects: as idikiye-dan, near to each other, iditethan, far apart.

i'-čí, a prefix to cardinal numbers which makes of them ordinals: as yamni, three, idiyamni, the third.

i'-či'-ah, v. n. to mingle together, mix.

i'-či'-ah-ya, v. a. to mix together, mingle, stir up together,—idichiwaya, idichihiyanyi.

i'-či'-ah-ya, adv. mingled.

i'-či'-ah-ya-pi, part. mixed together.

i'-či'-ah-ah, adj. connected, in links: maza idichihiá, a chain.

i'-či'-ás, v. to bind together. See idiyakáška.

i'-či'-wín, adv. back again by the same way: ididawín hda, to go home by the same way that one came; anog ididawín, back and forth.

i'-či'-wín-wín, adv. red. of ididawín.

i'-či'-wín-yan, adv. back by the same way.

i'-či'-yu, adv. passing by each other partly, as two things placed thus =; said of twins, if one is a boy and the other a girl.

i'-či'-hù-e-ská, adj. speckled, as corn of different colors.

i'-či'-hù-e-ská-ská, adj. red. of idihdeška.

i'-či'-he-há-há-ná, v. a. to mix and meddle, stir up together,—idichiwaya, idichihiyanyi.

i'-či'-he-há-yan, adv. thus far apart.

i'-či'-hà, v. a. to beat or maltreat, as a man his wife.

i'-čí-i-nú, v. to be mixed up, so as not to be distinguished.

i'-čí-i-nú-ya, v. a. to cause not to be distinguished,—idiniwiniyaya.

i'-čí-i-nú-yan, adv. mingled, mixed up.

i'-čí-i-yi-ye-dàn, adv. red. of idikiyedan.

i'-čí-i-yi-ye-dàn, adv. near to each other.

i'-či'-yo, adj. red. of idikoyaka; idikoyag icyya.

i'-čí'-yo, adv. red. of idikoyaguya.

i'-čí'-yo-ka, v. n. to be fastened one to another.

i'-čí'-ma, adv. ever, again; with aki, never; hti-niha ìdima, the day before yesterday; hayakeniha ìdima, the day after to-morrow; púñiha ìdima, the day before last.

i'-čí-ì-ma-na, adv. ever; ónì always follows, making never: idímana ìdama on kò ìnì, I will never do it.

i'-či'-ma-ní, v. n. to travel, go on a journey without one's family,—idimawaní, idimayaní, idima-núñi.

i'-čí-ì-ma-ní-pl, v. travelling.

i'-čí-ì-na-pèn-wà-nkà, adj. the ninth. This form is not much used. See inápèn-wànka.

i'-čí-ì-nòn-pa, adv. the second.

i'-énu' v. to desire one thing for another; to desire more of, in addition to,—iwàñin.

i'-ép-hà, adv. leaning against.

i'-énu' tì, v. of kípi; to throw at, strike with,—iwakeñi.

i'-énu' yà, v. a. to cause to desire,—ìdîwine.

i'-énu' yà, adv. leaning against: idîwine ìmà-nà, it is leaning against me.

i'-énu-pà-e-sà, v. a. of pasísa; to stick in one and another, sew together; to sew across,—idîwine-sìsí.

i'-énu-pà-sà, cont. of idîpa; back by the same way: idîpa hédùkù, he started back by the same way.

i'-énu-pà-sà, adv. backwards and forwards, doubled on.

i'-énu-pà-wo-à, v. n. of pawéga; to cross, lie across.

i'-énu-pà-woé, cont. of idîpawéga; croswise: idîpawék ôktà, to nail on croswise; as our Saviour when crucified; to crucify.

i'-énu-pà-wo-e-gà, v. red. of idîpawéga.

i'-énu-pà-wo-e-gà, adv. croswise, across.

i'-énu-pà-zà, adv. back by the same way, doubled back on, on the same track back.

i'-énu-pù-kpe-ya, adv. scattered, mixed up.

i'-énu-pù-tpe-ya, adv. mixed up, scattered about.

i'-énu-sà, adv. alike sour or sweet: kíì idísìkù, alike sweet with.

i'-énu-sà-hó-àn, adj. the eighth.

i'-énu-sà-kó-àn, adj. (Ibanù) the eighth.

i'-énu-sà-kó-àn, adj. the sixth.

i'-énu-tà-ì-ìnà, adv. in rows, in layers, one on another; double, stout, as thick cloth.

i'-énu-tà, adv. hardly; i. g. kìta ìnì: idíta ìnì, I have but just finished it; idíta ìnì àa ìnì, I barely arrived at the place.

i'-énu-tà-ìp-ìnì, v. n. it is not manifest between two or more which is the one.

i'-énu-tà-ìhà, adv. far apart.

i'-énu-tà-ìhà, adv. red. of idítechán.

i'-énu-tà-ìhà-ìhà, adv. red. of idítechán.

i'-énu-tà-ìhà-ìhà, adv. far apart.

i'-énu-tà-ìhà-ìhà, adv. far apart.

i'-énu-tà-ìhà-ìhà, adv. meeting face to face, opposite each other.
I'ó-tkó-ki-pa-pl, v. pl. of itokipia; they met face to face.
I'ó-to-han, adv. how long from?
I'ó-to-han-han, adv. red. of idiotohan.
I'ó-to-han-han-yān, adv. red. of idiotohanyan.
I'ó-to-han-yān, adv. how far apart? John li. 4.
I'ó-tōn-pe-ya, adv. fearing each other, taking care for each other.
I'ó-to-pa, adj. the fourth.
I'ó-wan-ga, v. i. of iwaniga; I ask thee a question.
I'ó-wan-ga, v. a. to cross-question, examine by cross-questioning.—idimunγa, idinnγa, unkid- wanγapi.
I'ó-wan-ga-pi, n. examination.
I'ó-wan-ga-ya-ka, v. a. of wanyaka; to look at things together, compare.—idimunγakua, idiwanγaka, idiwunγa yakapi.
I'ó-wa-ya-ka-pi, n. comparison.
I'ó-ya-ste, v. n. to be good with: taku idiwaste he, with what is it good?
I'ó-wīkī-pē-mna, adj. the tenth. See ivikēmna.
I'ó-wo-hdu-ze, n. fellowship. Not much used.
I'ó-ya, v. a. to take sides with, assist in a dispute or controversy, assist as an advocate,—iwa- kiya, unkikiyapi, imakya.
I'ó-ya-čūn, v. of iyačun; to liken several things to each other, think equal,—idimudāni, ići- dačiŋ.
I'ó-ya-čūn-yān, adv. likening to one another.
I'ó-ya-hde-ka, v. a. to cause one to reach another, pressing on each other.
I'ó-ya-hde-ka-pi, v. pl. to unite together, tie one to another of one's own,—idiyawadaška.
I'ó-ya-hde, v. n. to reach one to another.
I'ó-ya-hde-hde, v. red. of idiyade.
I'ó-ya-hde-hde-ya, adv. red. of idiyadeya.
I'ó-ya-hde-ya, adv. reaching one to another.
I'ó-ya-hde-ya, v. a. to cause one to reach to another, cause to meet,—idiyahedwaya.
I'ó-ya-i-hde-ška-pi, v. pl. to unite one to another, tie each other together as man and wife.
I'ó-ya-ka-ška, v. a. to tie or unite things together mutually,—idiyawadaška, idiyayaška, ići- yanγaskapi.
I'ó-ya-μni, adj. the third.
I'ó-ya-pu-špa, v. a. of iyapušpa; to stick two or more things together,—idiyawapošpa.
I'ó-ya-sha-kam, cont. of idiyaškapia; sticking to each other.
I'ó-ya-sha-kam-ya, v. a. to cause to adhere or stick to each other,—idiyashamwaya.
I'ó-ya-sha-kam-ya, adv. adhering to each other: idiyashamya wana, they lie sticking together.
I'ó-ya-sha-pa, v. n. of iyapapia; to adhere or stick one to another.
I'ó-ya-sa-za-za, adv. red. of idiyaša-za-za.
I'ó-ya-wa, v. a. of iyawa; to count up together,—idimadawa, ididawa, idiyunawapi.
I'ó-ya-za-za, adv. red. of iyaza; in rows, in a range from one to another, as in passing a thing round.
I'ó-yo-pe-ya, v. a. of iyopeya; to barter, exchange one thing for another,—idiyopewaya.
I'ó-yo-pe-ya-pi, n. barter, exchange: idiyopeki- diyapi, a market.
I'ó-yo-pi, adv. in a range with, in the same direction.
I'ó-yo-ša, cont. of ićiyoštana; opposite to each other.
I'ó-yo-ša-kon, cont. of ićiyoštana; opposite to each other, equal to, even with.
I'ó-yu-hmuŋ, v. a. of yuhmuŋ; to twist together,—idimudhmun, idihdmun.
I'ó-yu-o-ta, v. a. of yuta; to multiply together,—idimuduta, idiyunyutaipi.
I'ó-za-ša-pan, adj. the fifth.
I'ó-že-han, adv. often, repeatedly, frequently.
I'ó-γa, v. n. to lodge on, drift and lodge on, as a log of wood.
I'ó-i-śi-ōn, v. of ićiyoštana; to determine evil against oneself; to be resolve.
I'ó-śa-kam, adv. before, between one and the fire,—miidokam.
I'ó-śa-kam-ya, adv. before, between.
I'ó-śa-ka-pa, adv. Same as ićiyoštana.
I'ó-śa-pa-ta-ša, adv. before, in the midst, inside of.
I'ó-śa-kon, v. a. of ićiyoštana; to determine evil against one for any cause,—idowakon.
I'ó-śa-ma, v. a. to draw up around the shoulders, as one's blanket: šina idowama, I draw my blanket up.
I'ó-śi, v. a. Same as idoma; some use one form and some the other.
I'ó-śi, v. n. to be tired of staying; weary, discontented,—idomimmii, idomimmii, idionumnumpi.
I'ó-śa, v. of copa; to desire it, as in one's occasions,—idowapa, idionumpi.
I'ó, cont. of idoza.
I'ó-śa-ya, v. a. to make warm with,—idowaya.
I'ó-śa-zon, v. n. to be warm by means of, as of clothing,—ićiyoštana: takudan idoza šii, you have nothing to keep you warm.
I'ó-i, v. a. to take, accept, receive, take up any thing,—iwaču, iyaču, unkidapi; to become, as otpas ido, it has become dark.
i-e'-ksa-pa, v.n. to be wise of speech, eloquent,—iemaaska and iewaksapa.
i-e'-ska, v.n. to be fluent, speak a language intelligently,—iemaaska, ieniska, ienaasha.
i-e'-ska, n. one who speaks well, an interpreter.
i-e'-ska-li-ya, v.a. to have for interpreter, cause to interpret from one language to another,—ieskawiyapi, iemakuyapi.
i-e'-shi, v. not to be able to speak, dumb; i.q. ienipini.
i-e'-shi, inji. not so! See iyesii.
i-e'-wi-ča-ka, v.n. to speak the truth,—iemenyawka, iemenyapaki.
i-e'-wi-ča-ko-haŋ, adv. truly, in truth.
i-e'-yan-pa-ha' v. to proclaim, publish, make proclamation, as the Dakota men do,—iemenyapaha, iemenyapalapi.
i-e'-yan-pa-ha, n. a public crier, herald, a man employed to proclaim with a loud voice the decisions of the principal men concerning any public matter, such as the time when they will move, where they will encamp, etc.
i-e'-ya'ša, v. to talk as one pleased, talk falsely,—iemenyapaki.
i-e'-ya'ša-ša, v.n. red. of iemenyapi.
i-gmu', n. (Ihaŋk.) See inmu.
i-gmu'-ho-ta, n. See inmuhol.
i-gmu'-šun-ka, n. See inmušanka.
i-gaŋ'gaŋ-he-ča, n. a kind of swamp-grass.
i-ha', n. (i. and ha) the lips; the lid or cover of any thing; as, gega iha, a pot-lid; a stopper, cork; i.q. ietapiyapi.
i-ha', adv. signifying doubt or want of knowledge concerning what is affirmed or asked; as, iha sdowayeyi, I do not know.
i-ha'-i-sda-yo, n. (iha and isdaye) grease for the lips, ointment.
i-ha'-ki, adv. after in place, behind; after in time,—ihakam, nhakam; cihamam wauj, I am behind thee.
i-ha'-ki-ya, adv. after, afterwards.
i-ha'-ka-pa, adv. after, behind.
i-ha'-ka-pa-taŋ-haŋ, adv. from behind.
i-ha'-ki-tl-ki-ta, v.a. of ihakta; to accept of, take of one,—ihawačidikta, ihamidikta.
i-ha'-ki-tl-ki-ta, v. pa. of ihakta; to have regard for one's own,—ihavakta and ihavakta.
i-ha'-kt, v.a. to see to, be intent on; to watch over, guard; to have regard for, love; to obey, follow,—ihavakta, ihauntapi.
i-ha'-kt-ki, v. red. of ihakta.
i-ha'-kt-ya, v.a. to cause to have regard for,—ihawkawayapi.
I-hdu'-psi-ča, v. reflex. of yupeča; to fish for one's own use,—mihdupsiča.
I-hdu's, cont. of ihduza. I'hdu is also used.
I-hdu'-so-ta, v. reflex. of yusota; to use oneself up; to use up one's own,—mihduso-ta.
I-hdu'-su-ta, v. reflex. of yusuta; to make oneself firm, establish oneself,—mihdusuta.
I-hdu'-ša-ka, v. reflex. of yušaka; to be overburdened with oneself; to be pregnant,—ihdumašaka, ihdunšaka.
I-hdu'-ša-pa, v. reflex. of yuşapa; to blacken or defile oneself,—mihdusapa.
I-hdu'-šo-ka, v. reflex. of yuşoka; to put off one's own, divest oneself of, as one's garments; to empty oneself or put off oneself, as it is said of Christ, in Phil. ii. 7,—mihdusoka.
I-hdu'-ši-ča, v. reflex. of yušiča; to make oneself bad, get oneself into difficulty,—mihdusica.
I-hdu'-ši-či, v. reflex. of yušči; to enfeeble oneself.
I-hdu'-ška, v. reflex. of yuška; to untie or loose oneself,—mihduška.
I-hdu'-špa, v. reflex. of yušpa; to break oneself away, deliver oneself, as from a trap,—mihdušpa.
I-hdu'-štan, v. reflex. of yustan; to finish or complete the things pertaining to oneself,—mihduštan, mihektam, unkuštapi.
I-hdu'-ta, v. past. of iyuta and yuta; to measure oneself, measure or try one's own; to eat two things of one's own, one with the other,—iwa-buta.
I-hdu'-ta-ku-ni-či, v. reflex. of yutakuniči; to destroy oneself,—mihdutakuniči.
I-hdu'-či-ča, v. reflex. of yutčiča; to paint oneself; to glorify oneself, praise oneself,—mihdučiča.
I-hdu'-či-či, v. reflex. of yutčiči; to manifest oneself,—mihdutapiči.
I-hdu'-či-ča, v. reflex. of yutčiča; to make oneself greater,—mihdutapiča.
I-hdu'-ta-či, v. to touch, as with one's dirty hands.
I-hdu'-te-ča, v. reflex. of yuteča; to make oneself new,—mihdutėča.
I-hdu'-to-či, v. reflex. of yutoči; to remove oneself to another place,—mihdutokan.
I-hdu'-to-ke-ča, v. reflex. of yutekeča; to make oneself different,—mihdutokanča.
I-hdu'-wa-ča-šo-te-či, v. reflex. to purify oneself.
I-hdu'-wa-ša-ka, v. reflex. of yuwašaka; to strengthen oneself,—mihduwašaka.
I-hdu'-wa-šči, v. reflex. of yuwašči; to make oneself good, make reparation for a wrong done.
I-hdu'-wi, v. reflex. of yuwiti; to wrap or tie on one's own, as one's leggins,—mihduwi.
I-hdu'-wiyo-ča, v. reflex. of yuwiyoča; to make oneself ready,—mihduwiyoča, unkuhduwiyočapi; ihduwiyoča manđa, I have made myself ready.
I-hdu'-zä, v. reflex. of yuza; to dress up, put on a dress, point oneself up,—mihduzä; Dakota ihduza, to dress in Dakota style; Wāściun ihduza, to dress like a Frenchman.
I-hdu'-ze-ze, v. reflex. to hold up oneself by; to cling to,—imhduzeze, unkuhdzexepi; Nicińši ihduzeze unyakoppe, we are clinging to thy Son.
I-hdu'-ze-ze-ya, adv. clinging to.
I-hdu'-zi-ča, v. reflex. of yužica; to stretch oneself,—mihdužica.
I-hdu'-zü-ča, v. reflex. of yužüča; to wash oneself,—mihdužüča.
I-hdu'-zü-ču, v. reflex. of yužüču; to take to pieces one's own, as one's own bundle,—mihdužüču.
I-he'-ča, n. something laid down to shoot at; theča kute, to shoot arrows at a mark. See own-heda.
I-he'-či-ya, adv. in that way from.
I-he'-či-ya-taŋ, adv. in that direction from.
I-he'-či-ya-taŋ-han, adv. on that side of.
I-he'-či'-yo-ča-tan, adv. in that direction from.
I-he'-haŋ-han-yaŋ, adv. red. of iheyaŋaŋ. i-he'-haŋ-yaŋ, adv. so far from.
I-he'-ktam, prep. behind, after one,—mihktam, nihktam; wiđihtam, behind them.
I-he'-ktam-ya, adv. behind.
I-he'-kta-ča, adv. behind: mihktapé, behind me.
I-he'-kta-ča-za, adv. at the back, behind.
I-he'-kta-ča-za-han, adv. from behind.
I-he'-pi, n. lead-oil, ointment for the hair.
I-he'-pi-o-piye, n. an oil-sack.
I-he'-ya, v. to go or pass through, as iyoopita ihewa, to pass or discharge from the bowels,—ihewya, ihewya, ihewyaŋapi; to shoot, hit, as a mark; to assemble, come together, as kata ihewa; wița ihewa, wayaŋ ihewa. In these cases it is a collective plural: ihewyaŋapi is also used.
I-hi-ya-ye, n. semen; i. q. on hokšikopa kagapi.
I-hna'-hna-yaŋ, v. red. of ihnaŋaŋ; to sport with, deceive by,—iwahaňnaŋaŋ.
I-hna'-škin-yaŋ, v. n. to be possessed with, demonized; to be crazy for or be reason of,—imhaňškinyaŋ.
I-hna'-yaŋ, v. a. to deceive with or for,—iwahna-yaŋ, iyahnaŋaŋ, unkuhnaŋapi.
I-hni', v. a. to hunt, seek for; to hunt or follow after, as deer and such like game,—iwahni, iyahni, unkuhnişpi. See wothni.
i-hni'-hda, v. a. to go for, take a journey for, procure; to have business, -iwnihihda, ukhihndapi.

i-hnu', v. a. to blame with, charge upon; to grumble, murmur about, -iwahnu, ukhihnu; witihihnu, they reprimend each other.

i-hnu'-han, adv. Used always with kin or din, kinhun or dinhan after it, and signifying strong prohibition; beware: ikuhun hecannon kin do, see then do it not.

i-hnu'-han-na, adv. suddenly, immediately.

i-ho', v. iho we, iho po, always imperat.; come on, come, be it so; see there.

i-ho'-e-a, adv. indeed.

i-hom'c-e-a, adv. now indeed. This word is frequently used to introduce threatening expressions.

i-hu'. This is an obscene by-word relating to copulation. See ha. It is much used by the Indians as an interjection denoting impatience,—iwahu: onze ihu, to commit sodomy; iwicahu, sodomy.

i-hu'-daj, intj. Same as ihu.

i-hu'-ku-ya, adv. red of ihukuya.

i-hu'-kun, adv. under, beneath: ikuhun icycle, to put underneath.

i-hu'-ya, adv. under, beneath any thing, down below; inferior in dignity or office,—mihuku, nihuku.

i-hu'-ni, v. See ihuni.

i-hun'-ni, v. n. to land, reach the shore; to get through, as a wood, get across, as a prairie,—iwahuni, iyahunni, ukuhunipi.

i-hun'-ni-ka-ya, v. a. to go through with, finish, complete, as the reading of a book,—ihunniwakiya.

i-hun'-ni-ya, v. a. to go through with, finish,—ihunniwaya, ihunniyapi.

i-hun'-ni-ya-n, adv. clear through, entirely.

i-hu'-pa, n. the ball or handle of any thing; the stem, shaft, thill, etc.

i-hu'-pa-ki-ei-ton, v. a. to put in a handle, etc. for one,—ihupweciton.

i-hu'-pa-ki-ton, v. pos. to ball or handle one's own,—ihupwetont.

i-hu'-pa-ton, v. to have a handle, be handled; to put a handle or boll to any thing,—ihupawaton.

i-hu'-wi-eta, n. a stone for pounding meat.

A stick is fastened in a crease made round the middle, which serves for a handle.

i-ha', v. (i and ha) to laugh; laugh at, make fun of,—iwaha, iyaha, ukhihapi; imayasaha, thou laughest at me.

i-had, or ihan, adv. jestingly, laughingly.

i-ha'-ha, n. the manyplies or ominous, one of the stomachs of an animal. See tihaha.

i-ha'-ha, v. red. of iha; to laugh at, make fun of, ridicule,—iwahana.

i-ha', v. n. to bubble and curl or laugh along, as rapid water.

i-ha', n. the noise of water-falls or rapids.

i-ha'-ha-ke, n. one who is always jesting, a fool.

i-ha'-ha-ya, v. a. to cause to jest or laugh at,—ihaawaya.

i-ha'-ha-ya, adv. laughingly, jestingly.

i-ha'-ke, v. to laugh, jest,—ihaake.

i-ha'-ki-ya, v. a. to cause to laugh,—ihaawayi.

i-han, adv. jestingly, in fun: ihan epoca, I said it in fun.

i-han', v. n. to do, work, do in reference to: tak ihan yahi le, what didst thou come to do?—iwa- han.

i-hay', v. n. to graze, eat grass, as an ox: pezi ihaq, to eat off the grass. See willun.

i-ha'-ki-ya, v. a. to cause to feed or graze,—ihaawayi.

i-ha'-ta-ya, v. n. to laugh immoderately,—ihahata.

i-ha'-ya, v. a. to cause to laugh, be the occasion of laughter,—ihaawaya, ihahayaya.

i-ha-yi-ye-e-sni, v. n. to stay, remain in a place. See ihahyessi.

i-hdi', n. a sore mouth,—imahdi.

i-hdi', v. n. to have a sore or breaking out in consequence of,—imahdi, ihahdi.

i-hde', n. gravel; a stony place.

i-he'-ya-ta, adj. of heyata; back from, behind, —miheyata: tipin iheyata, back of the house.

i-he'-ya-pan-han, adv. from behind.

i-he'-ya-ta-pan-han, adv. from behind.

i-hin'-ka, n. the hill behind.

i-hin'-ka-pan, adv. at the hill behind, back from.

i-hin'-ka-pan-pan, adv. back from, towards the hill from.

i-hin'-ta, n. Same as ilihka.

i-hin'-pa, adv. Same as ilihkpa.

i-hin'-pa-pan, adv. Same as ilihkpatana.

i-hi-nh-pan, v. n. to have the under lip hanging down,—imahshap. See ihnaq.

i-hni'-yan-yan, v. n. to be troubled with, excited about,—imuhiyanya: wasin ihniyanya, to be distressed by eating fat.

i-kpa'-ya, v. n. to fall, fall down; to become sick,—iwanpamad, iyahpad, ukhhipapid.

i-he'-ya, v. n. to throw down, throw away; to leave, forsake,—ihpeewaya, ihpeunyapi. See ehpeya.

i-hya-ye-tu, n. the next evening, the evening following the time mentioned.

i-hti', n. See ilihka.
IKI

IKU

1-kí'-k'wú, v. pos. of ídu; to take one's own; to take back what one has given,—iwek'du, iyék'wú, ukúk'wú.

i-kí'-ki'-ye-dan, adv. red. of ikýyedan.

i-kí'-kusom, cont. of ikikasapa.

i-kí'-kusoma, v. a. to cause one to be wise in reference to his own,—ikiksawaya; ikikasomíjía, to make oneself wise for oneself.

i-kí'-kusom-ya, adv. wisely, cautiously.

i-kí'-kuspa-pa, v. n. to cause for one's own; to consult,—iwakikasapa.

i-kí'-nín-á, v. of akíníná; to dispute, as about the division of any thing,—unkikkinídapi.

i-kí'-nin, cont. of ikíníná: ikíníná, to talk about in a disputing way, to dispute about.

i-kí'-pan, v. a. of kípan; to call to one for something,—iwakikaná.

i-kí'-pa-smí, v. a. to provoke to anger,—iwakikasmi.

i-kí'-pa-zín, v. a. of kípažín; to quarrel with one for or on account of any thing,—iwakikaswaín.

i-kí'-tu-ka, v. n. to delight in any thing,—imatuka, nídituka.

i-kí'-uy, v. pos. of iu; to rub on oneself,—iwak'üh, iyák'üh, unkik'üh.

i-kí'-ya, v. See ikiya.

i-kí'-ya-dañ, adv. near to, near at hand,—mikiyadán, níkiyadán, nídkiyadán, dikiyadán.

i-kí'-yàn-ya, v, to have nearly finished,—ikíyana.

i'-ki'-ye-dañ, adv. níp to, referring both to time and place. Same as ikiyadán.

i-kí'-yu-ú, v. a. to bride or put a rope in the mouth of one's horse,—iwakimduvi.

i-kó'-pa, v. a. to be afraid of, to fear, as some event,—ikowapa, ikoyapa, ikonupapi.

i-kó'-pédá, v. n. to be in a state of fear on account of,—ikpewáda.

i-kó'-pé-kí-ya, v. a. to cause to be afraid of or for,—ikpowák'ya.

i-kó'-yá, cont. of ikoyá; ikoyá iyeyá.

i-kó'-yá-ya, v. a. to fasten to, as a horse to a cart, to join one thing to another; to clothe, put on,—ikoyáwawa, ikoyáwunápi.

i-kó'-yá-ya, adj. fastened to: ikoyagyá hión, standing fastened to.

i-kó'-yá-ya-kén, adv. fastened to.

i-kó'-yá-ka, v. n. to adhere to, stick to,—ikomasu, to be fastened to, as a horse to a cart.

i-kó'-pá-gán, v. reflex. of págan; to spare oneself, yield up oneself,—mikpágan.

i-kó'-gè, n. the notch in the end of an arrow.

i-kó'-hó-ka, v. reflex. of páhóka; to pierce through, make a hole for oneself, as the muskrat,—mikpáhóka.

i-kó'-hó-ka, v. reflex. of páhóka; to throw oneself off, as from a horse,—mikpáhóka.

i-kó'-hó-pé-hi-rá, n. one who throws away every thing which he has, a squanderer, a spend-thrift,—mikpáhópehír'á.

i-kó'-pa-ánt, v. reflex. to turn oneself over, roll over,—mikpantap, unkikpantapi.

i-kó'-pa-ánt, v. reflex. of pataq; to be careful of oneself,—mikpántap.

i-kó'-pa-ánt-ya, adv. taking care of oneself, carefully.

i-kó'-u, n. the belly, abdomen. Sometimes it may mean the thorax also; but that is more properly called maku.

i-kó'-u-ká, cont. of ikihú; ikihú iyeyá.

i-kó'-u-ká-ya, adv. placed in around the body.

i-kó'-u-ká-ya, v. a. to place in the belly; hok'shin ikihú, to be pregnant,—ikihúwaha,

i-kó'-u-ká-ya, v. a. of ikihú: to place in or put around the body, as in a blanket when tied around one.

i-kó'-u-pa-ant-ya, adv. in around the body.

i-kó'-u-ska-ya-wa-ka, v. to lie with the belly turned up, as a dog does.

i-kó'-ú, v. a. to put in around the body,—ikhiwá, ikphiwá.

i-kó'-ú-ka, adv. mixed up, as people of different nations dwelling together, or as different kinds of corn growing together in the same field.

i-ká', cont. of iká.

i-ká', v. a. of iká; to make any thing, to do any thing, i. q. kidá, —ikáwawa.

i-ká', v. a. of iká; to make wise for or concerning,—ikáwawa.

i-ká', adv. wisely.

i-ká', v. n. to be wise about any thing,—ikáwawa, iyáká, unkikápapi.

i-ká', v. n. to be much engaged about; to be unfortunate, not to obtain,—ikáwápa, inikápa, unkikápapi; itul ikápa, he has been working for naught.

i-ká', n. the beak or bill of a bird; i. q. pasu.

i-ká', v. n. to see signs of an enemy; to be frightened by signs,—ikáwáya, unkikáuyapi.

i-ká', v. a. to make faces at,—ikáwákiya, ikáwikáya.

i-ká', v. of ká; to kill with any thing,—iká-ká.

i-ká', n. something to kill with, as a gun: ikeka mani, I have nothing to kill with.

i-kú', n. the chin; the lower jaw of animals.

i-kú', v. n. to be decayed by reason of, worn out by; to be boiled to pieces together with.

i-kú', v. adv. rotten or boiled to pieces with: ikukéya, it is cooked all to pieces.
i'-ku-saŋ, n. a small kind of mink with a brown lower jaw.
i'-ku-saŋ-na, n. Same as iku-saŋ.
i-ku-te, n. ammunition. I'cute is the better form.
i-ku'tku-te-ka, v. n. to make trial, to endeavor beforehand to know how one can succeed, for instance, in asking for any thing,—iwakutukoteka.
i-ma'ga-ga, v. n. of ma'ga-ga; to be amused with, cheered by,—imamaga, immaga.
i-ma'ga-ga-ya, v. a. to amuse with, enliven by, cheer one,—ima'ga-gawyaya.
i'-ma-hen, adv. within.
i'-ma-hen-taŋ, adv. from within.
i'-ma-hen-tu, adv. within.
i'-ma-hen-tu-ya, adv. inwards, within.
i'-ma-hen-tu-yo-ken, adv. within, in the inside of.
i'-ma-hen-wa-ya, adv. towards the inside, inwards.
i-ma'-ni, v. a. of mani; to walk to or for a thing,—imawani, imaunipi.
i-ma'-mde, v. 1st pers. sing. of iyaya; I went.
i'-ma-na, v. n. to be satisfied, have sufficient of,—imama, immna, imama'ipi.
i'-ma-han, adv. satisfied, to satisfaction, enough, sufficiently: immahun uunpi, we have eaten sufficiently.
i'-ma-han-ya, adv. sufficiently.
i'-ma-han-ya-ken, adv. very much, a great deal, sufficiently,—imamahnayaken ecôon, he has done enough.
i'-ma-ya, v. a. to fill, satisfy,—imawaya.
i'-ma-ya, adv. filled, satisfied.
i-ma'-ya, v. a. of maya; to gather together by means of,—imawaya.
i-mi'-ci-ya, v. n. to make an assembly to,—immimiidiya, immiidiya; they assemble to or for some purpose.
i'-mi-štan, n. water running from the mouth: immištàn au, to drive, slaeer,—immištàn amau.
i-mi'-za, n. a rock, rocks. See heimiža.
i-mi'-za-ska-dan, n. (immida and skadun) the Dakota name for Saint Paul; little-white-rock.
i-na', n. mother, my mother. It is used only in this form. For the second and third persons see 'hug.'
i-na', or i-na'hi, infij. strange! surprising!
i-na'-gu-ge-eu, adj. spongy or open, like the soft part of bones. Said when the grease is all boiled up with the water or soup.
i'-na-haŋ, infij. of assent; truly! certainly! to be sure!
i-na'-hda-ka, v. n. to stand out, as the ribs of a poor animal, to be lean, very poor; to spread out, as a moccasin.
i-na'-hi-nah-in, infij. of surprise; indeed!
i-na'hi, infij. See ihinahina.
i-na'-he, v. See inaha.
i-na'-he-he-kiya, v. a. to hide from, conceal from one,—ihinahewakiya.
i-na'-he-he-kiya, adv. in a concealed manner, secretly.
i-na'-he-he-ya, adv. secretly, slyly, covertly.
i-na'-he-he-ya-qa, adv. in secret, secretly.
i-na'-he-ã, v. a. to pierce and have the hold break out of any thing,—inawahi.
i-na'-hdo-ka, v. a. to wear a hole with the foot by means of something, as in one's moccasins or socks: hapa inyaan inawahi, I have worn a hole in my moccasins on a stone,—inawahdo.
i-na'-hna, v. a. to hide, keep secret, conceal,—inawahi, inahnahpi.
i'-na'-hna, v. a. to seduce, to commit fornication or adultery with one,—inawahi. See waanahna.
i'-na'-hna-qa, n. seduction.
i-na'-hni, v. n. to be in haste, make haste, hurry,—inawahi, inahni.
i-na'-hni-ka, v. a. to cause to make haste, to hasten one,—inahniyakiya.
i-na'-hni-pl, n. a hastening, haste, hurry.
i-na'-hni-ya, v. a. to hasten one, make hurry,—inahniwaya.
i-na'-hni-yo, adv. in haste, hastily; on an errand: inahniywa nahi, I have come on an errand.
i-na'-he-ne, n. of nahpe; that which is stepped on and sets off a trap, the pan of a trap.
i-na'-he-ne-daŋ, n. dim. of ihne.
i'-na-ki-he, v. See inahki.
i'-na-ki-ka, v. pos. of inaha; to entice away one's own, as a woman whom one has formerly had for a wife: tawa inahkihe, he has stolen away his old wife,—inahkiwahna.
i-na'-ki-ke-ya, adv. of inahna; taking refuge in, fleeing to for shelter or refuge, trusting in: Nidupki inahna eyunidiya, we pray to Thee trusting in thy Son.
i-na'-ki-pa, v. pos. of inapa: to take refuge in one's own; to trust in something that sustains some relation to one,—inakipawa.
i-na'-ki-ya, v. pos. of matan: to go off and leave one's own in danger,—inakipaw, inahki-tapu.
i-na'-ki-wi-si, v. pos. of inawizi; to be envious of one's own relations; to be jealous of one's own,—inakawizi.
i-na'-ku-ka, v. of nakuka; to crush or destroy with the foot,—inawawika.
i-nam', cont. of inapa.
I-na'ya, v. a. to call mother, have for mother,—
inawaya, inauwayapi.
I-na'ziŋ, v. n. to rise up to one's feet, to stand,
to go and stand at; to stop, come to a stand,—
inawažin.
I-na'ziŋ-ki-ya, v. a. to cause to stand, to raise
up,—inažiŋwakiya.
I-ni', v. n. to take a vapor-bath, steam oneself, to
take a sweat,—iwani, iyani, uykinipi; to make a
kind of wakan. This consists in washing and
steaming oneself four times over hot stones,
accompanied with singing, etc. It is done after
one has killed an enemy or a royal eagle.
I-ni'-haŋ, v. n. to be scared, frightened, amazed,
astonished,—imanihaŋ, imanihaŋapi, uykinhaŋapi.
I-ni'-haŋ-pi, n. amazement. See wowinihaŋ.
I-ni'-haŋ-ya, v. a. to frighten, scare, amaze, as-
tonish one,—inahwaŋwaŋ, inahwaŋwaŋapi.
I-ni'-haŋ-yaŋ, adv. in amazement.
I-ni'-ka-ga, v. to make 'ini.'
I-ni'-na, adv. still, silent: inina yaŋa, to be still
or silent,—inina maŋka.
I-ni'-na-ya, v. a. to cause to be silent, make still,
inawaŋwaŋa.
I-ni'-ya, v. a. to put to silence,—inawaŋwaŋa.
I-ni'-pi, n. a steaming, sweating.
I-ni'-ti, v. to take a vapor-bath, make a little
house and sweat in it,—iñiwìti.
I-ni'-ya, v. a. of niya; to breathe from; ëwì
iwaniya, I breathe through a hole in my side.
I-ni'a', intj. See inama.
I-nmu, n. a cat, the generic term for an animal
of the cat kind.
I-nmu'-hde-ńka, n. the spotted wild cat, the
genet.
I-nmu'-ho-ta, n. the grey wild cat, catamount,
lynx, Felis rufus or Felis lynx.
I-nmu'-śūŋ-ka, n. (inmu and śūŋka) the domes-
tic cat.
I-nmu'-taŋ-ka, n. the panther, Felis pardus.
I-nom', cont. of inonpa.
I-nom'-nom, cont. of inononpa.
I-nom'-non-pa, adj. every second one.
I-non'-pa, adj. the second.
I'-non'-pa, n. (i and nonpa) two months: mazza-
kan inonpa, a double-barrelled gun.
I-nu', adv. suddenly, i. e. ihuhaŋwa.
I-nu'. See inuŋka.
I-nuŋ-ka, v. n. to grow well, as grass, by reason
of rain or any favorable circumstance, to thrive.
See winuka.
I-nuŋ'-ka, v. 2d pers. sing. of inuŋka; thou
liest down.
I-nuŋ'-ka, v. n. to become large in the genital
organs,—imanuŋka.
in, v. a. to wear around the shoulders, as a blanket, shawl, or cloak; —hiun, hiun, unkiiupi.
in-de, n. a flame, a blaze. See id, the better orthography.
in-white, n. to cause to wear, as a shawl or blanket; —iypkikat.
in-ka, n. the end of any thing, the small end; the head or source, as of a stream, etc.
in-ka-ta, adv. at the end, at the head or source: wakpa inkpat yeve gin, all along at the sources of a stream.
in-ka-ta-ya, adv. from the end.
in-white-ka, adv. so large.
im, pron. he, šé, it. Same as id.
im-ka, n. Same as inka.
im-ka-ta, adv. Same as inkpata.
im-ya, n. a stone, stones. Inyantunkinyanyan, Big-Stone Lake.
im-ya, cont. of inyanka: inyang mde kta, I will go on a run.
im-ya-ka, v. n. to run, —waimanja, yainanka, unkinyankaipi.
im-ya-wa-a-nu-nu, n. moss on stones, moss. See waanunu.
im-ya’s, intj. lo! behold! inyu edon yaši kon edon ší, behold! what thou commendest him to do he has not done.
i-o-hmus, cont. of iohnuza; iohnus manžka, I keep my mouth shut.
i-o-hmus-ya, v. a. to cause to shut the mouth.
i-o-hmus-ya, n. a closed mouth.
i-o-ka-pa-ka, v. n. to be pungent in the mouth, as pepper, —iomaqapaza.
i-o-ka-ta, v. a. to nail one thing on another; to nail and hold an axe on the other side, —iowakataq.
i-o-ka-ya, adv. with open mouth, furiously: iokpaka iyapaya, to fall on one talking furiously, as a drunken man, or as a dog barking attacks any thing.
i-o-ka-ka-pa, adv. moving the lips: iokpakpas yanka, to be moving the lips, as one talking to himself.
i-o-ši-da, v. a. to have mercy or compassion on one in reference to something; to grant, bestow, —iopāwada, iopšünkapi, iopšimadn.
i-o-ši-da-ya, adv. having compassion on in reference to something.
i-o-pa-wi-ga, adj. the one hundredth.
i-o-štaq, n. a cork, stopper for a vial, etc.
i-o-štaq-πi, n. Same as iostaq.
i-o-wa, n. something to write or paint with, a pen or pencil.
i-o-zim-na-na, adv. fall, running over. See iyūshimnana.
i-pa, n. the top of any thing: pata ipa, the top of a hill; he ipa, the head of the Coteau; —also, a cape, promontory, projecting point.
i-pa-be, v. Same as ipaman.
i-pa-be, n. something to rub with; as, čang ipahe, a file; wan ipahe, a stone to rub arrows with.
i-pa-ćana, v. to push aside, as a tent door, for the purpose of looking out: tiyopa ipaćan ina-wapa, I went out by pushing aside the door.
i-pa-ćo, n. (ir and ipaço) something to carve or grave with, a carving or graving implement.
i-pa-ćo-ya, adv. passing by, exceeding in length; said when one thing is longer than another.
i-pa-hu, v. ipahe iyeyar, to raise up, as a curtain.
i-pa-hdo-ka, v. n. to run the head against, butt against, —imapahdoka.
i-pa-ćio, v. n. to lean the head against, have for a pillow, —iapahpah, iypahpah, ukipahpahipi.
i-pa-ćio, n. a pillow, —mitiapahy, mitiapahy.
i-pa-ćio-ya, v. a. to have or use for a pillow, —iypahiyaya.
i-pa-ćte, n. (ir and ipat) something to tie up with, a string.
i-pa-ćka, v. n. to draw back, as meat from ribs when cooked, or as the husks of corn when ripe: ipaka iyeyar.
i-pa-ćka-ya, n. (ir and ipakaya) a comb.
i-pa-ćka-da, n. a small comb.
i-pa-ćka-su-dan, n. a fine comb.
i-pa-ćka-tay-ka, n. a dressing-comb.
i-pa-ćta, v. a. to wipe off, —iapakinta.
i-pa-ćta, n. (ir and ipakta) something to wipe with, a towel. Hence, napikinta, a napkin.
i-pa-ć-ì, v. to rub, as one’s eyes, with the hand, —iapakiíza.
i-pa-ć-ko, n. a probe. Hence, čantipakote or čantipakpate, a stick to probe with.
i-pa-ć-śan, adj. crooked.
i-pa-ć-śan, n. a bend in a river, etc. Mde ipakšan, Big-Stone Lake; Wakpa ipakšan, the Big Sioux river.
i-pa-ć-šan, v. a. to rub, rub on, as in filing, —iapaba, unkipaamapi.
i-pa-ć-śna, n. a setting-pole.
i-pa-ć-śna-ki-ťop, v. a. to pole, to use a pole in boating, —ipamawetoń.
i-pa-ć-śna, cont. of ipamunka; ipamung icu, to dip up, as water, with a vessel, —ipamung iwadu.
i-pa-ć-śna, cont. ipamung yatkan, to stoop down and drink from a spring, —ipamung mdtakan.
i-pa-ć-śna-ka, v. n. to be capable of being dipped up with a bucket. Thus it is asked, Miniyowe toketu lwo, how is the spring? Answer, Ipamunka, it can be dipped up.
IPA

i-pa'po-pé, n. a pop-gun; the elder, from which pop-guns are made.
i-pa'ptan, v. to turn over: ipaptan elpeidiya, to turn oneself over.
i-pa'puza, n. (i and papuza) something to wipe dry with, a towel.
i-pa'san, v. a. to put on white paint with the end of a stick, make white dots, to rub on and whiten with,—iwapasu, imayapasu.
i-pa'sbu, v. ipasu iyaya, to pass through, as through tall grass; ipasu iyediya, to force oneself into a forest or company when not called.
i-pa'hän, n. anything that comes through and holds, the little iron that comes over and holds a trap when set; a screw.
i-pa'sil-sa, v. a. to stick in, as a needle or pin; to see; to button, as with a wrapping screw,—iwapasia, iyapasisa, unkipasasi.
i-pa'sil-se, n. (i and pasiia) a stitch.
i-pa'so-tka, adj. conspicuous, extending up, as a tall tree or steeple.
i-pa'so-tka-yá, adv. conspicuously.
i-pa'spa, v. to drive in, as tent-pins,—iwapaspa.
i-pa'stan, n. an instrument used in dressing skins, a rubbing instrument; i. e. tanapastan.
i-pa'sdog, cont. of ipadoka; ipadog iyaya.
i-pa'sdo-ka, v. a. to draw off over the head, as a shirt; to live through, as through a winter or sickness: kitaq iwapasqoka, I have just lived through.
i-pa'ta, v. a. to embroider, work guild-work, work with porcupine quills,—iwapata. See wi-puta.
i-pa'tag, cont. of ipatuka.
i-pa'tag-ton, v. a. to brace out or stretch, as in drying hides and skins,—ipatagnaton.
i-pa'tag-ya, v. a. to cause to brace out or up; to sustain, reinforce,—ipatagnawa, ipatagnuynapi.
i-pa'ta-ka, v. a. to stretch out by means of cross-sticks; to have for a staff or support; to lean on, be dependent upon,—iwapatuka, unkipatuka.
i-pa'ta-ke, n. (i and pataq) a prop or brace, a stick to stretch a skin on: sinkpe ha ipatake, a stick to stretch a muskrat-skin on.
i-pa'tan, v. a. to mask up one thing with another,—iwapatana.
i-pa'tar, n. a prop or brace.
i-pa'tku-ge, adv. abreast, in a row, in a phalanx.
i-pa'tkuh-yá, adv. in a row, abreast.
i-pa'pin-za, v. a. to make firm by means of,—iwapatinza.
i-pa'pin-za, n. (i and patiynza) any thing that makes firm, sustenance, nourishment.
i-pa'we-ga, v. n. to bend across; to intersect, come into or across, as one road does another.
i-pa'weh, cont. of ipawega: ipaweh iyaya, to go across,—ipaweh imdame.
i-pa'weh-yá, v. a. to cause to intersect,—ipawehwa ya.
i-pa'weh-yá, adv. crossing, intersecting: ipawehiya wanja, it lies across.
i-pa'win-ta, v. a. to rub on,—iwapawinta, iyapawinta, unkipawintapi.
i-pa'zi-gá, adv. longer than the rest; said of a tall tree, or any thing relatively long.
i-pa'zi, v. n. to be prevented by something from proceeding; to come to a stand, not to be able to go on,—imapañi: mde ipažin inakín, he has come to a stand at a lake.
i-pa'zi-yan, adv. prevented by.
i-pa'zi-pa, v. a. to stick in, to prick with,—iwapasi.
i-pa'zi-pa, n. (i and paži) something that pricks, a prickler.
i-pa'ga, v. n. to boil, as water. See ipiña, which is more commonly used.
i'-pi, adj. full, satisfied; full of, satisfied with,—imapi, inipi, inuipi, iwáapi. See wipi.
i-pi'da, v. a. to deny to, refuse to give to, withhold from,—ipiwada, ipiupapi, ipimada, ipicida: takudan ipiupapi sáni, he withholds from us nothing, or we refuse to give him nothing.
i-pi'ga, v. n. to boil, as water, to foam.
i-pi'ga, n. the foam of boiling water.
i-pi'hdag, cont. of ipulaka.
i-pi'hdag-kí-ta, v. a. to put on one's girdle, gird oneself,—ipihagweta.
i-pi'hdag-ta, v. a. to put on a girdle; girded, —ipihagwaon, ipihagwuntpai.
i-pi'hdá, v. pos. of ipiyaka; to put on one's own girdle,—ipiwahdaka, ipiwahdakapi.
i-pi'hdá-ke, n. a girdle. See ipiyaka.
i-pi'ní, cont. of ipiña.
i-pi'ni, v. a. to cause to boil,—ipihayana, ipiñunyanpi.
i-pi'ni-yá, adv. boiling: ipiñayana, to stand boiling.
i-pi'ní-ta, v. n. to be defective in some part, too short or too little, not as is usual. Said of one who is without a nose, or of a coat without skirts,—imapinti, inapinti. See also iiputana and ipustaka.
i-pi'ya, v. a. to make full, to fill,—ipiwyata.
i-pi'ya, cont. of ipiyaka.
i-pi'ya-kí-ci-ta, v. a. to put on a girdle for one, to gird one,—ipiyagwetion.
i-pi'ya-kí-ta, v. a. pos. to put on one's own girdle; to be girded,—ipiyagwetion.
i'pi'-yag-ton, v. a. to gird, put on a girdle; to be girded,—ipiyagton, ipiyagtonpi.
i'pi'-yā-ka, v. a. to gird oneself, put on a girdle,—ipimadaka, ipiuyakapi.
i'pi'-yā-ke, n. a girdle, sash.
i'pi'-ye, n. something to repair with.
i'po', n. a swelling. See wiwapūn.
i'po'-ga'nt, v. n. to blow, as the wind; to breathe out, exhale,—iwapōgan.
i'po'h', cont. of ipo'gan: ipo'h iyeya, to blow on, blow in, blow away,—ipoh iyewa.
i'po'h'-ya, v. a. to cause to blow,—ipohwaya.
i'pso'-ya, adv. blowing.
i'pso'-ča, v. n. to jump down from, as from a horse; to jump, jump over,—iwapsića, iyapsića, unpiksipāpi.
i'sain', cont. of ipsi': ipsis iyaya.
i'pso'-psi-ča, v. red. of ipsi'; to hop, as a grasshopper.
i'pso'-psi-ča-da'nt, v. n. dim. of ipsis ipsića; to hop, as do the psipśi-da'an.
i'pso'-ča, v. n. ipetoga yawka, to be sad about any thing.
i'pso'-ča-ka, v. n. to be sad about any thing; i. q. ipsis ipsića,—iampśigaka.
i'pso'-sdi, v. n. to be close to, to press upon, to touch any thing, as the nose presses on the face; to press upon, weigh down, as sorrow,—iampśidi, inipśidi.
i'pso'-sdi-ya, v. a. to cause to press on,—ipūtdiwaya.
i'pso'-sdi-ya, adv. touching. Hence, makipśidiya, on the ground.
i'pso'-ski-ča, v. n. to be close to, to touch, press on,—iampśiskiđa.
i'pso'-ski-e'da'nt, adv. pressed, close together.
i'pso'-skin, cont. of iampśiskida; close together: ipuskin iyotsan'ki, they sit close together.
i'pso'-skin-ya, v. a. to cause to press on,—ipūtdiwaya.
i'pso'-skin-ya, adv. pressed together.
i'pso'-ski-kin, cont. ipuskin iysya, to shove up close together.
i'pso'-spa, v. a. to stick on,—iwapūspə.
i'pso'-spe, n. any thing that sticks to, a seal, wafer.
i'pso'-stag, cont. of ipuskanata: makįpįstąg chipeliliya, to throw oneself flat on the ground.
i'pso'-sta-kani, v. n. to be flat, wanting, defective; one who has no nose is ipustakata,—iampstakata.
i'pso'-stan, adv. ipustana ya, to clap up again; as a coal of fire: peta ipustanpi se emadëcë, it seems as if I was held up to the fire.
i'pso'-sp, n. the outside of a bend.
i'pso'-tag, cont. of ipuskanata.
1-škaŋ', cont. of iškata; petiškaŋ, to come near
the fire, draw up to the fire, to warm oneself,—petimaškaŋ.
1-ška'-'ta, v. a. to play to or for any thing,—iwa-
škata, iyaškata, unkiškatapi.
1-ški'-zu-pi, n. fish-hooks. See hiškišúpui.
1-ško'-'na-š, n. the small black bony substance on the
inside of a horse's fore-leg, just above the
knee, the web.
1-šna-'ka, pron. he alone,—mišnaka.
1-šna-'na, pron. alone, she alone,—miš-
nana, nišnana; unkišnanpidaŋ, we alone.
1-šna-'šna-ša, pron. red. of šišna.
1-šna-'ši-š, v. n. to dwell alone or in a separate
house; to have the menses. This last, at present,
appears to be the only meaning of the word; it is
so used because, at such times, the Dakota
women are not permitted to stay in the house with others,
but put up a little one for themselves outside.
1-šna-'ši-ši-pi, n. dwelling alone; the menses.
1-šni'-'ka-eš, adv. within a little, nearly: išni-
kaeš niko šē ni, it came near killing thee.
1-šo-kšo-ka-pi-daš, n. thick-lips, a nickname
for the Ojibwas.
1-šo'-ši-o, adj. scampering, not easily restrained,—
imad'oši, miš'oši.
1-špā', n. the lower part of the arm,—mišpá.
1-špā'-hu, n. the bones in the lower part of the
arm, the radius and ulna.
1-špā'-se, n. the point of the elbow.
1-špā'-špā, v. n. to move the lips, as some per-
sions do when reading to themselves: špāšpá
maŋkun, I am moving my lips.
1-šta', n. the eye, eyes,—mišta, ništa, unkištapi.
1-šta'-gon-ga, v. n. to be blind; not to be able to
see well,—ištamaŋgoša.
1-šta'-gon-go, n. a blind person.
1-šta'-gon-go-ši, v. a. to make blind, to blind,
—ištangošewaŋa, ištangošênciaŋa.
1-šta'-hdá-ša, v. pos. of istakaka; to put out
one's own eye,—ištawaladka.
1-šta'-he, n. (išta and he) the ridge above the
eyes.
1-šta'-he-hiŋ, n. the eye-brows.
1-šta'-he-pe or ištahępiŋ, n. the eye-lashes.
1-šta'-he-pe-hiŋ, n. the eyelids.
1-šta'-i-yo-hi-ši, adv. as far as the eye can
reach.
1-šta'-ka-ša, v. a. to strike and put out an eye,
—ištawakaka.
1-šta'-ka-šan, v. to wink the eye,—ištawaka-
šan, ištaŋkakaŋpi.
1-šta'-ka-šan-kpaŋ, v. red. of štakaŋpišaŋ.
1-šta'-ka-šan-kpaŋ, v. a. to strike and put out an eye,
—ištawakaka.
1-šta'-ka-šan, v. to wink the eye,—ištawaka-
šan, ištaŋkakaŋpi.
i-sta'-kpe, v. n. to be blind, having the eye put out,—istamakpe.

i-sta'-kpe-ya, v. a. to make blind,—istikpewaya.

i-sta'-ksiu, v. n. to be squint-eyed or cross-eyed,—istamakii. See istoksiin.

i-sta'-ksiu-ki, n. a squint-eyed person.

i-sta'-ksiu-ksiu, v. n. red of istaksiin.

i-sta'-mdes, cont. of istamakdeza.

i-sta'-mdes-ya, v. e. to make clear-sighted,—istamakdeza.

i-sta'-mi-ni-gha-qa, adv. in tears, with tears trickling down: istaminighaqa is, to speak with the tears dropping down.

i-sta'-mi-ni-han-pe, n. tears: istaminihappe au, to cry,—istaminihappe amaru.

i-sta'-mi-o-joko, adv. with water standing in the eyes.

i-sta'-o-hi-ya, adv. as far as the eye can reach.

i-sta'-o-zhi-ha, n. the eye-lids. See istodiha.

i-sta'-spe, v. n. Same as istakpe.

i-sta'-wia-ya-zap-wi, n. the moon in which wore eyes prevail; a moon answering generally to the month of March.

i-sta'-zha, v. n. to be ashamed, ashamed of; to be bashful,—inasheena, inisheena, unkiisepapi. See wisakhe.

i-sten', cont. of isteda.

i-sten'-ki-ya, v. a. to make one ashamed, to disappoint one,—istentake, istenungkipapi, istenmakiya.

i-sten'-ya, v. a. to make ashamed, dishonor,—istenwaiya, istenunyapapi, istenmayaya.

i-sti', n. the under lip.

i-sti'-ha, n. the skin of the under lip.

i-sti'-mu, v. See istiyma.

i-sti'-te, v. n. Same as istiima.

i-sti'-ma, v. n. to sleep,—miistiibe, niistiibe, unkiiitapapi. Hence, osiitma, sleep.

i-sto'-hi-wan-zi-dan, n. a fixed look, a gaze.

i-sto'-hmu-sus, cont. of istohmuza: istohмуса manka, I keep my eyes shut.

i-sto'-hmu-sus-ya, v. a. to cause to shut the eyes, —istohmusuyaya.

i-sto'-hmu-sus-ya, adv. having the eyes shut.

i-sto'-hmu-za, v. n. to shut the eyes,—istowahmuza.

i-sto'-ksiu, v. n. to partly close the eyes, to look askance,—istemakkiin.

i-sto'-ksiu-ki-ya, v. a. to look askance at, look at with the eyes partly shut,—istoksiinukiyaa, istokskiinyakiya.

i-sto'-sni-za, v. n. to have the eyes blinded or dazzled by the light,—istomasniizaa.
i-tan'-a-no-ka-tan-han', adv. on both sides of.
i-tan'-oan, n. a chief, ruler, head one; a lord, master; the principal thing.—imatanjan, imita-
dan.
i-tan'-oan-ka, n. chief one, lord, master.
i-tan'-oan-ki-ya, v. a. to have for or acknowledge as chief or master; to make lord or chief,
—itašanakanwiya, itanadanakiya.
i-tan'-oan-ki-yu, adv. in a lordly manner, with authority.
i-tan'-oan-ya, v. a. to have for chief or master,
—itanayanwa, itanayonapni.
i-tan'-oan-ya-nan, adv. with authority, chief-like.
i-tan'-i-hdu-kan, adv. round about one.
i-tan'-kan, adv. without, outside of.
i-tan'-ki-ye-dan, adv. near to one, mitanqiyed-
dan.
i-tan'-pi, n. pride, vain-glorying.
i-tan'-tan, v. red. of itan.
i-tan'-tan-pl, n. pride, glorying, arrogance. See witanapni.
i-tan'-wan-ka-n-hde, adv. up hill, ascending: itanwayañhde ya, to go up hill.
i-tan'-wan-ka-n-hde-ya, adv. ascending.
i-tan'-yan, v. n. to grow by reason of, as by eating,
—itanyaya.
i-tan'-ye-ani, v. n. to receive no benefit from, to be of no use, imatayenini.
i-ta'to, adv. on this side of, this side of; used in reference to time, since.
i-ta'-to-ki-ya, ade. on this side of.
i-ta'-to-tan-han, adv. on this side of, from this side of.
i-ta'-to-wam, adv. to the windward of, on this side of.
i-ta'-to-wa-pa, adv. on this side of, to the wind-
ward of.
i-ta'-to-wa-pa-tan-han, adv. on this side of.
i-ta'-to-wa-ka-n-hde, adv. See itanwayañhde.
i-ta'-zi-pa, n. a bow to shoot with: mitinazipe, my bow; nitinazipe, thy bow; tinazipe, his bow.
i-ta'-zi-pa-i-kan, n. a bow-string.
i-te', v. n. to be made blue or bluish by, be made
grape-colored, —imate.
'i- to', n. the face,—mite, nitite.
i-te', n. the forehead.
i-te'-a-ka-hpe, n. a cover for the face, veil.
i-te'-a-nog or itenokatanhan, adv. on both sides of the face.
i-te'-e, adj. slightly warm, lukewarm, tepid.
Said of fluids only: minitieća, lukewarm water.
i-te-han, adv. far from.
i-te-han-han, adv. of thehan.
i-te-han-han-ya, adv. red. of iteñeyan, iteñeyan.
i-te-han-tan-han, adv. far away from.
i-te-han-ya, adv. far away from.
i-te'-hde-ge-dan, n. striped-fac, a name for the raccoon, i. q. wida.
i-te'-hna-ka-pl, n. See itohnakan.
i-te'-hnu, n. the frontal bone.
i-te'-hi, v. n. to be difficult to get along with,—
imatehi.
i-te'-nya, v. a. to make slightly warm or tepid,
as water,—it'enunyapi.
i-te'-šin-ki-ya, v. to frown; to grin,—itessen-
akiya, itessenkiiapni.
i-te'-šip-šip, n. a wrinkled-face,—itemasipin.
i-te'-yu-šip-ki-ya, v. a. to draw up the face at
one; to grin; —iteyušiyakiya.
i-te'-ča-ša, v. to set up a tent for a certain pur-
pose,—itiwakaga.
i-te'-čan-nan, adv. away out on the prairie from,
away from a house. Tinečanpan is also used.
i-te'-ma-ta, v. to beg for; he itimata wahi, I
have come to beg for that.
i-ka', n. a blossom, capsule; an egg; the seed
of any thing; the testicles, i. q. susu.
i-ka'-ška, n. the white of an egg.
i-ka'-či, n. the yolk of an egg.
i-ti-ko-kim, cont. of itikokip; meeting; in pre-
sence of; before; mitikokim; itikokim ya, to go to
meet.
i-ti-ko-ki-pa, v. a. to meet, come together from
opposite directions,—itikowaki, itkonkipapi.
i-ti-ko'-ka-pa, v. n. to be still-born,—itkonakpa.
See also itkopa.
i-ti-ko'-kipa, adv. again, back again, in return, in
reply.
i-ti-ko'-kipa', adv. in return.
i-ti-ko'ny, v. n. to burn, blaze, as fire: peta itkon,
the fire blazes.
i-ti-ko'-ja, v. a. to make burn or blaze,—itkon-
waya.
i-ti-ko'-ja-han, part. burning, alive, as coals.
i-ti-ko'-za, adv. even with. See itkunza.
i-ti-ko'-pa-tan-han, adv. in reply, back again.
See jeyitkopatahan.
i-ti-ko'-pa', v. a. to be still-born: taku itkotpe čiñ,
an untimely birth, an abortion.
i-ti-ko'-pe-ya, v. a. to cause to abort or be aborted,
—itkotewa.
i-ti-ku', v. n. to burn, blaze. See itkon.
i-ti-kun, v. n. to burn, blaze. See itkon.
i-ti-kun, cont. of itkunza.
i-ti-kun's-ya, adv. even with.
i-ti-kun'-za, adv. even with. See itkonza.
i-ti'-o, adv. come, well: ito me kta, well, I will
go; ito edon wo, come do it.
i-ti'-o, v. n. to become blue by means of.
i-ti'g', cont. of ioka. Obsolete.
i-ti'g'-e-han, adv. at the first, formerly.
i'-to-han, adv. how far from? how long from?
i'-to-han-han, adv. red. of itohan.
i'-to-han-yän, adv. how far from?
i'-to-he-ya, adv. towards: hekta itoeys, backwards.
i'-to-hna-ka-pi, n. brooches, such as are worn by the men on their hair and by the women on their gowns.
i'-to-hna-ke, n. the face, countenance, visage, appearance, presence,—mitohnake.
i'-to-ho-ümii, adj. dizzy, light-headed; drunk,—itohnhommi, itohnhomi.
i'-to-ho-ümii-ya, v. a. to make dizzy or drunk,— itohnomiwyaya, itohnomiynyapii.
i'-to-i-yo-hi, adj. each one. See otoiyohi.
i'-to-ka-ğa, n. the south.
i'-to-ka-ğa, adv. southward.
i'-to-ka-ğa-tan-han, adv. to the south of, on the south side of, from the south.
i'-to-kah, cont. of itokaga; southward: itokah mdal, I am going south.
i'-to-kah-ki-ya, adv. towards the south.
i'-to-kah-wa-pa, adv. towards the south.
i'-to-kam, adv. before, used either in reference to place or time, in presence of,—mitokam, nitokam, widotokam.
i'-to-kam-tu, adv. before.
i'-to-kam-tu-ken, adv. before, prior to.
i'-to-kam-tu-ya, adv. before.
i'-to-ka-pa, v. n. to be before one in birth, be older than,—mitokapa, he is older than I.
i'-to-ka-pa-tan-han, adv. before, from before, from the presence of,—mitokapataghan.
i'-to-ka-tam, adv. before the time of a certain event.
i'-to-ke-ča, v. n. to be altered, changed; to be affected by in any way,—imatokeda, hitokeda.
i'-to-ke-ča-ši, n. etahhan itokedashni, it is none of his business, or it makes no difference to him,— imatokedashni.
i'-to-ki, adv. where from? which way from?
i'-to-ki-kta, adv. face to face, facing each other.
i'-to-ki-yä, adv. which way from?
i'-to-ki-yä-ka, adv. which way from?
i'-to-ki-yä-pa, adv. which way from?
i'-to-ki-yä-pa-tan-han, adv. which way from?
i'-to-ki-yä-tan-han, adv. in what direction from?
i'-to-ko, adv. See itoko.
i'-to-ke-han, adv. formerly, of old.
i'-tom-tom, adj. cont. of itomtoma.
i'-tom-to-pa, adj. red. of itopa; every fourth one.
i'-to-na, adv. of how many? which number?
i'-to-na-ka, adv. of how many?

i'-to-na-ke-ča, adv. of what number?
i'-to-na-na, adv. of a few: de itonana en yaŋka, this is one of a very few.
i'-to-nj', v. n. to tell the truth. Not in use. See itonši.
i'-to-nj'-ka, and i'-to-nj'-ka-e, v. n. to lie, tell a falsehood; i. q. itonši.
i'-to-nj'-ka-ši, v. pi. to tell an untruth; to lie,—iwa-tonši, itatonši, itatonši, to take care of oneself,—itotonši; itotonši, not taking care of oneself, neglectful of oneself.
i'-to-nj'-ka-ya, adv. carefully, guardedly.
i'-to-pa, v. a. to guard, take care of; to refrain from, beware of,—itopwa, itopapap, itoši, itomapap.
i'-to-pa, adj. careful, prudent.
i'-to-ya-ya-ya, adv. carefully.
i'-to-pi-ši, n. untruth, lies. See itonši.
i'-to-ši, v. n. to tell an untruth, to lie,—iwa-tonši, itatonši, itatonši, to take care of oneself,—itotonši; itotonši, not telling me about me.
i'-to-ši-ši, v. red. of itonši; i. q. itonši waniča.
i'-to-ši-ya, adv. falsely.
i'-to-wan, v. n. to look or see with, as with one’s eyes,—itowapap, itowapap.
i'-to-o-pta, adv. through, by, as itootpa ya, to go on past; from one to another, as itoopa wičaku, he passes it on to others.
i'-to-o-pta-ya-ya-ya-ya-ya-ya-pi, n. a purge. See iyoo-\ pataiyapa.
i'-to-o-pte-ya, adv. through, straight through, passing on.
i'-to-pta, adv. the fourth,—imatopa; in or of the fourth, as itopa en zaptan, or itopa zaptan; first in the fourth ten, i. e. thirty-five.
i'-to-tom, adj. red. See itotom.
i'-to-to-pa, adj. red. of itopa.
i'-to-to, v. n. red. of ito; to be made blue by.
i'-to-ta, adv. turn about, alternately: uma itoto ečonkupi kta, we will do it alternately.
i'-to-wi-ča-ho-ši, n. a turning round, swimming, as of the head; drunkenness; something turns round, as a wheel.
i'-to-ye, n. the face, appearance,—mitoye, nitoye.
i'-to-ye-ki-ton, v. pos. to wear braids of hair or ornaments in front,—itoyetoton.
i'-to-ye-ton, v. n. to have braids or ornaments dangling about one’s face; to wear any thing that makes one look frightful,—itoyetoton.
i'-to'pa-hdo-ka, v. reflex. of pahdok; to break up through, as a muskrat under ice.
i-tpaˈ-ta-ka, v. pos. of ipataka; to brace one's own.
i-tpiˈ, n. the belly, abdomen; the chest. See ikpi.
i-tpiˈ-hna-ka, v. a. to put in or around the abdomen,—itpiwahanka. See ikpihanka.
i-tpuˈ-ta-ka, v. pos. of ipataka; to kiss one's own,—iwatputuka. See itputuka.
i-tpuˈ-tpa, adv. mixed up.
i-tuˈ, adv. wildly, without being planted or tamed, as, itu idaŋ, it has grown up of itself; for nothing, as, itu edamog, I have done it naught.
i-tuˈ-h, adv. for nothing, gratuitously, without cause.
i-tuˈ-han, v. a. to give, bestow; to give for nothing, give away, as the Dakotas often do,—ituwah, ituuñlahpi.
i-tuˈ-han, adv. gratuitously, without reward.
i-tuˈ-hɪɲ, adv. for nothing, gratuitously; without cause, falsely.
i-tuˈ-ka, v. a. to beg, ask one for,—iwatuka, iyataku, uŋkukapi, imatuka, idituka.
i-tuˈ-ka-e, adv. truly, indeed.
i-tuˈ-ka-ɡa, v. a. to make up a lie on, tell a falsehood about one; to do for nothing,—ituwaka, ituŋkagapi, ituamakaga.
i-tuˈ-ka-χ, cont. of ikuča.
i-tuˈ-ka-ʃ, adv. truly, at any rate.
i-tuˈ-ka-ʃa, adv. for nothing.
i-tuˈ-ki-haŋ, v. a. of ihan, to make a present of to; to give to one, as the Dakotas do when they expect to be praised for it,—ituwakhan, ituŋkiihapi, ituamakihan, itučiidihan.
i-tuˈ-kam, adv. on the back: ituŋkam wanka, he lies on his back; ituŋkam iŋpaya, to fall backwards.
i-tuˈ-kam tu, adv. on the back.
i-tuˈ-co-ka, adv. in the middle, between.
i-tuˈ-co-ka-y a, adv. between, in the middle.
i-tuˈ-ki-ta-he-dan, adv. in the middle, between.
i-tuˈ-diˈ, adj. abundant.
i-tuˈ-diˈ-ya, adv. abundantly.
i-tuˈ-tu, adv. red of itu.
i-tuˈ-tu-ya, adv. red of ituuya.
i-tuˈ-tun, v. to be in a wild state. Hence, ituunpi, wild beasts.
i-tuˈ-wo-ta-he-dan, adv. far from any dwelling.
i-tuˈ-ya, adv. for nothing, without cause; gratuitously.
i-tuˈ-ya-ken, adv. causelessly, gratuitously.
i-tiˈna, cont. of iŋni.
i-tiˈn-ya, v. a. to make firm by means of,—iţiŋ-nya.
i-tiˈn-za, v. n. to be firm by reason of;
i-wa'-'ki-di-pi, n. the scalp-dance. This dance follows the bringing home of the scalps of their enemies. A circle is formed, on one side of which stand the young men with their bodies painted, with the feathers in their heads, and their drums, rattles, and other instruments of music, in their hands; while, on the other side, stand the young women in their best attire, carrying the scalp or scalps stretched on a hoop. The war-song commences, and the women dance around, sometimes advancing towards the men, who are stationary, and then again retreating, and corresponding at intervals to the music in a kind of chorus. If the scalp is taken in the winter, the dance is kept up, frequently by day and night, until the leaves grow in the spring. If it is taken in the summer, they dance and rejoice over it until the leaves fall off, when it is buried.

i-wa'-'ki-do-za, v. a. to influence one, command one in regard to,—iwa-we-caza.

i-wa'-'ki-do-zo, n. a commandment, decree.

i-wa'-'ki-ni-ya, v. a. to get out of humor with, to neglect,—iwa-wakiniya, iwa-wakiniya.

i-wa'-'kta, n. a mark, sign, pledge.

i-wa'-'kta, v. n. to be on one's guard, to be on the look out; to guard,—iwa-wakta, iwa-wakta.

i-wa'-'kta-ya, v. a. to put on one's guard, forewarn,—iwa-wakaya, iwa-wakaya.

i-wa'-'kta-ya, adv. guardedly.

i-wa'-'kte-hda, v. n. to go home in triumph having taken scalps,—iwa-wakutahda, iwa-wakutahda.

i-wa'-'kte-hdi, v. n. to come home in triumph bringing scalps,—iwa-wakutahdi, iwa-wakutahdi.

i-wa'-'na-gi-ye-ya, v. a. to trouble one in regard to or with. Not much used. See nagiyeya.

i-wa'-'na-pi-stan-yan, v. a. to kill, hurt, or do injury with,—iwa-wanipistanwaya. Not much used. See napistanyan.

i-wa'-'ni-tyi, v. n. to go and spend the winter at for some purpose,—iwa-ni-tyi.

i-wa'-'ni-ye-tu, n. the succeeding winter, next winter.

i-wan', cont. of iwan; tabinda iwan mada, I am going to lie down for. See iwan.

i-wan'-'ga, v. a. to inquire of one, ask one a question about, call to account,—imugga, imunga, ukiwangaapi, imwanganga, i殖民 nga.

i-wan'-'ga-nya, n. inquiry. See iwin'gaapi.

i-wan'-'hda-ya, v. cont. of iwan'hdaka; iwan'hdag unyakopi, we are guarding our own.

i-wan'-'hda-ya, v. pos. of iwan'yaka; to look to or have regard for one's own,—iwa-wahda.

i-wan', cont. of iwan; he iwan wah, I have come to inquire about that.

i-wan'-'i-ji-hda-ka, v. reflex. to look at oneself; to guard oneself,—iwan'mihihaka, iwan'mihihaka.

i-wan'-'i-hdag, cont. of iwan'hdaka: iwan'hdag unaun.

i-wan'-'i-hda-ka, v. to look at oneself in a glass; to watch over, guard oneself, to set a guard,—iwan'milhada, iwan'milhada.

i-wan'-'ka, v. n. to lie down, go and lie down, go to bed,—imun'ka, imun'ka, ukiwankapi.

i-wan'-'kan, adv. above,—miwanikan, niwanikan, ukiwankapi, wiwanikan.

i-wan'-'kan-tu, adv. above, up.

i-wan'-'kan-tu-ya, adv. up above.

i-wan'-'kan-tu-ya-ken, adv. above. Not much used.

i-wan'-'kan-pa, adv. above one.

i-wan'-'kan-pa-ta, adv. up above, above one.

i-wan'-'kan-pa-tan-han, adv. from above one.

i-wan'-'ki-ó-yi-ya-ka, v. to look to or watch over for one,—iwan'midjaka.

i-wan'-'ki-ó-yi-ya-ka-ya, v. pl. they look to or watch over another,—iwan'midjaka.

i-wan'-'yag, cont. of iwan'yaka; iwan'yag wahi.

i-wan'-'ya-ka, v. a. to look to or at; to survey, examine; to spy out,—iwan'midaka, iwan'midakaka, iwan'myakan.

i-wan'-'ya-ka-ya, n. spies, surveyors.

i-wan'-'ya-ko, n. something by which to see, the sight of a gun.

i-wan'-'zi-da, adv. very much.

i-wa'-pe-tog, cont. of iwanpe-tog.

i-wa'-pe-tog-toj, v. a. to mark or brand with,—iwanpetogwajon, iwanpetogunponpi.

i-wa'-pe-to-ke-ka, n. a mark, sign.

i-wa'-s'ag, cont. of iwa'saka.

i-wa'-s'ag-yag, v. a. to strengthen by means of,—iwa'sagwajawaya.

i-wa'-s'a-ka, v. n. to be strong by reason of or for,—iwa'saska, iwa'sa'kaipi.

i-wa'-s'a-ka, n. strength, the source of strength.

i-wa'-se-ča, v. n. to be rich, in provisions especially,—iwa'se'ča, iwa'se'čapi, iwa'se'časeda.

i-wa'-ši-čun, v. n. to be talkative, to talk badly, —iwa'sičun, iwa'sičun.

i-wa'-šte, v. n. to be better by means of,—iwa'sate.

i-wa'-šte-dan, adv. slowly, moderately, carefully; but little, not much: iwa'setedan yanan, he is not very sick.

i-wa'-šte-ka, v. n. to be none the better for: he taku inwašteken, thou art none the better for that.

i-wa'-šte-yo, adv. better.

i-wa'-šte-ya-ken, adv. a little better. Not much used.
IWA

i-wa'-to-ki-yā-ka-e, v. n. he etanhan iwatoki-
yake, what matter is it to him? how does it con-
cern him?

i-wa'-to-ki-ya-pa-ka-e, v. n. Same as iwatoki-yake.

i-wa'-to-ki-ya-pa-šī, v. n. it does not concern
one,—iwmawotokiyašin.

i-wa'-to-ki-ya-šī, v. n. to be none of one’s busi-
ness: he etanhan iwatokiyaš, it is none of that
business.

i-wa'-wi-kū-wa, v. a. to do something to make
one angry, to provoke one,—iwmawiwawakwa.

i-wa'-ya-za-n, v. n. to be sick in consequence of,
—iwmawiyaza-n.

i-wa'-yu-pl-ka, v. n. to be skillful, handy on ac-
count of; or in doing,—iwmawupika; i. g. iwayu-
pi kl'nuq.

i-wa'-yu-pl-y, adv. handsly, nicely, well.

i-wa'-zi-yā-pa, adv. to the north of.

i-wa'-zi-ya-pa-tan-šan, adv. to the north of.

i-wa'-zi-ya-ta, adv. at the north of.

i-wa'-zi-ya-tan-šan, adv. northward of.

i-we', v. n. to bleed by reason of,—imawe.

i-we', v. n. to bleed at the mouth,—imawe.

i-we'-de-ya, v. a. to have regard for, do as one
commands,—iwmaweya, iwmeyunapi; iwmey-
shin, to disregard,—iwmaweyasin.

i'-we-hi-yu-y, v. to raise blood, spit blood,—
iiwihiyuwaya.

i-we'-šde-ka, v. n. to do something entitling to
honor, as the killing of an enemy,—iwwawi-
šdeka.

i-wi'-ča-hna-y, n. of hna yan; deception.

i-wi'-ča-hu-pi, n. of hu; sodomy. This is now
a vulgar hye word.

i-wi'-ča-po, u. of po; a swelling, inlation on
account of.

i-wi'-ča-pu-zu, n. of ipuza; thirst.

i-wi'-ča-šte-ča, n. of štečan; shame.

i-wi'-kče-mna, adj. the tenth.

i-wi'-kče-mna-mna, adj. red. of iwik démema;
every tenth one; tithes.

i-wi'-ška, v. n. to glory in, be proud of,—i-
wmawikta, unikwinkta.

i-wi'-ška-ška, v. red. of iwik\

i-wi'-ška-pi, n. a glorying in.

i-wi'-ška-y, v. a. to cause to glory in,—iwi-
kwikta.

i-wi'-ška-y, adv. glorying, proudly.

i-wi'-šta, v. a. to treat well, as a sick person—
iwmawistak. See ikwiwikta.

i-wi'-tko, v. n. to be drunk on,—iwmawiko: taku
iwikto, something that makes drunk, liquor.

i-wi'-tko-tko-ka, v. n. to become foolish by
means of.

IYA

i-wi'-tko-ya, v. a. to make drunk with,—iwi-

tawaya.

i-wi'-yo-hi-yān-pa-ta, adv. at the east of.

i-wi'-yo-hi-yān-pa-tan-šan, adv. to the east of.

i-wi'-hda-ka, v. pos. of iwoyaka; to speak in
reference to one’s own,—iwohdamaka.

i-wi'-hdu-ze, n. the cause of taboo. See wo-

huze.

i-wi'-mni-ya-n, adv. carefully, attentively: iwo-
mniyan anaqo, he listened attentively.

i-wi'-mni-yen, adv. not hastily, leisurely, care-
fully: iwomniyen edamon, I did it carefully.

i-wi'-mni-yen-tu, adv. slowly, carefully.

i-wi'-mni-yen-tu-ken, adv. not in haste.

i-wi'-ya-ka, v. a. to relate or tell of, to speak in
reference to,—iwmawaka. See wayaka.

i'-ya, inf. of surprise, on meeting a friend unex-
pectedly.

I'-ya, n. a fabulous creature worshipped by the
Dakotas.

i'-ya-be, adv. individually, singly, or in little
companies, as the Dakotas go in hunting deer:
ibayi unyanpi, we are going separately.

i'-ya-be-ya, adv. singly, separately, scattered, as
in hunting: ibayena unyanpi, we go separately.

i'-ya-be-ya, adv. scattering around, dispersedly:
iwamwayukpodepi, scattering ourselves around we
hunted.

i'-ya-či-ča, adj. rough, ruffled up, said of hair or
feathers.

i'-ya-di-n, v. a. to liken to, compare with,—i-
mdačin, hinčin, unkryadipni.

i'-ya-di-n-ken, adv. by way of comparison.

i'-ya-di-n-pl, n. likeness, resemblance.

i'-ya-di-n-ya-n, adv. like to, in like manner, equal
to; parabolically, metaphorically.

i'-ya-di-n-yan-ken, adv. somewhat like.

i'-ya-đo, v. a. to judge of, judge on account of, to
condemn for,—imdačo, idačo.

i'-ya-di, v. a. to climb up on,—iyawadi, iyayadi,
iyawidipi. Hence, čan iyadipi, stairs.

i'-ya-g-čon, v. of iyake; to put a feather on an
arrow,—iyagwaton.

i'-ya-ge, v. a bunch, a cluster, as of grapes.

i'-ya-čan, v. a. to go and stand on; to alight
down in or on, as birds in a corn-field or on a
tree,—iyawahan, unkryahanpi.

i'-ya-čan, v. a. to put the foot on, step on any
thing,—iyawahan.

i'-ya-hda-pis-n-ya-n, adv. bottom upwards.

i'-ya-hda-pis-n-ya-n, v. a. to turn over upon any
thing,—iyahdapiswaya.

i'-ya-hda-ski-ča, v. n. to lie on, press on, cover,
—iyamahdaskida.
i'-ya-ka-pe-ya, adv. more than, surpassing.
i'-ya-ka-pta, v. a. to climb, as a hill, to reach the top; to pass over or beyond,—iyawakpta, iyaunkaptapi and uqiyakaptapi.
i'-ya-ka-pete-ya, v. to cause to pass up or over,—iyakapewaya.
i'-ya-ka-pate-ya, adv. beyond, going over.
i'-ya-ka-saun-ni, n. one side or half of any thing.
i'-ya-ka-saun-ni-na, n. one side only.
i'-ya-ka-ška, v. a. to tie one thing to or on another, to bind to,—iyawakša, iyaunkšakapi.
i'-ya-ka-tin, n. of skatin; to measure by means of, as with a yard stick,—iyawakatin.
i'-ya-ka-win, v. n. to exceed, go beyond bounds, overflow, as a river its banks.
i'-ya-ka-win, adv. more than: iyakawin iyea, to surpass; iyakawin iyea ecamoy, I have done more than was needful.
i'-ya-ka-win-yan, adv. surpassing.
i'-ya-ko, n. the feather end of a quill, the feather on an arrow.
i'-ya-ko-non-pa, adj. the twelfth. See ikenonpa. The ordinal numbers from this to eighteen will be found under 'iak,' and need not be repeated here, though by some they are all written with a y inserted.
i'-ya-ki-čun-ni, v. n. to become tired and leave off, to cease from, give up pursuit,—iyawecunni, iyawecunni, iyawecdunii.
i'-ya-ki-ču-ni-ya, v. a. to cause to leave off or cease from,—iyyakidumiyaya.
i'-ya-ki-čun-ya, adv. leaving off.
i'-ya-ki-ču, v. n. to be much, to increase.
i'-ya-ki-ču, adv. much, more than one needs: iyakici wahnaka, I have put away a great deal.
i'-ya-ki-čun-ka, n. one who does more than is usual; one who keeps on begging.
i'-ya-ki-ču-ya, v. a. to have more than one needs,—iyakiwuya.
i'-ya-ki-ču-ya, adv. much, a good deal, plentifully, in abundance: iyakiwuya mulo, I have a great deal.
i'-ya-ki-de-ea, adv. like, alike.
i'-ya-ki-de-een, adv. like.
i'-ya-ki-de-han-ke-ea, adv. of the same length with.
i'-ya-ki-de-han-yan, adv. of equal distance.
i'-ya-ki-de-na-ke-ča, adv. of equal number.
i'-ya-ki-de-na-na, adv. as few as.
i'-ya-ki-řde, v. n. to surpass, overlap, reach beyond the time, as old corn lasting until the new comes.
i'-ya-ki-hde, adv. like to, as: wetu iyakihde maste, it is as warm as spring.
i'-ya-ki-hde-ga, v. to go on and overtake.
1-ya-ki-hdeh, cont. of iyakahdeh; iyakahdeh
okihan, to keep following after but not overtake,
iyakahdeh okiikan.

1-ya-ki-hde-ya, v. a. to cause to reach round to;
to make surpass,—iyakahdeuya.

1-ya-ki-he-deh-ya, adv. surpassing.

1-ya-ki-he-de-ya, adv. like that.

1-ya-ki-he-deh-ke-ya, adv. as long as.

1-ya-ki-he-na-ke-ya, adv. as much as.

1-ya-ki-he-na-ya, adv. as few as.

1-ya-ki-hna, adv. in layers, one on another;
i. q. akina.

1-ya-ki-ni-sko-ke-ya, adv. of the same size.


1-ya-ki-pe, v. a. to wait for, or to have go with one;
to wait for, hope for; to befall, happen to,—iyawakipe, iyamkipe, iyamak'pe.

1-ya-ki-pe-ya, adv. waiting for.

1-ya-ki-ta, v. a. of akita; to have an eye to, keep
a watch on, lest one commit some depredation;
to hunt for charges against one,—iyawakita.

1-ya-ki-te-yan, adv. together, familiarly, among
themselves; iyakitesh hekidyapi, they say this among themselves.

1-ya-ko, adv. beyond any thing. See ako.

1-ya-kos, adv. See iyakosan.

1-ya-ko-sa, adv. in addition, as an additional
reason: ho iyakosan deden e'damon, I have done
this in addition to that.

1-ya-ko-ta-pa, adv. beyond, from beyond.

1-ya-ka, v. Used only with ñi. See iyakatsa.

1-ya-ka-ñi, v. a. of akatsa; to disregard,—
iyawakatsa, iyamkatsa.

1-ya-m, cont. of iyama; striking against: tiyopa
iyam inndume, I struck against the door.

1-ya-mi, adj. the third.

1-ya-mi-mi, adj. red. every third one.

1-ya-mi-ma, adj. only the third one.

1-ya-ma, adv. butting or strikes against.

1-ya-na-ka, inf. of surprise on meeting a friend.

1-ya-na-ta, v. a. of anata; to detain, to go be-
fore and prevent from proceeding,—iyawawata, iyamamata.

1-ya-ni-ka, v. n. of anika; to be prevented, de-
tained, or hindered by: magazu kin he iyamani-
ka, I am prevented by the rain,—iyamanika, iyam-
niipiagi.

1-ya-nun-ya, v. n. to become hard, callous, un-
feeling, as a scarred place,—iyamannuza, iyani-
nuza.

1-ya-nun, cont. of iyunnaga; iyunnñi iyeyya.

1-ya-nun-ya, v. a. to cause to become callous,
—iyunnñiga.

1-ya-pan, v. a. to push out, as an otter does his
nose to breathe.

1-ya-on-pan, v. a. of onopun; to lay on, place on;
to accuse of, blame with,—iyawanopun, iyannñon-
pun, iyamawopun.

1-ya-on-pan-pi, n. an accusation.

1-ya-on-pe-pla-ñi, adj. blameless.

1-ya-on-pe-pla-ñi-yan, adv. blamelessly.

1-ya-on-pe-ya, v. a. in a blamin or accusing way.

1-ya-opta, v. See iyawapata.

1-ya-pha, v. a. of apa; to beat, strike against;
to beat, as the heart or pulse, as, danje iyamapa,
my heart beats; to strike or knock against, as the
foot,—iyamapa, iyamunapi; iyapipa, to strike
oneself,—iyapiipi.

1-ya-pa, v. n. to strike against, as the wind
against a hill.

1-ya-pa, v. n. to be injured or wounded in one's
feelings by word or action. See iyapaka.

1-ya-pa-ka, v. n. to be injured or hurt in one's
feelings by something said,—iyamapaka.

1-ya-pa-sa, v. n. to be obscured, as the sun or
moon by clouds. See apaspa.

1-ya-pa-stag, cont. of iyapastaka.

1-ya-pa-sta-ya, v. a. to creep up and fall
upon before one is aware, to take by surprise,—
iyapastagawa, iyapastagiyapun, John xii. 33.

1-ya-pa-ya, v. n. to be taken by surprise,—
iyamapastaka, iyapiypassa.

1-ya-p-ta, v. n. to butt against, be struck by;
to press on or be cramped by, as by a short mocs-
asin,—iyamapato, iyamapatopi.

1-ya-pa-pa, v. a. to run against, press against;
to hinder, prevent by,—iyapatoswa.

1-ya-pa-ya-ken, adj. in the manner of press-
ing against.

1-ya-pa-wo-pan-pan, n. a certain sacred dance
and feast.

1-ya-pa-ya, v. a. to injure or hurt one's feelings
by what one says,—iyapawata.

1-ya-pei, v. a. of ape; to wait for; to lie in wait
for, lie in ambush,—iyawa, iyawunapi, iyamape.

1-ya-pei-pan, v. a. of pehan; to fold up with;
to wind on, as thread on a spool: haloniti iyap-
epanpi, spool-thread,—iyapewepanpi, iyampepanpi.

1-ya-pei-pan-pan, adv. folding up.

1-ya-pei-mna, v. a. to wrap around, wind up in,
—iyawepemnpi, iyawepemnpi; wrapped up in, as,
woolith uiyampani uyyakopi, we are enveloped
in sin.

1-ya-pei-mna-yan, adv. wrapped up in.

1-ya-pei-pan, adv. lying in wait for.

1-ya-pu-pan, v. a. to glue, stick on with glue or
paste,—iyawupanpi, iyawnupanpi.
1-ya'-pu-spa, v. n. to stick to, as wet clothes; to be glued on, as sore eyes,—iyamapusa.
1-ya'-pu-spe-yu, v. a. to cause to glue on,—iya-pusewaya.
1-ya'-pu-spe-yu, adv. in a glued or sticking manner.
1-ya'-sag, cont. of iyasaka.
1-ya'-sa-ka, v. n. to be dried hard on, as skin garments on one,—iyamassaka, iyamukakapi.
1-ya'-sa, n. of iya; a glutton.
1-ya'-skam, cont. of iyaskapa; iyaskam waanka, it lies sticking on.
1-ya'-skam-ya, adv. sticking to.
1-ya'-skap-ya, v. n. to stick to, stick on, adhere to,—iyamaskaka.
1-ya'-ski-ō, v. a. to press or suck; one thing on another, as corn on the cob,—imdaskida.
1-ya'-skin-ya, cont. of iyaskida.
1-ya'-skin-ya, adv. pressing or sucking on.
1-ya'-ski-ka, v. n. to be smoothed down, as the hair of an animal by swimming in water,—iyamaskika.
1-ya'-sna-ni, adv. gently.
1-ya'-sna-sna-ni, adv. carefully, gently.
1-ya'-sni, n. of amit; to become still, as a noise ceasing: eden iyaami, so it became still.
1-ya'-sni-ya, v. a. to give one unexpectedly; to make quiet,—iyamiwaya.
1-ya'-sni-a, v. of sna; to shout at, shout against,—iyawsa'i, iyamupapi.
1-ya'-ta, v. n. to promise to give, betroth to one, as a girl to a man,—imdata, idata.
1-ya'-ta-hde, v. n. to go beyond, surpass; to go beyond ordinary bounds, be excessive.
1-ya'-ta-hde, adv. full, running over.
1-ya'-ta-hde-ya, v. a. to go beyond, surpass; to do more than is right, exact too much; to cause to go beyond; to be intertemperate,—iyahedewaya, iyahedawnuapi; iyahedewiliya, he is intertemperate.
1-ya'-ta-hde-ya, adv. too much.
1-ya'-ta-kul-u, v. n. to come to nothing, come to naught.
1-ya'-tam, adv. soon, soon again. See itam.
1-ya'-taq, v. n. to touch with the mouth; to light, as a pipe, which is done by drawing a few times when put to the fire,—imdatang, idataq; ikiidatang, to light a pipe for one.
1-ya'-ta-sag, cont. of iyataska.
1-ya'-ta-sag-ya, adv. stiffly.
1-ya'-ta-sa-ka, v. n. of tassaka; to become hard or stiff on one, as skin that has been wet and dried; stiff or frozen on,—iyamatasaka, iyamuntsakapi.
1-ya'-wa, v. a. to count by or according to, count together,—imdawa, idawa.

1-ya'-ya, v. n. to have gone,—imdamde, idade, unkiyayapi: to have gone down, as, wi iyaaya, the sun has gone down; to be more than, go over; to be more than enough, be a surplus, as, ogie iyaaya, there is some over; ikiidiyaya, to remain for or stand to one's credit.
1-ya'-ye-ya, v. a. to cause to go or have gone, to send,—iyayewaya.
1-ya'-yu-pta, v. n. to pass by without stopping,—iyamupta, iyadupta, iyanyuptapi.
1-ya'-yu-pte-ya, adv. passing by.
1-ya'-yu, cont. of iyauza; iyayus yuza, to hold anything close to another.
1-ya'-yu-sta-ka, v. iyayustakay, to tie up one thing on another,—iyayustakemun.
1-ya'-yu-za, v. a. to hold to or at,—iyamduza.
1-ya'-yu-za, n. a holder, as a cloth to hold a hot iron with.
1-ya'-za, adv. one after another: iyaza katu, to kill one after another; ti iyaza wan, I go from house to house.
1-ya'-zaan, v. n. to be sick on account of or by means of; to be affected by sympathy with,—imyazam, iniyazan.
1-ya'-zin, cont. of iyazita.
1-ya'-zin-ya, v. a. to burn, as sweet leaves, to burn incense,—iyazimwaya.
1-ya'-zi-ta, v. n. to burn, as cedar leaves, to smoke and make a pleasant smell.
1-ya'-zu, n. of azu; something used to spread out and dry on: da'nkikan iyaazu, a stick split partly, with others woven across, on which smoking-bark is placed to dry.
1-ye, pers. pron. he, she, it. Pl., yepe, they.
1-ye'-ce-ō, adv. like, as like as, like to, such as, the same as.
1-ye'-ce-ō, v. n. to be like to,—iyemadeka, iyemudeka, iyemuncheapi; it is fitting, proper: hefamok kita iyede, it is proper that I should do that.
1-ye'-ce-ō-ki, adv. just like.
1-ye'-ce-ō-ki-e, adv. red. of iyedeeka.
1-ye'-ce-ō-ki-e-ya, adv. red. of iyedeweya.
1-ye'-cé-ki, adv. like, in like manner.
1-ye'-cé-ya, adv. like; a little less, not much: iyedeza se maku, he gave me about so much.
1-ye'-cé-ta, v. n. to be so, become so, to be as was expected; to come to pass, take place.
1-ye'-cé-ta, adv. so, thus, right.
1-ye'-cé-ta-ya, v. a. to make so, fulfil, accomplish,—iyedewaya.
1-ye'-cé-ta-ya, adv. so.
1-ye'-cé-ta-ya-ken, adv. in this manner.
1-ye'-či, adv. voluntarily, of one's own accord, of oneself.
I.YE 103 I.YO

1.'ye-čiŋ-ka, adv. of oneself, of one’s own accord, without advice: miyęčiŋ-ka ekamos, I did it of myself.

1.'ye-čiŋ-ka-haŋ, adv. voluntarily.

1.'ye-eš, pron. he, she, it.

1.'ye-ga, v. n. to shine, sparkle, twinkle, as the stars.

1.'ye-han, adv. at or to the place; at the time appointed.

1.'ye-han-han-tu, adv. red. of iyehantu; at the times or places referred to.

1.'ye-han-tu, adv. at the time, now, at the same time; it is now the time; there, thus far, so far.

1.'ye-han-tu-dan, adv. exactly at the time.

1.'ye-han-tu-sni, adv. not time yet.

1.'ye-han-tu-ya, adv. at the time.

1.'ye-han-wa-pa, adv. towards the time.

1.'ye-han-ke-ča, adv. red. of iyehankača.

1.'ye-han-yar, adv. red. of iyehanyar.

1.'ye-han-ke-ča, adv. so long, of the same length.

1.'ye-han-yaŋ, adv. so far; at the proper time.

1.'ye-ha, cont. of iyega.

1.'ye-ha, v. a. to cause to shine,—iyeha waya.

1.'ye-ha-ya, v. red of iyega; to twinkle.

1.'ye-ha-ya, v. a. to cause to twinkle.

1.'ye-či, v. reflex. of iyega; to find oneself; to put or thrust oneself; ohna iyęči, to push or crowd oneself in.

1.'ye-čo, adv. See iyetkopatahan.

1.'ye-čo-pa-tan-han, adv. returning the compliment; as when one says to another what was fit should be said to himself.

1.'ye-ča-eš, pron. even he.

1.'ye-či-ha-tu, v. n. to be suitable for one, be befitting or belong to one; to be the time or opportunity for one,—iyemidihantu, iyęmukiňihantu.

1.'ye-či-ya, v. a. pos. of iyega; to find one’s own; to recognise any person or thing; to experience, as, iyotabhan iyękiya, to find it hard, have difficulty; to put or push one’s own in, as, ohna iyękiya,—iyewakiya, iyęmpikiya, iyęmakiya.

1.'ye-ke, pron. he himself; even he, she herself; etc.

1.'ye-keš, pron. Same as iyeko.

1.'ye-na, adv. so many, as many as.

1.'ye-na-ka, adv. as many as.

1.'ye-na-ke-ča, adv. so many, as many as, as much as,—iyewankača, iyęmankačapi.

1.'ye-nang-na-ke-ča, adv. red. of iyewankača.

1.'ye-pa, v. n. to lodge on, as one tree on another in falling.

1.'ye-pe-ya, adv. unsettled, without an abiding place, going from house to house: iyępepeya waun, I am unsettled.

i.'ye-pe-ya, v. a. to make one tree lodge on another,—iyepewaya, iyępewunapi.

1.'ye-pe-ya, adv. lodging on.

i.'yes, pron. See iyęs.

i.'yesi, infj. you don’t say so! it cannot be!—iyepani.

i.'yesi-ča, infj. Same as iyęs.

i.'yesi-ya, v. a. to find any thing; to put, place, or thrust into: ohna iyęya, to thrust into,—iyewaya, iyęmunkačapi.

1.'yesi-ya, v. aux. It is appended to verbs commencing with ha, bo, ka, pa, ya, etc., and also to some adverbs; and generally gives emphasis, and expresses quickness or suddenness of action,—iyewaya, iyęya, iyęmunkačapi.

i.'yes-ya, or iyeye, v. n. to be, exist: widašta iyeye čiŋ, all men. See also iyeye.

i.'yesaka, adv. See iyęzakan.

i.'yesaka-ken, adv. unable, failing by a little; said when one fails of doing what he has been accustomed to do: iyęzakan tenya sni, he was unable to eat it up.

i.'yo', prep. in comp. compounded of i and o, with y introduced for euphony; to, in, into.

i.'yo-da-ha, adv. rattling; said of a noise made in the mouth: iyoda-da se iyaya, to go down rattling, as a bullet when put into a gun.

i.'yo-da-ka, adv. in the midst of; all put into the mouth; all swallowed up in; widante kiŋ he woohiyi kiŋ e odowasi iyodokaya, death is swallowed up in victory.

i.'yo-da-tka, n. the two large lobes of the stomach.

i.'yo', cont. of iyoka; iyog iyęya, to put on one side, to drive out,—iyog iyewaya, iyog iyęmunkačapi.

i.'yo-y'a, adv. aside, away.

i.'yo-ha-kam, adv. after in time, subsequent to.

i.'yo-ha-kam-tu, adv. afterwards.

i.'yo-ha-kam-tu-ya, adv. afterwards.

i.'yo-ha-kam-te-ya-kenn, adv. a little after.

i.'yo-ha-ka-pa, adv. subsequent to.

i.'yo-ha-ka-pa-tan-han, adv. afterwards.

i.'yo-ha-ča, v. a. of ohan; to boil one thing with another,—iyоwahe, iyonehapi.

i.'yo-ha-da-ha, adv. rattling; iyohda-da so iyaya, to make a noise, as a bullet put into a gun, to go down with a rattling noise.

i.'yo-ha-da-mna, adv. circuitously, round all the crooks and turns.

i.'yo-ha-da-mna-yaŋ, adv. circuitously, particularly; iyohdamna-yaŋ wohdaka, to relate particularly.

i.'yo-ha-da-mnį-yaŋ, adv. round about, circuitously.

i.'yo-ha-di, n. a razor-strop; a hone, whet-stone.
i-yo'-han-ga-di, n. a mouthful.
i-yo'-ha, n. the lower part of the face, the side of the face; the jowl, lower jaw of animals.
i-yo'-ha-ta, n. of okata; to be warm in, warm by reason of.
i-yo'-ka-ni, n. adj. one's feet, toes; kruka.
i-yo'-ka-ru, v. a. to pour, feed, to feed, to administer to, to allow to pass, to allow to pass through, to allay, to remove, to extinguish, to kill, to destroy, to abate, to reduce, to diminish, to taper off, to decrease, to lessen, to slacken.
i-yo'-ka-ta, v. a. to pour, to feed, to administer to, to allow to pass, to allay, to remove, to extinguish, to kill, to destroy, to abate, to reduce, to diminish, to taper off, to decrease, to lessen, to slacken.
i-yo'-ka-za, v. a. to pour, to feed, to administer to, to allow to pass, to allay, to remove, to extinguish, to kill, to destroy, to abate, to reduce, to diminish, to taper off, to decrease, to lessen, to slacken.
i-yo'-ka-sa, v. a. to pour, to feed, to administer to, to allow to pass, to allay, to remove, to extinguish, to kill, to destroy, to abate, to reduce, to diminish, to taper off, to decrease, to lessen, to slacken.
i-yo'-ka-pa, v. a. to pour, to feed, to administer to, to allow to pass, to allay, to remove, to extinguish, to kill, to destroy, to abate, to reduce, to diminish, to taper off, to decrease, to lessen, to slacken.
i-yo'-ka-ku-ge, v. a. to pour, to feed, to administer to, to allow to pass, to allay, to remove, to extinguish, to kill, to destroy, to abate, to reduce, to diminish, to taper off, to decrease, to lessen, to slacken.
i-yo'-ka-re, v. a. to pour, to feed, to administer to, to allow to pass, to allay, to remove, to extinguish, to kill, to destroy, to abate, to reduce, to diminish, to taper off, to decrease, to lessen, to slacken.
i-yo'-ka-ku, v. a. to pour, to feed, to administer to, to allow to pass, to allay, to remove, to extinguish, to kill, to destroy, to abate, to reduce, to diminish, to taper off, to decrease, to lessen, to slacken.
i-yo'-ka-ta, v. a. to pour, to feed, to administer to, to allow to pass, to allay, to remove, to extinguish, to kill, to destroy, to abate, to reduce, to diminish, to taper off, to decrease, to lessen, to slacken.
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i-yo'-ka-du-za, n. air in motion, a breeze.
i-yo'-ka-da, adj. airy, cool.
i-yo'-ka-ka, adv. down stream, south of, below.
i-yo'-ka-za, adj. to pour, to feed, to administer to, to allow to pass, to allay, to remove, to extinguish, to kill, to destroy, to abate, to reduce, to diminish, to taper off, to decrease, to lessen, to slacken.
i-yo'-ka-ka-pan, adv. down stream, south of.
i-ya', a. gun-charger.
i-ya', adj. second, next to.
i-ya', n. a joint; hu iyikibe, the leg joint. see ōkīhe.
See iyokihmag.

"Yo"-ko-pe-ya, adv. opposite to, beyond, in sight: mde iyokipeya waalaka, it lies beyond the lake.

"Yo"-kos, adv. in the meantime.

"Yo"-ko-san, adv. in the meantime.

"Yo"-kapa, n. v. n. to lack, be wanting; to be less than, not enough; to fail, not to reach in time, not to accomplish, iyowakpani, iyounkipani.

"Yo"-kapa, n. v. a. to cause to lack, etc., iyokimpaniya.

"Yo"-kapa-ni-ya, adv. lacking, failing of.

"Yo"-ko-ya, n. the board on which a Dakota child is fastened.

"Yo"-nda-ya, n. of omday; a plain extending from, as from a hill.

"Yo"-moni, n. a sheltered place, a harbor.

"Yo"-moni-na, n. a sheltered place, a harbor.

"Yo"-moni-ya, adv. in a sheltered place.

"Yo"-moni-ya, adv. leisurely. See ivomniyen.

"Yo"-moni-ye-ka, adv. slowly, carefully. See ivomniyetu.

"Yo"-o-pta, adv. through, beyond.

"Yo"-o-pta-i-ya-ya, v. to go by or beyond, go on further; to go through, pass through.

"Yo"-o-pta-i-ya-ya, n. See iyoptiyanapi.

"Yo"-o-pta-i-ya-ya-ka, n. a purge, a cathartic, as rhubarb, salts, oil, etc.

"Yo"-o-pta-ya, v. n. to pass on, go beyond.

"Yo"-pa-stag, cont. of iyopastaka: iyopastag wau, I am exciting.

"Yo"-pa-stag-ya, adv. encouragingly.

"Yo"-pa-sta-ka, v. a. to excite, incite, encourage, iyowapastaka, iyounpastakapi, iyomapa-staka, iyopicpastaka.

"Yo"-pa-ta, v. a. to patch, sew a piece on, iyowapata, iyounpatapi.

"Yo"-pa-zan, v. a. to put into the mouth; to put in around the waist; to load, as a gun, iyowapaza.

"Yo"-pa-zan, n. something to bind or hold in, as a ferrule; the brass ring that holds in the ramrod of a gun; the ramrod itself; the bore of a gun.

"Yo"-pe-i-qi-ya, v. reflex. of iyopeya; to blame oneself, reprove oneself; to repent, change oneself; to sell oneself, iyopemichiya, iyopeunkiyiap.
i-yo’-pta, v. n. to go on, move on, as a cloud; to go forward, advance, make progress in any thing, —imyo'opta and iyompta, inyopta and iyonipta, unkiyoptapi and iyounptapi.
i-yo’-pta, adv. through.
i-yo’-pta-i-ya-ya, v. n. to pass through, pass on.
i-yo’-pta-i-yo’-ya, v. a. to cause to pass through.
i-yo’-pta-i-yo’-ya-pi, n. a purge, cathartic; i. q. iyoptapiyapi.
i-yo’-pte-ya, v. n. to have acquired some skill, made some progress,—iyopewaya.
i-yo’-pu-hdi, n. wadding for a gun.
i-yo’-pu-hdi-ya, v. a. to use for gun-wadding.
i-yo’-pu-ski-ča, n. a ramrod.
i-yos’. See hemiyos.
i-yos’-na-na. See hemiyosnana.
i-yo’-šni-ža, v. n. to be blinded by the sun or snow,—iyomenidnia. See štiśniža.
i-yo’-štara, n. of šitan; something pushed into the mouth of any thing, a vial-cork, a stopper. See šitan.
i-yo’-štara-pi, n. a cork, a stopper.
i-yo’-ta-be-da, adv. between : unkiyatihanđan, between us.
i-yo’-ta-be-pi, adv. between one place and another.
i-yo’-ta-kons, cont. of iyotakonsa; opposite to, over against.
i-yo’-ta-kons-ya, adv. even with, opposite to.
i-yo’-ta-kons-za, adv. opposite to, over against; even with.
i-yo’-tan, adj. great, greater, greatest, chief; used in comparing one thing with another,—imyo’otan, inyo’otan, unkjiyo’tapi.
i-yo’-tan, adv. most, very: iyotan waste, very good, the best; iyotan kspa, the wisest; iyotan šda, the worst. See also iyotianičkiya.
i-yo’-tan-da, v. See iyotandaka.
i-yo’-tan-da-ka, v. a. to esteem most, value most.
i-yo’-tan-da-ka-highly, —iyotanwadaka.
i-yo’-tan-da, cont. of iyotanka; iyotang hiyeya.
i-yo’-tan-da-ka, v. a. to cause to sit down,—iyotangwakiya.
i-yo’-tan-da-ka, adv. very much. Same as iyotan. See iyotanhiyekiya.
i-yo’-tan-da-ka, v. a. to have trouble, have a hard time, have difficulty; to trouble, make difficulty or hardship for another,—iyotanhanjyekiya.
i-yo’-tan-da-ka, v. a. to find it difficult or hard, experience difficulty from; to trouble, make labor or difficulty, for one,—iyotanjyewakiya; iyotanjyennayakiya, thou hast given me a hard time.
i-yo’-tan-ka, v. n. to sit, be sitting; to sit down; to sit up, get up,—imdotanka, idotanka.
i-yo’-tan-kah, part. sitting.
i-yo’-tan-ke-han, part. sitting.
i-yo’-tan-yan, v. a. to count the greatest,—iyotanwaya.
i-yo’-tan-yan, adv. greatly.
i-yo’-te-ni, v. a. Same as iyokpani.
i-yo’-tpa-ni-yan, adv. Same as iyokpaniyani.
i-yo’-tohnag, cont. of iyotohnaka; iyotohn mda, I go at the risk of my life.
i-yo’-tohna-ka, v. n. to hazard life, risk one’s life, go into danger. See aotolalka.
i-yo’-wa, v. n. to go, pass, journey,—iyowa, iyounwapi.
i-yo’-wa, n. writing-materials. See iowara.
i-yo’-wa, cont. of iyowanke; iyowaŋgiđi, to be in the habit of, get a habit, take lessons from, iyowaŋgmiđi.
i-yo’-wan-ke, n. habit.
i-yo’-waš, cont. of iyowaža; iyowaž waun šni, I am not near it.
i-yo’-waža, adv. near to, equal to, relating to.
i-yo’-waža-ka, adv. Used with the meaning of iyowažašni.
i-yo’-waža-šni-yan, adv. not near to.
i-yo’-wi-ča-ki-šč-č, n. of iyokisiđa; sorrow, sadness.
i-yo’-wi-ča-ya-ka, n. of iyoka; sorrow, sadness; sympathy, irritableness.
i-yo’-wi-ča-ška, adv. in fun, in jest: iyowilaha epe šni, I did not say it in jest.
i-yo’-wi-j, v. See iyokiwiča.
i-yo’-wi-ki-ya, v. a. to permit, suffer, connive; at; to receive, accept,—iyowi̱q̱wakiya, iyowunyagiya, iyowunyagmakiya, iyowinmakiya.
i-yo’-wi-j-yan, v. a. to bear, endure; to permit, connive at; to receive, accept; to be sufficient for, accomplish, said of medicine in curing disease,—iyowinwaiya, iyowinunyapí, iyowimnunyapí.
i-yo’-wi-j-ye-šni, adv. without leave, contrary to orders; insufficient, inoperative, as medicine.
i-yo’-wo-tan-ιn, n. a place from which one can see to a great distance, as a hill.
i-yo’-yag, cont. of iyoyaka; iyoyag waun.
i-yo’-yag-ya, v. a. to displease, offend; to make sick,—iyoyagwaiya, iyoyagunyapí.
i-yo’-ya-ka, v. n. to be offended, displeased; to be made sick,—iyomaya, iyounyapí.
i-yo’-ya-ke-ča, v. n. to be sorrowful, distressed, —iyomayakeča, iyoniyakeča.
I’yo-yam, cont. of iyoyampa.
I’yo-yam-ya, v. a. to shine on, illuminate, enlighten, —iyoyamwaya, iyoyamunyaapi, iyoyammayan.
I’yo-yam-ya, adv. illuminated, in an illuminated manner.
I’yo-yan-pa, v. n. to shine, give light.
I’yo-yan-pa, n. light.
I’yo-yan-pa-ya, v. a. to enlighten, shine on, —iyoyamwaya, iyoyampanyan.
I’yo-za. See hejigoya.
I’yo-zi, n. rest, repose.
I’yo-zi-ya, adv. at rest.
I’yo-zi-ya, adv. red of iyoyiya; leisurely: iyoyilya yatakan, to sip, drink by draughts.
I’yo-za-n, n. light.
I’yo-za-n-yan, v. n. to shine, shine into, give light to.
I’yo-za-n-yan, adv. shining, giving light.
I’yo-be, n. something to rub with; maziyube, a file.
I’yo-cha, v. a. to sift, to shake, as in sifting, —imudana. See yudan.
I’yo-cha-and wi-yu-cha, n. a sieve.
I’yo-e-de-tu, v. a. to perfect, make right by means of —imudeedu. See yudeetu.
I’yo-hini-te, n. any thing to rake with, as mahi-yuhinje, a rake.
I’yo-hni-ima, n. something that turns a thing, a turner, as a water-wheel.
I’yo-hna-yai, v. n. to be deceived, as in the prospect of receiving something, —imayuhnayai, imiyuhnaya.
I’yo-ho-ta, n. the intestines, all the inside of an animal.
I’yo-ho-i, v. a. to break out, as the eye of a needle, —imudulhi.
I’yo-hdo-ta, v. a. to catch hold of with, as with a hook; to scratch with, —imudulhata.
I’yo-hde-te, n. (i and yuhdata) something to catch with, something to scratch with.
I’yo-hdo-ke, n. of yuhdok; something to open with, something to make a hole with: tiyopa iyuhdoko, a door-opener, i. e. a key.
I’yo-he-pe, n. of yuhpe, an abscorer, a sponge.
I’yo-hmi-ma, n. of yuhmua; a sting.
I’yo-kipla, adj. all, the whole.
I’yo-kepe, n. of yuhpe; something to pull down with.
I’yo-kepi, p. pl. they go and remain. The singular of this is not so used. See yukan.
I’yo-kcwa, v. a. to understand, have an opinion or understanding of; to think; guess, —imuduka, idukca, unkiyukampi, iidyukca, imayaduka, thou understandest me.
I’yo-kan-ka, n. one who forms an opinion.
I’yo-kan-ken, adv. guessing: iyukda, to go on guessing.
I’yo-kan-yan, v. n. to cause to understand, —iyukda, iyukdaanya, iyukdanunyaapi.
I’yo-kan-yan, adv. thinking, having understanding of.
I’yo-ke-ze, n. a scraper.
I’yo-ki, v. a. to wrench, pry, —imulkin, unkiyukinyi.
I’yo-ki-ya, adv. prying.
I’yo-ki-pam, adv. divided. Not much used.
I’yo-ka, v. a. to rub up fine, as with the fingers, —imulka.
I’yo-ka, n. something to make fine with, a will. See yiyuka.
I’yo-ka-pa, v. a. to break up fine and mingle together, —imulkuka.
I’yo-ka, v. a. to break off with, cut off with, —imulka, unkiyukapa.
I’yo-ka, n. something to break or cut off with, snuffers.
I’yo-ke-ye, n. a grater.
I’yo-man. See iyube.
I’yo-ke-me, n. something that turns round: tate iyumi, a whirlwind; dauniyumi, an auger.
I’yo-ke, cont. of iyuta; to eat with, as one thing with another.
I’yo-ki-to, n. something to eat with, sauce.
I’yo-ki-ton, n. something to eat with other things, sauce, condiment.
I’yo-ke, intj. See iyun.
I’yo, v. to use: hu iyun, to use one’s legs; he on foot; hu iyun hicyu, to come on foot.
I’yo-ken, adv. hu iyunka, on foot.
I’yo-ke-wo, n. remuneration, something to pay with: iyunwiw yanu, there is pay; iyunwiw dan, without pay.
I’yo-ke-won, n. to have the means of paying, have something to give for, —iyunwiwbaton.
I’yo-ke-yang, v. a. to have or use as pay, —iyunwiwya.
I’yo-pa-ga, v. a. to gather up in the hand, as the mouth of a bag for tying, —imudupa.
I’yo-pa, cont. of iyupa; iyupa, to clasp tight, as the mouth of a bag.
I’yo-pam, adv. all together. Not much used.
I’yo-pan, v. a. to break or rub up, as in the hand, —imudu.
I’yo-pek, adj. wrinkled.
I’yo-pek, n. a steering-oar, the helm, rudder.
I’yo-pek, v. a. to hold the helm for one, steer a boat for one; to keep one from doing wrong, lead him to do right, —iyupsevediyuza.
i-yu'-pse-pse-ya, adv. red. of iyuspeya.
i-yu'-pse-ya, adv. crookedly, zigzag.
i-yu'-pse-yu-za, v. to hold the helm, steer a boat, hold the paddle against the water so as to turn the boat, to back water,—iyuspevuarda.
i-yu'-pse-yu-ze, n. a pilot.
i'-yu'-sö-pö-sö-za, v. to have the lips quiver, as from cold, etc., —imayupsöpö.
i'-yu'-sö-za. See iyupsöpö.
i-yu'-pöta, v. iyupta idu, to take up with a spade, to dig and take up, as in spading,—iyupta iwasu.
i-yu'-yu-za, v. a. to make dry with,—imdupuza.
i-yu'-yu-ze, n. something to make dry with, a towel.
i-yu'-visão-he, n. something to drag along, a sled.
    Hence, caniyusöhe, something to haul wood on, a wood-sled.
i-yu'-visão-he-ton, v. to have a sled or team,—iyusöhewatog.
i-yu'-viso-he-ton-na, n. something that trails.
i-yu'-son, cont. of iyusot; iyuson eyaya, all passed by.
i-yu'-so-ta, v. a. to use all up with, use up for,—imduota, unkiyutapi.
i-yus-o-yah, adv. with difficulty, i. g. kitän hiq; iyusoyah pakpi, to pick open with difficulty.
i-yu'-yüda, n. of yusda; scissors, shears.
i-yu'-yüdö-söta, n. something to make smooth with, a rubber, polisher.
i-yu'-yüka, n. of yuska; something by means of which to untie a bundle; what is given in return on the occasion of uniting a bundle of tobacco sent from another village or people. This is a Dakota custom. A bundle of tobacco is sent to renew the bond of friendship between bands or villages. If it is untied, blankets, guns, kettles, etc., are sent back in return; if they have nothing to give, they cannot untie the bundle.
i-yu'-yüle-áa, v. a. to press on and cut accidentally, as with a knife; to wring out of, as out of water,—imduköka.
i-yu'-yüle-ée, n. of yuksida; a press.
i-yu'-yükin, cont. of iyuskin and iyûskita.
i-yu'-yükin, v. n. to rejoice, be glad; to rejoice in,—imdukökin, iküskin, unkiyukinki.
i-yu'-yükin-ki-yana, v. a. to cause to rejoice,—iyuskinwika.
i-yu'-yükin-ki-sökin, v. red. of iyuskin.
i-yu'-yükin-sökin-yan, adv. red. of iyuskinwiyap.
i-yu'-yükin-yan, v. a. to make glad, to gladden, rejoice,—iyuskinwya, iyüskinwyan.
i-yu'-yükin-yap, adv. gladly, rejoicingly.
i-yu'-yüle-ta, v. a. to press upon and cut with a knife,—imduköita, imayukita.
i-yu'-yüna, n. of yunda; one that has lost its mate, an odd one.
i-yu'-yüpa, v. a. of yuspa; to pick off from, as a scab,—imduöpa.
i-yu'-yüpa, v. a. to pick off from, as corn from the strings,—imduöpö.
i-yu'-yüstan, v. a. of yustan; to finish inside, to finish for,—imduötan: ekta waci ka owasi wi-veya imduöstan, when I have gone home and prepared a place,—John xiv. 3.
i-yu'-yüta, v. a. to measure, weigh; to try, attempt,—imduota, iduta, unkiyutapi: én iyuta, to measure with a stick.
i-yu'-yüta, v. of yuta; to eat with, as one thing with another,—iwata, iyata.
i-yu'-yütaq, v. a. to put in grease and mash up, to make pemmican,—imduötaq, idutaq, unkiyutanpip.
i-yu'-yütaq, v. to tempt; to be tempted or tried,—imayutan, iniyutan, unkiyutanpip.
i-yu'-yütaq, n. the trigger of a gun.
i-yu'-yütaq-tan, v. a. to touch, feel in several places,—imduötaq-tan, unkiyutanpö.
i-yu'-yütaq-yan, v. a. to tempt, try, prove,—iyutan-waysa, iyutanuyapipa, iyutanmayan.
i-yu'-yütaq-yap, adv. tempting, trying.
i-yu'-yüta-pi, n. a measure; an acre; a mile; a bushel; a pound; noiyutanpip, a yard.
i-yu'-te-ki-ya, v. a. to cause to measure; to adjust, arrange, appoint,—iyutewakika.
i-yu'-te-pa, v. n. of yutapa; to be torn off by any thing.
i-yu'-te-ya, v. a. to adjust,—iyutewaya, iyuteunyanpip.
i-yu'-te-ya, adv. by measure.
i-yu'-ti-tan, v. a. of yutian; to pull by,—imduötitap.
i-yu'-ti-tan, v. n. to be stretched or pulled by.
i-yu'-ti-tan-yan, adv. stretched by.
i-yu'-ti-ki-tan, n. See iyunkitop.
i-yu'-ti-pu-ta, v. a. Same as iyukpupa.
i-yu'-we-ya, v. a. to pass through, cross, ford, as a stream,—imduöwega, idwega, unkiyuyeugap.
    Hence, iuywêge, a ford.
i-yu'-weh, cont. of iyuyege; iyuyewi iyaya, to ford a stream.
i-yu'-weh-ya, adv. crossing, fording.
i-yu'-wi, v. a. to tie, as a halter or rope in a horse’s mouth,—imduwi.
i-yu'-wi, v. n. to curl, twist, like a vine or curled wood.
i-yu'-wi, n. any thing twisted or tied, a vine, a braid. See iyewi and iuywi.
i-yu'-wiip, See iuywiip.
i-yu'-wi-ya, adv. tangled, in a snarl, as hair or thread.
i-yu'-za, v. a. of yuza; to hold on or to, to put the hand on and hold,—induza.

i-yu'-ze, n. of yuza and yuze; something to hold with, a holder; something to take out food with, a ladle.

i-yu'-zi-ya, adv. partly in sight; said of any thing seen over a hill.

i-yu'-zi-zi-ya, adv. in sight, i. q. tanjinya: iyuzyiya iyiya, to pass along in sight.

i-yu'-za-za, v. a. to wash with, to be washed with,—induza.

i-yu'-za-za, n. something to wash with, as a wash-tub, wash-board, etc.

i'-yu-zi-mna-na, adv. full, brim, full, as a vessel of water, just about to run over; at the edge of, as, iyuzimnaa kaęge, to sew close to the edge of.

i'-yu-zi-mn-yan, adv. by the edge of, full.

i-yu'-zi-pe, n. (i and yužipa) the front lock of a man's hair; something to pinch or lay hold with, as, maziyužpe, tongue, pincers.

i-za'-ptan, adj. the fifth.

i-za'-ptan-ptaŋ, adj. red. every fifth one.

i-zin', cont. of liža.

i-zin'-ton, v. a. to make a smoke, to smoke any thing,—izinatow.

i-zin'-ya, v. a. to cause to smoke; to smoke, as a deer-skin,—izinwaya. See ziya.

i-zi'-ta, v. n. to smoke, as a fir-brand.

i-zo', n. a peninsula.

i-zi'u'-ya-pi, n. what the Dakotas carry with them in going to war, the palladium of the expedition. Sometimes this is a pipe, and sometimes the skin of an animal. See zuya.

i-üz'u'-za, n. a grind-stone, a whet-stone.

i'-zan'-ya, adv. deceitfully, i. q. oie nonpa.

i-zaq'-zaq, v. n. to give light, as a candle.

i-zaq'-zaq, v. a. to light, as a candle.

i-zaq'-zaq, n. a light. See petitzaq.

i-zaq'-zaq-zaq, v. a. to light, as a candle; to cause to give light,—izánzaqwaya.

i-zaq'-zaq-un, adv. giving light for: tahanpa izánzaqwaya wiđakute, he shoots deer by a light.

i'-za-ta, adj. forked-mouthed, double-tongued; said also of a gun which has the upper part of the stock cut off. This form of expression is said to have been introduced by white people.

i-že'-han, adv. often, frequently, repeated.

i-že'-han-yaŋ, adv. often.

i-že'-han-yaŋ-keŋ, adv. frequently.

i-že'-he-ya, adv. mixed up, as different kinds together.

i-že'-he-ya-keŋ, adv. mixed up, all sorts together.

i-źi'-ča, v. n. to be rich in goods; in distinction from wašča or iwašča, to be rich in provisions.

i-źi'-mna, v. n. to smell like something burning, as fat or bones.

i-źin'-ya, v. a. to cause to be rich,—izinwaya.

i-źin'-ya, adv. richly.

i'-zog, cont. of izoča.

i'-zog-či-ya, v. a. to push out the lips at one.

i'-zo-ka, v. n. to have the lips pushed out.

i'-zo-ki-ya, v. to push out the mouth at; to twist the mouth; to whistle,—ižowkia.

K.

k, the twelfth letter of the Dakota alphabet. It is sounded as in English.

k, a prefix, making the possessive form of verbs which commence with p: as, paŋa, to part with; kpaŋa, to part with one's own.

ka, dem. pron. that; he, she, it.

ka, adv. there, yonder. See kann and kukiya.

ka, adv. Used interrogatively at the end of a phrase or sentence, as, ecopinča ka, can it be done?

ka, a suffix to verbs and nouns. In most cases it does not seem materially to alter the signification: as, wasšča and wasščaka, to love any thing; itañšča and itañščaka, a chief one. In some cases it helps to form verbal nouns: as, o, to hit in shooting; wašča, a good markman.

ka, adv. suffix. It is equivalent to őni, not, and is sometimes used ironically: as, wašča, good, waščaka, not good.

ka, a prefix to a class of verbs. It shows that the action expressed by the verb is performed by striking, as with the hand, or with an axe, club, or other instrument; or by the action of the wind or water. The pronouns are prefixed.

ka, v. a. to mean, signify,—waká, yakti, uŋkápi, čiča, maká; uŋnápi, we mean you.

ka'-o-pča, v. kanaoča kaŋa, to lessen.

ka'-o-pte, v. cont. of kanaoča; kanaoča ḋčon, to do less than.

ka'-o-pča-tu, v. to lessen: kanaočetu ḋčon, I do less, or I make it less.

ka'-o-pča-tu-ya, adv. in the way of diminishing.

ka'-o-pča-tu-ya-keŋ, adv. diminishingly.

ka'-pa-ma-hde, adv. sloping down hill, gently sloping: kašapahde hŋča, quite steep.

ka'-pa-ma-hde-ya, adv. down hill, sloping: kašapahdeya waŋka, it is descending. See apahde.

ka'-ta-kin-yaŋ, adv. leaning. See takinyaŋ.

ka'-bas', cont. of kabaza; kabas iyeča.

ka'-bas', cont. of kabaža; kabaža yaŋka, he keeps at it.
**KAB**

ka-ba'za, v. a. to throw up, as cattle do earth: makata kabaza, to paw up dust.

ka-ba'-za, v. a. to work at a difficult thing, keep at work at a thing though hardly able to do so,— wakabaza, ukabaza.

ka-bu', v. a. to beat, as on a drum; to knock, as on a door,—wakabu, ukabu.

ka-bu'bu, v. red. of kabu; to beat or knock often,—wakabu.

ka-bu'bu-ya, adv. red. of kabuya; knocking.

ka-bu'ya, adv. striking, knocking: kabuya waun, I keep knocking.

ka-cau', a negative suffix; not; as, wašekaka, it is not good.

ka-cau', v. a. of kata; to warm, heat. See kanya, which seems to be the preferable form.

ka'-ca-es, intj. of doubt; is it possible?

ka'-caj', v. a. to shake, clean by shaking or blowing, as the Dakota do čanša,—wakadža.

ka'-caj-čaŋ, v. a. red. of kačaŋ and also of čaŋ; to make treble or shake,—wakadžačaŋ.

ka'-caj-čaŋ-ye-daŋ, adv. shaking, with cold.

ka'-caj-naš, v. a. to push out from shore with a paddle,—wakadžanaš: kađangači iyaya, to blow out into the river.

ka-cas'es, intj. of doubt or hesitation; what then! what of it!

ka'-ce, pron. tuwe kačę, any one.

ka'-ce', cont. of kašča; kačę iyaya, to make stagger by striking.

ka'-ce'ce'ya, adv. red. of kačeŋya.

ka'-če'ya, adv. staggering, in a staggering manner: kačeŋya mani, he walks staggeringly.

ka'-če'ka, v. a. to strike and make stagger,—wakadžeka.

ka'-čen', adv. tuwe kače, any one, no matter who; tokiya kačen, no matter whence; about that, somewhere near that, as, opawinge kačen, about one hundred.

ka'-čen'ya, adv. about, nearly.

ka'-če'ya, v. a. to make cry by striking,—wakadžeyu, ukadžepi, makadžeyu.

ka'-či'ka-daŋ, v. a. to make small by chopping off,—wakadži'kađaŋ.

ka'-či'ka-ye-daŋ, v. a. to make small by striking,—wakadži'kađeyadžaŋ.

ka'-či'siŋ-na, v. a. to make small by cutting.

ka'-čo'o, v. a. to mix up, as mortar, to make a noise, as in mixing mortar,—wakadočo.

ka'-čo'-za, v. a. to make warm by striking: wašekodža kta wasaŋ heden wašekodža, I struck him for the purpose of warming him, in this way I made him warm.

**KAŌG**

ka-da', v. a. to spill, scatter, to pour or throw out; to throw broadcast, to sow, as grain; not applied to liquids,—wakada, yakada, ukadapi: kada iyaya, and kada oheju, he goes on scattering.

ka'-da-de', v. red. of kada; to spill, scatter; to sow, throw broadcast, as grain,—wakadada: kada-da oheju, and kadada iyaya, he scatters along.

ka'-de'pa, v. red. of kadepa; to notch by cutting,—wakadempa.

ka'-de'pa, v. a. to cut a notch in,—wakadepa.

See kademepa.

ka-do', n. the diamond in cards. It is the French word, carreau.

ka-dom', cont. of kadop; kadom iyaya, to mire.

ka-dom'ka, v. red. of konom; miring, wading, as a horse in mud: konomiyaya, he goes on wading.

ka'-dom'pa, v. red. of kadop.

ka'-dom'ki-ya, v. a. to cause to mire, —kodom-wakiya.

ka-dom'ya, v. a. to cause to mire,—kodom- waya.

ka-dom'ya, adv. miring.

ka-do'pa, v. n. to mire, stick in the mud,—wakadopa.

ka-du', v. a. to blow or brush away a little with the hand,—wakadu.

ka'-du'-pa, v. a. of kada; to blow a little; also said of a child who walks with difficulty, and puffs and blows as he goes along,—wakadu-pa.

ka'-du'-ga, v. a. to fan, winnow, clean by winnowing,—wakadęga, ukadąpapi.

ka-duh', cont. of kadu; kaduh iyaya.

ka-duh'ka, v. n. to cause to winnow,—ka duh-wakiya.

ka-duh'-ya, v. a. to cause to fan or winnow,—kahuwaya.

ha-duh'-ya, adv. winnowing.

ka'-duh', cont. of kada.

ka-du'-ya, v. a. to cause to flow,—kaduswaya.

ka'-du'-ya, adv. flowing, swiftly: kadusya waŋka, it is flowing on.

ka'-du'-za, v. n. to flow, run, as water; to run swiftly. Hence, mičidua, swift-running water.

ka'-e, pron. that is he: tuwe kae, that one, any one.

ka'-eče', adv. right or accomplish by striking,—wakadče'ce'.

ka'-ečı', pron. that one, even such.

ka'-es', pron. that one: kaeš nakuŋ opé kta, even he will go along.

ka'-ga, v. a. to make, form; to cause to be, be the cause or author of; to execute,—wašaga, yakaga, ukakapi, makaŋa, ničaga, čidaga.
ka-gam', cont. of ka-gapa; ka-gam iyeya, to make spread out or open by cutting.
ka-gam'-ya, adv. gaping open, as a wound.
ka-gan'-ga-ta, adv. red. of ka-ganta.
ka-gan', v. n. to open, make an opening in; to come through, as the wind through one's clothes; ka-gan huyumayni, it blows through my clothes.
ka-gan'-ga-n-yan, adv. red. of ka-ganayan.
ka-ga'-pa, v. a. to cut, spread open by cutting; to spread open—waka-gapa, unka-gapa-papi.
ka-ga'-ta, adv. spread out, as the hands or fingers.
ka-gat'-ki-ya, adv. spread out, stretched out, as the hand or arm.
ka-ge', v. a. Same as ka-ga.
ka-ge', v. a. to skim off; as grease from a pot,—waka-go, unka-gepe.
ka-ge'-ge', v. a. to sew; to sew or mend together, as an old kettle,—waka-gege, unka-gegepe.
ka-gei', v. to stop one's progress, to be in one's way, as a river; not to be able to proceed,—waka-gei, unka-geipi, maka-gei, nida-gei. See i-da-gei.
ka-gei'-sni, adv. without obstruction: ka-gei-sni iyeya, to pass on without obstruction.
ka-gei'-ya, v. a. to hinder, obstruct, make go slow,—ka-gei-sni, ka-gei-ya, ka-gei-mayna.
ka-gei'-ya, adv. hindering: ka-gei-ya waun.
ka-go', v. a. to mark, to make marks, cuts, or gashes in one's flesh, as in mourning; to draw a line,—waka-go. See also i-da-go.
ka-go'-pa, v. a. to strike one asleep, to wake partly up and make snore,—waka-gopa. See go-pa.
ka-geu', cont. of ka-gu; ka-geu iyeya.
ka-geu'-ya, adv. ka-geu iyeya huaka, to lay up to dry.
ka-geu'-ka, v. a. to lengthen a little by striking; to sprain, strain, as a tendon.—waka-geu.
ka-ha', v. kha iyeya, and kha ehpeya, to put out of the way, shove aside; to blow down, drive along, as the wind does; to turn up, as the brim of one's hat.
ka-han', adv. to this, at this, thus far.
ka-han'-han', adv. red. of kahan.
ka-han'-tu, adv. to that, so far, so long.
ka-han'-tu-ke, adv. this once, now then.
ka-han'-tu-ya, adv. so far.
ka-han'-han-ke-ea, adv. red. of kahanke-ea.
ka-han'-han-yan, adv. red. of kahanyan.
ka-han'-ke-ya, adv. so long.
ka-han'-na, adv. only so far, so long.
ka-han'-yan, adv. thus far.
ka-han'-yan-ka, adv. some distance off, as in counting relationship. See akahanyanka.
ka-ha'-ya, v. a. to push down; to push or turn up.
ka-ha'-ha', v. a. to pound out, thresh, as grain,—waka-ha, unka-hapapi.
ka-ha-d', v. a. of abda; to take home to one,—waka-ha, unka-hapapi.
ka-ha-d', v. n. to stretch out at full length, un-coil, as a snake; kaha waeke, he lies uncoiled.
ka-ha-d', adv. by the side of; near to: waka-ha-d, by the river.
ka-ha-d'-ya, adv. by the side of.
ka-ha-de'-qa, v. a. to mark across, make in stripes or figures, make rough,—wakahdega.
ka-ha-de'-de'-ga, v. red. of kahdega; to make stripes across by cutting.
ka-ha-de'-de'-za, v. red. ofkahdea.
ka-ha-de'-za, v. a. to mark across or around by cutting, make in stripes or figures,—wakahdea.
ka-ha-d', v. a. of ahla; to bring home to one,—wakahd, unkahd, makahd, ni-dah, ci-dah.
ka-ha-dog, cont. of kahdoka; kahdog iyeya.
ka-ha-de'-ka, v. a. to dislocate, put out of joint by striking,—wakahdoka.
ka-ha-hi', v. a. of ali; to bring to one, to have brought to one,—wakahd, unkahd, makahd, ni-dah, ci-dah.
ka-ha-hi', v. a. to stir; to rummage,—wakahd.
ka-ha-hi, cont. of kahinta; kahin iyeya, and kahin ehpeya, to brush or sweep off.
ka-ha-hi', v. a. to sweep or brush up, as a floor,—wakahinta, unkahinta pai; to drive or sweep off, as the wind does dust.
ka-ha-hi', v. a. forward, in advance, as of a travelling party: kahintokam ha-d, to come home before the rest; kahintokam ma-ni, to walk in advance; kahintokam ya, to go before, prepare or break the way.
ka-ha-hi'-to-ka-pa, n. one who walks before. See kahintokam.
ka-ha-mi'-hama, v. a. to roll along, make roll by striking,—wakahmahma.
ka-ha-mi'-ya-n-ya-n, v. a. to make round by striking, as a ball,—wakahmiyan.ya.
ka-ha-na', v. a. to shake off, as fruit from a tree, by striking,—wakana, unkahani.
ka-ha-na'-ya-n, v. a. of hana; to miss in attempting to strike,—wakahmany.
ka-ho-ho, v. a. to strike and knock loose, as a tooth, or a stick set in the ground,—wakahoho.
ka-ho-ho-da-n, v. Same as kahoho.
ka-ho-mna, v. a. to turn round, as a wheel, by striking; to spin, as a top,—wakahmn, unkahomnpi: to turn, as water or wind does a mill-wheel.
ka-ho-ton, v. a. to make bawl out by striking,—wakato-n.
ka-hu'-hu-s, cont. of kahuhuza; kahus iyeya.
ka-hu'-hus-ya, adv. shaking; kahhusuya han, it stands shaking.

ka-hu'-hu-za, v. a. to shake, as a tree or house, by striking,—wakuhuza, ukahushapi: to shake, as the wind does trees, etc.

ka-hu'-kun, adv. down: kahukun iyea, to put down by striking.

ka-hu'-kun-wa-pa, adv. down a little.

ka-hu'-te, v. a. to wear to a stump by striking, as an axe,—wakohute, ukahutenpe.

ka-hu'-te-dap, v. Same as kahute.

ka-hu'-to-dap, part. worn to a stump.

ka-hu'-to-oka, v. a. to make large at one end, as a hutina_dute,—wakohuto_oka.

kah, cont. of ka_i; kah aya, to continue making.

ka-ha', v. a. to curl; to knot; to make rough or notch by striking,—wakahah.

ka-ha', n. a curl, a knot.

ka-hag', cont. prob. of kahaka, which is not now used: kahagpiidasini, untamable, un governable, as a wild horse.

ka-ha'-ha, v. n. red. of kaha; to curl up, as flame; to sparkle or send up sparks.

ka-h'a'-kpa, v. a. to notch, make a hollow place by cutting with an axe,—wakah'akpa.

ka-ham', cont. of kahapa; kaham aya, to drive along, as cattle or horses.

ka-ham'-ha-pa, v. red. of kahapa; to beat against and make a rustling noise, as the wind blowing against grass.

ka-han'-hi-ya, adv. a little slower, slowly.

ka-ha'-pa, v. a. to drive along; to whip, drive by whipping,—wakahapa, ukahapapi.

ka-ha'-ta, v. a. Same as ka_hakpa.

ka-hba', v. a. (ka and ha) to make sleepy by shaking,—wakahaba.

ka-hbog', cont. of kahbok; kahbog iyea, it has drifted off.

ka-hbog'-ya, v. a. to cause to drift; to wave, as a flag,—kahbogwaya.

ka-hbog'-ya, adv. drifting, waving.

ka-hbo'-hbo-ka, v. red. of kahboka.

ka-hbo'-ka, v. n. to drive along, as wood on water, to be driven along by the current; to wave in folds, as a flag.

ka-hbo'-ka, n. a drift, a float.

ka-hed', v. a. to gap, break a gap in, as in the edge of an axe,—wakahedi, yakahedi, ukahchedi.

ka-hed'-he', v. red. of kahedi; to break out gaps from the edge of an axe,—wakahchedi.

ka-hed'-ya, v. a. to cause one to break a gap in an axe,—wakahediwaya.

ka-hed', v. a. to rattle or make sound by striking,—wakaheda, ukahdadi.

ka-hda'-gan, v. n. to lengthen out, become long, extend: kahdagani iyea, to give away what has been given one.

ka-hdag', cont. of kahdagan; dah aya, it lengthens out.

ka-hda'-da, v. red. of kahda; to rattle,—wakahdahda.

ka-hda'-da-gan, v. red. of kahdagan.

ka-hda'-da-hag, cont. of kahdahagan.

ka-hda'-hag, adv. lengthening out: kahdahalinya aya, to become long or lengthen out, as the days.

ka-hda'-ta, v. a. to dig under, undermine, make large at the bottom, as a corn-hole; to get one's fish-hook fast on any thing,—wakahdata.

ka-hda'-ya, v. a. to cause one to ring or rattle,—kahdawaya.

ka-hda'-ya, v. n. to fall off, as a sticking plaster; to come off, as paint or plaster, in scales, to scale off.

ka-hde'-ca, v. a. to split open; to break in, as the skull, to fracture; to tear by smiting,—wakahdada, ukahdadeapi.

ka-hde'-he-dca, v. red. of kahdeca; to break in, as the skull, to fracture,—wakahdeca.de.

ka-hden', cont. of kahdeca; kahden iyea.

ka-hden'-ya, v. a. to cause to fracture,—kahdenwaya.

ka-hdi', v. n. to mire, stick in the mud,—wakahdi.

ka-hdi'-hdi, v. red. of kahdi.

ka-hdi'-ya, v. a. to cause to mire,—kahdiwaya.

ka-hdog', cont. of kahdok; kahdog iyea, to knock a hole in, to shoot a hole in.

ka-hdog'-ya, v. a. to cause to make a hole in,—kahdogwaya.

ka-hdo'-hdo-ka, v. red. of kahdoka.

ka-hdo'-ka, v. a. to cut or break a hole in any thing, with an axe, club, etc., or by striking; to break open; to make a mortise, cut a hole with a chisel; to dress an animal by cutting the flesh from the bones. Hence, takahdoka, the flesh of a deer without the bones.

ka-hem', cont. of kahapa; kahem epeya, to empty by lading out, used only of liquids.

ka-he'-pa, v. a. to bail out, throw out, as water until it is all gone,—wakahaha.

ka-he'-ya-ta, adv. back, on one side: kahaynta iyea, to shove or throw back or to one side.

ka-hi'-ca, v. a. to wake up by striking,—wakahica.

kahin', adv. of kahita; bent forward, stooping down; kahin inaizin, to stoop down, dodge, to stand bent forward, as a hunter does when approaching his game,—kahin inawadi.
kah-‘i-te-sni, adv. not well made, i. q. kahite- sni.
kah-u’, v. a. to peel, as bark; to peel off, take off the rind from any hard substance,—wakahu.
kah-u‘-ga, v. a. to break up or break in, as the skull, by striking; to stare or knock in, as a barrel head,—wakahu‘-ga: pa maka‘huga, he has broken in my skull.
kah-u‘ni-, cont. of kahu‘; kahu‘ iyeya.
kah-u‘-ni-ya, v. a. to cause to break or knock in,—kahuwhwaka.
kah-u‘-hu, v. red. of kahu; to make rough by breaking the bark or skin in many places,—wakahu.
kah-u‘-hu‘-ga, v. red. of kahu‘ga.
kah-u‘-ya, adv. breaking or staving in.
kah-ya‘, n. of ka‘ga; make, kind, sort.
kah-ya‘, adv. made like, like: wakihedan kahya, in the form of a dove.
ka-i‘, v. a. to take to one,—wakai, unksipi, makai, didai.
ka-i‘-de, v. to make blaze, as the wind does fire.
ka-i‘-ge-za-ya, adv. crowding in.
ka-i‘-pa-ku-ka, v. a. to strike into a line.
ka-i‘-pa-kuku-ya, adv. in a line fronting: kai- patkuha aya, they go into a line.
ka-i‘-sta-mi-oe-gel-yey-ya, v. to bring tears into one’s eyes, as the wind does,—kaistaminoge iyemaya‘n.
ka-i‘-sta-mi-ni-is-i-ye-ya, v. to bring tears into one’s eyes, as the wind does,—kaistominisi iyemayan.
ka-i‘-stu-ya, v. kaisuta hinhip, to stumble, make a miss step,—kaistu mahimhida
ka-i‘-stu-ta, v. kaisuta iyaya, to slip, miss step, stumble,—kaisutata imandama.
ka-i‘-tan-wan-kan-hde, adv. up hill, ascending.
ka-i‘-tan-wan-kan-hde-ya, adv. up hill; kaitaywankanhdaya wanaks, it lies in an ascending manner.
ka-i‘-te-kpas, cont. of kaitekpaza; kaitekpas iyeya.
ka-i‘-te-kpa-za, v. a. to bring darkness over for a little while by smiting, to stun by striking,—wakaitekpaza.
ka-i‘-tem, adv. diagonally, not straight.
ka-i‘-tem-ya, adv. crosswise, slanting, diagonally: kaitemaya kaka, to cut diagonally.
ka-i‘-te-pa, v. a. to cut diagonally,—wakaitepa.
ka-i‘-tko-kim, adv. with the face towards one, meeting.
ka-i‘-tko-kim-ya, adv. facing one.
ka-i‘-tko-ki-ya-tan-han, adv. opposite to, fronting one.
kai’-tkom, adj. back again: kaiktom hdlipaya, to fall back again, rebound.
kai’-tkom-ya, adv. opposite but a little to one side, not looking quite straight at one: wi kai
komya yaanka, the middle of the forehead.
kai’-yog, cont. of kaiyoka; kaiyog iyea, to put out of the way, show to one side.
kai’-yog-ya, adj. out at one side.
kai’-yo-ka, adv. See kaiyog.
kai’-yo-tan, adv. immoderately: kaiyotan yea, to make one do more by forbidding,—kaiyotan yewaya.
kai’-yo-tang, cont. of kaiyotanka; kaiyotang hdlipaya, to fall down in attempting to be seated.
kai’-yo-tan-ka, v. kaiyotanka hdlipaya, to fall down when being seated.
kai’-yo-waas, cont. of kaiyowaza; kaiyowaza iyea, to cause an echo by striking.
kai’-yo-wa-za, v. a. to make an echo by striking, make resound,—wakaiyowaza, unkaiyowaza-
sapi.
ka-ka’, pron. and adv. that, there.
ka’ka, adj. stiff, rattling, as a stiff hide when bent; sounding dull, as a bell sometimes does.
ka-kag’, cont. of kakaka; kakag highhda, to sound, rattle, like an old kettle when shaken with
stones in it.
ka-kag’-ya, adv. rattling, as an old kettle when shaken.
ka-kag’-ya-ken, adv. rattling.
ka-k’ka, v.a. to make a dull noise by beating
an old kettle or a stiff hide,—wakakaka.
ka-k’an’, v.a. to hew, as a log, to alze; to knock
off, as fruit,—wakakan, unkakappi. See kahn.
ka-k’an-pi-daan, n. a species of choke-cherry.
ka-k’arin, v. a. to straighten out by striking,—
waakakawa.
ka-k’aw, v. a. to make open by striking,—wakakawa.
ka-k’aw, v. a. to comb, as hair, to disentangle,—
wakakoda, yakakda, unkakappid.
ka’ke-ka, adv. in this manner, thus, so: kakeka
epce ini, I did not think it was so.
ka’ke-ka, adj. stiff, making a noise when felt
or handled, as parchment.
ka’ken, adv. so, thus: kaken ecuy wo, do it in
this manner.
ka-ken-ya, adv. thus, so.
ka-kes’-ton, v. a. to make barbed, as an arrow,—
kakeswatow.
ka-kos’, adv. uma tukte kake, whatever one, up
matter which; toketu kakak, at random.
ka’ke-ku, adv. in this way, so, thus.
ka’ko-tu-ya, adv. so, thus.
ka-k’i, v. a. of aki; to have taken home to one,
—wakiki, unkakip.
ka’ki, adv. there, yonder.
ka’ki-ki-ta, v. a. to make rough by pounding,—
wakakikita. See kikita.
ka-kin’, cont. of kikinya and kikinta; kikin
iyea, to scrape off.
ka-kin’-qa, v. a. to scrape, as hair from a hog or
scales from a fish,—wakakinga, yakakinga, unkakkipi.
ka-kings’, cont. of kikinya; kikina iyea.
ka-kings’-kiin-za, v. red. of kikinya.
ka-kin’-ta, v. a. to scrape, clean. See kinka.
ka-kin’-za, v. to make crash, as the wind does
trees; to crash, as a cart-wheel not greased.
ka-ki-pa, v. of kapa; to surpass, excel one,
—kawakiya, kawakipapi.
ka-ki’, cont. of kikiza.
ka-ki’s-ya, v. a. to inflict, make suffer; to pun-
ish, inflict punishment,—kakiwaya.
ka-ki’s’-ya, adv. afflicted, suffering.
ka-ki’s-ya-ken, adv. in a state of suffering:
kakiykenen waiyg, I am suffering.
ka-ki’-ya, adv. yonder, there.
ka-ki-ya-tan-han, adv. from yonder place; on
this wise, in this way, by this means.
ka-ki’-yo-tan, adv. in that direction.
ka-ki’-yo-tan-ai-ye-ya, v. it stretches up in
this way, said of any thing high, as a tall tree.
ka-ki’-za, v. n. to suffer, be afflicted; to be sick
a long time,—makakiza, nidakiza.
ka-ki’-za, adj. suffering, afflicted.
ka-kog’, cont. of kakoka; kakog hinhda.
ka-kog’-ya, adv. rattling.
ka-kog’-ya-ken, adv. rattling.
ka-kou-ka, v. a. to rattle, as a cow-bell; to make
rattle by striking,—wakakoka.
ka-kou-kam, adv. around, across, before: kako-
kam wa, to go around, to hedge up the way, as in
chasing buffalo,—kokakam mada.
ka-kou-ko-ta, v. a. red. of kakkonta; to hollow
out in grooves or ridges,—wakakontou.
ka-kou’-ta, v. a. to cut in ridges,—wakakonta.
ka-ko’-ya-hap-nya, adv. hurrying, hastening a
little; kakoyahפעם ekamon, I have done it in
somewhat of a hurry.
ka-kpa’, v. a. to shoot through, as an arrow
through an animal; to strike, make a hole in,
as, kankapap, to cut a vein, to bleed a person.
ka-kpau’, v. a. to beat fine, mash up; to wink,
as the eye,—wakakpaq. See istukakpaq.
ka-ki’, v. a. to crack or break, as a nut,—wakakipi.
ka-ksha', v. a. to cut off with an axe or by striking;—wakaksa, yakaksa, uapakasapi.
ka-ksha'ksha, v. red. of kaksha; to cut off often; to cut up, as wood for the fire,—wakakasia.
ka-kshi'-za, v. a. a reaping, hollow, low place, guilty, with or without water.
ka-kshi', v. a. to wind, as yarn; to fold up,—wakaksha, unpakaksha.
ka-ksha', adv. coiled up; kaksha wanka, it lies coiled up.
ka-ksha-dan, adv. coiled up.
ka-kshi'-ksha, adv. red. of kaksha; coiled up, in coils, rolled round.
ka-ksha', v. a. to bend, bend up,—wakaksha, unpakaksha.
ka-ksha', adv. crookedly, in a zigzag manner; kaksha-ksha, yanka, he was crookedly.
ka-ksi'-ksha, v. red. of kaksha.
ka-kshi', cont. of kaksha; kaksha iyea, to double up.
ka-kshi'-ya, v. a. to cause to shut up,—kaksiyaya.
ka-kshi'-za, v. a. to bend up, double up by striking; to shut up, as a pocket-knife,—wakaksha.
ka-kta', v. a. to bend by striking,—wakakta.
ka-kta'-kta, v. red. of kaktan.
ka-kta', v. a. bending.
ka-kta'ha, adv. stumbling, tottering.
ka-kta'-ha, adv. red. of kaktan; stumbling, tottering: kaktan ha, to walk in a staggering manner.
ka-kta'-ha-ya, adv. stumblingly.
ka-kta'-ha-ya, v. a. to cause to stumble along,—kaktana.
ka-k'yu, v. a. of aku; to start to bring home to one,—wakaku, yukakapi, makaku.
ka-k'yu-k'a, v. a. to pound to pieces, make rotten by pounding,—wakakuka, yunpakakapi.
ka-kun'kun'-ta, v. a. to cut in ridges,—wakakunkunta.
ka-kun'-ta, v. a. to cut a groove in,—wakakunta.
ka-kun'-ta, v. a. Same as kakunkunta.
ka-ke'ga, v. a. to make a grating noise,—wakakoga.
ka-ke', cont. of kakea; kake iyea, to blow off and leave bare and hard, as when the wind blows from the snow.
ka-ke'-za, v. a. to leave bare and hard, as the wind does the ground.
ka-ko'-ga, v. a. to scrape, as a turbin,—wakakoga.
ka-ko', cont. of kakea; tipana kako yutapi, scraping turnips they eat them.
ka-ko', cont. of kakea; kake iyea.
ka-ko'-za, v. a. to make hard, to leave hard and bare, as the wind does the ground; to beat hard, —wakakoza.
ka-mda', v. a. to make smooth by cutting; to slice up, as meat for drying; to cut up, as broad,—wakamda, uapakamda.
ka-mda-pi, n. something cut up in slices or thin pieces, as meat for drying.
ka-mda', cont. of kuma; kuma iyea.
ka-mda'-ska, v. a. to flatten by beating,—wakamda, unpakamda.
ka-mda'yi-ya, v. a. to cause to rip or burst open,—kamudwakaiya.
ka-mda', cont. of kuma; kuma iyea, to stand astride of anything.
ka-mda'-ya, v. a. to cause to straddle,—kamudawa.
ka-mda'-ya, v. a. to make level or smooth by beating; to spread out, as a piece of cloth; to open or spread out, as the hand,—wamudawa.
ka-mda'-za, v. a. to make rip open or burst by striking or throwing down, as a bag of corn,—wakamda.
ka-mda'-za, v. a. to spread open, as the legs; to straddle,—wakamda.
ka-mde'-ca, v. a. to break by throwing down or striking, as glass, plates, etc,—wamdeca, yamdeca, unpakandecapi.
ka-mde'-me-ca, v. a. red. of kamdeca; to break to pieces,—wamandecapi.
ka-mde'-me, cont. of kamdeca.
ka-mde', cont. of kamdeca; kamde iyea, and kunden ehepea, to throw down and break to pieces.
ka-mde-nki-ya, v. a. to cause to break,—ka-
mndewaiya.
ka-mde'-ya, v. a. to cause to break to pieces.
ka-mde's, cont. of kamdeca.
ka-mdes'-ya, v. a. to cause to be clear, cause to clear off, as the wind does fog.
ka-mde'-za, v. n. to become clear, clear off, as a fog clears away; anpao kamdeca, when things are again visible, daylight, the dawn.
ka-mde'ze-ska, to be unable to see; said when there is a fog or darkness, and things are not visible: kamdezasni ehepea, to stun, knock senseless.
ka-mdu', v. a. to pound fine; to stir up and granulate, as sugar, to make fine by stirring,—wakamdu, unpakamdu.
ka-mdu', v. n. to blossom, open out, as flowers; to decrease, as the moon after its full: kandum, it is decreasing.
ka-mdu'-ki-ya, v. a. to cause to make fine,—kamudwaiya.
ka-o'-han'ko, v. a. of ohan'ko; to strike and make work fast,—wakaohank'ko.

ka-o'-ham, v. a. to whirl, throw obliquely,—wakaoham.

ka-o'-hamin, v. a. to cause to move obliquely,—wakaohamin.

ka-o'-hamin-yən, adv. obliquely: kaohminyən iyeya, to throw obliquely.

ka-o'-lapa, v. a. to break through by striking, break in, as one's skull; to cut a hole in, as in making a canoe,—wakaolpa.

ka-o'-lpe-ki-ya, v. a. to cause to knock a hole in,—kaolpewakiya.

ka-o'-lpe-ya, v. a. to cause to strike through.

ka-o'-lpe-ya, adv. in the manner of striking through.

ka-o'-lhe-ya, adv. leaning, sloping, twisting: kaohya ewanhaka, I placed it sloping.

ka-o'-ksa, v. a. to cut or pound a hole in, as into a corn-hole or in ice; to break through,—wakaoksa.

ka-o'-kse-ya, v. a. to cause to break in,—kaoksewaya.

ka-o'-ktan', v. a. to bend and pound into,—wakotan'k.

ka-o'-ktan'ya, v. a. to cause to bend into,—kaotan'kwaya.

ka-o'-ktan'ya, adv. bending into.

ka-o'-mmi, n. a calm place in a lake or river.

ka-o'-mmi-ę-yə, n. a whirling round. Said of the wind eddying, or whistling, or whirling under a lee shore.

ka-o'-mmi-na, n. a calm place; in a calm place.

ka-o'-mmi-nma, v. a. to roll, make roll,—wakommimna.

ka-onj'-ze-bo-sdan, adv. heels up: kaonjzebdan iyeya, and kaonjzebdan etpeya, to knock the other end up.

ka-o'-sha, v. kaosha hinlpa, to fall off, as from a bank into a river.

ka-o'-smak'a, v. a. to make an indentation by striking,—wakosmaka: kaosmag iyeya.

ka-o'-spa, v. a. to strike and bruise in,—wakospa: kaospa iyeya.

ka-o'-tan', v. a. to pound tight,—wakotan'.

ko-o'-tan'in, v. a. to make manifest or apparent, —wakotan'pin.

ka-o'-tins, cont. of kao'tins; kao'tins iyeya.

ka-o'-tins-za, v. a. to drive or pound in tight, as a pin,—wakotins.

ka-o'-wo-tar-in, v. to clear off, become so that things can be seen at a distance.

ka-o'-wo-tar-na, v. a. to straighten, make straight by striking in any way,—wakowotan'a.

ka-o'-ze-ze, v. n. to swing, dangle.

ka-o'-ze-ze-ya, adv. swinging, dangling: kazezeya yənka, it is swinging.

ka-pa', v. a. to beat or thrash off; as corn; to pound up, as meat,—wakapa, uŋkapapi. See kapa.

ka-pa' and ka-pə, v. a. to pass by in running, as kapa iyəanka, to run past one; to excel, surpass in any thing, as in height; to go beyond, to transgress,—kawapa, kawapi, kawayapa.

ka-pə'ko, v. n. to become crooked.

ka-pə'n, v. a. to beat or thrash off,—wakapan.

See kapa.

ka-pə'n-pən, v. a. to beat soft, make mellow,—wakapanpən.

ka-pol', v. a. of pe; to sharpen by pounding, to upset, as an old axe,—wakapə.

ka-pol'mni, v. a. to make crooked or every by striking,—wakapemnmi.

ka-pol'mni-mni-ya, adv. dangling.

ka-pol'mni-ya, adv. crookedly; dangling, swinging, as scissors tied by a string.

ka-pol'stə, v. a. to make sharp-pointed with an axe,—wakapesto.
ka-po’tpo-ta, v. red. of kapota.
ka-psag', cont. of kapsaka; kapsag iyeya, and kapsag ehpeya, to break violently.
ka-psag'-ya, v. a. to cause to break;—kapag-waya.
ka-psag'-ya, adv. broken, as a string.
ka-psa’ka, v. a. to break, as a string, by striking; to break of itself;—wakapsaka, unkapsaka-kapi.
ka-psan’-psan, v. a. to dance, swing back and forth.
ka-psa’-psa-ka, v. red. of kapsaka.
ka-psl’-du, v. a. to make jump by striking;—wakapsida, unkapsida-pi.
ka-psi’, cont. of kapsida; kapsin iyeya. Also used as a contraction of kapsinta.
ka-psin’-psiin’ta, v. a. to whip, correct by whipping, chastise;—wakapsinpinta.
ka-psiot’-ta, v. a. to whip, flag; to correct, as a child, by whipping;—wakapsita, unkapsita-pi:
kapsita-se un, he appears as if he had been whipped.
ka-psl’-pai-ea, v. red., to make jump much by striking;—wakapsihida.
ka-psi'-pissin, cont. of kapsipisa; kapsispin iyeya, to throw out and make skip about, as in fishing.
ka-pson’, v. a. to upset and spill, as a vessel of water; to overturn and fall out, as from a canoe;—wakapsin.
ka-pson’-psson, v. red. of kapson.
ka-psl’, v. a. to knock out, as a tooth; to dislocate, as a joint, by striking;—wakapsun; to shed, as a deer his horns. Hence, the December moon is called Tahedapsun wi, Moon when the deer shed their horns.
ka-psun’-ka, v. a. to make round or knob-like;—wakapsun-ka.
ka-psun’-psson, v. red. of kapson.
ka-psun’-yan, v. a. to cause to knock out of place;—wakapsunwaya.
ka-ppta’, v. a. to land or boil out, as water from a boat;—wakapa, yakapata, unkapata-pi.
ka-pTan’-pTana, v. a. to turn over and over;—wakaptanapan.
ka-pTan’-yaq, v. a. to cause to fall over; to turn over, upset, as a canoe;—wakaptanyaq, unkaptanyaapi.
ka-pTan’-yan, adv. turning over.
ka-pTan’-ye-ya, v. a. to cause to fall over, to overturn;—kaptanyawy.
ka-pTa’-pta, v. n. to fall to pieces, as something rotten.
ka-pTu’-pTu’, cont. of kapuntuza; kapuntu iyeya.
ka-pTu’-ptu’-za, v. red. of kapuntuza; to crack often by striking.
ka-pTu’-s, cont. of kapuntuza; kaputuy iyeya.
ka-pTu’-s’-ki-ya, v. a. to cause to make crack;—kaputuswakiya.
ka-pTu’-za, v. a. to split or crack by striking, but not to split open,—wakaputa, unkaptuptapi.
ka-po’, v. a. to strike and make a smell, whether good or bad; to stop or cease from, as in gambling, and distribute the articles staked,—wakipo.
ka-po’-po-ze-da{n}, adv. red. of kapozudun.
ka-po’-za, adj. light, not heavy.
ka-po’-za, n. the name of the Little Crow’s band of Dakota Indians; Kasposia, or Little Crow’s village.
ka-po’-ze-da{n}, adj. dim. light, not heavy.
ka-sa’, v. a. to bury in the snow, cover over with snow;—wakasa, uknapapi.
ka-sa’, v. n. to whistle or mooen, as the wind.
ka-sag’, cont. of kasak; kasag iyeya.
ka-sa’-ka, v. a. to switch, whip;—wakasaka.
ka-sak’-sa-ka, v. red. of kasaka; to whip;—wakasakaka.
ka-sam’-ye-da{n}, adv. heavily; kasamyedan bishpaya, to fall heavily.
ka-сан’, v. a. to shave off, as the beard or hair; to whiten by scraping,—wakasang.
ka-san’-san, v. red. of kasang; to scrape and whiten,—wakasansang.
ka-sba’, v. a. to make lint; to curry,—wakasba, uknapapi.
ka-sba’-sa, v. red. of kasba.
ka-sba’, v. a. to cut into small strips, cut into dangles,—wakasba, unkasbapi.
ka-sba’-ki-ya, v. a. to cause to cut into strips;—kasbawakiya.
ka-sba’-pi, n. dangles.
ka-sba’-sba, v. red. of kasba; to cut into strings and let hang,—wakasbusha.
ka-sde’-o’a, v. a. to split, as wood, with an axe;—wakasdeca, unkasdecapi.
ka-sdem’, cont. of kasdepa.
ka-sdem’-ya, adv. tapering, wedge-like.
ka-sden’, cont. of kasdeca; kasden iyeya.
ka-sden’-ki-ya, v. a. to cause to split;—kasden-wakiya.
ka-sden’-ya, v. a. to cause to split;—kasdenwaya.
ka-sde’-pa, v. a. to make tapering, to make like a wedge,—wakasdepa.
ka-sde’d-en, v. a. red. of kasdeca; to split up fine, as wood,—wakasdesdeca.
ka-sde’-sden, cont. of kasdesdeca.
ka-sde’, v. a. to strike and force some out, as from a bladder full of grease; to sharpen, as a stick, with an axe,—wakasdi.
ka-sd' 'sdi, v. red. of kasidi.
ka-sdi' tka, v. a. to cut in matches, make knobs on, -waksiditka.
ka-sdi' tka-tka, v. red. of kasiditka.
ka-sdi' ya, v. a. to cause one to press out, -kasi'diwaya.
ka-sdo' han, v. n. to raft or drive along, as the wind does clouds.
ka-sdo' han han, v. red. of kasodohan.
ka-se' pa, v. n. to wash off, as the rain does paint.
ka-s'in', adv. appearing, in sight.
ka-s'in' s'in', adv. red. of ka'sin'; appearing now and then.
ka-s'in' yan, adv. appearing at times, occasionally seen: kasi'sin yan iyaya, he passes along in sight sometimes.
ka-s'in' ya, adv. in sight, partly visible, projecting, as a cork in a bottle.
ka-ska', v. a. to bleach by striking or dragging, -waksaka.
ka-ska', v. a. to clear off, as clouds, smoke, or fog; to become clear.
ka-ska' han, n. dregs.
ka-ska'm', cont. of kaskapa; kaskam iyaya, to strike off with the hand.
ka-ska' pa, v. a. to strike, as with the hand, strike hands together: nape halaskapa, he strikes his hands together.
ka-ska'm', cont. of kaskapa; kaskom iyaya.
ka-ska'm' ki ya, v. a. to cause to boil out, as water from a canoe, -kaskemwakiya.
ka-ska'm' ya, v. a. to cause to boil out.
ka-ske' pa, v. a. to paddle or boil out, as water from a canoe, -waksaka.
ka-illi' ca, v. a. to press, press down on; to embrace, -waksicada, unjikidapi; taha kaskida, to press packs of furs.
ka-skin', cont. of kaskida; kaskin iyaya, to clasp in the arms, -kaskin mduza.
ka-skin' ya, v. a. to cause to settle down, to press down, -kaskinwaya.
ka-ski' ta, v. to press, to clasp; kaskita iyaya, to embrace.
ka-smag', cont. of kasmaka; kasmag iyaya.
ka-smak' ka, v. a. to indent or make concave by striking, -wakasmaka; to make a track, as a waggon does.
ka-smi' yan, v. to make bare; to blow all off and leave bare, as the wind does in taking off the snow.
ka-smi' yan yan, v. red. of kasmiyan.
ka-sna', v. a. to make ring or sound by striking; to make ring, as the wind; to knock or shake off fruit or leaves from a tree, i. q. kuhmn, -waksna, unkasnapi.

ka-sna'sna, v. red. of kasna; to make ring; to trim or cut off all the limbs from a tree and leave it bare, -waksnasna. See snasna.
ka-sni', v. a. to put out or extinguish fire by beating; to cool food by shaking it, -waksni, unkapsnapi.
ka-sni'sni, v. red. of kasni.
ka-so', cont. of kasota; kason iyaya, to use all up.
ka-so'ta, v. a. to use up by striking; to kill off, as cattle; to cut all off, as trees, to make prairie of woodland; to use up, -wakasota, unkasotapi.
ka-so'ta, v. n. to clear off, as the sky, be clear from clouds: kasota an, it is clearing off.
ka-spa' ya, v. a. of spaya; to wet, moisten, -wakaspya.
ka-spe' ya, v. a. to make sink; to balance, weigh, -kaspeya eluaka, to place in a balance, to balance or weigh; to put so as to hold to its place, as something placed to hold a book open.
ka-spe' ya, adv. balancing, ready to sink; kaspeya yanka, it is in a balance.
ka-stag', cont. of kastaka; kastag chupaya, to throw on and make stick, as mud.
ka-sta' ka, v. a. to throw on, as mud, to throw so as to make stick, -wakastaka.
ka-stan' ka, v. a. to moisten by pounding, -wakastanka.
ka-sto', v. a. to smooth down, to stroke, comb, as hair or grass, -wakasto, unkastopi; kasto iyaya, to dry or trip along.
ka-sto' sto, v. red. of kasto; to stroke, make smooth.
ka-sto' ya, adv. smoothly.
ka's, conj. if, although. See kas.
ka'sag', cont. of ka'saka.
ka'sag' ya, v. a. to cause to strike, feebly, -kasagwaya.
ka'sa' ka, v. a. to strike with too little force, to penetrate; to discourage, -wakas'aka.
ka'sa' ka, adj. overloaded.
ka'sda', v. a. to cut off, make bare, as, pa kasa'da, to shave the head; to move, as grass, make bare by moving, -waksada, unkasdapi. See peksi-ksada.
ka'sda' sad, v. red. of ka'sda.
ka'sda' ya, v. a. to cause to make bare, -kasdawaya.
ka'sdog', cont. of kasdoka; kasdog iyaya.
ka'sdo' ka, v. a. to knock off or out, as the helve from an ax, -waksdoka, unkasdokapi; to full out, as an arrow that has been shot into an animal.
ka-śdu', cont. of kaśdu; kaśdu nyaya, to cause to glance off; kaśdu nyaya, to glance off, as an axe.

ka-śdu-śdu-ta, v. red. of kaśdu; to polish; to smooth by striking, to planish.—wakaśduśduata.

ka-śdu-ta, v. a. to strike and make glance off;—wakaśduta.

ka-śe', v. n. to rub against; makaśe, nidaše.

ka-śe-ča, v. a. to make dead or dry by striking, to deaden by cutting around, as a tree.—wakaśeča.

ka-śen-ki-ya, v. a. to cause to deaden,—kaśenwakšya.

ka-śe-yya, v. a. to rub against, fend off; to obstruct.—kaśešya.

ka-śe-yay, adv. hitting against, touching.

ka-śi-ča, v. a. to spoil or make badly by striking, —wakaśiča.

ka-śi-da-homaya, v. a. to cause to cry out by striking, —wakaśidahomaya.

ka-śim', cont. of kaśima; kaśima nyaya.

ka-śin', v. n. to bend backwards,—makaśin, nidašin.

ka-śin-yan, adv. bent backwards: kaśinya un, he is bent backwards.

ka-śi-pa, v. a. to knock or cut off close, as branches from a tree, legs from a chair or pot, or rivets from a knife,—wakaśipā.

ka-śi-pa, v. a. to knock out, as the wind does limbs from a tree.

ka-śka', v. a. to tie; to bind, imprison,—wakaska,

ka-ska, ujkaškapi, diuška, makaška: kaška ūnaka, to put in bonds or in prison,—kaška wahunaka.

ka-śkha-haŋ, part. tied, bound.

ka-śko-haŋ, v. a. to make skip about by striking,—wakaśkohāŋ.

ka-śkem', cont. of kaškepa; kašken ēpeya, to strike out, to press out by striking, as water from any thing.

ka-śko-pa, v. a. to strike and press out, as water,—wakaśkopa.

ka-śki-ča, v. a. to press by striking, to pound or batter out, as clothes,—wakaśkiča.

ka-śkin', cont. of kaškidča; kaškin iyeya.

ka-śki-śka, v. a. to make rough by striking,—wakaškška.

ka-śko-kpa, v. a. to hollow out, make concave, cut out, as a trough,—wakaśkokpa, ujkakokpapi.

Hence, đyašakokpa, a trough.

ka-śko-kpa, v. red. of kaškopa.

ka-śkom', cont. of kaškopa; kaškom iyeya.

ka-śko-pa, v. a. to make crooked or twisted by striking or falling,—wakaśkopa.

ka-śko śko-pa, v. red. of kaškopa.

ka-śko-tpa, v. a. Same as kaškopa.

ka-śko-tpa-tpa, v. red. of kaškopa.

ka-śna', v. a. to miss in attempting to strike,—wakašna, ujkakšnapi.

ka-śna śna, v. red. of kašna.

ka-śni-śni-za, v. a. red. of kašniža; to strike, as a fire, and cause to send forth sparks,—wakašniža.

ka-śni-ža, v. a. to make either by striking,—wakašniža.

ka-śpa', v. a. to separate, cut loose from; to cut in two, as a pair of blankets; to cough and spit, to expectorate,—wakaśpa, ujkakšpapi; kičašpa, and kičišapa, to wrestle.

ka-śpa-tpa, n. See kašapidan.

ka-śpa-pi, n. a small piece of money, a ten cent piece, dimer.

ka-śpe-śi-ča-śni, adj. not capable of being separated.

ka-śpe-ya, v. a. to cause to separate or break off; to cause to expectorate,—kaśpešya.

ka-śpu', v. a. to cut off a piece by striking, cut off, as a bulge from a tree, etc.,—wakaśpu, ujkakšpupi.

ka-śpu-śpu, v. red. of kašpu; to break up in pieces, as ice or tallow, by striking,—wakaśpuśpu; to break up, as the wind does ice.

ka-śpu-śpu, n. pieces of lead cut and rounded in the mouth, slugs.

ka-śta', conj. (ka and ešta) though, although: tuwe kašta, whoever or nobody; taku kašta, whatever or nothing; toketu kašta, at all events, at any rate; heketu kašta, let it be so.

ka-śtak', cont. of kaštaka; kaštag yeya, to throw, as a hutačute,—kaštag yewaya.

ka-śta-ka, v. a. to strike, beat, whip; to kill,—wakaštaka, yakasšaka, ujkakštakapi.

ka-śtag, v. a. to pour out; to throw away; said of liquids only,—wakaštag, ujkakštagpi.

ka-śuš', cont. of kašuša; kašuš iyeya.

ka-śuś-śuš, cont. of kašušuša; kašušuš iyeya, to bruise or mash down.

ka-śuś-śuš-ya, adv. battered, bruised.

ka-śuś-śuš-za, v. a. red. of kašuša.

ka-śuš-ya, adv. bruisedly, batteredly.

ka-śuš-za, v. a. to bruise, to batter, to mash, to crush,—wakašuša.

ka-śta, adj. warm, hot; applied both to persons and things,—makašta, nikata.

ka-ṭa', adv. together: kata iheyā, to assemble together,—kata iheunyappi.

ka-ṭa-ṭa, v. of taga; to make waves and foam, as the wind does by blowing on water.

ka-ṭah', cont. of kata; katah tag, to make waves.
**ka-ta'-kiŋ**, v. a. to strike and cause to break,—wa-
katakin.

**ka-ta'-kiŋ-yañ**, adv. leaning: katakiŋyan hän, to stand leaning.

**ka-ta'-ko-hañ**, v. katakohan yuzu, to embrace,—katakohan muluza.

**ka-ta'-ku-ni-si**, v. a. (ka and takuniši) to
beat to pieces, destroy,—wakatunikuniši.

**ka-taŋ**, n. a. to pound on,—wakatan, unka-
tanpi; to press on, as water on a paddle or wind
on a sail.

**ka-taŋ'-iŋ**, v. a. to make apparent, to clear off, as
anything covered up,—wakatanpi.

**ka-taŋ'-ka**, v. a. to beat out large, to enlarge,—
wakatanka.

**ka-taŋ'-ka-ya**, v. a. to make large,—wakatan-
kaya.

**ka-ta'-om**, cont. of kataompa; leaning, at an angle
of forty-five degrees.

**ka-ta'-om-ya**, adv. leaning.

**ka-ta'-on-pa**, v. to lean. See kataom.

**ka-ta'-psi-sis**, cont. of katapsi; katapsi iyeya.

**ka-ta'-psi-za**, v. a. to cause to rise, as bubbles
in water, by throwing something in,—wakatap-
siza.

**ka-ta'-ta**, v. a. to shake off, as dust, etc., from a
bed; to brush off with the hand or a brush,—wa-
kata, unkatatapi.

**ka-ta'a**, v. a. to make blunt or batter by
striking,—wakat'a.

**ka-ta'-ža**, v. of kazda; to make waves, as the wind
does.

**ka-te'-han**, adv. far, at a distance.

**ka-te'-han-yañ**, adv. at some distance, a little
distance off.

**ka-te'm**, cont. of katepa; katem iyeya.

**ka-te'-pa**, v. a. to cut to a stump,—wakatepa.

**ka-ti'-ča**, v. a. to scrape off, as snow,—wakatida,
unkatidadi.

**ka-ti'-ča**, v. n. to be obstructed, as the nostrils.

**ka-tik'-ti-ča**, v. a. to thicken by stirring,—wa-
tikticity.

**ka-tin**, cont. of kitiča; kitiča iyeya.

**ka-tiŋ**, adj. straightened out, as the arm,—ma-
katipin.

**ka-tiŋ'-ki-ya**, v. a. to stretch out, straighten out:
isto katinwaki, I straighten out my arm.

**ka-tiŋ'-yaŋ**, adv. directly, continuously, without
stop.

**ka-tka**, v. n. to choke or be choked, as in eating,
to stick in the throat,—makata, ničata.

**ka-tke**, v. Same as katka.

**ka-tke'-ya**, v. a. to cause to choke,—katkeya.

**ka-tkl'-tka**, v. n. to collect in little bunches or
lumps, as meal thrown in in making mush.

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**ka-tki'-tka-tka**, v. n. red of katkitka; to gather
into bunches or lumps, be tangled, as locks of hair.

**ka-tku',** adj. cut short, short, rather short.

**ka-tku'-dan**, adj. short: onpholda katku dan
soča, the coat seems to be very short.

**ka-tku'-ga**, v. a. to cut short, cut into short
pieces,—wakatku'ga. Hence, tiyopa iyokatku'ge,
nails.

**ka-tkuh',** cont. of katku; katku iyaya, to go
round and get on the other side, to go by a short
cut,—katku imandama.

**ka-tkuh'-ya**, adv. going around.

**ka-tkuŋ',** cont. of katkuza.

**ka-tkuŋ'-tkuŋ-ta**, v. See kakuŋtkunza.

**ka-tkuŋ'-za**, v. a. to cut off square,—wakatu-
kuza.

**ka-tku'-tku'-ga**, v. n. red of katku'ga.

**ka-to',** v. a. to strike and not make an indenta-
tion; to knock or rap on a door,—wakato.

**ka-to'-han**, v. to stand and tap, as a woodpecker
on a tree.

**ka-to'-kam**, adv. before, ahead.

**ka-to'-kam-wa-pa**, adv. ahead, in advance of.

**ka-to'-ka-pa**, adv. ahead.

**ka-to'-na-wang-ki-ya**, v. a. to make gallop
slowly,—katonawangkiyi.

**ka-to'-na-wan-ka**, v. n. to gallop slowly, as a
horse.

**ka-to'-to**, v. red of kato; to knock or beat on, as
on a door; to clear off, as bushes, trees, etc.,
from a field,—wakatoto.

**ka-tpa',** v. a. to strike and knock out, as an eye;
to strike, as in bleeding, i. q. kaŋkapata; to strike
through, as in shooting with an arrow, i. q. kaŋpa
iyeya,—wakatapa, unkatapapi.

**ka-tpi',** v. a. to bruise, mash up by beating; to
wink, as the eye-lids,—wakatapi.

**ka-tpi'-tun',** v. red of kapapi.

**ka-tpi'-tuna**, v. red of kapata; to strike and knock
out pieces,—wakatapata.

**ka-tpa',** v. a. to crack, as nuts, by striking,—
wakati.

**ka-tu'-ka**, v. a. to knock off, as fur; to destroy by
smiting,—wakatuka.

**ka-tu'-tku',** v. a. to break in small pieces, pound
up fine,—wakatutuka.

**ka-ta',** v. a. (ka and te) to kill by striking, strike
dead, to stun,—wakata, yaka, unkatapi: kaŋpa
iyeya, to shoot down, kill by shooting; kaŋpa
ehpeya, to knock over dead.

**ka-ta'-ga**, v. a. to shake and make dry, as the
wind does a wet cloth.

**ka-šiŋ',** cont. of kašina; kašina iyeya.

**ka-šiŋ'-sa**, adv. at rest, firmly, solidly.

**ka-šiŋ'-ya**, v. a. to cause to be solid or at rest.
ka-šin'-za, v. a. to round tight, make tight, make firm,—wakatšina.
ka-to'-za, v. a. to dull or make blunt by striking, —wakatsina.
ka-tun'ke-ša, v. See atunjkecha.
ka-u', v. a. to bring to one, to be in the act of bringing to,—wakau, uŋkaupi, šišau, makau.
ka-wa', See yakawa.
ka-wa'-di, v. a. (ka and wadi) to cause to dance by striking, to spin by whipping, as the boys do their tops,—wakawadi.
ka-wa'-hun, part. opened.
ka-waŋ', cont. of kawanka; kawang ehpeya.
ka-waŋ'^ka, v. a. to cut down, full, as trees,—wakawanka; to blow down, as the wind does trees, houses, etc.
ka-waŋ-kun, adv. kawankan iyeya, to knock upwards.
ka-waŋ-kun-wa-pa, adv. a little up.
ka-wa'-s'a-ka, v. n. to be made strong by packing,—makawas'aka.
ka-wa'-ste, v. a. to make well by striking or cutting with an axe.
ka-we'-ga, v. a. to break by striking, but not entirely off; to break, as an axe-helve; to break down,—wakawega, uŋkawegapi; to break, as the wind does trees.
ka-weh', cont. of kawega; kaweh iyeya.
ka-weh'-weh, v. red. of kawega.
ka-weh'-ywa, cont. of kawehwega; kawehweh iyeya, to fracture or break in several places.
ka-weh'-ya, v. a. to cause to break,—kawehwaya.
ka-weh'-ya, adv. breaking.
ka-wi'-hmu-nil, v. a. to destroy by striking, to break in pieces,—wakawinni.
ka-winš, cont. of kawinša; kawinš iyeya, and kawinš ehpeya, to beat down, mat down.
ka-winš'-winš, cont. of kawinšwinša.
ka-winš'-winš-ya, adv. matted down.
ka-winš'-winš-za, v. red. of kawinša.
ka-winš'-ya, v. a. to cause to mat down,—kawinšwaya.
ka-winš'-ya, adv. beaten down, fallen down.
ka-wiŋ'-za, v. a. to beat down, mat down by striking, as grass, etc,—wakawinša.
ka-wi-ta-ya, adv. together: kawitaya iheya, to assemble together, flock together.
ka-wo'-ta-ša, v. n. to become light; to clear away, as a storm or any thing that obstructs vision. 
ka'-ya, v. a. of aya; to take to one,—wakamda, yakada, uŋkayapi, nišaya.
ka-yo'-ga, v. a. to make shine by striking, as a fire.
ka-ye'-hun, adv. before, out in front; kayehun ecdn, to do before another; kayehun užiši, to stand out in front; kayehun išišnaka, and kayehunišiya, to put oneself forward.
ka-yo'-daŋ, adv. See yowedaŋ.
ka-yo'-tän, adv. Same as kayođań.
ka-yo'-ve-daŋ, adj. ziptaq, in all kinds of shapes: yowedaŋ kifan, to make figures, as children do when playing in the snow; yowedaŋ wadip, a kind of dance.
ka-yo'-yo', adv. yielding, giving when struck or pressed on: kayoyo sa apa, he strikes as if it yielded under the stroke.
ka-za', v. a. to pick to pieces, as the taken, or snow, used by the Dakotas in sewing,—wakaza.
ka'-za, n. a unit, an atom, a particle, a grain: kaza wanžidun, one grain or particle; kaza no̱-pa, two grains.
ka-za'-mi, v. a. to uncover or open out, as any thing covered; to open out, as a door,—wakazami, yakazami.
ka-za'j, v. a. to hurt, stun by striking, render motionless; to part, separate, as grass in passing through,—wakazaj, uŋkazapi.
ka-za'j-yə, adv. parting.
ka-za'-pi, n. the ermine, i. q. kitunškapan; so called because the skin is cut up into strips to wear on the head.
ka-ze', v. a. to lade or dip out with a spoon or ladle,—wakaze, yakaze, uŋkazepi.
ka'-ze-daŋ, adj. shallow, as water; mini kaze-daŋ, the water is shallow; i. q. puzađaŋ.
ka-zi', v. n. to fill up, as a pipe-stem with water, etc.; to have the sense of fullness, so as not to be able to swallow: čante kazi, the heart is full,—čante makazi.
ka-zo', v. a. to mark; to throw back the arms,—wakazo, uŋkazoji.
ka-zon', cont. of kazonja; to weave in, as in making baskets, etc.
ka-zon'ja, v. a. to weave, as cloth, to twist in, as in making baskets or snow-ehoes, i. q. yänka,—wakazonja, yakazontja, uŋkazonja.
ka-zun'ja, v. Same as kazonja.
ka-za', v. a. to split a little, to make gape,—wakaža.
ka-za'-hun, v. a. of žanah; to make screams out by striking,—wakazahan.
ka-za'-hun, v. red. of kazaža.
ki'-cí-pa-hi, v. of pahi; to pick or gather up for one,—wedípahi, uñkidiúpahi, miúdahi.

ki'-cí-pa-ło-go, v. of palgo; to twist, as a string, for one,—wedípako.

ki'-cí-ki-pk-ño, v. of pakño; to comb out straight for one,—wedípakño.

ki'-cí-ki-pk-ta, v. of pakta; to wipe for one,—wedípakta, uñkidiapaktaipi.

ki'-cí-pa-mn-ča, v. of pameca; to break for one,—wedípamneca.

ki'-cí-pa-mn, v. of pami; to divide for one,—wedípami, uñkidiapamiipi.

ki'-cí-pa-mn-pi, v. recip. to divide among themselves,—uñkidiapamnipi, yeçipamiipi.

ki'-cí-pa, v. of pa; to call to one for another,—wedípa, uñkidiapapi.

ki'-cí-pa-pazo, v. of papzo; to spill or pour out for one, as water,—wedípapzo.

ki'-cí-pa-sa, v. of pasu, to knead or make stiff, as bread, for one,—wedípasu.

ki'-cí-pa-ta, v. of pata; to cut up or carve for one,—wedípata.

ki'-cí-pa-taj, v. of pataj; to take care of for one,—wedípataj, uñkidiapatapaj, miúdpataj.

ki'-cí-pa-zo, v. of pazo; to point to for one,—wedípazo, uñkidiapazopi.

ki'-cí-pa-zá-za, v. of paíaza; to wash out for one, as a gun,—wedípaíaza.

ki'-cí-pa-zip-pi, v. recip. of kipapi; they oppose each other,—uñkidiapapapi.

ki'-cí-pa-zú-zú, v. of paízú; to erase for one,—wedípaízú.

ki'-cí-pa-ko, v. of peko; to fold up for one,—wedípeko, uñkidiapekoopi.

ki'-cí-pa-mni, v. of pemni; to become crooked or twisted for one,—miúdpemni.

ki'-cí-sa, cont. of kiçiça; kids wáípapi, they want to fight.

ki'-cí-si, v. of sii; to braid for one,—wedísi.

ki'-cí-si-ta, v. n. of suta; to become hard or firm for one,—miúduta, uñkidiutapi.

ki'-cí-si-ča, v. n. of siça; to become bad to or for one,—miúdsiça.

ki'-cí-si-cá, v. pr. with him, her, or it alone,—wedísi-cá, yeçipami-

ki'-cí-tt-dá, v. to side with one, to be of the same opinion, be on the same side of a question,—kiçiwačé.

ki'-cí-to, v. of to; to have or acquire for one; to bear or have a child to or for one,—wedíton, miúdton; kididionpi, born to one.

ki'-cí-tuk-a, v. to beg for one,—wedítuka.
| कि-कि-यु-हुहु-जा, v. of yuhuhuza; to shake for one,—vediyuhuhuza. |
| कि-कि-यु-हु-ता, v. of yuhuta; to eat any thing for one,—vediyuhuta. |
| कि-कि-यु-हु-दे-चा, v. of yuhedeča; to tear for one,—vediyuhedeča. |
| कि-कि-यु-हु-डो-का, v. of yuhodoka; to open or make a hole for one,—vediyuhodoka. |
| कि-कि-यु-केन, v. of yukken; to form an opinion about any thing for another,—vediyukken. |
| कि-कि-यु-क्पान, v. of yukpan; to grind, as grain, for one,—vediyukpan, midiyukpan. |
| कि-कि-यु-क्सा, v. of yuksa; to break off for one,—vediyuksa, midiyuksa. |
| कि-कि-यु-मन, v. of yuman; to grind, as an axe, for one,—vediyuman. |
| कि-कि-यु-म्दा-या, v. of yumdaya; to spread out for one,—vediyumdaya. |
| कि-कि-यु-म्दू, v. of yumdu; to plough or break up for one,—vediyumdu, midiyumdu. |
| कि-कि-यु-ो-ता, v. of yuta; to multiply for one,—vediyuota, unkiyuotapi. |
| कि-कि-यु-ो-वो-तान, v. of yuwootan; to straighten for one,—vediyuwootan. |
| कि-कि-यु-ो-पो-ता, v. of yupota; to wear out or destroy for one,—vediyupota. |
| कि-कि-यु-ो-सा-का, v. of yupsaka; to break, as a cord, for another,—vediyupsaka. |
| कि-कि-यु-ो-सु, v. of yupsu; to pull out or extract for one, as a tooth,—vediyupsu, midiyupsu. |
| कि-कि-यु-ो-स्ता, v. of yustta,—vediyustta. |
| कि-कि-यु-ो-स्पा, v. of yuspa; to define for one,—vediyuspa. |
| कि-कि-यु-ो-डो-का, v. of yudoaka; to pull off for one, as clothes,—vediyudoaka. |
| कि-कि-यु-ो-सी-चा, v. of yusica; to make bad or spoil for one,—vediyusica. |
| कि-कि-यु-ो-सी-हिं, v. of yusihitin; to enfeeble for one,—vediyusihitin. |
| कि-कि-यु-ो-स्का, v. of yuska; to loosen for one,—vediyuska. |
| कि-कि-यु-ो-स्ना, v. of yusna; to make a mistake for one,—vediyusna. |
| कि-कि-यु-ो-स्पी, v. of yuspi; to gather or pick off, as berries, for one,—vediyuspi. |
| कि-कि-यु-ो-स्तान, v. of yustan; to finish or perfect for one,—vediyustan. |
kl-éun’-ni-yaŋ, adv. carelessly, not heartily; kidunniyan e-pa, I said it but did not wish it.
kl-éun’ske, adv. half full.
kl-éun’ske-haŋ, adv. half full, as a vessel.
kl-éun’-za, v. to determine in regard to; we-đunza.
kl-éun’-wa, n. a friend, i. q. koda. Used chiefly by the Sitotenways and Indians of the Missouri.
kl-éun’-wa, v. pos. of kuwa; to follow up, pursue, as in giving medicine to one’s child; we-fuwa.
kl-čiŋ, v. pos. of kiŋ; to carry or pack one’s own, as one’s own child, or one’s own corn, etc.; wečiŋ, ukkičiŋpi.
kl-čiŋi, v. Same as kičuŋ.
kl-čiŋu’, v. a. to put on or wear as clothes; to use, wečiŋu, yečiŋu, ukkičiŋpi; tawacíni kidiŋu, to have one’s own way, be stubborn; obi kidiŋu, to use language.
kl-čiŋu’-ki-ol-či-ya, v. a. to put on for one, help one to put on, as clothes, kičuŋwečiŋpi.
kl-čiŋu’-ki-ya, v. a. to cause to put on, — kičuŋ-wakiya.
kl-čiŋu’-ya, v. a. to cause to put on, — kičuŋwaŋya.
kl-da’, v. of da, to ask; to ask or beg of one; wakida, yakida, ukkidapi, makida.
kl-da’-ka, v. Same as kida. See waštikida.
kl-de’-do, adv. just as it happens; kide de woh-đa, he talks at random; kide de omawani, I walk without any purpose. This appears to be used when one has no determination to do or not to do a thing.
kl-de’-waja, v. of dowan; to sing to, as to a child, — wakidowan.
kl-đe, v. a. to scold, vex, quarrel with, — wakige, yakige, ukkičiŋpi, makige, điđige.
kl-hbe’, v. to resemble. Same as kidma.
kl-hda’ or kin-hda’, v. n. to have gone home. It generally refers to past time, though it may be used in the future. In all the persons except the third, ’ya’ is inserted, as if from kiyahda, — wakiyahda, yakiyahda, ukkiyahdapi.
kl-hda’-pa, v. to dress or paint, as the face and body, — wehda, ukhdaapi.
kl-hde’, v. Same as kida.
kl-hde’, v. of hde; to place for, make ready for one; to place or lay up one’s own, — wehde, ukhdeoapi.
kl-hde’-ga, v. a. to overtake one; wehdega, ye-hdega, ukhdegaapi, mihdega.
kl-hde’-ya, v. pos. to send off home; — kihdeawaya.
kl-hde’-spa, v. pos. to break in two one’s own; kiwahde’spa, kiunhde’spa.
kl-čiŋ-yaŋ-ka, v. n. to run with one; to run with some object in view.
ki-čiŋ, adv. carelessly, not heartily; kidunniyan e-pa, I said it but did not wish it.
ki-hi’, v. n. to be fledged, as young birds; to become large enough to provide for oneself.
ki-hi’-ya, v. a. to raise, as a child, train up to manhood, — kihlawaya, kihlawanapi.
ki-hi’-ye-ya, v. a. to shoot an arrow as far as one can, — kihleyewaya, kihleyewanapi.
ki-hi’-ye-ya-či, n. a bow-shot.
ki-hma’, v. n. to look like, resemble, i. q. kinma, — wehna and wakimmna, yehma.
ki-hma’, v. a. to care for, handle, as a child; to comfort, — wehna, yehna, unkikina.
ki-hna’, cont. of kihnaka; kihnag wahi, I came to lay away.
ki-hna’-ya, v. a. to cause to lay up one’s own — kihnagwaya.
ki-hna’-hna, v. red. of kihnaka.
ki-hna’-ka, v. a. to lay up for, keep for one; to lay up one’s own; to put off, stop proceedings, — wakina, yehna, unkikinaka.
ki-hna’, cont. of kihnaka; — kihnag iyaya, to go under water, dive, — kihnag imdande.
ki-hna’-ki-ya, v. a. to cause to dive, — kihnag-wakiya.
ki-hnu’-ka, v. to dive, — wehnu, yehnu, unkikina.
ki-hnu’-ni, v. n. to be bewildered, not able to remember how to do a thing, — wakinni.
ki-hnu’-ni-ya, v. a. to bewilder, cause to make a mistake, — kihnuniwaya, kihnuniyawan.
ki-hnu’-ni, v. n. to get through, reach home, — wakihuqni, unkiihunuapi.
ki-hu’-we, v. of huwe; — kihuwe ya, to go to bring something for another, — kihuwe mda.
ki-hu’-yay, v. of hu; to do one, to treat one in any way, — wakihan, makiha.
ki-hu’-ya, v. dim. of kihan; kihanpa hihene, to do only a little for one.
ki-hu’-sλ-ča, v. n. to be bed or stormy weather, to rain or snow.
ki-hu’-sλ-ksa-ya, v. to know by one’s feelings that unpleasant weather is coming, — kihanšiwa-knya.
ki-hu’-ya-ng, v. of hanyaw; to be likely to die to or for one, as one’s child, — makiha, mikiha, ndiha-nyaq.
ki-ho’, v. pos. of hdo; to grovel over one’s own, as a dog over his bone.
ki-ho’, v. See akibo.
ki-hu’-ku-ka, v. reflex. of kidaka; to injure oneself, — kihmihakka, kihmihaka.
ki-hu’-spa, v. reflex. to free oneself, to wrestle. Perhaps this is only used in the plural; as, kihmuapi, they wrestle at arm’s length, — kihkimhmuapi.
ki-in’-yaŋ-ka, v. n. to run with one; to run with some object in view.
ki-in'-yan-ka-pi, n. a running, a race.
ki-kan'-he-za, v. n. pos. of kasha: to be sick for or to one, as one's child,—makik APA.
ki-ka'-tan-ka, n. a species of duck, about as large as the mallard, with a sharp bill.
ki-ki'-hda, or kikinbda, v. n. to go home and leave one, as one's dog or horse,—makikbda, ni-didhda, ujukikbdapi.
ki-ki'-ta, adj. tough, elastic.
ki-kse'pa, v. n. to become wise; to consult,—wakiksepa.
ki-kse'y-a, v. a. to remember, recollect,—wesu-ya, yeksuya, ujukisksuyapi, niksuya, niksuya, diksuya.
ki-kse'y-ya, v. a. to cause to remember,—ki-ksewyaywa.
ki-kse'ny, v. a. to violate, commit a rape on; to take without leave,—wakikse, ujukiksnapi.
ki-kse'np, n. rape. See wikiksnapi.
ki-kta', v. n. to awake from sleep; to be awake,—wekta, yekta, ujukikatpi.
ki-kta-han, part. awake: kiktahan un, to keep awake.
ki-kte', v. a. of kte; to kill one's own; to kill for one,—wekta, yekta, ujukiktepi, mikte.
ki-kto', v. a. to take a boat to, bring over the river,—wakikto, makikto.
ki-kto'ya, v. a. to cause to come over, ferry over,—kiketowaya: kikotojya, to ferry oneself over.
ki-kua'ya, v. pos. of kua; to leak out for one,—makikse, niqikuke, ujukiksepi.
ki-kute', v. of kute; to shoot any thing for another, as ducks,—wakikutepi, ujukikutepi, makikutepi.
ki-ma'ka, v. to be renewed, as an old field that has become good again.
ki-ma-ma, n. the butterfly.
ki-ma-ma-na, n. Same as kimama.
ki-mde'za, v. n. to become clear-headed again, to recover from a drunken fit,—wakimdeza and wendeza.
ki-mna'han, v. n. to fall off, to rip off for one,—makimnahap.
ki-mni', v. of mni; to spread out one's own to dry in the sun,—wenni, yenni, ujukinnapi.
ki-na-han', conj. if, when. See kinhan.
ki-na'-kse, v. a. to break in two with the foot, to break in the middle,—kinawaks, kanunkapsi.
ki-na'pa, v. to come or go forth out of; to have passed through in going home,—wakina.
ki-na'-pse-ka, v. to break in two in the middle with the foot, as a string,—kina-wapsaka.

ki-na'-ptu-za, v. to split or crack in the middle with the foot or by frost,—kinawaputa.
ki-na'-apa, v. to break off about half with the foot,—kinawapsa.
ki-na'-zin, v. (ki and nazin) to reach home and stand; to stand again in one's place, recover one's position,—wakinawa, yakinaya.
ki-neh', v. See kimna.
ki-nil', v. n. to live again, to return to life, as one dead; to revive, recover from fainting, etc.,—wakini, ujukini.
ki-nil'-han, v. a. to honor, respect, reverence, have confidence in,—wakinnapi, ujukinnapi.
ki-nil'-han-pi, part. honored, respected.
ki-nil'-han-nyan, adv. dishonorably, disgracefully.
ki-nil'-ki-ya, v. a. to cause to live again,—kin-wikaya.
ki-nil'-wan, v. n. of niwan; to swim home, swim back again,—wakiniwan.
ki-nma', v. a. to be like, to resemble in any respect; to look like in features or form; to be like in character, as a child resembles its parents,—wakimbe, ujkinmanpi, makinbe, nichbe: atkuku kimna, he resembles his father.
ki-nu'ka, or kinukna, adv. separately, between two, divided, each having a part: kinukun yeraka, to divide, place in two piles.
ki-nu'-kan-ki-ya, adv. separately.
ki-nu'-kan-ya, adv. separately.
ki-nuy'ka, v. n. to grow, flourish.
ki-ni, def. art. the. When 'a' or 'a' changed to 'e' precedes, ki becomes diu.
ki-ni'-ca, adj. scraping. See ujkinca.
ki-ni'-cu'han, part. bare; fallen off, as hair from a dead animal, or as scales.
ki-ni'-cu-wa-han, part. Same as kincahan.
ki-ni-han', conj. if, when. After 'a' or 'an' changed to 'e' it becomes 'iha.'
ki-ni-han', adv. and yet, if.
ki-ni'-hda, v. See kihda.
ki-ni'-ni, v. a. to throw at: inyau on kiini, to pelt with stones, to stone,—wakini, makinji, nichini.
kia, n. part. of kiina.
kia-kin'za, v. red. of kiina; to grate or gnash, as the teeth.
kia-sko-ke-za, adv. so large.
kia-sko-ke-za, adv. red. of kiikokeda.
kia-sko-sko-ya, adv. red. of kiikskoya.
kia-sko-ya, adv. thus far around.
kia-ska', n. (lahk) a horn spoon; a large kind of tortoise.
kia-yun', v. n. to fly, as birds do: kiya iyaya, it has flown.
KIN-YAN'-PLI, n. those that fly, birds.
KIN-YE', v. Same as kinyan: taku kinye chin, birds.
KIN'-Z'A, v. n. to crack, to grate.
KI-PA', v. a. to keep for one, as a puppy or girl, to keep what one has bespoken for him,—wakipa, uŋkipapi, makipa. See kidipa.
KI-PA'-KIN-T'A, v. a. of pakipta; to cleanse away for one, wipe off,—wakipinta, uŋkipinta.pi.
KI-PA'-MNI, v. a. of pauni; to divide or distribute to,—wicawapamnpi.
KI-PAN', v. of pan; to call to one,—wakapan, uŋkipapan.
KI-PA'-TAJ, v. of patan; to keep for one; to mash up, as food,—wakapatan.
KI-PA'-TI-TA, v. to push with all one's might, i. q. sāgiyiyapi,—wakipaita.
KI-PA'-YA, v. n. See kipayeča.
KI-PA'-YE-CA, v. n. to rise up again, recover itself, as grass bent down.
KI-PA'-ZO, v. of pazo; to point to for one, to show to one,—wakipazo, makipazo.
KI-PA'-ŽIN, v. a. to stand up against, rebel against, oppose one,—wakipadin, makipadin.
KI-PA'-ŽIN-YAN, adv. opposing.
KI-PI', v. n. to hold, contain, carry, as a vessel, cart, etc.; to be large enough to admit any thing; to be large enough for, as a cont,—makipi, ničipi, uŋkikipipi.
KI-PI'-YA, v. a. to cause to fit,—kipiwnya; to go down well, as a bullet that fits the gun.
KI-PI'-YA, adv. fittingly, fitly, properly: kipiya écamon, I have done it fitly.
KI-PSI'-CA, v. to jump down from, alight from, as from a horse,—wakipsida.
KI-SAN', v. n. of san; to become whitish for one, —makisan.
KI-SA'-PA, v. n. of sap; to become black or bare again, as the ground by the disappearance of snow.
KI-SA'-PA, n. bare ground.
KI-ŠI'-PA, v. of sipa; to lick up one's own again, as a dog his vomit,—wesdipa.
KI-SNA'-BAN, v. n. to break and fall off, as beads from a strand, for one,—makisnahan.
KI-SO', v. pos. of son; to breed one's own,—wesoon, yeson and wakison, yakison, uŋkisonpi.
KI-NO'-TA, v. n. to be used up for one,—makisota, ničisota.
KI-APA'-YA, v. n. of spaya; to be or become wet for one,—makisapa: oqhdohda ničisapa, thy coat is wet.
KI-ÁDE'-YA, or KISDENYA, v. a. to annoy, vex, continue to press or urge one; to make ashamed, to offend, dishonor,—kisdevaya.

KI-ŠI'-CA, v. a. to check, oppose, put a stop to; to forbid, command to stop,—wakišča.
KI-ŠKAN', v. a. of škan; to do to, act towards one,—wakiškan.
KI-ŠKA'-TA, v. a. of skata; to play to or with; to play for,—wakiškata.
KI-TAN', v. n. to stick to, as an opinion, continue to assert; to insist upon, not yield,—wakitan, uŋkitanpi.
KI-TAN', adv. scarcely, hardly.
KI-TAN'-E-ĈIN-YAN, adv. slightly, just able: kiteñčinyan okili, he was just able to do it.
KI-TAN'-NA, adv. a little, very little, in a slight degree: kitanwa wasting, but a little good.
KI-TAN'-SE, adv. with difficulty.
KI-TAN'-YAN, adv. continuously; insisting upon.
KI-TOJ', v. to put on, as clothes; to be clothed with, to wear, as wapaha kiton, to wear a hat,—wetón and wakiton, uŋkitonpi; to use, as oie kiton, to use words.
KI-TU'-KA, v. a. to beg of, ask of,—wakituka, mkituka, didituka.
KI-'TA, v. n. to die or be dead for one, as one's child,—makita.
KI-UŇ'-NI, v. n. to be hurt. See kiňuniyan.
KI-UŇ'-NI-KI-YA, v. a. to hurt, injure any thing, —kiňuniwakiya, kiňuniwakiyap.
KI-UŇ'-NI-YAN, v. a. to hurt, injure,—kiňuniwaiyi, kiňuniwaiyap, kiňuniwaiyap,
KI-WA'-ĈAN-HE-ŽA, v. n. to desire to be with, to be on good terms or be intimate with,—wakiwa-kanheža.
KI-WA'-ŅI, v. n. to be winter anew; said of snow squalls in the spring.
KI-WAŇ'-KA, v. n. to go home and lie down, go and sleep at home; to sleep going home or on the way home,—wakiwanka, yakunka.
KI-WI'-TA-YA, adv. together, assembled together.
KI-'YA, v. aux. to cause, to make to be: ecón kiya, to cause to do; ye kiya, to cause to die; samkiya, to make black. The place of the pronoun is before the 'kiya.'
KI-'YA, v. aux. pos. of ya or yap.
KI-'YA, adv. towards, as in etkiya; separately, in different ways, in different places, as, yamnikiya yakoñpi, they are in three different places.
KI-'YA-ĐAŇ, adv. near, near to.
KI-'YA-HDA, v. to have gone home. This is used only in the first and second persons,—wakiyaha, yakiyaha, uŋkiyahadapi. See kiha.
KI-'YA-HDA-PTA, v. to have passed over, as a hill, in going home,—wakiyahadapeta.
KI-'YA-ĆAPTA, v. n. to have passed over, as a hill, in going home,—wakiyahakpa or wakiyawa-kapta.
ki-ya'ksa, v. of yaksa; to bite in two in the middle,—kimdaksa, kinyakapi.

ki-ya'zma, v. of yamana; to acquire for another by talking,—wakiyamna, makiyamna.

ki-yal'ya, v. to be nearly finishing,—kiyan-nla.

ki-ya'pa, v. of yapaa; to suck for, take in the month and suck, as the Dakotas conjurers do in the case of a sick person,—wakiyapa, makiyapa, unkiyapaapi. See kicyapa.

ki-ya'pi, n. drawing with the mouth.

ki-ya'la-in, v. a. to make manifest to or for,—wakiyatain.

ki-y'ya, v. n. to go by or near a place,—kiyawaya, kiyayaya.

ki-y'ya, v. of iyaya; to go by or pass. Part. went, gone,—ukiyayapi.

ki-y'e-da', adv. near, near to.

ki-yo'li, v. to reach home,—wakiyoli, yakiyoli, unkiyoliapi.

ki-yo-kiza, v. n. to unite,—wakiyatai.)ka.

ki-ya'ka, v. a. to put together, cause to unite; to add together, sum up,—kiyakikudawa.

ki-ya-ka-yu, adv. together, unitedly.

ki-ya-to'ka, v. n. to arrive and remain at home. Said, by the person who arrives or by another person, when away from the place,—wakimdotanka, yakidotanka, unkiyotankaapi.

ki-yu'gan, v. a. to open for one, as a door,—wakiyugan.

ki-yu'ga, v. a. to open as the hand to; to stretch out the hand to; to improve, as in worship,—wakiyugana.

ki-yu'ha, v. of yaha; to have or keep for one,—wakiyuhu, unkiyuhapi.

ki-yu'ha, v. a. to copulate, as the male and female of animals. Hence, Takiyuha, the moon when the deer copulate, answering to November.

ki-yu'ka, v. a. to make room for, as in a tent, give place to; to pass by or away from, leave un molested,—wakiyuka, unkiyukanpi, makiyukan, didiyukan.

ki-yu'ksa, v. of yokska; to break in two one's own; to break or violate, as a law or custom,—kimduksa and wakimduksa, kiduksa, unkiyuksapi.

ki-ya'ksa, n. a band of Dakotas, Wapasha's band. So called, it is said, from the intermarrying of relations among them.

ki-yu'te, v. a. to hate one, do evil to one,—wakimduuse, yakimduse, unkiyusapi, makiyus, didiyuuse.

ki-yu'aka, v. a. to loose, unate, unharness; to release from prison or confinement,—wakiyuska and wakimduuska, yakimuksa, unkiyuskaapi.

ki-yu'spa, v. a. to break into pieces, divide, as bread; to divide, as in arithmetic; to deliver or free, as from a trap or evil of any kind,—kimduspa and wakimduspa, kiduapa and yakiduspa, unkiyusapi, makiyuspa.

ki-yu'spa-ka, n. a dividing, delivering; in arithmetic, division.

ki-yu'spa-ku-ska, n. long division.

ki-yu'spa-ka, v. red. of kiyuspa.

ki-yu'te, n. a street or channel; an isthmus. See okiyute.

ki-yu'za, v. a. to hole to one,—wakiyusa.

ki-yu'za-mni, v. a. to open to or for one; to uncover for one,—wakiyusami.

ki-yu'za-za, v. of yuza; to wash one's own; to wash for another,—wakiyuza.

ki'za, v. a. to fight, quarrel with,—wakiza, unkizapi, makiiza, didiza.

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ki-za, v. a. to fight, quarrel with,—wakiza, unkizapi, makiiza, didiza.

ki-ya', adv. quick; waciinko, quick tempered; ohanjko, quick at work.

ko-da', n. the particular friend of a Dakota man. The Titonways say kola and kieuwa,—mitakoda, nitakoda, takodak.

ko-da'ki-o-ya-pi, n. friendship.

ko-da'-ya, v. a. to have for a particular friend,—kodawaya, kodamay. an.

kog, cont. of koka; kog binhda, to make a sound, to rattle or ring.

ko-han', adv. soon, quickly, now.

ko-han'-na, adv. soon, very soon, too soon, early.

ko-han', adv. since that, so that.

ko-hda'mna, adv. around, over; kohdamma idu, to put or take around; surrounding.

ko-hda'mna-yan, v. a. to surround, restrain, cut off retreat,—kohdamawanaya.

ko-hda'-mi, adv. around, surrounding; kohdammi ya, to surround.

ko-hda-mni, adv. around, surrounding; kohdam

ko-hda-mni-yan, v. a. to go around, surround; i. g. kokamyaya, kohdamniwaya.

ko-ki, adj. transparent.

ko-ki, adv. red. of kohdi. The flint-corn is so called from its transparency.

ko'-ka, n. the sound of a bell, a ringing.

ko-ka', n. a keg, barrel, box: čälhdé koka. a powder-keg.

ko-ka'dan, n. dim. of koka; a small keg.

ko-kam', adv. beyond, across, by a near way, before one; i. g. akokan.

ko-kam-tu, adv. by a near way, across.

ko-ka'pa, adv. Same as koka.

ko-ka'pa-hmi-hma, n. a keg that is rolled, i. e. a barrel.
ko-ka'-pa-tan-han, adv.: by a near way, across.
ko'ke-dan, adv. quickly, rapidly: oidič kokedan, of quick growth; oyahe kokedan, it boils away fast.
ko-ki-či-holo-ka, v. n. to be opened through on both sides: kokedahog iwaya.
ko-ki-či-špa, v. to dig two holes into. —kowedašpa.
ko-ki-či-wa-šiŋ, adv. See kokidiyasisin.
ko-ki-či-ya-šan, adv. linked together, as the links of a chain; entangled, as the horns of a deer in brush.
ko-kí'-pa, v. a. to fear, be afraid of one, —kowakipa, koyakipa, kouŋkipapi, komakipa, kondipa, kodidipa.
ko-ki'-pa-pi, part. feared. Hence, wokokipe, fear.
ko-ki'-pe-ki-ya, v. a. to cause to fear, —kokepewiwaya.
ko-ki'-pe-ya, v. a. to cause to fear, make afraid of, —kokepe waya.
ko-ki'-pe-ya-han, adv. fearing, fearful, afraid: kokepewayahan waun, I am fearful.
ko-ki'-špa, v. n. to join, unite.
ko-ki-špe-ya, v. a. to cause to join, —kokepewaya.
ko-ki-žu, v. n. to come together.
ko-ki-žu-ya, v. a. to cause to unite together.
ko-ki-žu-ya, v. a. unitedly.
ko-ko, adv. red of ko.
ko-ko-daŋ, adv. lively.
ko-kog'-ya, adv. rattling.
ko-kog-han-na, adv. lively.
ko-ko-ška, v. n. to rattle, as a stiff skin.
ko-ko-žu-ha, n. an empty cask, barrel, or keg.
ko-šta, adv. also, besides.
ko-šta-ya, adv. besides.
ko-kto'-pa-win-ge, adj. a thousand. See kktopawinge.
koŋ, v. to desire, to covet,—wakon, yakon, unkopipi.
koŋ, n. mother-in-law; konku, his or her mother-in-law. See kung.
koŋ-koŋ-ta. Same as konkönkta.
koŋ-ša-han, part. uneven, ridged.
koŋ-šokŋ-ta, adj. uneven, with ridges. Hence, dagbaŋkönkta, a wash-board.
koŋ-yaŋ', v. n. to start in sleep,—wakonyaŋ: konyaŋ hihda, he started suddenly.
koŋ-za, v. to determine, influence; to pretend, as, witko konza, to pretend to be drunk,—wakonza, yakonza, unkonzapi.
koŋ-pa, n. a fearful place; fear.
koŋ-pa, adj. insecure, exposed to be killed by an enemy; in fear: kope waun, I am in fear.
ko-ŋpe-han, v. n. to be afraid, be in fear,—kope wahda, kopeyaha, kopeyndapi.
koŋ-pe-ya, v. a. to make afraid,—kope waya.
koŋ-pe-ya, adv. insecurely.
kos, cont. of koza; nape koza, I am beckoning with my hand.
ko-san'-ta, adv. from one to another: kosaŋta wičanaŋtu, I gave away what was given to me.
kos-ko'-za, v. red of koza.
kos-ya', v. a. to cause to wave or make a signal,—koswaya.
ko-ška', n. a young man; komaska, komiska, komyskapi.
ko-ška'-ška-pi, n. red of koška.
ko-škin'-yan, n. one who begins to think himself a young man.
ko-ya', conj. and, too, also.
ko-yag', cont. of koyaka; koyag waun, I am wearing; koyag hana, standing clothed, hitched up, harnessed.
ko-yag'-ki-ya, v. a. to cause to put on or wear,—koyagwakiya, koyagmakiya.
ko-yag'-ya, v. a. to cause to put on; to attach to,—koyagwaya.
ko-ya'-han, n. to be quick in doing a thing, to hasten, hurry,—koyawah, koyayahan, ko-yanhapip.
ko-ya'-han-na, adv. quickly, immediately.
ko-ya'-ka, v. a. to put on or wear, as clothes,—komaka, kodaka, kouŋkipapia, komayaka.
ko-ya'-ka-pi, part. clothed: taku koyakapi, clothing. See wokoyake.
ko-ya'-noŋ, or koyanun, v. n. to be of quick growth, precocious,—koyamanun, koyaninon.
ko-za, v. a. to strike at, shake at; to wave, as a signal, brandish, as a sword,—wakosa, unkonzapi: fnia koza, to wave one's blanket; nape koza, to wave the hand.
kpa, a pos. prefix. Verbs that take 'pa' as a prefix, make the possessive from by adding 'k' or 't', as pagaŋ, kpaŋaŋ.
kpá, adj. durable, lasting, not soon eaten up, as some kinds of food; for instance, rice.
kpá, adj. punched out: noge kpá, deaf; ida kpa, blind.
kpa-šan', v. pos. of pagaŋ; to spare or give away one's own, —wakpapaŋ, unkapaŋpi.
kpa-ha'-pi-ka, n. one who is put forward in company,—makpahapip.
kpa-hi', v. pos. of pahi; to pick up one's own,—wakpahi, unkaphi.
kpa-hmoŋ', or kphamuŋ, v. pos. of phaŋun; to twist one's own,—wakpahmuŋ.
kpa-hde'ca, v. pos. of pahtede'a; to make a hole in one's own, to lance,—wakpahtede'a.
kpa-hpa', v. pos. of pahta; to lay down or put off one's own load,—wakpahta.
kpa-kin'ta, v. pos. of pakinta; to wipe one's own,—wakpakinta, unkpakinta.
kpa-kpi', v. pos. of pakpi; to crack or break one's own, as a chicken breaking its shell.
kpa-k'a-za, v. pos. of pak'a-za; to double up one's own,—wakpak'a-za.
kpa-ku'-ka, v. pos. of pakuka; to wear out one's own,—wakpakuka.
kpa-man', v. pos. of pam'an; to file one's own,—wakpaman.
kpa-me'de'ca, v. pos. of pamade'de'a; to break in pieces one's own,—wakpamade'de'a.
kpa-mni', v. pos. of pamni; to divide out one's own,—wakpamni, unkpamnii.

kpa-n'a, adj. fine, as flour. See bakpan, yukpan, etc.
kpa-n'na, adj. fine, soft.
kpa-pa'l', v. pos. of papal; to spill over one's own,—wakpapa'l.

kpa-pan', v. pos. of pap'na; to leave a company before it breaks up, to free oneself and go away while the others remain,—wakpapa'n.

kpa-pape', v. pos. of pap'pe, to make one's own dry by wiping,—wakpape.
kpa-pa'ra', v. pos. of pa'ra; to roast one's own meat,—wakpapara.
kpa-su'ta, v. pos. of pasuta; to make hard by kneading one's own bread,—wakpasuta.

kpa-ta, v. pos. of pta; to cut out or carve one's own meat,—wakpta.

kpa-ta', v. pos. of pata; to take care of one's own, think much of so as not to use or not to make it up,—wakpatan, yakpatan, unkpatanii.
kpa-za', adj. dark. See okpaza.
kpa-za', v. pos. of paza; to part or separate one's own,—wakpaza.

kpa-za'za, v. pos. of pa'za; to part or separate one's own, as one's own gun,—wakpa'za.

kpa-za'u', v. pos. of pa'za; to wash out one's own, as one's own gun,—wakpa'za.

kpe, adj. See kpa.

kpe-ha'j, v. pos. of pehan; to fold up one's own,—wakpehan.

kpu-kpe, adv. mixed up, as water and grease in soup.

kpu-kpe'ya, adv. mixed up, all kinds together.
kpu-pan', v. pos. of popa; to glue or seal one's own,—wakpupa.

kpu-ta'ka, v. pos. of putaka; to touch one's own. See kputuka.

kpa, adj. separated. See bakpa, kalpa, yukpa, etc.

kpa-ha'na, part. broken in two of itself.

kpa-kpa', adj. red, of kspa.

kpa, cont. of kspa.

kpa-ya', v. a. to make wise,—ksamwaya.

kpa-ya', adv. wisely, prudently.

kpa-ya'ha'na, adv. wisely.

kpa-ya', adj. wise, prudent, having understanding,—wakspa, yaksapa, unksa.

kpa-ya'ha'na, part. broken in two.

kpa-ya, adj. den, grum, growling, i. q. wakanka,—makpenda.

ku-we', v. n. to be hurt. See ksysweya.

ku-ya', v. a. to hurt or injure the flesh or body of any one,—ksuyewa, ksysweya.

ku-ya', v. a. to hurt or injure, inflict pain upon,—ksuyewa, Ksysweya. Same as ksysweya.

kya, adj. bent. See yuka.

kya-da', adj. bent.

kya-ka, adj. bent up, as an aged person, decrepit,—makpasa.

kya, adj. crooked. See yuka.

kya-ka', adj. red of kya.

kya-ka', v. n. to wriggle, as a fish.

kya-ka', adj. crookedly.

kya-ya', v. a. to make crooked, to crook, bend,—ksyewa.

kya-ya', adv. crookedly.

kya-we', adj. rolled up.

kya-ya', adj. numb, stiff with cold.

kya-ya', adj. crooked. See pakiska.

kya-ya', adj. red of kya.

kya, cont. of kya; ksyisicaka, to regard oneself as bent up.

kya-ya', adj. bent. See yuka, etc.

kya-ya', part. bent up, doubled up.

kya-ya', part. bent up.

kta and kte, v. aux. shall or will. The usual sign of the future tense.

kta, v. to wait for, to neglect doing and expect another to do,—waka, yakta.

kta-ka, v. to wait, expect another to act,—wakataka.

kta, adj. crooked, bent. See yuka.

kta-ka', adj. crooked.

kta-ka', adv. crookedly, indirectly, zigzag.

kta-ka', adj. crooked.

kta-ka', adv. crookedly.

kta-ya', adv. crookedly.

kta, v. Same as kta.

kta, v. a. to kill any thing,—waka, yakta, unktepi, makte, nkte, cikte: tin wiajte, to kill one of one's own people, commit murder; akidita kte, to kill as a soldier, that is, to execute a sentence on one, by breaking his gun, cutting up his blanket or tent, or killing his horse.
suddenly, when.

**KTE**

**kt**

_**kte'dan, v. a.**_ to overcome, be victorious over; to win, beat in gambling; waktedan, unktepidan; to be overcome, mketadan._

_**kte-ki'ya, v. a.**_ to cause to kill; ktewakiya._

_**kto, adv.**_ why? what of it? This is chiefly used in answering questions; as, hekamom he, didit thou do it? han hekamom, kto, yes, I did it; why?

_**kui, suffix pron.**_ his, hers, etc._

_**ku, v. n.**_ to come towards home, to be coming home, —waku, yaku, unkupi._

_**ku'ede-dan, adv.**_ low, low down, near the ground: wi kutedan, the sun is low._

_**ku-de-e-dan, adv.**_ See kudeydan._

_**ku-ke, adj.**_ rotten, tender, worn out, as clothes; spoiled, as meat._

_**ku-ke'ya, v. a.**_ to make rotten, to wear out, —kukowaya._

_**ku-ke'ya, adv.**_ rotten, spoiled, decayed, fallen to pieces: kukeya śpaņ, to be cooked too much._

_**ku-kui'ke, n.**_ a hog, hogs; pork._

_**ku-kui'ke-ehi, n.**_ hogs’ lard._

_**ku-kui'ke-si, n.**_ fat pork, pickled pork._

_**ku-ku'ya, adv.**_ under, below._

_**kun, adv.**_ below, under, beneath, downward; kun ku, come down._

_**ku'n, n.**_ mother-in-law: nikun, thy mother-in-law; kunjk, his or her mother-in-law. See uŋi._

_**ku'n-jí-su and kunjíšitu.**_ See kunjí._

_**ku-n'ya'yi, adv.**_ of kunjá; pretending._

_**ku-n's-ya'ken, adv.**_ pretending._

_**ku'n-e, n.**_ grandmother: nikunji, thy grandmother; kunjíšitu, kunjíšitu and kunjíšitu, his or her grandmother. See uŋi._

_**ku'n-ke'ya, adv.**_ downwards. See kutiya._

_**ku-n'ya, v. a.**_ to have for mother-in-law, —kunwaya._

_**ku'n'za, v.**_ Same as konza._

_**ku-se', v. n.**_ to leak, as a vessel._

_**ku-š-e-e'a, n.**_ the king-fisher._

_**ku-kua'p, adj. red. pl. of kuža._

_**ku-tan'han, adv.**_ low down._

_**ku-te', v. a.**_ to shoot any thing with a gun or arrow; to shoot with the medicine-bag. When a person is introduced into the secret society called the Sacred Dance, he is shot, or pretended to be shot, by the beads or claws which are contained in the medicine-bags of the members. When the missile is extracted by the same conjuring process, and not until then, do they live again. This is their story,—wakute, unkutepi, didute: widiwakute, I shoot them; kikute, to shoot for one; kididutepi, they shoot each other._

_**ku-te'ye-dan, adv.**_ Same as ku'deydan._

_**ku-ti'ci-ya, adv.**_ downwards._

_**ku-wa, v. imperat.**_ come here: kuwa wo, kuwa po. This is used in the imperative only._

_**ku-wa, v. a.**_ to follow after, chase, hunt, as, sinke kuwa, to hunt muskrats; to chase, pursue, as, kuwa amu, he chases me; to treat or act towards one, as, tanyan kuwa, to treat well, sidaya kuwa, to treat ill, persecute; to pursue, prosecute, as work,—wakwa, unkukwa._

_**ku-wa'-is, v.**_ to think of coming home._

_**ku'-ya, adv.**_ below, beneath, under, underneath, down._

_**ku'-ya-tan'han, adv.**_ from below._

_**ku'-za, adj.**_ lazy, idle,—makuzá, nikužá._

_**ku-zí'ta, v.**_ to die or be dying of laziness; to be very lazy,—kusinthá._

_**K**._

_**k, the thirteenth letter of the Dakota alphabet.**_ This sound is made by fixing the organs so as to make 'k,' and then pressing the back part of the tongue against the roof of the mouth and withholding it suddenly, which makes what may be denominated a click. The other consonants of this class are ę, p, t._

_**ka, conj. and.**_ When 'a' or 'an' final in words immediately preceding is changed into 'e,' ƙa becomes ğa._

_**ka, v. a.**_ to dig, as the ground,—waŋa, yaka, unkapí; ñiča, to dig for oneself,—miqué; ñiča, to dig for another,—weča._

_**ka-as', adv.**_ even if, indeed._

_**ka-eš', adv.**_ even if._

_**ka-eš'лотs, adv.**_ at any rate._

_**ka'-is, conj. or.**

_**kaš, adv.**_ even: hee kaš, even that one._

_**ke, v. a.**_ to dig. Same as ƙa._

_**ke, adv.**_ as for: he ke, as for that. Perhaps it is used for emphasis._

_**ke'ča, intj. expressive of disbelief, indeed!**

_**ke'ga, v.**_ to grate, scrape. See bokega._

_**kehan', adv.**_ when. This always refers to past time. It becomes ñehan after 'e' which has taken the place of 'a' or 'an,'

_**keh, cont. of kega.**

_**keh-ke'ga, v. red. of kega; scraping along._

_**keh-koh', cont. of kehkega; kehkeh ya, to go scraping along._

_**keh-keh-y'ya, adv.**_ in a scraping manner: kehkehuya ma, I go scraping along._

_**kes, cont. of keza.**

_**kes-ke'za, adj. red. of keza; smooth, trodden down._
KES

keś, adv. emphatic; miye keś, as for me. See keś.
ke'-yaś, adv. although, so, even so.
ke-yas'-tōs, adv. at any rate, even if.
ke'-za, adj. smooth, trodden hard.

kin, v. a. to carry, bear, carry on the back; usually with a strap round the head or breast.—wakiŋ, yakiŋ, uŋkįpi; kiçiŋ, to carry one's own; kićiŋ, to carry for another.

kiŋ-ki'-ya, v. a. to cause to carry.—kiŋwakiya.
ko'-ga, v. n. to rattle, make a rattling noise.
ko, cont. of koŋa; koŋ iyaya.
ko-kó'-ga, v. red. of koŋa.
ko-kō'-t, cont. of koŋkoŋa.
ko-kō'-ya, v. to cause a rattling noise.—koŋkoŋwaya.
ko-kō'-ya, adv. rattling.
kon, pron. dem. that. Both koŋ and dikon refer to the past, to something done or said before, or to some person or thing mentioned in a previous sentence: as, widaŋa koŋ, that man; hepe dikon, I said that.
ku, v. a. to give any thing to one,—wakū, yakū, uŋkįpi, makū, niču, čiŋū: wāmakū, I have given to them; kiciŋ, to give one his own.

ku-ki'-ya, v. to cause to give,—kuwakiya.
kuŋ, pron. dem. Same as koŋ.
ku'-si, v. to command to give,—kuwaŋi.
ku-عالم, v. to be disposed to give,—ku wa-
caŋmi.

L.

Thus, the fourteenth letter of the Dakota alphabet. This letter is found only in proper names introduced into the language, and in the Teton dialect, where it is used altogether for 'd' and sometimes for 'n.' A few examples are here given.

la, v. to demand, i. q. da; kila, i. q. kida,—wala.
la'-ka, v. i. q. daka,—wala. 
la-ko'-'t, n. Dakota.
la-tkan', v. i. q. datkan,—mlaŋkán.
la-wa, v. i. q. dawa,—mlawa.
le, pron. this, i. q. de.
le, i. q. ye, the sign of the imperative.
le-č'e-ča, adv. like this, i. q. dečeka.
le-č'en, adv. thus, i. q. dečen.
le-č'i-ya, adv. here, i. q. dečiya.
le-č'i-yo-tan, adv. in this direction, i. q. deči-
yotan.
le-han', adv. thus far, now; i. q. dehan.
le-han'-ke-ča, adv. so long, i. q. dehankeča.
len, adv. here, i. q. deq.
le'-na, pron. these, i. q. dema.

MAH

le-tan'-han, adv. from this, i. q. detanhan.
le'-tu, adv. here, i. q. detu.
li'-la, adv. very, i. q. nina.
lo, v. i. q. do.
lo-waŋ', v. to sing, i. q. dowan.
lu-ha, v. thou hast, i. q. duha.
lu'-ta, adj. scarlet, i. q. duota.

M.

m, the fifteenth letter of the Dakota alphabet.
ma, pron. objective; me. It is also used with a class of neuter and adjective verbs, when it is translated by the nominative I; and with some nouns it is used as the possessive, my, mine.

ma, or mah, int. of calling; look here! attend!
ma-ća, n. the red of the morning, the aurora.
ma-ga, n. a cultivated spot, garden, field.
ma-ga, a goose, goose.
ma-ga-ga, v. n. to be amused.
ma-ga-ga-ki-ya, v. a. to amuse, comfort one,—maŋga-wakiya.
ma-ga-ga-ga, v. a. to amuse, divert one,—maŋga-waŋiya; maŋga-miŋiya, to amuse oneself,—maŋga-miŋiya.
ma-ga-hu, n. corn-stalks.
ma-ga-kši-ća, n. a duck, ducks, the generic name.
ma-ga-pan-pan-na, n. the brand-goose or brant. So called from its peculiar voice, i. q. magašekšecadan.
ma-ga-šapa, n. (maga and šapa) the common wild goose.
ma-ga-škš-e-ća-dan, n. the brant. Same as magašpanpana.

ma-ga-ta, adv. at or in the field.
ma-ga-tan-ka, n. (maga and tanja) the swan, swans. Magataŋka-ća-mde, Swan Lake.

ma-ga-žu, n. rain.
ma-ga-žu, v. n. to rain.
ma-ga-žu-ki-ya, v. a. to cause to rain,—ma-
ka-wakiya.

ma-ga-žu-mi-ni, n. rain-sewer.
ma-ga-žu-ya, v. a. to cause to rain,—ma-
ka-wakiya.

ma-gi-ća-hin-te, n. (maga and kahinta) a rake; a harrow.
ma-gi-ća-ma, n. (maga and kama) a hoe, hoes.
ma-gi-na-ta-ke, n. (maga and nata) a fence, rails.
ma-gi'-yu-hin-te, n. (maga and yuhinta) a rake; a harrow.
ma-gi'-yu-mdu, n. (maga and yumdu) a plough.
ma-hen', prep. within, in, into.
ma-hen't-un-pi, n. something worn within, a shirt, chemise.
ma-hen'-wa-pa, adv. inward, towards the interior.
ma-he'-tan-han, adv. from within.
ma-he'-ta-tan-han, adv. from within.
ma-he'-tu, adv. within, inward, deep; i. q. temehetu.
ma-he'-tu-ya, adv. within, deep; i. q. temebetya.
ma-he'-tu-ya-ken, adv. within.
mah, inij. of calling attention; look here! listen!
mah, const. of mága and magá.
mah-a'-ka-ta, v. to hoe, as corn,—mahawakata.
mah-ćin'-ća, n. (mača and činča) the young of geese and ducks.
ma-h-d'á-hin-te, n. (mága and kahinta) a rake; a harrow.
mah-l'kée-ka, n. land, soil, common land.
ma-h-l'kée-ya, adv. on land, as opposed to water.
ma-h'-na-ta-ke, n. (mága and nataka) a fence, rails.
ma-h'-yu-hin-te, n. (mága and yuhiqta) a rake, a harrow.
ma-h'-yu-mdnu, n. (mága and yunus) a plough.
ma-h'-li'-čan-yañ, v. (mága and kičanyun) to work or till a field.
ma-h'-pa'-zo, n. (mága and pažo) a corn-kill, potato-kill.
ma-hpi'-hpi-ya, n. red. of mahpiya; scattering clouds.
ma-hpi'-ya, n. the clouds; the sky; heaven, the heavens.
ma-hpi'-ya-ša-pa, n. black clouds.
ma-hpi'-ya-šo-ka, n. thick clouds.
ma-hpi'-ya-šu-šu, n. long broken clouds.
ma-hpi'-ya-to, n. the blue sky.
ma-hpi'-ya-to-wan-ži-ća, n. the blue sky, the firmament.
ma'h-ta'-ni, n. an old field.
ma-h-te'-ća, n. a new field.
ma-ka', n. ground, earth; the earth; a season, a half year, as a summer or winter. See omaka.
ma-ka', n. the skunk or polecat, Vivera nephtíti. See majka.
ma-ka'-će-ća, n. an earthen vessel or pot, such as the Dakotas are said to have made and used before their intercourse with white people.
ma-ka'-da-pa, n. sticky clay.
ma-ka'-ći, n. brown earth. Makagiuyzapí, the name of a stream emptying into the Minnesota from the west, below Big Stone Lake.
ma-ka'-hde, adv. end on the ground. Same as makehde.
ma-ka'-he-ya, v. a. to have a desire to kill or destroy, to think that one will kill, have a presentiment of killing or destroying. See čahiyapi.
ma-ka'-htan-ya, v. a. to kill or destroy very much,—makahtanwaya.
ma-ka'-i-yu-ya, v. to measure land, survey.
ma-ka'-i-yu-ya-pi, n. a measuring-chain, surveyor's chain.
ma-kan', adv. (maka and akán) on the ground: makaianiya, to sleep on the ground.
ma-kan', n. tamarack roots.
ma-kan'-o-pi-ye, n. a basket. Probably so called because the Dakotas supposed that willow baskets were made of tamarack roots.
ma-ka'-o-han-zi, n. the shading of the earth, i. e. dusk.
ma-ka'-o-wa-ki-ya, n. the name of a sacred feast and ceremonies connected with going to war; when it is said, they carry into the tent pulverized earth, and make hills like the gophers.
ma-ka'-pa, n. a swamp, where the surface of the earth lies on water.
ma-ka'-pa', n. a skunk's head.
ma-ka'-sañ, n. whitish or yellowish clay.
ma-ka'-sañ-pa, n. next year, next season.
ma-ka'-sin-to-mni. See makasítonmi.
ma-ka'-si-to-mni, adv. all the world over.
ma-ka'-si-to-mni-ya, adv. the world over.
ma-ka'-ta, adv. at the ground, on the ground, on the floor: makata muńga, I lie on the ground.
ma-ka'-to, n. blue earth. Makatoose, the Makato or Blue Earth river.
ma-ka'-wa-kí-ća, n. earthen plates, or dishes.
ma-ka'-wa-šé-ša, n. red earth, used by the Dakotas as a paint instead of vermilion; i. q. wase.
ma-ke'-hde, adv. on end: čanpeška makehde inažin, to kneel.
ma-ke'-hde-ya, v. n. to fall down, as a long stick, endwise: čanpeška makehdeya inažin, to kneel.
ma-ki'-či-nop, v. of manop; to steal any thing for another,—mawadinon; mańkičinonpi, they steal from each other.
ma-ki'-će, n. See makčićeka.
ma-ki'-će-ka, n. the land, as opposed to water.
ma-ki'-će-ya, adv. on land.
ma-ki'-nop, v. of manop; to steal any thing from one,—mawadinon, mayakinon.
ma-ki'-pu-sdi, adv. with the face on the ground, prostrate, prone.
ma-ki'-pu-sdi-ya, adv. bowed down to the ground.
makoc'e, n. a country, a place: makoci'zityate wanidá, a place without a name; mitamakoce, my country.

makoc'zé-o-wapi, n. a map, maps. See makowapi.

ma'kehdoka, n. a hole in the ground, a cove, cawen.

ma'kenj'á-gé, n. a season, the seasons.

ma'kó'skan, n. a place where no one dwells, a desert place.

ma'kó'skan-tu, adv. in a desert place.

ma'kó'skantu-ya-ken, adv. in a desert place.

ma'ko'ta-he-dan, adv. away from any dwelling, away on the prairie.

ma'ko'wa-ki-čí-pa, n. a place a little hollowing, a slight hollow or depression in the prairie.

ma'ko'wan'čá, n. all the earth.

ma'kó'wan'čá-ya, adv. all over the earth.

ma'ko'wapi, n. a map of a country, maps.

ma'ku', n. the breast, the forepart of the thorax.

ma'ku'a-ka-hpe, n. an apron, a woman's kerchief.

ma'ku'hu, n. the breast-bone, sternum.

ma'ku'i-yu-ski-te, n. a child's swaddling-band.

ma'ku'i-yu-taň, n. a birth.

ma'ma', n. a woman's breast, milk; mamma or mother. It is a singular fact that with the Dakotas, mama means milk, and papa, meat.

ma'ni, v. n. to walk,—mawani, mayani.

ma-ni'čá, n. the gopher, a species of Diplostoma.

ma-ni'čá, v. n. 1st pers. sing. of niča; I have none,—ničá.

ma-ni'čá-pa-mdi, n. gopher-hills.

ma'ni-haŋ, part. walking.

ma'ni-kén, adv. walking.

ma'ni-kí-ya, v. a. to cause to walk,—maniwakiya.

ma'nin', adv. abroad, away from the house.

ma'ní-ní-na, n. bed-bugs, i. q. taku mani na.

ma'ní-sku-ya, n. a species of plant; prob. the honeywuckle.

manojoy, v. a. to steal anything,—mawanoop, ma-yanoop, maunnoopi. This is by some written manu.

mano'pi, n. a stealing, theft.

manu', or manun, v. See manon.

man, inj. look here!

man, v. to build a nest and hatch young ones, as birds do.

man, adj. sharp, i. q. pe. See yuman.

man-čá', n. the aurora. See mačá.

man-čá', n. a skunk. See maka.

ma-ka-, v. 1st pers. sing. of yačá.

mas-ce'ga, n. See mazacéga.

mas-te', adj. warm, hot, applied to the weather: máste hinda, very warm.

mas-te'ste, adj. rel. of máste.

maste', adv. in a warm state, warmly.

maste'ya, adv. warmly, hotly.

mastejá, n. the rabbit, Lepus cuniculus: timástinda, the prairie rabbit or hare.

Mastinčá, n. the Cree Indians.

Mastinči'-puto, n. a kind of herb bearing red edible berries, the leaves of which are sometimes used by the Dakotas for tobacco.

ma'to-, n. of teto; the side or rim of a boat, the part near the edge; a brow or projection, as of a hill. See wateto.

macta', n. sticky earth.

matka'sá, n. red earth.

mato', n. the grey or polar bear, Ursus maritimus.

matohoša, n. the grizzly bear, a species of the Ursus Americanus.

matušká, n. the crow-fish.

Ma-watadaiš, n. the Mandan Indians.

Ma-watadag, n. Same as Mawatašan.

ma'ya', n. a steep place, a bank, as of a river.

ma'ya', adj. steep: mayá hinda, very steep.

Mawatadaiš, n. The Chippewa River, which joins the Minnesota, from the north, about fifteen miles below Lac-qui-parle.

ma'za, n. metal of any kind; goods, merchandise.

ma'za-spe-i-čiye, n. an anchor.

ma'za-če-ča, n. an iron pot or kettle. Generally čega alone is used.

ma'za-hu-hu, n. (maza and hahu) bracelets, arm-bands.

ma'za-hádá, n. a bell.

ma'za-łó-te, n. a trap, traps, steel-traps, such as are used in catching the otter, etc.

ma'za-i-čá-ko-ke, n. a cow-bell. Commonly used without the maza. See idakoke.

ma'za-i-čá-hi-há, n. iron in links, a chain.

ma'za-i-čá, n. a gun-screw, the spiral wire which is used to draw wadding from a gun.
ma'za-i-yo-ka-tku-çe, n. a nail, nails. See also tiyopa iyokatku-çe.
ma'za-i-yu-ta-pl, n. a steel-yard; an iron square.
ma'za-ka-ğa, n. a worker in metal, a blacksmith.
ma'za-kaŋ, n. (maza and wakaa) a gun. See mazawakaa.
ma'za-kaŋ-če-če, n. the butt of a gun.
ma'za-kaŋ-e-çon and mazakaniyea, v. to shoot a gun; mazakan boldoka, to fire off a gun.
ma'za-kaŋ-i-nop-pa, n. a double-barreled gun.
ma'za-kaŋ-i-yo-pa-zan, n. the tubes or ferrules which hold in the ramrod.
ma'za-kaŋ-i-yo-pu-hid, n. gun-wadding.
ma'za-kaŋ-i-yo-pu-skí-če, n. a ramrod.
ma'za-kaŋ-na-wa-te, n. the plate of a gun-lock.
ma'za-kaŋ-no-çe, n. a gun-lock, especially the pan.
ma'za-kaŋ-no-çe-ya-hipa, n. the whole of a gun-lock.
ma'za-kaŋ-o-yu-wi, n. the inside work of a gun-lock.
ma'za-kaŋ-pa-hu, n. the breech of a gun.
ma'za-kaŋ-pé-če-dan, n. a short gun, a pistol.
ma'za-kaŋ-tan-ke, n. a great gun, a cannon.
ma'za-ma-ska, n. a flat iron; a spade, shovel, etc.
ma'za-na-péu-pe, n. finger-rings.
ma'za-o-če-ti, n. an iron fire-place, a stove.
ma'za-o-ka-zé-ze, n. skates: maza okazeze, ki'jun, to skate.
ma'za-saq-yi, n. an iron cane, a sword.
ma'za-sa-pañ, n. black metal, iron.
ma'za-ska, n. white metal, silver, money; a dollar.
ma'za-ska-haŋ-ke, n. a half-dollar.
ma'za-ska-šá-pa-pan, n. a twelve and a half or ten cent piece, a shilling, dime.
ma'za-ska-mi-nil-hu-ha, n. bank notes.
ma'za-ska-taŋ-ke, n. a dollar.
ma'za-ska-wa-na-pín, n. a silver medal.
ma'za-ska-zí, or mazaskamazazi, n. yellow silver, gold.
ma'za-su, n. lead.
ma'za-su-ší-áo-ye, n. something to melt lead in.
ma'za-su-i-yo-ka-stan, n. bullet-moulds.
ma'za-sa, n. red metal, copper.
ma'za-ší-áo-ya-pl, n. pewter, so called because used for running on the bowls of Dakota pipes.
ma'za-ško-pa, n. a concave metal for the neck, used as the badge of a soldier.
ma'za-ta-spu, n. metal buttons.
Mde-mi'ni-so-ta, n. Clear Lake, which lies about thirty-five miles from Traverse des Sioux, on the old road to Lac-qui-parle.

Mdes, cont. of mdeza.

Mdes-sa', adj. clear, not fuddled: mdesa waun, I am not drunk.

Mdes-sa'han, part. clear-sighted, clearly.

Mdes-ya', v. a. to make clear, cause to recover from stupidity,—mdeswaya.

Mdes-ya', adv. clearly.

Mde-tan'-hun-ka, n. a leader of a war party or any other party.

Mde-ya', n. Mdeyankwa, Otter-tail Lake.

Mde-ya'ta, adv. at the lake. This is used by the Dakotas in referring to Lake Superior, which they used to visit.

Mde'-za, adj. clear; clear-sighted, as, iša mdeza; sober,—mamdeza, nimdeza.

Mde'-ze-lian, adj. clear, as water: mini mdezelian, clear water.

Mdo, n. an excellent root eaten by the Dakotas, in appearance and taste something like sweet potatoes, the Dakota tamdo; potatoes, the Wasición tamdo.

Mdog-ya'ni'-ka, v. n. to remain at home when others go out to hunt,—mdogmanka, mdognanka, mdoguynankapi.

Mdo'-hu, n. potato-tops.

Mdo-ka', n. the male of animals.

Mdo-ka', adj. male, used only of animals, birds, etc., not of men.

Mdo-ka'ska, v. n. to kickup,—mdowakaska.

Mdo-ka'ta, adv. at the water, by the shore.

Mdo-ke'ya'-ka-ya, n. mid-summer.

Mdo-ke'-ha', n. last summer: mdokehan idi-ma, summer before last.

Mdo-ke'-tu, n. summer, this summer, next summer.

Mdo-ki'-hda-ka, v. n. to move in the summer,—mdokiwhakaka. See ihdaka.

Mdo'ki-ta, v. n. to be tired or weary, as by walking,—mdowakitka, mdounktapi.

Mdo'ki-te-ya, v. a. to make tired or weary, to tire, weary, fatigued,—mdokitetwaya, mdokite-myan.

Mdo-te, n. the mouth or junction of one river with another (a name commonly applied to the country about Fort Snelling, mouth of the St. Peters; also the name appropriated to the establishment of the Fur Company at the junction of the rivers, written Mendota); the outlet of a lake.

Mdo'-za, n. the loon.

Mdu, adj. powdered, pulverized, fine: aşuyapi mdu, flour; maka mdu, dust.

Mdu-mdu', adj. rel. of mdu; mellow and dry, as apples or turnips.

Mdu-mdu', v. 1st pers. sing. of yumdu.

Mdu-wa'-han, part. crumbled down, not hard.

Mi, pron. pos. my or mine; me; for me or to me, as in mıkte, he kills for me.

Mi'-ča', pron. from me, as in oșimadatun, he buys from me.

Mi'-ča', n. the lean meat on the side of an animal near the rump, the small of the back; the lean meat of the thigh.

Mi'-ča-ča, v. of kiđa: to make to or for me.

Mi'-či, pron. and prep. of kići; with me, for me.

Mi'-či', pron. reflex. myself, as, mičikte, I kill myself; for myself, as, mičiska, I make for myself, or I Make myself.

Mi-nag', cont. of mihnka; miñag waun.

Mi-n'ka', v. a. to put in under the girdle, as a knife or hatchet; to wear round the loins,—miwahnaka.

Mi'naka, v. of kihnaka; he lays up for me.

Mi'-ni, n. water.

Mi'-ni-apahna, n. a skin bottle for water.

Mi'-ni-bosdi, n. a syringe. See mnišosdi.

Mi'-ni-bo-ta, v. n. to be drenched with water.

Said also when water comes much into a tent,—minibomata.

Mi'-ni-bo-zan, n. mist, fine rain.

Mi'-ni-cu-da-za, n. rapid water, strong current.

Mi'-ni-ča-hda, adv. by the water.

Mi'-ni-he-ča, v. n. to be smart or active,—mamihedca, nimihedca, umaminhečapi.

Mi'-ni-hen-he-ča, v. n. red. of minihedca.

Mi'-ni-hen-ya, adv. actively, industriously.

Mi'-ni-he-ya, v. a. to make active: minihedčiya, to make oneself active, to be industrious,—minihedčiya.

Mi'-ni-hep-tan'-ha-ka, n. water-moss, that which grows under water.

Mi'-ni-hdo-ka, n. a fountain or spring of water, a well.

Mi'-ni-hu-ha, n. linen or cotton cloth, calico; paper.

Mi'-ni-hu-ka-šu-ku-te-pl, n. playing-cards.

Mi'-ni-hu-ha-wa-pl, n. painted cloth, calico.

Mi'-ni-hu-ka-ska, n. white cotton or muslin; white paper, writing paper.

Mi'-ni-hu-ka-sko-ka, n. bed-ticking.

Mi'-ni-hu-ka-zib-zi-pe-dan, n. fine muslin.

Mi'-ni-bo-sdi, n. a syringe; a squirt-gun.

Mi'-nin, adv. (mini and en) in the water.

Mi'-ni-na-ča-ča, v. to struggle, as any thing shot in the water.
mi'-nin-ta, v. n. to drown, be drowned,—minimata.
mi'-nin-ye-yə, v. a. to drown, cause to drown,—mininwaya.
mi'-ni-o-mni, n. an eddy. See miniyomni.
mi'-ni-o-ta, v. n. to drown, be drowned,—minimata.
mi'-ni-o-te-yə, v. a. to drown, cause to drown,—mininwaya.
mi'-ni-o-wan-ča, n. all over water, the ocean.
mi'-ni-o-we, n. a spring, fountain of water.
mi'-ni-se-pa, n. (mini and sapa) ink.
mi'-ni-sku-ya, n. (mini and skuya) salt, probably so called because salt was first found by them in springs or lakes; vinegar.
mi'-ni-sku-ya-o-hna-ka-pi, n. a salt-cellar.
Mi'-ni-so-ta, n. the Minnesota or Saint Peter's River. It means whitish water, and is the name also of the lake called by white people Clear Lake.
mi'-ni-sa, n. red water, i. e. wine, cider, etc.
mi'-ni-si-ča, n. bad water, i. e. whiskey.
Mi'-ni-so-šo, n. (turbid water) the Missouri river.
mi'-ni-ta-ža, n. foam, froth, spittle.
mi'-ni-tan, n. (mini and tanaka) a flood, high water.
mi'-ni-taŋ-ka-ya, adv. with water spread over.
mi'-ni-taŋ-yə, v. a. to cause to flood,—minitanya.
mi'-ni-wa-kaŋ, n. (mini and waŋ) water-spirit, i. e. whiskey.
mi'-ni-wa-kaŋ-ti-pi, n. a whiskey-shop, grog-gery.
mi'-ni-wa-mnu-ža-dan, n. snails, periwinkles.
mi'-ni-wan-ča, n. the sea, the ocean.
mi'-ni-wi-to-ye, n. frog-spittle, the green that collects on stagnant water.
mi'-ni-yat-kar, n. a drinking-vessel, a tin cup.
mi'-ni-yə-te, n. Same as miniyatka.
mi'-ni-yo-mni, n. an eddy, whirlpool.
mi'-ni-yo-pa, adj. wet, saturated with water, as wet wood.
mi'-ni-yo-ωan-ča, n. water spread all over, i. e. the ocean.
mi'-ni-yo-we, n. a spring, fountain of water.
mi'-ni-yo-we-hde-pi, n. a well of water.
mi'-ni-yu-še-dan, v. to perspire much: miniyushedaw waŋkan, I work perspiring much.
mi'-ni-zl, n. (mini and zi) bile, which accumulates in the stomach.
miš, pron. I: miš miye, I myself;
miš-na'-ka, pron. I alone.
miš-na'-na, pron. I alone, I only.
mi-ta', pron. prefix; my, mine.
mi-ta'-wa, pron. my, mine.
mi-un'-pa, n. something laid on the back to keep a pack from hurting, a pad: minupakitaŋ, there is a pad under it.
mi'-ye, pron. I; me.
mi'-ye', pl. imperat. termination, as, ecdn miye, do . . . ye it.
mi'-ye-cinj. See miyecaŋka.
mi'-ye-cinj-ka, pron. I myself, I alone without aid or counsel.
mi'-ye-cinj-han, pron. I alone.
mi'-ye-ke, pron. even I, such a one as I.
mi'-ye-keš, pron. I myself.
mi'-yes, pron. I.
mi'-yo'-ka-šiŋ, n. the small of the back.
mna; See yunna, etc.
mna, n. black-haws.
mna-haj', part. ripped of itself.
mn'ahu, n. black-haw bushes.
mna-hóhá-hóhá, n. the prairie lily.
mna-ki'-ya, v. a. to take up a collection for one.
mna-ri'-ka, v. 1st pers. sing. of yáŋka; to braid, plait.
mna-wa'-han, part. ripped.
mna-yan', v. a. to gather together, collect,—mnawaya, mnanyanpi.
mna-yao'-pi, n. a collecting, collection; harvest.
mna-yo'-ki-ya, v. a. to cause to collect,—mnayewakiya.
mna'-ža, n. a lion, lionsess. It is doubtful to what animal this name properly belongs; but it is used by the Dakotas for lion, although they have never seen one. It may also be used for wolverine.
mni. See yunni.
mni, v. a. to lay up to dry, spread out in the sun to dry,—wamni, yamni, ununni.
mn'-i-ya, v. to assemble, as to a feast, etc.; to make a feast or call an assembly,—mnimidiya, minimiciya, miniyakidiya.
mn'-i-ga. See yuwingga.
mn'-he'-ča, v. n. See miniheda.
mn'-he'-ya, adv. See minihenya.
mn'-he'-ya, v. a. See minihaya.

N.

n, the sixteenth letter of the Dakota alphabet. It has the sound of English n in name, not, etc., and, except in a few cases, occurs only in the beginning or middle of a syllable.
a, a prefix to verbs. It commonly indicates that the action is done with the foot; but it is also used to express the effects of frost, heat, etc.
a, v. imperat. only; take it: na wo, na po.
a-ŋa-γa, v. to plunge, said of fish plunging in water: nangaga škan, it plays plunging about.
na-a'hdapśiŋ, v. to kick over—naawahdadpśiŋ.
na-a'hdapśiŋ-yq, v. naahdapiyayiq iyeye, to kick anything over.
na-a'hmus, cont. of nashmuza.
na-a'hmuz-za, v. n. to draw up, as a person dying—nawawmuza.
n-a-ka-mni, v. naakanni iyeye, to cause to burst or spread out, as one's mucousins.
n-a-kaśiŋ, v. to bend backwards: naakasiŋ iyeye.
na-a'mda-y̱a, v. to make level by trampling on—nawamdaya; to become level or plain; to swell out full.
na-ā'tiŋya, v. a. to tread down hard—nawatiŋya.
na-ba'ka, v. n. to kick out the foot—nawabaka.
n-a-bu', v. a. to drum with the foot, beat on the ground, stamp—nawabu, naubupi.
n-a-bu'bo, v. red. of nabo; to make a noise by stamping—nawabulun.
n-a-ćam'ćam. See nadapćam.
n-a-ćan'ćan, v. to make shake with the foot; to shake—nawadćan.
na-ćap'ćap, cont. of nadapćap; nadapćam ya, to go on a trot.
na-ćap'ćamya, v. a. to cause to trot—nawadćamwaya.
na-ćap'ća-pa, v. n. to trot, as a horse.
na-će', adv. perhaps.
na-će'ća, adv. perhaps, probably, it may be.
na-će', cont. of nadeka; naće iyeye.
na-će'će', cont. of nadegdeka.
na-će'će'ka, v. red. of nadeka.
na-će'ka, v. a. to make stagger by kicking—nawadéká.
na-će'ki-ćuŋ, v. n. to lie with one's back to the fire—nawadékñuŋ.
na-ćen', adv. perhaps, about that.
na-ćen'ya, adv. probably.
na-će'ya, v. a. (na and cey) to make cry by kicking—nawadecya.
na-ći'ka, v. Same as nadigdanan.
na-ći'ka-dan, v. to make small by trampling—nawadigdan; to become less by drying
na-ćišṭiŋ-ṉa, v. a. to make less by trampling on—nawadistiŋna.
na-ćti', v. n. to gape open, as a wound: naŋa iyeye, to cause to spread open.
na-ćti'ga, v. red. of naŋa; to splash with the foot—nawagaga; to spatter or fly out, as grease on the fire.
na-ćti'ga-ken, adv. standing open, as a wound.
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nahu, v. n. to curl or crisp, as bark or burnt leather.
nahu-mun, v. red. of nahmun.
nahu-mun-yam, adv. curled: nahmunyam wanka, it lies curled up.
nahna', v. a. to knock off with the foot, as fruit, —nawahna.
nahna-yam, v. a. to stumble, miss step; to miss in trying to kick, —nahahmayan.

nahu-hnu, v. n. to swell up.
nah-fo-ho, v. a. to shake or make loose with the foot, —nahahoho.
nah-fo-mni, v. a. to turn round with the foot, —nawahomnii.
nah-fo-hu-hus, cont. of nahuheza; nahuhezi iyeya.
nah-fo-hu-za, v. a. to shake or rock with the foot, —nawahozura.
nah-fo', v. n. to become rough, as one's hands when chapped by the wind, —namaha; to stand up on end, as grains of corn when boiling.
nah-fo-m, cont. of nahapa; naham iyeya, to scare or drive away by stamping.
nah-fo-ma-pa, v. red. of nahapa.
nah-fo-hi-ya, adv. slowly, i. q. iwastedan.
nah-fo-pa, v. a. to scare away by stamping, —nawahapa.
nah-fo', v. a. to put to sleep by rocking with the foot, —nawahha.
nah-he', v. See nahma.
nah-he-ya-han, adv. secretly.
nah-he', v. a. to break out a piece with the foot, —nawahicci.
nah-he', v. n. to come loose or untied, as one's moccasins or leggings.
nah-he-ko, v. n. to come loose, as one's leggings.
nah-he-ya', adv. loose, untied, as the strings that hold up one's leggings.
nah-he', v. a. to rattle with the foot, —nawahda.
nah-he-ya, v. n. to open, spread out, be enlarged.
nah-he-da, v. red. of nahda.
nah-he-ya, v. a. to scratch with the toes, —nawahdeta.
nah-he-ya, v. n. to peel off, come loose, fall off, as a sticking plaster.
nah-he-ko, v. a. to rend, tear open with the foot, —nawahdeca, nahuhegapii.
nah-he-ko-ko, v. red. of nahdeca.
nah-he-den, cont. of nahdeca; nahden iyeya.
nah-he-go, cont. of nahdoka; nahdog iyeya.
nah-he-ho-ko, v. red. of nahdoka.
nah-he-ko, v. a. to make a hole with the foot; to wear a hole in the foot by walking, —nawahdoka.
nah-he-ya, cont. of nahayata; nahayyan iyeya.

naha-ye-ta, v. a. to kick off to one side, —nawahayata: nahayata iyeya.

naha-i-ko, v. a. to make one up with the foot, —nawahida.

naha-hen, cont. of nahicha; nahiih iyeya.
naha-ma', v. a. to hide, conceal, —nawahbe, naa-uhnmaapi.
naha-ma-na, adv. secretly, slyly, covertly.
naha-mi, v. a. to turn out or make turn out, as one's moccasins. —nawahmin.

naha-ho, v. a. to hear any thing; to listen to; to attend to, obey, —nawahon, nayahon, naughonpi; namayahon, thou hearest me.

naha-ho-ki-ya, v. a. to cause to hear, relate and make hear, —nawahokiya.
naha-ho-ya, v. a. to cause to hear, —nawahaya, nahonmaya.

naha-ho, v. a. to touch or set off a trap with the foot, throw down with the foot, —nahahpapa.
naha-ho-ya, v. a. to cause to make fall with the foot, —nahahpewaya.
naha-ho, v. a. to knock off with the foot anything sticking, —nahahp; to fall off of itself.
naha-ho-ko-ko, v. red. of nahhp; to fall off, as any thing that has been stuck on.
naha-ko, cont. of nahtaka; nahtag iyeya.
naha-ko-ha, v. red. of nahtaka.
naha-ko-ha, v. a. to kick anything, —nawahataka, nayahata, naughatkapi, namahataka.
naha-ko-ka, v. n. to come loose, as one's leggings.
naha-ko-ka, cont. of naicoga; naicoh iyeya, to cause to come untied, as one's garters, —naicoh iyewaya.
naha-ko-ka, v. reflex. See naicoha.
naha-ko-ka, v. reflex. of nahma; to hide oneself, —namiyika.
naha-ko-ka, v. n. to kick into a row or line.
naha-ko-ka, v. n. to hit, as the eye or flesh sometimes does involuntarily: i'sha manaka, my eye twitches. See wiyanaka.
naha-ko-ka, adv. indeed, truly.
naha-ko-ka, adv. truly, indeed, of course.
naha-ko-ka, adv. now, lately, to-day, referring to the past.
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na-ka'ni, adv. just now, lately.
na-ka'po-go, v. n. to rise, swell up, as bread rises.
na-ka'ta, adv. indeed, truly.
na-ka'ti, v. to straighten with the foot, -nawakatin, to become straight of itself.
na-ka'wa, v. to spring open; to kick open, -nawakawa.
na-ke'a, v. to untie or loosen with the foot, -nawakę; to come loose of itself.
na-ke-nu-na, adv. during a short time, a little while; nakenuna wani, I have lived but a little while.
na-ke'-ya, v. n. to slope.
na-ke'-ya, adv. sloping, leaning, not level.
na-ki'loju, v. of nabu; to drum with the foot for one, -nawebitu.
na-ki'loj-mun, v. of nahmun; to twist or become twisted for one, -namidhimun.
na-ki'loju-hu-hu-za, v. of nabuhuza; to shake for one, -nawebihuaha.
na-ki'loju-bu-ba-pi, n. scraping.
na-ki'loju-hma, v. of nahma; to conceal for one, -naweclıhe, naukindínmapi.
na-ki'loju-ho, v. of naho; to hear for one, -nawebbon; nakebboni, they hear each other.
na-ki'loju-iita-ka, v. of mahtaka; to kick for one, -naweb hakkıta, nakeb hakkıta, they kick each other.
na-ki'loju-kasa, v. of naka; to break off with the foot for one, -nawebika.
na-ki'loju-ku-ka, v. of nakuka; to wear out with the foot for one, -nawebikuka.
na-ki'loju-ki, v. of nakikṣ; to stand up for one in danger, stand by one, -nawebikṣin.
na-ki'loju-mda-ya, v. of namdaya; to make level by trampling on for one, -nawebimdaya.
na-ki'loju-md-ča, v. of namča; to break, as a plate, for one with the foot, -nawebimča; to break for one by freezing, etc., -nawebimča.
na-ki'loju-pa, v. of napa; to flee from any person or thing, -nawećiapi, namičeapi.
na-ki'loju-pa, v. of napa; to trample or tread out, as grain, for one, -nawędıpan.
na-ki'loju-po-ta, v. of napota; to wear out, as mocasins, for one, -nawędıpota.
na-ki'loju-psa-ka, v. of napaska; to break, as a cord, with the foot for one, -nawędıpaska.
na-ki'loju-su-ta, v. of nasuta; to tread hard for one, -nawędısuta, nauındakiṣutaapi.
na-ki'loju-špa, v. of napša; to kick off for one anything sticking, -nawędıpa.
na-ki'loju-ta-ka, v. of nata; to fasten or lock for one, -nawędıtaka.
na-ki'loju-ta-pi, v. recip. of nataj; to kick each other, as boys in play, -naukindiṣutaapi.

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na-ki'loju-we-ža, v. of nawęga; to break, as an axe-handle, for one, by treading on it, -nawędųų-węga.
na-ki'loju-we-ži-pi, v. recip. of nawizi; they are jealous of each other, -naukindizįpi.
na-ki'loju-ža, v. of naza or nakida; to tread out for one; to hull for one, as rice, by treading, -nawędzią.
na-ki'loju-žip, v. of nadin; to stand for one, stand in one's place, -nawędzią.
na-ki'loju-ži-ny-ka, v. to stand up for one, stand by one, -nawędzięžą.
na-ki'loju-ži-ny-mun, v. of namung; to become twisted of itself for one, -naukindimun.
na-ki'loju-žhe, v. See nakiñma.
na-ki'loju-žma, v. a. pos. of nahma; to kick or conceal oneself, -nawędzięhe, naukindžmaapi.
na-ki'loju-žon, v. pos. of nahon; to hear one's own, as what one has said or is reputed to have said, -nawędzięon.
na-ki'loju-ži-ny-ka, v. adv. tenderly, soft, nakiñka špan, it is well cooked.
na-ki'loju-žta, v. n. to be made limber or tender by boiling; to trample and make limber, -nawękita.
na-ki'loju-žsa, v. pos. of nakṣa; to break one's own with the foot, -nawęksa and nawękksa.
na-ki'loju-žši, v. a. to go to one's help in danger, -nawękšin. See nakišin.
na-ki'loju-žde-ča, v. pos. of namdecha; to break one's own by treading on it, -nawękimdecha.
na-ki'loju-žni, v. pos. of namni; to turn back to one's home, -nawękimni.
na-ki'loju-ži, adv. tenderly, soft, nakiñka špan, it is well cooked.
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na-ki'loju-ži, adv. tenderly, soft, nakiñka špan, it is well cooked.
na-kti\'-he-ya, adv. tripping, stumbling; naktiheya mani, to walk stumingly.

nak'-ka, v. a. to wear out with the feet, nawkuka.

nak\'-ku', conj. and, also.

nak'mda', v. n. to split off straight.

nak\'-ma'ga, v. n. to swell out, burst open, as corn boiling.

nak\'-mahe, cont. of nadaha; namahi iyaya.

nak\'-mas', cont. of nadasa; namdas iyaya.

nak\'-ma'ska, v. a. to flatten with the foot; nawkasaka.

nak\'-ma'ya, v. to make level or smooth with the foot; to become level, spread out, nawkadaya.

nak\'-ma'za, v. to kick open, make burst by kicking; nawkadaza: to burst, as a kettle by freezing, to burst open, as hommony by boiling, or as one's entrails, etc.

nak\'-me'ca, v. to break, as glass, etc., with the foot, nawkadocia; to break, as earthenware or glass, by freezing.

nak\'-me'de'ca, v. red. of namdeca.

nak\'-me'den', cont. of namdeca; namden iyaya.

nak\'-me'den'ya, v. a. to cause to break with the foot, nammadewaya.

nak\'-me'za, v. n. to hull, as corn does by being boiled in ashes.

nak\'-mu', v. a. to pulverize, tread up fine, nammudu.

nak\'-mu', v. n. to become dry and fine, as sugar stirred up; to wear off, as a gun-lock, so that it will not stand cocked.

nak\'-mu'mdu, v. red. of namdu.

nak\'-mu'ya, v. n. to break or wear off, as a gun-lock, so that it will not stand; to be plain or manifest, as tracks not long since made; to blossom.

nak\'-mu'ya, v. a. to cause to wear off, as a gun-lock, so that it will not stand cocked, nammudaway.

nak\'-na'win, v. (nupe and Kawin) to beckon with the hand, wave the hand, nammawkin.

nak\'-ki\'-e'ca, v. to rip, as the sewing of one's moccasins, nammawina; to rip of itself.

nak\'-ma'na, v. red. of namna.

nak\'-ma'nyan, v. a. to cause to rip, as one's moccasins, nammawaya.

nak\'-mu', v. n. to turn back when going on a journey, to give out going, nammuni.

nak\'-mu'ga, v. n. to shrink, draw up, pull up, as cloth.

nak\'-mu'mni, v. red. of namni; to swing, as one's blanket.

nak\'-ki\'-ka, v. pos. of nakada; to make, fasten, bolt or bar one's own, nawkakaka.

nak\'-ki\'-ta'ka, v. pos. of natakak; to fence, fasten, bolt or bar one's own, nawkakaka.

nak\'-ki\'-we'ga, v. pos. of nawoega; to break or splinter one's own with the feet, nawkawiiga.

nak\'-ki\'-wii'zi, v. a. of nawizi; to be envious of, jealous of, nawkawiizi, namakwizi.

nak\'-ki\'-za, v. pos. of naa; to tread out one's own rice.

nak\'-kog', cont. of nakoka; nakog iyaya.

nak\'-ko'ka, v. a. to rattle, as a bell, with the foot, nawkoka.

nak\'-ko'ko'ka, adj. rough, as a country: he nakokoka, a rough hill.

nak\'-pa'a, n. the external ear, auricle; the ears of animals.

nak\'-pa', v. n. ita nakpa, to become blind.

nak\'-pa'a, v. n. to crackle, as fire. See nakpaka.

nak\'-pa'a-zog-ki-ya, v. n. to prick up the ears, as a horse at any thing.

nak\'-pa'a-zo-ki-ya, v. n. See nakpadogkiya.

nak\'-pa'a-\'i-\'e-\'a, n. the marten.

nak\'-pa'a-\'i-\'e-\'a-da\'n, n. a small marten.

nak\'-pa'a-\'i-\'e-\'a-kpa, v. n. to crackle, as wood burning.

nak\'-paw', n. the sinews of the wrist. See napka.

nak\'-paw', v. a. to crack, as a nut, with the foot, nawkapi.

nak\'-paw'kpi, v. red. of nakpi; to make successive sounds, as a gun sometimes does in hanging fire.

nak\'-sa'a, v. a. to break off, as a stick, with the foot, nawkaska, nunkapsa.

nak\'-sa'a-\'e-\'a, n. See naksa.

nak\'-sa'a-\'e-\'a, v. n. to cause to break with the foot, naksawaya.

nak\'-sa'\'a-\'e-\'a, v. n. to split or crack of itself; i. q. napsika.

nak\'-sa'a, v. n. to coil, roll up, as any thing burnt.

nak\'-sa'a-\'e-\'a, v. n. See naksa.

nak\'-sa'a-\'e-\'a, v. n. to break, as a stick, with the foot, nawkasa.

nak\'-sa'a-\'e-\'a, v. n. to split or crack of itself; i. q. napsika.

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nak\'-sa'a, v. n. to coil, roll up, as any thing burnt.

nak\'-sa'a-\'e-\'a, v. n. See naksa.

nak\'-sa'a-\'e-\'a, v. n. to break, as a stick, with the foot, nawkasa.

nak\'-sa'a-\'e-\'a, v. n. to split or crack of itself; i. q. napsika.

nak\'-sa'a, v. n. to coil, roll up, as any thing burnt.
na-mnih', cont. of namniga; namnihil iyaya.
na-mnihil'-ya, v. a. to cause to shrink, to fall up, as cloth,—namnihilwaya.
na-na', inti. This is said to be used by the women when running after a boy they are unable to catch, meaning, well, well! I will do it some time!
na'-na, adv. alone, only; used with the pronouns miš, niš, iš, ąįšįš.
na-ka, v. a. to push and make slope or lean with the foot,—nawanakeya.
na-ni', v. a. to touch or joy with the foot, raise up,—nawani.
na-ni'-ni, v. red. of nani; to joy with the foot, wake up,—nawanini.
naŋ-ka', v. 2d pers. sing. of yaŋki', to be.
naŋ'-ka, v. 2d pers. sing. of yaŋka, to weave.
naŋ-kpa', n. See nakpa.
na-ɑ'da-psiŋ, v. naohdapšiŋ epeya, to kick any thing over bottom up.
na-ɑ'da-psiŋ-yaŋ, adv. kicking over: naohdapsiyang iyaya, to kick over.
na-ɑ'du-ta, v. naohduta iyaya, to close up or cover with the foot.
na-o'-hmí-tma, v. to roll any thing with the foot: naohmíma iyaya.
na-o'-hmus, cont. of naohmuza; naohmus iyaya.
na-o'-hmuz-za, v. to close up of itself; to close up or cover with the foot,—nawahmuza, naohnmuza.
na-o'-h'ap-ko, v. a. to quicken one's movements by kicking him,—naowahāpyko.
na-o'-h'ap-kiŋ, n. to glance off sideways, as a hutinadute: naohhipiyaya.
na-o'-h'pa, v. n. to press or sink down into, as into mud or water; to break through, as into a corn-hole.
na-o'-hpe-ya, v. a. to cause to sink down into, to break through,—naohpewaya.
na-o'-ksa, v. to break through, as when walking on ice or crested snow,—naowaksa, naounksapi.
na-o'-kšiŋ, v. n. to turn in the toes, as in walking,—naowaksiŋ: naokšin mani, to walk with the toes turned in.
na-o'-ktan, v. a. to bend into with the foot,—naowatka.
na-o'-ktan-yaŋ, adv. bent in: naoktanyag wajka, it lies bent in.
na-o'-mnu-mnu-za, v. red. of naomnuza.
na-o'-mnus, cont. of naomnuza: naomnuzi iyaya.
na-o'-mnus-za, v. a. to make creak or sound, as when one walks on newly formed ice,—naowamnuza.
na-o'-nmni-mma, v. a. to roll, as a ball, etc., with the foot,—nawaomнимma and naowanнимma.

na-oŋ'-ze-bo-sdan, v. naonzebodan iyaya, to kick bottom upwards: naonzebosdan iyelidiya, to turn a somerset.
na-o-po, v. u. to warp; to draw together, as a flower, to shut up.
na-o-šdi, v. n. to press up around, as when one sits down in soft mud.
na-o-šdi-ya, adv. puffed up around: naosdiya po, swelled up full.
na-o'-šiŋ, v. a. to make into a hard knot by kick-
ing, as a horse's traces,—naosīšįš.
na-o'-šiŋ-yaŋ, adv. in the manner of a hard knot: naosinįšįš iyaya, to become a hard knot.
na-o'-tiŋs, cont. of naotiŋsa; naotiŋs iyaya.
na-o'-tiŋs-ya, v. a. to cause to press down tight in, as a horse's foot,—naotiŋswaya.
na-o'-tiŋ-za, v. a. to press in tight with the foot, —naotiŋswa, naotiŋtsapi. 
na-pa, v. n. to run away, flee,—nawapa, nayapa.
na-pa'-hde, v. n. (nape and abde) to place the hand on, bear down on with the hand,—napa-
wahe, na-pa'-hun-ka and napahuŋke, n. (nape and hunka) the thumb.
na-pa'-ka-ha, n. the back of the hand.
na-pa'-ko, v. n. to bend up of itself.
na-pa'-ko-ya, adv. rounded up: napakoya po, swelled up.
na-pa'-nuŋ-kiŋ, adv. with both hands: na-
nuŋkiŋ yuza, to take hold of with both hands.
na-paŋ', v. a. to trample fine; to tread out, as grain,—nawapaŋ.
na-paŋ'-paŋ, v. red. of napang.
na-pa'-pa-ɡa, v. n. to snap or crottle, as corn parching, or as sinews thrown into the fire.
na-pa'-pah, cont. of napapaŋ; napapah iyaya.
na-pa'-pah-ya, v. a. to parch, as corn,—napa-
pahwaya.
na-pa'-pah- ᵃ-pa, n. of nape; the distance from the end of that thumb to the end of the middle finger when stretched out, a span.
na-pa'-ta, adv. by the hand: napata yuza, to hold by the hand.
na-pa'-tu-za, v. a. of patuza; to kick and make bend: napatuş iyaya.
na-pēa', v. a. to swallow, as food,—nawapde, na-
updapi.
na-pēa'-pēa, v. red. of nape; napapde iyaya.
na-pēa'-ya, v. a. to cause to swallow,—napa-
dawaya.
na-pēiŋ'-waŋ-waŋ-ka, adj. red. of napāŋ-
waŋka; nine and nine, by nine.
na-pēiŋ'-waŋ-ka, num. adj. nine.
na-pēo', n. the lean meat near the back bone, the longissimus dorsi. See tanapō.
na-pé'o-ka', n. (nape and őkaya) the palm of the hand.
na-pé-u'-pe, n. a finger, fingers: maza napéupe, finger-rings.
na-pé-u'-pe-o-hda, n. (Sisii) finger-rings.
na-pé', v. See napa.
na-pe', n. the hand; the fore-foot of animals.
na-pe'-a-pa-ha, v. to raise the hand to strike any thing; napapahaha makua, he follows me with his hand raised.
na-pe'-hdu-zá-za, v. to wash one's own hands.
na-pe'-he-yu-ta-he-daŋ, n. (little-far-backhands) the mole. There are no moles in the Dakota country.
na-pe'-ki-ó-za, v. to wave the hand to—napewozoa.
na-pe'-ko-za, v. to wave the hand—napewakoza.
na-pe'-kši-kša, v. to have the hands numb or stiff with cold.—napemakška.
na-pe'-mni, v. n. of pemni; to twist of itself.
na-pe'-o-ko-ya, n. the middle finger.
na-pe'-hna-ka, n. a handful.
na-pe'-ó-stan-na, n. (nape and őstan) a thimble.
na-pe'-ó-stan-pi-daŋ, n. a thimble, thimbles.
na-pe'-ni-kša-ga-pi, n. (make-no-flight) the name of a dance and feasts connected with it, in which they covenant not to flee in battle.
na-pe'-to-ka-he-ya, n. the fore-finger.
na-pe'-ya, v. a. to cause to flee, to drive off or away.—napewaya, napenyaapi.
na-pe'-ye-ki-ya, v. to stretch out the hand to.
na-pe'-ye-ya, v. to stretch out the hand.—napewaya.
na-pi'-ča-ška, v. (nape and kodka) to tie to the hands of one.
na-pi'-ča-ške-ya, adv. tied to the hand, i.e. always with one, following one about: napščakšeyun, to accompany constantly.
na-pi'-čo-za, v. See napakoza.
na-pin', adv. they two, both.
na-pin'-tu, adv. alike, equal, as two things.
na-pin', adj. satisfying, strong, as some kinds of food. This word expresses that property in food which makes one soon satisfied.
na-pin'-kpa, n. mitten.
na-pin'-kpa-yu-ga-ga, n. sleeves.
na-pin'-piŋ, adj. red of napin.
na-pin'-tša, n. mitten. Same as napinkpa.
na-pin'-yuŋ, adv. with the hands or arms alone, without weapons: napinyun ődan, without any thing in the hand.
na-pin'-za, v. n. to creak, make a creaking noise.
na-pi'-škaŋ, v. n. to put the hand to for evil, lay hands on.
na-pi'-škaŋ-yän, v. a. to hurt or destroy any thing, to kill, especially what is not one's own.—napškayaya.
na-pi'-štaŋ, v. n. Same as napškaŋ.
na-pi'-štaŋ-yän, v. a. to lay violent hands on, to hurt, injure, or destroy any thing.—napštanyaya, napštainyaapi.
na-pi'-wi-čos, cont. of napwičoa.
a-pi'-wi-čo-za, v. to beckon with the hand to, make gestures.
na-pi'-yuŋ, adv. See napinyun.
na-pi'-yu-če-ča, v. to take a thing into one's own hands, to do it oneself.—napinduzeda.
nap-kan', n. (nape and kan) the sinews of the wrist.
nap-ka'-wiŋ, v. n. to beckon with the hand.—napwakawiŋ.
nap-ki'-ča-wiŋ, v. a. to beckon to one—napwečawin.
nap-ki'-če-za, v. to wave the hand to—napwečawin.
nap-ko'-za, v. to wave the hand.—napwakoza.
nap-po', v. n. to swell, as corn soaked.
nap-po'-čaŋ, v. n. to ferment, as yeast.
nap-po'-hna, n. what is in the hand, i.e. a handful.
nap-po'-hna-ka, v. a. to put into the hand.—napočawinakasha.
nap-po'-hna-ka, n. a handful.
nap-po', cont. of napočaŋ; napoč iyeya.
nap-po'-yu-ča, v. a. to cause to ferment, to leaven, make light.—napočayaya. Hence, on napočayapi, leaven.
nap-po'-ka-shke, n. the wrist.
nap-pom', cont. of napa; napom hínhd, to burst with a noise; napom iyeya, to cause to burst and make a noise.
nap-pom', cont. of napota; napom iyeya.
nap-pom'-po-ta, v. red. of napota.
nap-po', v. n. to become fine, crumble up of itself.
nap-po'-pa, v. n. to burst; as a boiler, or as a gun.
nap-po'-pa-ba-ča, v. a. to rub in the hands.—napočapahga.
nap-po'-štaŋ-na, n. (nape and őstan) a thimble.
nap-po'-štaŋ-pi-daŋ, n. a thimble, thimbles.
nap-po'-ta, v. a. to wear out with the feet, as shoes, etc.—napawota, naumpotapi.
nap-po'-po-ta, v. red. of napota.
nap-po'-wa-ya, v. n. to spread or open out, as a flower.
nap-psa', cont. of napaska; napasag iyeya.
nap-psa'-ka, v. a. to break, as a cord, with the foot.—napašaka, naupesakapi.
nap-san’ni, n. (nape and sanqii) the hand on one side, one hand of a person.

na-psa’-psa-ka, v. red. of napsaka.

na-psi’-ca, v. n. to skip or jump about, napsi-pa.

na-psin’, cont. of napsi-pa; napsin iyaya.

na-psin’-ya, v. a. to make jump, napsin-waya.

na-psi’-psi’-ca, v. red. of napsi-pa; to dance about, napsi-pa: to sputter out, as hot grease when water is dropped into it.

na-psi’-psi’, cont. of napsi-pa; napsipin iyaya.

na-psi’-psi’-ya, v. a. to make skip or dance about, napsi-pi-waya.

na-ps’-za, v. n. to split or crack of itself.

na-psu’n), or napsu’n, v. a. to kick over and split; to throw out of a canoe; to make a canoe dip water, nawapsan; nai-piscon, to throw oneself out.

na-psu’-ka-za, n. (nape and sukaz) the fingers.

na-psu’n, v. a. See napsu’n.

na-psu’n), v. a. to put out of joint, as a foot or leg, nawsipan.

na-pta’, v. a. to sprain, as one's leg; to wear off, nawsapa. See hunapa.

na-pta’-ipa-ya, adev. napashapa waqka, to lie on the belly resting on the arms.

na-pta’-ya, v. to kick over, nawsapautya; to turn over of itself.

na-put’-ya-kon, adv. in the manner of turning over.

na-put’-ca, adv. less.

na-put’ni, cont. of napata.

na-put’-ya, adv. less.

na-put’-ye-da, adv. less, diminished.

nap-to’-ka-he-ya, n. the fore-finger.

na-put’-za, v. red. of naptuza.

nap-zi, cont. of nuptuza; naptuza iyaya.

na-put’-za, v. n. to crack, split of itself or by the action of heat or cold.

na-pi’ya, v. a. to wear around the neck, as a kerchief or neck ornament, beads, etc., nawa-pi’.

na-pi’-ki-ya, v. a. to cause to wear on the neck, napijwakiva. See wanapi’.

na-pi’-pi, n. dan napipi, an ox-yoke.

na-sa’, and nase, v. a. to hunt buffalo, to surround and kill, as they do in a buffalo hunt, nawa-sa.

na-sa’, v. n. to stand erect, as hogs' bristles.

na-sa’, v. n. to simmer, make a slight noise, as water before boiling.

na-sa’-ti, n. nasatit iyeya, to stretch out, as an animal when dying; to become straight.

na-sa’-ti-ti, v. red. of nasatit; nasatitig iyaya, to go straight, as a hutiadute.

na-sa’-ti-ti, v. a. to grease with the foot, nawasda.

na-sdani, cont. of nasata; without noise, stall.

na-sda’-san’-ni, v. red. of nasa.

na-sda’ta, v. a. to go softly up to any thing, to crawl up to, nawsata.

na-sde’-ca, v. n. to crack or split of itself, as wood.

na-sden’, cont. of nasata; nasden iyaya.

na-sden’-ya, v. a. to cause to split or crack; nasden-waya.

na-sde’-sa, v. red. of nasata.

na-se’-pa, v. n. to leak out, escape of itself.

na-ski’-ca, v. to press down with the foot, nawsika; to go down or become less of itself.

na-skin’, cont. of naskida; naskin iyaya, to abate or go down, as a swelling.

na-ski’-ta, v. a. to tread on and press down, nawsikta.

na-smi’-ya, v. a. to scrape off with the foot, nawsimi-ya.

na-smi’-ya-ya, v. red. of nasi-ya; to scrape or wear off with the feet and leave bare, nawsimi-ya.

na-sna’, v. to make a rattling noise with the feet; to shake off with the foot, nawasna: to fall off of itself, as rice when the tying breaks.

na-sna’, red. of nasata; nasana mani, to make a tinkling as one walks.

na-so’, cont. of nasota; nasana iyaya.

na-so’, or nasu’n, v. n. to stretch out the feet and legs, nawsan, nausonpi.

na-so’-son, v. red. of nasa; to struggle, nawa-sonpi.

na-so’-ya, adv. in a struggling manner.

na-so’ta, v. a. to use up; to destroy with the feet, nawa-sota, nausotapi.

na-sa’-ya, v. a. to wet with the feet; to wet the feet, nawsapaya.

na-sa’-ka, v. a. to moisten with the feet, nawsa-ya.

na-su’, n. the upper part of the head; the brain.

na-su’-cine’-ca, n. the brain, or that part of it which communicates with the spinal marrow.

na-su’-da, dim. of nasu; the cerebellum.

na-su’-hu, n. the skull, cranium.

na-su’-ya, v. See nasu.

na-su’-sua, v. red. of nasu; na-snap, as ice forming.

na-su’sda, adj. bald-headed.
na-su'-ta, v. a. to trample hard,—nawasuta.
na-su'-za, v. n. to splinter or fly off, as a piece of a bone; to snap, as water freezing.
na-sa', v. n. (na and ša) to become red, to blush: ite naša bighala, his face colored up.
na-ša'da, v. to turn out the toes, as in walking; našadu mani, to walk turning out the feet,—nawasdana.
na-šam', cont. of našapa; našam iyeya.
na-šam'-ya, v. a. to cause to soil with the feet,—našamwaya.
na-ša'-pa, v. a. to soil, blacken, defile with the feet,—nawasapa.
na-šbe', v. See našma.
na-šda', v. a. to make bare with the feet,—nawasdana.
na-šda'-ya, v. n. to come off, as the hull from corn when boiled.
na-šdi', v. n. to ooz out, as sap from trees, or juice from meat roasting.
na-šdog', cont. of našoda; našdog iyeya, to run or flee away; našdog hdiču, he starts off home in haste.
na-šdo'ka, v. a. to pull off, as one's pantaloons; to escape, fly out, as the cork of a bottle,—nawasdoča.
na-šdu', cont. of našuta; našdun iyeya.
na-šdu'-sun, cont. of našuduta.
na-šdu'-šdu-ta, v. to slip often; to make smooth with the foot,—nawasudusuta.
na-šdu'-ta, v. n. to slip, slide, slip down,—nawasuduta.
na-šo'-ca, v. a. to make wither by trampling on, as grass,—nawašecāda.
na-šen'-ya, v. a. to cause to trample on and make wither,—našennyaya.
na-šit'-da, v. a. to defile, spoil with the feet,—nawasiča, nauiščapi.
na-ši'-da-bo-wa-ya, v. a. to make cry out by kicking,—nawasičahovaya.
na-šim', cont. of našipa; našim iyeya.
na-šim'-šim, red. of našim; našimšim iyeya.
na-šiš'-šiš, n. a scar, a burn.
na-šiš'-šiš-ya, adv. crisped: našíšiča špač, cooked to a crisp.
na-ši'-pa, v. a. to break off, as branches of a tree, by stepping on them; to put out of joint, as one's knee,—nawasipa.
na-ška', v. a. to wave with the foot,—nawaška.
na-ška', n. a frog. See also huaška.
na-ška'-čaš-dí'-čaš, n. the tree-frog.
na-škany'-škan, v. a. to shake or move about with the foot,—nawaskanškan.
na-ška'-tonton-tan'-ka, n. the bull-frog. See tontontanka.

na-šiki'-ča, v. a. to press with the foot, press out by trampling on,—nawaškiča.
na-šiki'-ču-te, n. little arrow, used in shooting frogs.
na-škin', cont. of naškiča; naškin iyeya.
na-ški'-ška, v. a. to make rough, as ground, by trampling on it,—nawaškiška.
na-ško'-ka, v. a. to indent, make a hollow place with the foot,—nawaskokpa.
na-ško'-pa, v. to twist with the foot,—nawaškopa; to twist or become crooked of itself.
na-ško'-ško-pa, v. red, of naškopa.
na-ško'-tpa, v. a. Same as naškoka.
na-šma', v. a. to hollow out or deepen with the feet,—nawašbe.
na-šna', v. n. to slip, miss one's footing,—nawasna.
na-šna'-šna, v. red. of naša.
na-šni'-šna, v. a. to trample on and kill, as grass,—nawašniča.
na-šnun'-šna, v. n. to become injured of itself; to become withered.
na-šo'-ša, v. a. to foul or make turbid, as water, with the feet,—nawašoka.
na-špa', v. a. to break off any thing with the foot; to take any thing from a trap,—nawašpa.
na-špe'-ya, v. a. to cause to break off with the foot; to break off a piece by shooting, as from a gun,—nawaspeya.
na-špi', v. a. to break off, as fruit, with the foot,—nawašpi.
na-špu', v. a. to break off with the foot, as pumpkins,—nawašpu.
na-špu'-špu, v. red. of našpu; to break off pieces, break in pieces with the foot, as tallow,—nawašpušpu; to come to pieces, as in boiling.
na-šuš', cont. of našuša; našuš iyeya.
na-šu'-šuš, cont. of našuša.
na-šu'-šu, v. a. to bruise or mash by trampling on,—nawasuksa.
na-šu'-ča, v. a. to bruise or crush with the foot; to crack off a piece, as from a leg-bone,—nawašuča.
na-ta', v. n. nata iyeya, to kick out of the way.
na-tag', cont. of nataka; nataq iyeya, to fasten; nataq han, to stand fastened.
na-ta'-ka, v. a. to fasten, as a house, to bolt, bar or barricade; to fence, as a field,—nawataka.
na-tar', v. a. to touch with the foot,—nawata; to make an attack, go after and rush upon, as on enemies. See amatar.
na-tar'-šišni, v. a. to walk or run off, to go off, as fatigue or partial sickness; natašnišni iyeya, —nawatasišni.
na-tan'-ka, v. n. to enlarge, become larger.
na-tan'-tan, v. a. red. of natan'; to feel after
with the feet,—nawatantap.
na-ta'-om, adv. leaning, inclined.
na-ta'-om-ya, adv. leaning: natoonya han, it
stands leaning.
na-ta'pe-ha, u. a toad.
na-ta'-ta, v. a. to shake off, as dust from one's
feet—nawatata.
na-tem', cont. of natapa; natem iyeya.
na-tem'-ya, v. a. to cause to wear off, as one's
horse's hoof,—natimwaya.
na-te'pa, v. a. to wear off with the foot, wear
short, as a hoof or shoe,—nawatapa.
na-tpa'la, v. n. to thicken by boiling.
na-tim', cont. of natapa; natim iyeya.
na-tim'-ti-pa, v. red. of natapa.
na-tim'-ya, v. a. to cause to draw up,—natim-
waya.
na-tin', cont. of natida; natin iyeya.
na-tin', v. a. to become stiff, as a dead person.
na-ti'-pa, v. n. to draw up, as leather, meat, etc.,
when put on the fire, to crisp; to cramp, con-
tract, as muscles.
na-ti'-tan, v. a. to pull, pull backwards or for-
wards by bracing the feet, as a horse in pulling,—
na-watata, naqitaapi.
na-tku', v. a. to break square off with the foot,—
na-wata: hu nawatka seda, it seems as if I had
broken my leg.
na-to'-to, v. a. to make a noise by knocking with
the foot; to clear off, as brush, etc.,—nawatoto.
na-tpa', n. the external ear, the ear of animals.
Same as naqpa.
na-tpa', v. noqe natpa, to become deaf by sick-
ness.
na-tpa'gi-cha, n. the marten, Mustela marce.
Same as naqpa.
na-tpa'gi-cha-daq, n. the marten.
na-tpan', v. a. to bruise or mash up fine with the
feet,—nawatapan.
na-tpan'-tpan', v. red. of natapan.
na-tpl', v. to crack by treading on,—nawatpi;
—crack of itself, as fire snapping.
na-tpl'-tpi, v. red. of natapi; to crack or snap, as
fire burning. Said also of many guns fired off
about the same time.
na-tpl'-yo-ta-he-daap, adv. of natapa; between
the ears.
na-tpl'-ta, v. pos. of napata; to wear out one's
own moccasins, etc.—nawatopata.
na-tpl'-tpa, v. n. to mix together, as in boil-
ing.
na-tu', n. corn-silk; the hair on the side of the
head.
na-tu'-ka, v. a. to stamp off and destroy, as fur,
—nawatuka.
na-tu'-ta, v. n. to smart, as one's feet by travel-
ing; shu namatata, my feet smart.
na-tu'tka, v. a. to knock pieces off with the foot,
—nawatuka.
na-ta', v. a. to kill by kicking,—nawata.
na-tips', cont. of natinta; natinta iyeya.
na-ting'-za, v. a. to press hard with the foot,—
nawatinta.
na-wni'-cha, v. a. to trampoline to nothing, to
destroy by trampling on,—nawanica.
na-wni'-nin, cont. of nawanić; nawanić iyeya,
to walk or run off sickness or fatigue; to destroy
or annihilate, as by the bursting of a boiler.
na-wang', cont. of nawaŋa; nawan iyeya.
na-wang'ki-ya, v. a. to cause to gallop, as a horse,—
nawanwakiya.
na-wang'-ka, v. n. to gallop, as a horse does.
na-wan'kan, n. nawanikan hiyu, to spring up,
as the boards of a floor.
na-wa-te, n. the temples; the ends of a house;
the lock of a gun.
na-wa-te-skadaq, n. a kind of small duck
with a white spot on each side of the head.
na-we'ga, v. a. to break, as a stick, with the
foot, but not entirely off,—nawagea.
na-weh', cont. of nawega; naweh iyeya.
na-weh'-ya, v. a. to cause to break with the foot,
—nawehwaya.
na-wi'hu-ni, v. a. to destroy with the foot,—
nawahumuni.
na-wi', v. n. to sail around, as an eagle.
na-wi'ta', cont. of nawatha; nawitha iyeya.
na-wi'ta-wi'sa, v. red. of nawitha.
na-wi'sa-wi'ta, v. a. to cause to trample down,—
nawithwaya.
na-wi'sa-wi'ta, v. a. to trample down, as grass, to mat
down,—nawawinža.
na-wi'zi, v. to be jealous, envious,—nawawiža.
na-yega, v. a. to make shine or sparkle by kick-
ing, as when one pushes up the fire with his foot,
—nawoyega.
na-yeh', cont. of naye; nayeh iyeya.
na-yeh'-ye-ga, v. red. of naye; to kick or
punch up the fire with the foot.
na-za', v. a. to mash up or crush by trampling on,
—nawaža. See nakiža.
na-žan', cont. of nažata; nažan iyeya.
na-ža'-ta, v. a. (na and žata); to make forked
by kicking,—nawažata.
na-ža'-ta-ka-hu, n. a small bush something like
the čanža.
na-ža'-za, v. a. to wash out with the foot, trample out; to wash out by boiling,—nawaža
na-žl'-da, v. n. to run away, flee, retreat.
na-žl'-če-ya, v. a. to cause to flee,—nashačawaya.
na-žim, cont. of našpa; našim iyeńa.
na-žin', cont. of naši; našim iyeńa.
na-žiń, v. n. to stand, rise up; to stand still, stop; to stand on the ground, to get down, alight, as from a horse,—nawaži, naunziipi.
na-žiń-han, part. standing: nažiphän našin, to rise up and stand.
na-žiń-kí-ya, v. a. to cause to stand, to raise up, lift up,—nashiyakinya.
na-ži'-pa, v. a. to prick or pinch with the toes.
na-žl'-te, n. the lower bone in the back of the neck, the last of the cervical vertebrae.
na-žl'-zi, v. a. to kick to pieces,—nawažu; to come to pieces of itself.
i, pron. in comp. thee, you; thy, thine, your, yours.
i, v. n. to live,—wani, yani, unniπi, wiičani.
Hence, wičoni, life.
ni'-če, v. n. to be destitute of, have none of,—mańică, nińića, unničapi, waniča.
ni-čà, v. of ka; he means thee.
ni-če', adv. perhaps. See niče. Niche is objected to, as it is so often used hencelessly.
ni-če'-ča, adv. probably. See nache, a better form.
ni'-či, pron. and prep. with thee; for thee.
ni-de', n. water, in the sacred language; i. q. mini.
ni'-en, or niyen, adv. anew: loča nien tonpi, born again, regenerated.
ni-ge', n. the paunch, stomach.
ni-ğu'-te, n. the flank: niągko̱pa, the hollow of the flank.
ni-han', adv. fearful; nińhńi, not afraid. See ińhan.
ni-han'-yaj, v. g. àmni, to be dazed, nanmiawaya.
ni-hiń'-či, v. n. to be frightened, scared: to cry or scream, as in fright; to hurry,—nińhimiči, nińhimiidiya, nińhimińčii̱i̱dpi.
ni-hiń'-či-yà-ken, adv. in fright.
ni-ki'-ya, v. a. to cause to live,—niwàkiya.
nin, cont. of niča; tuwe niń un kiń, he who has none.
ni'-na, adv. very, very much, always intensive.
ni'-nah, adv. See ninahin.
ni'-nah-či, adv. exceedingly.
ni'-na-na, adv. very: nińamini, to speak loud and fast, speak earnestly.
ni-nil, adj. coagulated, curdled, quivering, said of thick sour milk: nišapi nini, curdled milk, curds.
ni-nil-pa'-hu, n. the haunch or hip-bone. See nitpahu.
ni-po', adj. dead. This is probably Ojibwa, but frequently used by the Dakotas when speaking with white people who do not understand their language.
ni-se'-hu, n. the hip-bone, or ilium.
ni'-sko, adv. so large. See niskokenda.
ni'-sko-ke-ča, adv. so large.
ni'-sko-skó-ke-ča, adv. red. of niskokenda.
ni'-sko-tan-ča, adv. so large.
ni'-sko-tan-ča-danj, adv. so small.
ni'-sko-yà, adv. so far around.
niś, pron. thou, thee: niś niye, thou thyself.
ni'-sko-dan, adv. small, only so large.
ni'-sko-skó-dan, adv. red. of niskokanda.
ni'-sko-ye-dan, adv. only so far around.
niś-na'-na, pron. thou alone; nisnapanidan, you alone.
ni-ta', pron. in comp. thy, thine; your, yours: nitsunke, thy dog.
ni-ta'-wa, pron. thy, thine; your, yours.
ni-te', n. the lower part of the back, the rump.
ni-te'- há, n. the os sacrum.
ni-to-skó, n. a white woman's dress, long gown; nitoške kton, to put on white woman's clothes.
ni-tá'-hu, n. the hip-bone. Same as nisheu.
ni-un, v. to be living: ni wań, I am alive.
ni-wań', v. n. to swim,—wanive, unniwanpi.
ni-we'-ki-ya, v. a. to cause to swim,—niwewakiya.
no-ge-a-zog-ki-ya, v. to prick up the ears, as a horse, at any sound.

no-ge-i-yu-ta-pi, n. the distance from the ear to the end of the fingers when the arm is stretched out, a yard. This is the common yard-stick of the traders.

no-ge-kpa, adj. deaf, hard of hearing—no-ge-malpa.

no-ge-kpe-ya, v. a. to make deaf—no-gekpe-aya.

no-ge-o-hdo-ka, v. the orifice of the ear; the touch-hole of a gun.

no-ge-tpa, adj. See no-gekpa.


no-ge-yu-ta-pi, n. a yard. See no-geyutapi.

no-ge-pan, adj. listening, attending to; no-ge-pan manja, I am attending to it.

nom, cont. of nom; two.

nom-'na-na, adj. two alone, only two.

nom-nom, adj. two and two, by twos.

nom-'non-pa, red. of nompa; by twos.

noj, See nuj.

noj, See no-jke and nujke.

noj-o-e', see nujoe.

noj-pa, adj. two, twice.

noj-pa-kte-ya, adv. twice, in two ways.

noj-ske, or nuj-ske, adj. expressing ignorance or want of recollection; let me see! what do you call it?

nu-'mi, v. to wander, miss the road and wander about, get lost; to be mistaken about a thing—wanuji, ya-nu, uj-nu-ni.

nu-'mi-ya, v. a. to cause to wander,—nuniwaya, nunuwayapi.

nu-'mi-ya-yan, adv. wandering, lost.

nuj, v. 2d pers. sing. of uj, to use.

nuj, cont. of nuje; let it be so, expressive of desire; so be it, amen. It is often equivalent to the sign of the future tense; as, mda nuj he, shall I go? token e-camo, nuj tanjuy ni, what shall I do shall do is not apparent.

nuj-'ga, adj. callous. Said of any hard place, formed by a burn or otherwise, on the skin—ma-nu-nga.

nuj-'ka, v. 2d pers. sing. of wanja; thou liest down.

nuj-'kas, n. a step-son or step-daughter: nun-ka-shu, his or her step-son or step-daughter. This is said to be used only by the generation passing away, that is, by old people.

nuj-'kas-ya, v. a. to have for nuj-ka-sawaya.

nuj-'ske, See nuj-ske.

nuj-'we', v. n. let it be so, expressive of desire; may it be so, amen.

nuj-yan', v. a. to tame, domesticate, as animals,—nujwaya. Hence, wanuwayapi, tame cattle.

nuo-snuy-za, adj. wrinkled, pitted, not smooth.

N.

N, the seventeenth letter of the Dakota alphabet.

It occurs only after a vowel, and has the sound of the French nasal n in bon.

O.

O, the eighteenth letter of the Dakota alphabet, with the sound of English o in no.

O, a prefixed prep. It is a contraction of ohn, meaning in, into, and is prefixed to verbs: as kašan, to pour out, okašan, to pour into; haša, to stand, ohaša, to stand in.

O, a prefix, forming nouns of verbs; as, bašpe, to cut off, obašpe, a piece.

O, v. a. to shoot, to hit when shooting,—wao, yao, unkoji: wakute eča wao eča, when I shoot I hit.

O-á-de, n. a load of wood in the arms.

O-á-hde, n. a place of holding or resting against, as the shoulder where the gun is held.

O-á-he, n. something to stand on.

O-á-he-hde, n. a foundation.

O-á-hi-ya-ye, n. of ahiyaya; a going or taking round; a tune, the air of a tune.

O-á-hta-ni, n. of ahtani; transgression. See wašitani.

O-á-i-e, n. of sia; counsel; slander.

O-á-i-eti-pi, n. a council-house.

O-á-ki-ni-da, n. of akiniiča; disputing.

O-á-pe, n. of apa; strokes, stripes, beatings; the striking of a clock, an hour.

O-á-sí-ča, adj. unpleasant, disagreeable, as a country, the weather, etc.

O-á-sí-ča-ya, adv. unpleasantly.

O-á-sí-ča-ya-ken, adv. disagreeably.

O-á-sí-ča-ča, adj. See oasíčača.

O-á-sí-če-ča-ka, adj. unpleasant, disagreeable, as the appearance of a country, etc.

O-á-sín-ya, adv. not satisfied or pleased with unpleasantly: ošinyi ujyakoči, we are uncomfortably situated.

O-á-sín-ya-ken, adv. unpleasantly.

O-á-ška-daŋ, adv. of aškadaŋ; near, short, as a road.

O-á-ya-štan, n. of aštan; a stop, stopping, as in talking.

O-á-ya-te, n. of aya-te; a guess.

O-á-ya-štan, n. of aya-štan; a stop, cessation from.
o-ba'-hon, or obahun, n. of bahon; a cut, gash.

o-ba'-ba'-ye, n. of baheya; something to peel off in.

o-ba'-ba'-ka, v. a. to cut a hole in, when shaving, as in making a dish,—obawahdoka.

o-ba'-ba'-ka, n. of bahoda; a hole cut or made with a knife.

o-ba'-po-te, n. of bapota; a cutting up, destroying by cutting.

o-ba'-se-de, n. of basdeca; a split, splitting.

o-ba'-sen, cont. of obaseda; obasden waste, good to split.

o-ba'-shu, v. to pare in any thing,—obawasku.

o-ba'-shu, n. of basku; a paring.

o-ba'-smin, n. of basmin; something to shave off into.

o-ba'-sepe, n. of baspa; a piece cut off: obaspe wagisidan, one piece, as of pork or meat of any kind.

o-be', n. a litter, brood; a division, class, sort.

o-bo'-ha, n. oboha iyeya, to knock into.

o-bo'-holi-hi, n. a string or bunch of beads; any bunch that hangs.

o-bo'-hdo-ke, n. of bohdoka; a hole made by punching.

o-bo'-po-ya, v. a. to shoot to pieces in any thing, —obawapota.

o-bo'-sani, n. height.

o-bo'-sana, n. height.

o-bo'-sana, n. height, perpendicularity.

o-bo'-ski-cha, v. a. to punch or ram hard in a hole,—obawaskida.

o-bo'-skin, cont. of oboski; oboskin iyeya.

o-bo'-ski, v. to make faint, obliterate, as the rain does tracks.

o-bo'-sepe, n. of bosepa; a piece shot or punched off.

o-bo'-tan, v. to ram or pound hard in a hole,—obawatan.

o-bo'-ta, v. a. to punch to death in, as in a hole, —obawata.

o-bo'-te, n. a killing or punching to death in.

o-bo'-tin-za, v. a. to pound in hard and tight,—obawatinza.

o-bo'-ya-ya, n. a bunch of beads.

o-bo'-za, r. oboba hindo, to rise up with a rush, as in case of an excitement.

o-bo'-za-ka, v. to rush: ituh obozaka, the rush was for naught.

o-ca'-ga, n. of éga; to freeze or become ice in.

o-ca'-he, n. of cahe; a step.

o-ca'-ku, n. a road, street, way. See danku.

o-çaxe, n. kind, sort, species, name.

o-çax-ke, v. to slant; to divide, to make a slope.

o-çax-ke, v. to make a slope; to divide.

o-çax-ke, v. to go; to pass over.

o-çax-ke, v. to divide; to make a slope; to slant.

o-çax-ke, v. to make a slope; to divide; to slant.

o-çax-ke, v. to divide, to make a slope.
o-č'á-wa-sin', adv. all, the whole, all together.
o-č'á-zá, adj. warm in: ti odoza, a warm house.
o-č'á-ča, n. warmth, heat.
odo- or on, cont. of yuta; od waste, good to eat, good to taste.
oda'kon, cont. of odakota.
oda'kon-ki-či-yá-pi, n. friendship, peace.
oda'kon-yá, adv. friendly, peaceably.
oda'ko-ta, n. friendship, alliance, fraternity.
oda', v. a. to seek for, hunt for anything—owade, oyuade, unγodepi.
oda'zé, v. of odu; to urinate in any thing—owade skeptical.
do'zé, n. the bladder; a chamber-pot.
do'ža-ta, v. n. to be warm in, as in a house where it is uncomfortably hot: ti odulita, a hot house.
do'ži-ta, n. heat.
don', cont. of oda; taku odon wahi, I have come to borrow something.
do'o-ta, v. a. to borrow any thing—owada, owadota, unγodepai.
doo'ota, adj. red of ota.
do'o-wan, n. of down; a song, hymn, tune.
du'č-te, n. the large muscle or flesh on the thigh.
du'zazha, n. of dushan; swiftness.
e'o-č'é-ča, v. n. to be a little better; i, q. uhešéca.
e'o-č'é-čá-ča, v. n. to be like one, as a son is like his father, in appearance, demeanour, etc.; to be better, as a sick person—oemmedéaka. See oowečéca.
e'o-č'é-čé-yá, adv. so, however.
e'o-č'é-čon, n. of ećon; doing, work: ećon waste, good doing it.
e'o-č'é-čon-ka, n. one who does a thing very much.
e'o-č'é-čon-ná, n. gambling, a lottery. Sometimes written oecóna.
e'o-č'é-čé-ké, n. of shake; the last.
e'o-č'é-čé-hde, v. a. of ede; to set or place in—oevadéhde.
e'o-č'é-čé-hde, n. a setting down; a saying, a verse, a sentence.
e'o-č'é-čé-hna-ča, n. of echnaka; a placing down, a stop, period.
e'o-č'é-li, n. of eti; an encampment ahead.
e'o-č'é-ya-ke-ya, n. the act of telling a story, a relation.
e'o-č'é-yé, n. of eya; a saying, verse, sentence.
e'o-č'é-yé-yé, n. of yé; a place of resting or throwing down burdens.
e'o-č'é-γan, n. something that is open, as open cloth.
e'o-č'é-γan-γan, v. n. to be full of holes.
e'o-γe, n. clothes, covering; a sheet.
e'o-γe-ki-či-ta, v. to clothe one, oγewetedon.
o-hni'-hde-ki-ya, v. a. to cause to go on a journey,—ohnihdewakia.
o-hni'-hde-ya, v. a. to send on a journey,—ohnihdeway.
o-hni'-hde-ya, adv. journeying: ohnihdeya waun, I am on a journey.
o-hni'-hde-ya-pi, n. a journeying; one sent, a messenger, an apostle.
o-ho'. See ohoka.
o-ho'-da, v. a. to respect, honor, worship,—ohowina, ohoundapi.
o-ho'-da-ka, v. a. to respect, honor, worship,—ohowadaka, ohoundapkika.
o-ho'-hpa, v. a. of holpa; to cough and spit into,—ohowalpa.
o-ho'-ka, n. one who is respectable or honorable.
o-ho'-ki-da, v. pos. of ohodas; to honor one's own.
o-ho'-mnii, adv. around, round about: ohomnii ya, to go around.
o-ho'-mnii-yam, adv. around, round about.
o-hu'-ta, n. the place where the water meets the land, the edge or shore.
o-hu'-ta-pa, adv. at the shore.
o-hu'-ta-ta, adv. at the shore.
o-hu'-te, n. of hute; the root, the bottom.
o-h'a', adj. grey, black and white, white specks on a black ground.
o-h'a'-ka, adj. grey, black appearing through the white, all colors intermingled.
o-ha'-ka, v. n. to be stuffed with food, surfeited; to be injured or made sick by food,—omahak.
o-ha'-ka, adj. harmful, injurious, as some kinds of food.
o-han', v. to do, to work,—ohnaham, unkohnapi.
o-ha'n, n. work, action, custom,—miohna, nohan, unkohnapi.
o-ha'nan-han, v. n. to do odd things, to play pranks, cut corners; to do badly,—ohnawanahan.
o-ha'nan-han-ka, s. Same as ohnawanhan.
o-ha'ki-han-han, v. to play pranks upon one, to do badly to,—ohnawakihanhan.
o-han'-ko, v. n. to be quick in doing anything, handy,—ohnamako, ohapniko.
o-ha'-ko-ya, adv. quickly.
o-han'-ko-ye-da, adv. quickly, suddenly.
o-han'-pi, v. n. to be generous, liberal,—ohnamapi.
o-han'-pi-yam, adv. generously, liberally.
o-han'-sda-ta, v. n. to be slow in one's movements, to work slowly and deliberately,—ohnamudata.
o-han'-si-ya, v. n. to be stingy or illiberal,—ohnamaficida.
o-han' si'-wa, v. n. to be ill-behaved.
o-han'-si-ya, adv. badly.
o-han'-sin-ya, adv. badly, wickedly.
o-han'-sin-ya, v. a. to make stingy, make bad,—ohnawanwaya, ohnawanuyanapi.
o-han'sun-ke-ka, v. n. to behave ill, act like a dog; to eat up or destroy provisions, or any thing that is valuable or stored up for use, and to which one has no right,—ohnawan'sungkeda, unkohan'sungkedapi.
o-han'te-han, v. n. to be long in doing a thing,—ohnamatchan.
o-han'-wa-ke, v. n. to behave well, be good, be generous,—ohnamawate.
o-han'-yan, v. n. to do, work, act,—ohnawamda, eyahamda, unkohanumapi.
o-han'-ye-ya, v. a. to cause to do,—ohnanye-waya.
o-ha', v. a. to fill up, as a hole with brush, etc.,—ohnawaya, ohumyanapi.
o-ha'-ya, adv. in a greyish or mixed manner. Said of putting paint on the face.
o-ha'da, adj. loose, rattling, as a small bullet in a gun.
o-ha'da-rayan, adv. loosely, as knitting; not stretched, as a cord.
o-ha'da-te, adv. under, beneath.
o-ha'da-te-ya, adv. beneath, under: ohohayaya, it has gone underneath.
o-ha'da-te-ya-tan-han, adv. from beneath.
o-ha'do-hda, n. See ohodoohda.
o-ha'do'-ka, n. a hole in any thing, an aperture.
o-he', n. a hill: oheyace and oheyawace, a hill that is much visited, as Pilot-knob near Fort Snelling.
o-hin'-yan, v. to poult, be out of humor about, to be dissatisfied with one's portion or treatment; to slight, refuse,—ohnahinyan, unkohniyapni.
o-hi'mi-hi'mi-yan, adj. crooked.
o-hi'mi'-yan, adj. crooked.
o-ho'ga, n. the corners that are usually fenced off on each side of the door in a Dakota lodge.
o-ho'-ga-ya, adv. in the corners of the tent near the door; down at the side of a tent, close under.
o-ho'ga-da, n. an imaginary being worshipped by the Dakotas. Same as Capotidan. See Holnogidadan.
o-ho', inf. expressive of disbelief; not so!
o-ho'sa', v. n. to gather together, flock together, as geese, etc.
o-ho'yan, v. n. to be wet or moist in.
o-ho'yan-ki-ya, v. a. to dip into, sop, soak in,—ohnawakia.
o-ho'yan-ya, v. a. to cause to moisten or soak in,—ohnawaya.
Ohta'htad-an, adj. lose, not stretched tight, as a slackened bow-string.
O'hta'htad-yan, adv. loosely, not stretched.
Same as o:idahdaydan.
Ohta'ni, n. work, labor;—mitohtani, nitohtani: tohtani, his work.
O'hta-ye-tu, n. the evening.
Oh'ya, adv. obliquely, from corner to corner, sloping, as the characters in writing.
O-i'-ca-qa, v. n. to grow in any thing; to grow up,—o:maqa, o:miqa.
O'i'-ca-ge, n. of idaga; a growing, creation; interest on money lent.
O'i'-ca-hi-ton, v. a. to mingle, mix together in, as tobacco and bark in any thing,—o:idahwayon.
O'i'-ca-hi-ye, n. of idahiya; a mixture, a mixing: o:idahwayanji, one mixing.
O'i'-cah, cont. of idaga; o:idah kokadan, of quick growth; o:idah tehan, of slow growth.
O'i'-cah-ya, v. a. to yield, produce; to make grow; to cause to produce, as interest,—o:idahwaya.
O'i'-ca-za, n. of idazo; a marking, a mark; credits, taking things on credit, giving credit.
O'i'-ca-ma-ni, n. traveling, a traveller; o:idamani wanié, there is no one travelling.
O'i'-cu-ya, n. of kuwa; tools of all kinds.
O'i'-cu-ye, n. what one has laid up; property.
O'i'-cuhi, v. reflex. of o:kinya; to be able for oneself, be rich; to get for oneself, be selfish,—o:miqinya.
O'i'-cu-ka-ni, v. Same as o:iditpani.
O'i'-cu-pani, v. reflex. of o:kinya; not to be able to take care of oneself or family, to be poor,—o:miqinya.
O'i'-cu-ti-qa, v. reflex. of o:tiqya; to have command of oneself,—o:miqienda.
O'i-de, n. n. to blaze in.
O'i-dze, n. a flame.
O'i-e, n. of is; a word; a saying or speech.
O'i-e-ci-da-ta, v. a. to speak to, John x. 6,—o:weidakatong.
O'i-e-ci-ni, v. n. to command, enforce obedience,—o:weidakatong.
O'i-e-ci-ton, v. n. to use language, speak,—o:weidakatong.
O'i-e-ya, v. n. to use words, to speak,—o:weidakatong.
O'i-ha-ka, v. reflex. of o:ya; to make oneself known, tell one's own name; to confess,—o:mihadaka.
O'i-ho-ye. See ihoiya.
O'i-ho-ge, v. reflex. to put oneself up, to go all away, said of the ducks all leaving. See ohudusota.
O'i-hdu-si-qa, v. reflex. to injure oneself in the estimation of others, get oneself into difficulty,—omihdusía.
O'i-hdu-ze, n. what one puts on, clothing.
O'i-he-ya, v. a. to shoot into,—o:hewayan.
O'i-he-ye, n. the place where the shot is sent.
O'i-hun-ni, v. a. to land in or at,—o:ihunyani.
O'i-hun-nya, n. a landing, harbor, port: oihunni waife, a good landing.
O'i-na-ka, v. to go or come out into,—o:ina.
O'i-na-ke, n. a place of coming out.
O'i-na-pe-dan, n. dim. of oinape.
O'i-na-pe-ya, adv. appearing, as the summits of hills that first become bare of snow.
O'i-na-zin, n. a standing place, starting place.
O'i-na-zint-ya, n. the place of standing, the goal.
O'i-ny, v. to wear as rings in the ears or nose,—o:ni, o:yan, unoikípi.
O'i-ny, n. on ear or nose-jewel.
O'i-ny-ki-ya, v. a. to cause to wear, as jewels,—o:inwakiya.
O'i-ny-kpa, n. the end of any thing.
O'i-ny-kpa-ta, adv. at the end.
O'i-ny-na, n. ear-jewels.
O'i-ny-pi, n. ear-rings, jewels.
O'i-ny-pl-ya, n. ear-drops, jewels.
O'i-ny-tan-ka, n. a large ear-drop.
O'i-ny-ta-pa, n. the end of any thing.
O'i-ny-ta-ta, adv. at the end.
O-i-pa-ka-ya, n. a bend, crook, angle.
O'i-pl-ya-ka, n. of ipiyya; the place around which the girdle is put, the waist.
O'i-puta-ka, n. of iputaka; a kiss.
O'i-se, n. the outer corner, as of a house.
O'i-štin-be, n. a place to sleep in, a bed-room.
O'i-štin-ma, n. a bed-room.
O'i-top-ši, n. of iopši; to lie, tell a lie respecting one,—o:itpatati.
O'i-top-ši, n. a lie, falsehood.
O'i-top-ši-ya, adv. lying, falsely.
O'i-ya-be-ya, v. a. to make a hunting excursion,—o:iya.
O'i-ya-be-ye, n. a hunting, hunting-ground.
O'i-ya-be-ya, v. a. to make a hunting excursion,—o:ija.
O'i-ya-ke-ya, n. a hunting, hunting-ground.
O'i-ya-he, n. to alight down in.
O'i-ya-ke-ya, v. n. to reach to, reach from one to another.
O'i-ya-he-ya, v. a. to cause to reach to,—o:ija.
O'i-ya-he-ya, adv. reaching to.
O'i-ya-he, n. a lighting down in.
O'i-ya-he-ya, n. what can be thrown over the back of a horse, as oiyahpeye waŋzidan, one load: čapum:gipa oiyahpeye, the end of the pipe-stem that is held in the mouth.
oi'-ya-ka-ska, v. a. to tie into,—oïyawakaška.
oi'-ya-ka-ske, n. a tying into, a knot.
oi'-yan, cont. of oïyanpa.
ioi'-ya-ni-ča, v. n. to be prevented in,—oïyananica.
ioi'-ya-ni-če, n. prevention; costiveness.
ioi'-ya-nin, cont. of oïyanicá.
ioi'-ya-nin-ya, v. a. to prevent, be the cause of prevention: oïyaniničiši wa no, John xx. 27, do not be yourself prevented, do not stand in your own way, "be not faithless."
oi'-yan-pa, v. to breathe out of; as an otter out of a hole; oïyan wanka, he lies breathing out of the hole.
ioi'-yan-pe, n. a hole or breathing place.
ioi'-yan-pedan, n. a hole, as of a muskrat.
ioi'-ye-ki-ye, n. of iyekiya; recognition.
ioi'-ye-ya, v. See oieya.
ioi'-yo-hnag, cont. of oïyohnaka; oïyohnag to-nana, a few mouthfuls.
ioi'-yo-hna-ka, n. a mouthful, very little.
ioi'-yo-lo-pa-ya, v. to fall into,—oïyowlapamda. See iyolahpaya.
ioi'-yo-lo-pi-ya, v. a. to throw or cast into, to go into, as into a river at a ford,—oïyolopewaya.
ioi'-yo-lo-pi-ya, n. a place of going into, a ford.
oi'-yo-ki-pli, adj. pleasant, agreeable.
ioi'-yo-ki-pli, v. n. to be pleased with,—oïyomakipi, oïyonikipi.
ioi'-yo-ki-pli-ya, adv. pleasantly, agreeably.
ioi'-yo-pe-ye, n. of iyopeya; a price, payment for anything.
ioi'-yo-ta-ke, n. of iyotanka; a seat, a sitting place.
ioi'-yu-tan, n. of yuktan; a bend.
ioi'-yu-ski-te, n. of iyuskitk; a place where a band goes round.
ioi'-yu-wo-ge, n. the place of crossing a stream, a ford; the name of Traverse des Sioux.
oi'-ča-či, and okačaču, v. See okadya.
oi'-ča-da, v. a. to lay eggs, as fowls do: Magaño-
kiwa, the moon when the geese lay eggs, May; to pour out into, as grain of any kind; to scatter in or on, sow, plant, —owakada, unokadapí.
oi'-ča-da-da, v. red. of okada.
oi'-ča-da-he-ya, v. to load a gun in haste without a wad,—okadákhe-waya.
oi'-ča-dus, cont. of okadaza.
oi'-ča-du-ya, adv. airy.
oi'-ča-du-za, v. n. to blow through or into, blow on one,—omakadazu.
oi'-ča-du-za, n. air in motion, a draught of wind.
o-i'-ya, or okanyaya, v. okanyayi and okadayyu, to be searched in.
oi'-ča-ča, n. things made in the same manner, kinds; a bundle of arrows made alike.
O-Ka

O-ka'- composed of ka': ka' also means "sponge," as well as a sort of brush used for picking up low, dry, or hard-to-reach objects. Okamdeca, the water has spread out.

O-ka'-ne, n. a breaking in.

O-ka'-nden, cont. of okamdeca: okamden iyaya, to break or crush to pieces in.

O-ka'-ndu, v. n. to blow into, as the wind does.

O-ka'-ndu-ya, adv. airy, admitting air: okamden-han, standing open so as to admit air, as do doors, etc.

O-ka'-unya, adj. open, as a wood where there is no underbrush.

O-ka'-nya, n. of kanna: a gathering, collection: okamnaya, it is good gathering.

O-ka'-nya-ya, adv. going round, avoiding, taking care, picking one's steps, as in walking: okamnaya mani, he walks carefully.

O-ka', cont. of okata.

O-ka'-ya, v. a. to heat in: okamwaya.

O-ka'-ya, adv. by the heat, heating: okanya shamaya, to toast, cook by the heat; okanya gi, to search in any thing; okanya gu, to be scorched by holding near the fire.

O-ka', v. n. there is room, room for; it is not crowded, okamnaya, unokanipi: okan ni, there is no room.

O-ka', n. of kan; old age.

O-ka'-hay, v. to live to be old, reach old age.

O-ka'-te, adv. at old age.

O-ka'-te-han, v. n. to be long becoming old, bear old age well.

O-kan'-te-ki, v. n. to be long becoming old.

O-ka'-pan, v. of kapan; to pound in, —wakapana.

O-ka'-pan, n. something used for pounding in, as a mortar.

O-ka'-pa-zu, v. to make smart, as pepper does the mouth, —wakapaza.

O-ka'-pe, n. what is pounded at once.

O-ka'-pe, n. the mark or boundary, as in ball playing.

O-ka'-pe-ya, v. a. to throw over the mark, —wakapaya.

O-ka'-pon, cont. of okapeta; to float on: wakapaya mini okapeta iyaya, the household stuff has floated off.

O-ka'-pon-ya, v. a. to cause to float on, —wakapayaya.

O-ka'-pot-a, v. n. to be borne upon, float on water.

O-ka'-pta, v. a. to leave, reserve; to pass over, miss; to dip out into, lapse out, —wakapeta, un-wakapeta.

O-ka'-pta-ki, n. what is left, leftovers, remnants.

O-ka'-pte, v. to lap out into. See okapeta.

O-ka'-sda-dan, adj. gentle, mild.

O-ka'-sda-ya, v. n. to stick in, as a splinter.

O-ka'-sde-ya, v. a. to split within, any thing, —wakasdeya.

O-ka'-sdo-he, n. a mark of any thing dragged along, a trace, a trail.

O-ka'-sdo-sdo, v. a. to bruise, mash or crush in, —wakasdosdo.

O-ka'-sja, v. to look into. See okajina.

O-ka'-sja, cont. of okastaka; okastagi iyaya and okastagi epeya, to throw on or in, as mud.

O-ka'-sta-ku, v. a. to throw on or in, make stick on, as in daubing a house, —wakastaka.

O-ka'-stot, n. of kasto; a trail in the grass, as that made by an otter.

O-ka'-sag-ya, adv. hindering, preventing, prevented by; okasagya waun, I am hindered.

O-ka'-sja-ka, v. n. to be prevented by, have to stop and remedy, —wakasaka.

O-ka'-sja-ka, v. n. to be accustomed to, to be hardened by, not affected by, as by annoyances, —wakasaka.

O-ka'-se, v. n. to touch. See okaseya.

O-ka'-seo-ya, adv. touching, near to: ti okaseya, near the house.

O-ka'-seo-ye-dan, adv. close to: okaseyedan okatana, to drive a nail up to the head.

O-ka'-si, v. a. of ka: to tie into, as a scalp in a hoop; to fasten up, as a green hide to dry, —waka, unokaka.
O-KA 159

O-ka'śkaŋ, v. n. to be injured internally, as a woman during pregnancy,—omakasťkaŋ: oihdaśkaŋ, to hurt oneself inwardly.
O-kaśkaŋ-taŋ, v. a. to bring forth before its time,—okinawatog.
O-kaśkaŋ-top-pi, n. an abortion.
O-kaśke, n. a binding, tying, fastening up: okske waste, good to tie, good to catch.
O'kaśke, adj. large at one end and small at the other.
O-kaśkí, v. n. to be mashed in, or become jelly, as berries carried in a vessel.
O-kaśna, v. a. to miss, pass over, as a day; ap-petut okaśna iti yahi, thou comest every day,—owakasña, unjokasña.
O-kaśpa, v. a. of kaśpa; to strike a piece off in; to expectorate in,—owakaspa.
O-kaśpe, v. a. a piece struck off.
O-kaśta-ka, v. a. to smile one in a place, as in a house,—owakastaka.
O-kaśteke, n. a smiling, punishment.
O-kaśtan, v. a. to pour into, fill into, said of liquid,—owakastan, unjokastanpi.
O-kaťa', v. a. to cover up in, as fire in a stove,—owakata.
O-kaťa, v. n. of kata; to be warm inside: ti okata, a warm house.
O-kaťa, n. heat.
O-kaťaŋ, v. a. to drive in, as a nail or pin, to nail, make fast with nails,—owakatanga.
O-kaťki, v. See okatkin.
O-kaťkiŋ, v. n. of kiki; to become damp, contract dampness, as a pack of fur; said also of damp warm weather, as, han okatkin, the night is damp.
O-kaťku, v. to break through, as through ice,—owakatku.
O-kaťku-ge, n. something that turns and makes fast, a screw, a screw-driver: okatkuje nahomni, he has screwed his legs, said when one is very tired.
O-kaťe, n. of kaja; to beat to death in; okate šica, it is difficult beating him to death, as any thing in a hole.
O-kaťina, cont. of okatina: okatina iyeya.
O-kaťinta, v. a. to pound in tight, make tight, fill up,—owakatinza.
O-kaťwągga, v. n. to go round and round at a distance: okawinga waun ka wahdi, I have been round and come home.
O-kaťwągh, cont. of okawinga; okawingha, to go round and round, as the sun does.
O-kaťwągha, adv. round and round.
O-każha, n. an atom, a particle, a string or thread, as of takaŋ.

O-KI

O-kaźe, v. n. okaze kiṣun, to skate, slide on the ice,—okaze węįgį.
O-kaźe, v. a. to dip out into,—owakaze, unkozapei.
O-kaźe-ze, v. n. to swing, as any thing suspended from a cord.
O-kaźe-ze-ya, adv. swinging, dangleling.
O-kaźi-ča-hde, adv. some distance off, far off: okazidehde idu, to take by reaching or stretching one's arms to.
O-kaźi-ča-hde-ya, adv. some distance off.
O-kaźa-ya, adv. between, in the forks of.
O-keńaŋ, n. of yukeną: comprehending, understanding; okće waste, easy of comprehension.
O-ki', a prefix to verbs, signifying through the middle.
O-ki'ba-ksa, v. a. to cut with a knife through the middle,—okibawakas.
O-ki'ba-mdza, v. a. to rip open in the middle,—okibawamda.
O-ki'ba-mdetőa, v. a. to break through the middle, as a plate by cutting on it,—okibawamdeca.
O-ki'ba-puta-za, v. a. to crack in the middle with a knife,—okibawaputa.
O-ki'ba-sde-őa, v. a. to slit, rip down, as a log or board, in the middle, with a saw,—okibašdeca.
O-ki'ba-špa, v. a. to cut in two in the middle, or halve with a knife, as an apple,—okibašpa.
O-ki'ba-špu, v. a. to halve, as a potato, etc., with a knife,—okibawaspu.
O-ki-bey, n. a seam, a joint.
O-ki-be, v. n. to join, meet, go round, encircle.
O-ki-be-ya, v. a. to cause to go round or encircle,—okibeyaya.
O-ki-be-ya, adv. encircling.
O-ki'bo-puta-za, v. a. to split in the middle by shooting or punching,—okibawaputa.
O-ki'ėa-nya, v. a. to tie one thing to another,—okiwakaña.
O-ki'ėa-ksa, v. a. of kaks; to cut in two in the middle, as a stick, with an axe,—okiwakaska.
O-ki'ėa-mdza, v. a. of kmdza; to cut or rip open in the middle,—okiwakamda.
O-ki'ėa-mdetőa, v. a. of kmdetőa; to break in two in the middle, as a plate, etc., by striking,—okiwakamdeca.
O-ki'ėan', n. of kičanaŋ; work; tillage, cultivation: okidanye ota, complicated, as a piece of mechanism.
O-ki'ėa-petuš, cont. of okidaputa: okidapuš iyeya.
O-ki'ėa-puta-za, v. a. of kaptuša; to crack or split in the middle by striking,—okiwaputa.
O-ki'ėa-sde-őa, v. a. to split in two, as a log, in the middle,—okibašdeca.
o-ki'-ča-sden, cont. of okiásdeča; okiásden iyeya.

o-ki'-ča-ska, v. a. of kaška; to tie into, knot, tie knots; okiwasaska.

o-ki'-ča-spa, v. a. of kaśpa; to smile in two in the middle; okiwasapa.

o-ki'-ča-stan, v. of okastan; to pour one’s own into; to pour into for one; owecidastan.

o-ki'-ča-stan, v. of okastan; to pour into for one, as into a vial, etc.; owecidastan.

o-ki'-či-či, v. of ocin; to desire one for another; owecidi, they desire of each other.

o-ki'-či-či-yə, v. of okiya; owecidiiapi, they talk together, make peace.

o-ki'-či-či-yə, n. of kid; inviting each other, feasting.

o-ki'-či-de, v. of ode; to seek any thing for another; owecide, omeciide.

o-ki'-či-do-ta, v. of odota; to borrow of one for another; oweci dowota; he borrows of thee; okididotapi, they borrow of each other.

o-ki'-či-ge-pi, n. of kige; scolding each other; mutual recrimination.

o-ki'-či-hna-ka, v. a. of ohnah; to put or place in for one, owedihanka, omidihanka.

o-ki'-či-in, v. of ocin; to ask or desire of one, beg something of one; owaki, omakidii, uookkidi, diii pi.

o-ki'-či-pa, v. of opa; to follow for any thing, obey, as commands; oweci, uookkidiapi.

o-ki'-či-wa, v. of owa; to write for one; oweciwawa.

o-ki'-či-wa-ste, adj. good together, as two things eaten together.

o-ki'-či-yə, v. of okiya; to help another; owaki, they help each other.

o-ki'-či-yə-siŋ, n. a. to cling to each other, as several potatoes hanging together; said also of dogs following each other.

o-ki'-či-yu-sin-pi, v. recip. of oyusin; to fall out with one another, quarrel.

o-ki'-či-yu-stan, v. of oyustan; to put one into another for one, as one kettle into another, owecidyustan, omidiyustan.

o-ki'-či-yu-ze, n. taking each other, as in marriage.

o-ki'-či-zu, v. a. of odzu; to fill for another, plant for another; oweciču.

o-ki'-ču-nil-ča, v. n. to be made angry, to be offended; čante owecumieča, my heart is disturbed.

o-ki'-ču-nin, cont. of okičuniča.

o-ki'-ču-nin-ya, v. a. to provoke to anger, to offend; okičunišayaya; čante okičunišayaya, thou hast made me angry.

o-ki'-ču-nil, v. to put paint on oneself; maka okiču, to daub oneself with earth; oweciču.

o-ki'-de, v. pos. of ode; to seek for one’s own; owaki, uookkidepi.

o-ki'-do-ta, v. of odota; to borrow any thing of one; oweci dowota, uookkidepi, odišidota.

o-ki'-han, v. pos. of ohant; to put on, wear one’s own, as one’s own moccasins; owakihan.

o-ki'-han, v. pos. of ohant; to boil one’s own; to boil for one; owaki, o-ki'-eir, (adj. follow or be after one, in travelling; to follow in years, be younger than; owakihan, oonkikanpi; waniyeta yamni omayakihan, thou art three years younger than I.

o-ki'-han, v. n. to grow again, as any thing cut off.

o-ki'-hi-de-to, adj. in layers.

o-ki'-he, n. a. joist, as of a finger, etc.

o-ki'-he, adj. next to, following, second. See iyokee.

o-ki'-he-ya, v. adj. secondly, after.

o-ki'-hi, v. a. to be able, to be able for, to accomplish; owakih, uookkiki, omakihi.

o-ki'-hi-da, v. dim. of okihi.

o-ki'-hi-ki-ya, v. a. to make able for, okihiya.

o-ki'-hi-pi-ča, adj. that can be done, possible; okihiča, that, impossible.

o-ki'-hi-ya, v. a. to render able, cause to be able for, okihiya, okihiyaapi.

o-ki'-hi-ya, adj. according to ability.

o-ki'-hun-ka, v. n. of khunka; to dive or put one’s head under water in a vessel or bath.

o-ki'-han, v. of ohant; to do to one, commonly used in a bad sense; owakihan.

o-ki'-han-sun-ke-ča, v. a. to do badly to, treat like a dog; to destroy what one has depended on, as food; not to give food to; owakihanšunkyeka, uookkihanšunkyekaapi.

o-ki'-han-yaq, v. of ohanyaq; to do to, act towards, owakihan, uookkihanapi.

o-ki'-ha, v. to rest, remain in the same place, not to remove, owakihpa, uookkihpapi.

o-ki'-ha-pi, n. a resting, a rest; supetu okihpapi, the day of rest, the Sabbath.

o-ki'-he-ki-ya, v. a. to cause to lie by or rest; okihepakiya.

o-ki'-he-ya, v. a. to cause to lie by or rest; okihepawaya.

o-ki'-kpa-ni, v. a. to be unable for a thing, be impotent; owakikapi, uookkikapapi.

o-ki'-kpa-ni-ya, v. a. to render unable; okiikpawaya.

o-ki'-kpa-nyan, adv. not being able, incompetently; okiikpawaiwa.
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o-ki'-ska-ya, adv. wisely: okisamya waun, I am acting wisely.

o-ki'-ska-ya, v. a. to cause to experience or know, okisamawaya: okisamiçiya, to make oneself wise.

o-ki'-ska-pa, v. n. to be wise in respect to; to have gained wisdom by experience, owakiksapa.

o-ki'-ska-yè, v. a. remembrance.

o-ki'-ska-yè, v. a. to remember; okiksuya waste, it is easily remembered.

o-ki'-sau, v. pos. of ozu; to plant or sow one's own, as a field, owekau, unkokiksupi.

o-ki'-ma-da-han, adj. many-coated, as an onion; in layers or leaves, as a book.

o-ki'-ma-da-wa-han, adj. Same as okimadahant.

o-ki'-ma-da-ton,ton, adj. having many corners, angular.

o-ki'-na-ka, v. a. to break any thing in two in the middle with the foot, okinawataka.

o-ki'-na-mda-ga, v. n. to burst open, as corn in boiling.

o-ki'-na-mda-za, v. n. to burst, as corn in boiling.

o-ki'-na-mde-ça, v. a. to break in two, as a plate, etc., by trampling on it, okinawamdeca.

o-ki'-na-mden, cont. of okinamdeca; okinamden iyeya.

o-ki'-na-ptsu, cont. of okinapitsu.

o-ki'-na-pu-zi, v. n. to crack or burst open.

o-ki'-na-se-da-ça, v. n. to splint or burst open lengthwise.

o-ki'-na-spa, v. a. to divide in the middle, break off, okinaksypa.

o-ki'-ni, adv. perhaps, possibly.

o-ki'-ni, v. a. to share, receive a part in a division, owakini, unkokinipi.

o-ki'-ni-han, adj. of kihani; honorable.

o-ki'-ni-ki-ya, v. a. to give a share of; cause to partake, okinikiyaka, okinimakiya.

o-ki'-nih, adv. suddenly.

o-ki'-ni-hin, adv. suddenly.

o-ki'-ni-ya, v. n. to yawn, breathe as one dying, owakiniya, unkokiniyapi.

o-ki'-ni-ya, v. a. See okinikiya.

o-ki'-ni-ya, n. the breast, as that part from which one breathes.

o-ki'-haj, v. n. to cease from: okihin waniçi, without rest, unceasing.

o-ki'-haj, v. n. of kiyan; to fly in.

o-ki'-haj, adj. kiyana waste, docile, gentle.

o-ki'-pa, v. pos. of opa; to go in one's own boat, to follow or obey one's own, to follow, as one does the habits or trade of his father; atkuka ona okipa, he follows his father's business, owakipa.

okipa, n. pathway.

okipa, v. to join one to the other, to patch on, okiwapata.

okipa, n. patchwork.

okipa, v. Same as okipa.

okipa-cha, v. n. to do as one has been accustomed to do, okiwapata.

okipa-ki-ya, v. a. to cause to follow one's own, okiwakinya.

okipa-mni, v. pos. of openni; to wrap around one's own, okiwakinii.

okipa-ya, v. a. to cause to follow one's own, okiweway.

okipa-ya, adv. following: okipeya waun.

okipa, v. to be large enough for, to hold, admit, receive, omakipi, oniki, unkokikiyapi.

okipa-ya, adv. admitting, receiving.

okipa-sa-pa, v. n. of kisapa; to become bare, as a spot of ground, while the snow remains around.

okise, n. a part, the half, half of any thing cut in two, as a potato.

okista-ka, v. n. to be enfolded by or on account of: witako okistaka, to be enfolded by debouch, istinma okistaka, to be feeble or listless, as when just awakened from sleep.

okita-he-daa, adv. between.

okita-he-psi, adv. between one place and another.

okitai-n, v. n. to appear, be conspicuous, as a hill.

okitai-n, n. manifestation, perspicuity: okitaiini waste, a good manifestation.

okitai-n, adv. manifestly, gloriously.

okitapa-nil, n. Same as okikapani.

okitapa-nil, v. a. to cause to be unable. Same as okikapaniya.

okitapa-nil, n. Same as okikapaniya.

okitapa-nil, adv. of okikapaniya.

okita, v. n. to be tired with, fatigued or worn out by; to be made sick by, owakita.

okitun-nil, v. of kiunniyan; to be injured internally.

okitun-nil, n. an injury, a wound.

okita, v. pos. of own; to write one's own, as one's name, owakita, unkokawapi.

okita, v. a. to help, assist one in any thing, owakita, unkokiyapi, omakita, otiyia.

okita, v. a. to talk with; to court; as a man courts a woman; to make peace with, owakita, unkokiyapi, otiyia.

okityag, cont. of okiyaka; he okiyag wahi, I have come to tell him that.

okityag, v. a. of oyaka; to tell any thing to one, owakiyaka and owakindaka, oyakidaka, unkokiyakapi, omakiyaka, otiyaka.

okityapa, v. of oyapata; to leave, as food, for one, owakiyapata.
o-ki'-ya-sin, v. n. to stick together, as potatoes growing on the same root.

o-ki'-ya-ska-pa, v. n. to stick on, stick together, cleave to, and become fast, as an animal that is poor.

o-ki'-ya-ta-ke-ča, adj. lean, i. g. stodan or disthna.

o-ki'-yu-te, n. a strait or channel.

o-ko', n. a crack, a hole, an aperture, as in a house.

o-ko'-da-ki-či-ye, n. a league, covenant, communion, fellowship; a church, society, community.

o-ko'-ki-pe, n. danger, fear. See wokokipe.

o-ko'-ki-ya, v. a. to cause to heal up,—okiziwaya.

o-ko'-zi-ya, v. a. to cause to heal, make well,—okiziwaya, okizimayaan.

o-ko'-zi-ču, v. of ču; to sow or plant one's own; to plant for one; to fill up, as a bag; to meet, as two parties.—owakizu.

o-ko'-zi-ču, v. n. to be united. See kokidu. Iyo-kidu is also used.

o-ko'-zi-ču-ya, v. a. to cause to unite,—okiziwaya.

o-ko'-zi-ču-ya, adv. unitedly, together.

o-ko', n. a crack, a hole, an aperture; as in a house.

o-ko'-wa-ki-či-ye, n. a league, covenant, community. o-ko'-wa,, n. danger, fear. See wokokipe.

o-ko'-ki-ya-pa, adv. in fear.

o-ko'-ki-či-ya, adv. in the aggregate, collectively.

o-ko', n. desire. See kon.

o-ko', n. one who desires or is covetous.

o-ko'-wan-ži-ča-n, adj. unchanging, always the same, expressive of oneness, as being one mind,—onokoważižılan.

o-ko', n. a rule, a law. See wokonze.

o-ko'-pe, n. fear.

o-ko'-pe-ya, adv. seen through a hole, as one seen through an opening in the bushes; in danger: okopeya nažin, he stands in danger.

o-ko'-toq, v. there is a hole.

o-ko'-toq-ča-n, n. an opening or communication; expanses, space. This word is used for the expanse of the heavens or the firmament.

o-ko', v. pos. of opi, to fill one's own pipe with one's own tobacco.—owakipagi.

o-ko', cont. of okpaz; okpaz ču, to become dark.

o-ko', v. a. to darken, make dark,—okpaziwaya.

o-ko', adv. darkly, in the dark; okpazya wanka, it lies in the dark.

o-ko', n. to be dark: okpaze hińča, it is very dark.

o-ko', n. darkness, night.
om-a'-wa-he-toq, n. the parents of a man and woman who are united in marriage call each other onamahetong.

o-ma'-wa-he-toq-ya, v. a. to call one onamahetong.—onamahetongwaya.

o'-ma-ste, v. n. to be hot in.

o'-ma-ste, n. heat, warmth.

o-md'a'-sk'a, n. the flat side of any thing.

o-md'a'-sk'a-ya, adv. on the flat side, flat: onamdaskaya wanka, it lies flat.

o-md'a'-ya, adj. level.

o-md'a'-ye, n. a level place, a plain, a valley.

o-md'e-č'a, adj. cornered, edged, as a board.

o-md'e-č'a, n. the edge, as of a board or blanket, the edge or bit of an axe, etc.

o'-md'e-č'a, v. n. to be scattered or distributed here and there. See omundeča.

o-md'e-č'a-han, part. broken into fragments; scattered, as a people.

o-md'e-č'a-he-ya, v. a. to scatter,—onmdede-waya.

o-md'e-č'a-ya, adv. on the side, with the sharp part up, not on the flat surface: onamdeya wanka, it lies on the side.

o'-mden, cont. of omden.

o'-mden-ya-ad, adv. scattered.

o'-mden-ya-ken, adv. in a scattered condition.

o-mdes', cont. of omade.

o-mdes'-ya, adv. clearly, brightly, soberly.

o-md'e-tonq, adj. square-edged. See omdoton.

o-md'e-za, v. n. to be clear, sober,—omamdeza.

o-md'o-tonq, adj. cornered, having corners; yamni omdoton, three-cornered, a triangle; topa omdoton, a square.

o-md'o-tonq, n. a corner of any thing, an angle; hutkan omdoton, square root: omdoton topa, something with four corners, a square.

o'-mn'a, v. a. to smell,—omamma, omnumapi.

o'-mn'a, n. smell: omma waste, an agreeable smell.

om'-na-na, adv. alone with.

om'-na-ya-nan, v. of manayon; to gather into,—omnawaya, ommaunyapi.

o'-mn'i, n. mini omni, an eddy.

o'-mn'i, adv. round and round; omiti waun.

o-om'i-č'ya, n. beans. See omničda, which is said to be the proper orthography.

o-om'i-č'a-hmi-ya-nan, n. peas. See omničda.

o-om'i-č'i-yo, n. an assembly, a feast: omničya kaqqa, he makes a feast.

o-om'i-č'e-č'a, v. n. to be active in doing any thing; omnimiheda, animnimheda.

o-om'i-č'e-č'a, n. activity, industry.

o-om'i-mni, n. something that goes round and round, a whirlpool.

o'-om'i-mni, adv. round and round: omnami waun ḳa wahdi, I have been round and come home.

o'-om'i-mni-ka, v. n. to destitute of undergrowth or brush; i. q. wahnišhe ḳi.

o'-om'i-mni, n. a calm place, a shelter: omnami akitapi, they are seeking for shelter.

o'-om'i-mni, adv. calmly, in a calm place where the wind blows not, sheltered: omnami unya-kopi, we are in a sheltered place.

om-om', prep. red. of om.

o-na'-hda-te, n. a scratch.

o-na'-hde-č'a, v. a. to tear a hole in a hole,—onawadheda.

o-na'-hde-č'e, n. a rent.

o-na'-hdo-ka, v. a. to make a hole either in the ground with the foot or in the foot by walking,—onawadokoka.

o-na'-hdo-ke, n. a hole made in the foot or with the foot.

o-na'-hop, n. of nahon; to hear what is reported,—onawabon, onaun bipi.

o-na'-hop, n. hearing: onaun waste, it is good hearing.

o-na'-hop-pi, n. hearing.

o-na'-hita-ka, v. of nahtaka; to kick in,—onawaha-taka.

o-na'-hita-ke, n. a wound made by kicking.

o-na'-kan, v. a. to strike and knock off into, as into a canoe, to tread off in,—onawakan.

o-na'-ki-kšiņ, v. a. to take shelter or refuge in or behind, as behind a tree in battle,—onawksin, onaunkšiopi.

o-na'-kpa, v. n. to burst within something.

o-na'-ksa, v. a. to break into or through, as in walking on ice,—onawaksia.

o-na'-ks-e, n. a breaking in.

o-na'-ktan, n. a bend, crook.

o-na'-ktšiņ, v. See onakšiņ.

o-na'-ktan, n. to bend into of itself.

o-na'-ktan, n. a bend.

o-na'-kes, cont. of onaḳeka.

o-na'-kes-ke-za, v. red. of onaḳeka.

o-na'-ke-za, v. a. to make smooth by stamping on,—onawakeza.

o-na'-ko-za, cont. of onaḳeka.

o-na'-ko-za, v. red. of onaḳeka.

o-na'-ko-za, v. n. to trample on and make hard,—onawakoza.

o-nam', cont. of onapa; onam iyaya, it has taken refuge in.

o-na'-pa, v. a. to flee to, take refuge in,—onawapa, onaunbipap.

o-na'-poḥ-yo, n. leaven. See onnapohyapi. Inapohye is also used.
ona'-po-pa, v. n. to burst within something.
ona'-ptaŋ. See onnapa and unnapa.
ona'-se, n. the buffalo chase: once wänzidän, one chase.
ona'-sdog, cont. of ónádok; ónádok iyeya.
ona'-sdo-ka, v. n. to leave behind, run off and leave.—ónáwádoká, ónáyukápik.
onj'-iši, adj. poor, miserable,—ōnmaši, oonqsiši.
onj'-iši-da, v. a. to have mercy on, to pity,—onqs-
wada, onqsišdapi, onqsimada, onqsišida.
onj'-iši-da, intj. used by women to infants; poor thing!
onj'-iši-da-k'a, v. a. to have mercy on, to pity,—
onqs̓wanda, onqsišadapi.
onj'-iši-han, v. n. to be humble, to act humbly,—
onqs̓walaša.
onj'-iši-han-ka, v. n. to be humble, try to excite
compassion, to fawn,—onqs̓waš̓naka.
onj'-iši-šan-pi, n. humility.
onj'-iši-k'a, adj. poor, destitute, miserable,—onma-
šika, onqsiška, oonqsišika.
onj'-iši-ki-da, v. pos. of onqs̓ida; to have mercy
on one's own,—onqs̓wakida, onqsiškidapi.
onj'-iši-ki-da-ka, v. pos. Same as onqskišida.
onj'-iši-ki-han, v. a. to humiliate oneself to another,
act humbly towards,—onqs̓wakil̓an̓.
onj'-iši-ya, adv.: poorly, miserably.
onj'-iši-ye-č'a, adj. miserable,—onqs̓imayeda.
onj'-ška-ta, v. n. to talk as one pleases, brag,
jest, as brothers-in-law and sisters-in-law are privi-
egled to do among the Dakotas,—onqš̓kat'a, onqš̓kat'a. See onqš̓kata.
onq'-čpa, n. a piece of any thing.
onq'-čpa-šan, dim. a little piece.
onq'-čpa-špa, n. red of onq'pa; pieces, little pieces,
crumbs.
on'-wi-ša-spe, n. of onq'sp'e; learning.
on'-wi-š̓do-hda, n. a coat. See onq's̓dohda.
on'-wi'-yu-ta-pi, n. something to weigh or mea-
sure with.
on'-ze', n. the rump, buttocks, the anus.
on'-ze-o-ge, n. pantaloons.
on'-ze-o-ka-šta, v. to give an injection,—onze-
okwašta.
on'-ze-o-ka-šta-pi, n. an injection.
on'-ze-o-ki-'ča-šta, v. a. to give an injection to
one,—onzeokwašta.
on'-ze-ta, v. n. (onze and ŋa) This word is used
in reference to a child whose mother has again
become pregnant,—onze maša. What can have ori-
ginated the use of this coarse but curious form
of speech? A. Renville says that it pro-
ably arose from the fact that children weaned
under such circumstances are likely to become
emasculated.
onj'-bo-šd'an, adv. head over heels: onqš̓bošdan
nažin, and onqš̓bošdan yaŋka, to turn a somer-
st, stand with the heels up; to be wrong end up;
to be in a flurry, not know what one is about.
onj'-żin'-tka, n. musk.
onj'-żin'-tka-mna, n. v. n. to smell of musk.
on'-ko-o-ge, n. See onqko-o-ge.
O-pa'-mni, n. of pa-mni; a distribution. See wopamni.

O-pa'-qi, v. n. to be bulky; to hinder or impede one, as cumbersome clothes do,—omapangga.

O-pa'-ge-ča, v. n. to be hindered by bulky articles, to be bulky,—omapangoda.

O-pa'-ya, v. a. to hinder, impede,—opanhwaya.

O-pa'-ya, adv. bulky, not compressed.

O-pa-pa', n. the lower edge of a tent.

O-pa'-pa-ta-han, adv. from under the bottom of a tent; opapatahan manon, to steal from under the side of a tent.

O-pa'-pos, n. the border of any thing, the stripe of a blanket. See opapun.

O-pa'-posn, v. of papson; to pour out into, spill into,—opapapon.

O-pa'-paun, v. See opapson.

O-pa'-ptan, v. to turn over; opapatan iyeya.

O-pa'-ptan-pta, v. n. to roll over and over in any thing.

O-pa'-ptan-yar, v. a. to roll any thing on or into,—opapantanyar.

O-pa'-pun, n. the border or edge of any thing, as of a blanket, book, etc.; the list or selavage of cloth; the stripes or points that are put into white blankets to show their size; opapun bota, grey list; opapun ska, white list: lie opapun, the edge of the Couteau des Prairies.

O-pa'-sem, cont. of opasepa; opasem hnaka, to lay away with care.

O-pa'-se-pa, v. a. to keep with care,—opapasepa.

O-pa'-si, v. of pasi; to follow after in, as to follow one in a road,—owapass.

O-pa'-tan, v. a. to push into; to mash up in,—owapatun.

O-pa'-ti-ča, v. a. to stick or push in or under, as a handspike,—owapatida.

O-pa'-tun, cont. of opatiča; opatini iyeya, to push under, as a crow-bar.

O-pa'-win-ge, num. adj. one hundred.

O-pa'-win-ge, adv. by hundreds.

O-pa'-winh-ge, adv. by hundreds.

O-pa'-zan, v. a. to put into or under, as into a sheath or belt; to put under and over, to interlace, as in making baskets,—owapazan.

O-pa'-zan-yar, adv. running under.

O-pa'-zan-zan, v. red. of opazan; to weave into,—owapazan.

O-pa'-zo, n. a protuberance, i. q. opaha.

O-pa'-zon-ta, v. a. to wrap around, wind up in, as a dead body in a winding sheet,—owapazona.

O-pe', n. of pe; the edge, the sharp part of any thing, as the edge of a knife or axe.

O-pe'-han, n. the outside or lower border of a tent: opehan iyaya, he went out under the bottom.

O-pe'-han-ta-han, adv. from under the bottom of a tent: opehantahan idu, he took it out from under the bottom.

O-pe'-han, v. of pehan; to fold up in,—owepehan, unkopehanpi: opehan ehnaka, to lay away folded up in.

O-pe'-he, n. a fold.

O-pe'-ki-ča-ton, v. of opeton; to buy any thing from one; to buy for one,—opeteton, opetekitonpi.

O-pe'-ki-či-ton, v. of opeton; to buy for another,—opeteton, opetitiptoni.

O-pe'-ki-ton, v. pos. of opeton; to buy or purchase one's own, redeem,—opetiton, opetekiton.

O-pe'-mni, v. a. to wrap around as a garment,—oweppemn, unoweppemnpi: to be wrapped up in.

O-pe'-mni-ya, adv. wrapped around.

O-pe'-pa. See opapa.

O-pe'-pa-ta-han, adv. from under the bottom of a tent.

O-pe'-ton, v. a. to buy, purchase any thing; to hire,—opewaton, opewatonpi: opepetonpi, purchased, hired.

O-pe'-ton-ya, v. a. to cause to buy,—opetotonwaya.

O-pe'-ya, v. a. to cause to go with,—opepaya.

O-pe'-ya, adv. with, together.

O-pi'-či-ya, v. reflex. to form an opinion and act for oneself; get ready: token opimidiye kta he, how shall I do?

O-pi'-ki-da, v. n. to be satisfied with, as with food,—opikida, opinkidapi. This word is used also when mosquitoes bite severely and fill themselves with blood.

O-pi'-ki-da-ka, v. Same as opikida.

O-pi'-ye, n. a place where things are put away and kept, as, mazopiye, a store-house; dotopiye, a granary: a roll of any thing, as of cloth, ribbon, etc.

O-po'-gan, v. a. to blow in upon, to blow out from,—owapogon.

O-poh', cont. of opegon; opeh iyeya, to blow away, blow from the mouth.

O-po'-hdi, v. a. to stuff any thing into, as an old coat into a broken window.

O-psun-pon, v. a. to draw back and forth in the water, to rinse. See opusunpon.

O-psun-psun, v. See opapson.

O-pta, adv. through, across.
oʻpta-pa, v. n. to stick in, adhere to; i. q. otkapa.
oʻski-pa, n. ornamentall work, such as is put on moccasins.
oʻski-ča, adj. of yuskiča; tight, drawn around, as a garment.
oʻski-ča-dan, adj. tight, well fitting.
oʻski-ski-te, v. red. of óskita.
oʻski-ta, v. to bind up in, as a child. See yuskičta.
oʻra-ka, n. a ditch, a hollow, a ravine.
oʻra-zo, n. a scar.
oʻna, n. cold weather.
oʻna, adj. cold in, as ti osui, cold in the house.
oʻna-ke, adj. cold.
oʻso-ta, v. col. of yusota; to be all gone, as v company starting away.
oʻspanʻspan-ča, n. See uspanspanheča.
oʻstagi, cont. of óstaka.
oʻsta-yā, v. a. to make stick on, —ostagwaya.
oʻsta-ka, n. n. to stick on or in, as dirt on a plough or mud in a house; to stick on, as flesh,—omastaka, takudan ostake ši, very lean.
oʻsta-ka, v. of staka; to be feeble on account of, to be debilitated; ištima ostaka, he is feeble by reason of sleep.
oʻstanʻma, n. the smell of a carcass soon after the animal has died; the smell of tainted meat.
oʻsu-kan, adv. taking a thing without having bestowed labor on it, or acquired a proper right: osukan mduza, I took it without permission.
oʻšbė, n. depth. See wošbe.
oʻšbu, v. n. to drop in, as water.
oʻšbu, n. a drop.
oʻšbu-šbu, v. n. red. of osbu.
oʻšbu-yā, v. a. to cause to drop into, as water,—ošbuwaya.
oʻšbu-ye, n. something into which water, etc., is made to drop, a trough, etc.
oʻšdoʻka-han, part. pulled off in, as an arrow point; coming off, peeling off, as bark.
oʻšdoʻka-he, part. Same as ošdokahan.
oʻši-ča, adj. bad with, as one kind of food with another.
oʻši-ča-ča, adj. See ošićčaka.
oʻši-čo-ča-ka, adj. unpleasant, as rainy weather, not pleasing, as a country.
oʻšin-ča, adj. unpleasant, as rainy weather, not pleasing, as a country.
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See ošićčaka.
o-sk'-'ta, v. to play in,—owaska.ta.
o-sk'-'te, n. play, diversion. See wido-skate.
o-sk'-'te, adj. complicated, intricate, confused, difficult.
o-sk'-'te, adv. confusedly.
o-sk'-'te, v. a. to make complicated or confused, create difficulty, perplex,—okiskowaya.
o-sk'-'te, adv. crookedly, with difficulty.
o-'te, n. of yu'na; a piece that is dropped, a scrap, a crumb.
o-'te, n. crumbs, scrap.
o-ni'-yan, v. n. to move about, as worms in the stomach.
o-sog'-ya, adv. of sogya; thickly.
o-so'-ka, adj. of soka; thick.
o-so'-ka, n. thickness.
o-so'-ta, adj. of sota; smoky, filled with smoke, as a tent.
o-spa'-ye, n. a drove, a herd consisting of different kinds of animals; a company separated from the main body.
o-spe', n. of yu'spa; a breaking off.
o-'ta, v. n. to be on, as a hoop, or in, as a stop. See oyutan.

O-ta'-'han, part. being in or on. 
O-ta'-'han, n. a running watery sore.
O-te, adj. deformed,—omaste, omiste. See oteka.
O-te-da, adj. deformed.
O-te-hda, v. a. (ete and hda) to mock, speak evil of, call bad names, revile,—otkowahan.
O-te-hda-pi, n. contempt, opprobrious language.
O-te'-ka, adj. defective in some part, deformed,—omasteka.
O-te'-ya, adv. imperfectly, clumsily; by chance, accidentally; oteya eon, he did it imperfectly.
O-te'-ya-ken, adv. deformedly.
O-sung'-yo, adv. very much, violently.
O-sun'-ke-da-an-ka, n. a very little thing.
O-ta, adj. much; many,—unkotapi: wiota, a great company.
O-ta'-'go'-a, n. of tagosa; to spit into any thing,—otagowa'a, otagouniapi.
O-ta'-'he-da, adv. between.
O-ta'-'he-pi, adv. between places.
O-ta'-ka, adj. many, much.
O-ta-kyu, v. a. oftentimes, frequently.
O-ta-kon, adv. opposite to, over against.
O-ta-kon-za, adv. over against, opposite to.
O-ta'-'ku-ye, n. brotherhood, relationship, friendship.
O-ta, v. to touch, lay hold of, seize. See oyutan.
O-ta'-'oan, n. the chief, the greatest.
O-ta'-'dan-ke, n. the greatest in numbers, as the greatest herd, the largest war-party.
O-ta'-'n'-'an-ke-ya, adv. in the greatest numbers.
O-ta'-'n'-'da, v. to have, to keep; otanda sica, bad to keep; otanda wate, good to keep.
O-ta'-'hda-ki'n-yan, n. breadth.
O-ta'-'i', v. n. to be manifest; tako otani, something that is manifest.
O-ta'-'i'n-ka, v. n. to appear, be manifest; tako otani, something is manifest: sometimes this is used in the sense of otani, as, tako otani, or takutan otani, there is no news.
O-ta'-'i'n yan, adv. manifestly.
O-ta'-'ka, n. of tan'ka; greatness, largeness.
O-ta'-'ka, adj. large, broad.
O-ta'-'ka-da, v. a. to have in the greatest estimation,—otanka'wada.
O-ta'-'ka-da-ka, v. a. to esteem most highly,—otanka'wadika.
O-ta'-'ka-ya, adv. largely, extensively.
O-ta'-'ka-ya-ka, n. greatness.
O-ta'-'na, v. n. to be proud, vain,—omata'na.
O-ta'-'yan, n. well being.
O-ta'-'pa, v. of tapa: to follow after one, as in a road,—otawapa, otapapi.
O-ta'-'wa, n. the Ota'wa. See Hotawa.
O-ta'-'wan-zi-da, n. two alike, a pair, of one kind.
O-ta'-'wa-te-ya, v. n. to be willing to do. See otawa'tena.
O-ta'-'wa-ten, cont. of otawa'tena; otawa'ten waste, it is pleasant to do; otawa'ten sica, it is unpleasant to decide on doing.
O-ta'-'wa-ten-ya, v. n. to be willing to do,—otawa'tenwaya.
O-ta'-'za, n. of ta'za; waves.
O-te-hawk, v. n. to be long about any thing, long in doing,—omatehan kta.
O-te-hi, n. a thicket of bushes or brush; misery, difficulty.
O-ti', v. n. to dwell in,—owati, unkotipi.
O-ti', n. a house, dwelling.
O-ti'wita, n. on old encampment, where there has been a cluster of tents.
O-ti'wo-ta, n. an old encampment.
O-ta, cont. of otake.
O-ta'-'ya, v. a. to make stick on, daub, as with pitch,—otka'waya.
O-ta-pa, v. n. to stick on, as pitch, snow, or mud,—otmaktapa.
O-tex, v. n. to hang from, be lodged on, be suspended from any thing, as a tree.
O-tex-'ya, v. a. to hang up, suspend any thing,—otkewaya, otkenyapi.
O-tex-'ya-ha, part. hanging up.
O-to, adj. cont. of oto'yohi; each one; i. q. owa-sin.
o-to'-i-yo-hi, adj. each one, every one.

o-to'-ka-he, n. the beginning: otokhe ekta, at the beginning.

o-to'-ka-he, n. that which goes first.

o-to'-ka-he-ya, n. the first, the beginning.

o-to'-ka-he-ya, adv. at the beginning.

o-to'-ka-ta, adv. before, foremost.

o-to'-ki-he, adj. (thanked) the next.

o-to'-kšu, v. to haul or transport in, as in a cart,—otowakšu, otongšupi.

o-to'-kšu, n. hauling, transporting: otokšu waste, is good hauling.

o-ton', v. a. to put on and wear, as leggings or pantaloons,—otowat.

o-ton'-wan, v. to look into,—otowanwan, unko-tonwanpi.

o-ton'-we, n. a cluster of houses or tents, a village, a town, a city. See tonwanyan.

o-ton'-yan, adj. of tonyan; suppurring.

o-to'-sa, adj. blunt, round, not cut up: otosá span, cooked whole; said of any thing cooked without drawing the entrails. See otoza.

o-to'-to, adv. red of oto.

o-to'-to-dan, adv. clear of brush, long grass, etc.

o-to'-za, adj. blunt, round, cylindrical, any thing round and long; not split: as, čan otosá, a round stick. See otoza.

o-tpa'-qi, v. pos. of opagi; to fill one's own pipe,—otopagí.

o-tpa-ni, v. n. to lack, be wanting. Hence, čant-otpani, to long for.

o-tpa-ni-yan, adv. less, lacking; not yet, beforehand: otpaniya, I have come too soon.

o-tpas, cont. of otpasa: otpas ídu, to become dark.

o-tpas-ya, v. a. to make dark,—otpaswaya.

o-tpas-ya, adv. darkly, obscurely.

o-tpaz, v. n. to be dark.

o-tpaz, n. darkness, night. Same as okpaza.

o-tpce, v. Same as okep.

o-tu'-ška, n. crumbs, fragments.

o-tu'-wi-ta, n. an old encampment. See otwita and otiwta.

o-ța, v. n. of ța; to die in any place; to have the stomach overloaded, to die of a surfeit,—omata.

o-țe', v. n. to die, be dying: ote teki, hard to die, tenacious of life.

o-țin', v. n. to roar as thunder; to make a noise, as the ice cracking.

o-țins', cont. of oținja; oținja yańka.

o-țin'-za, v. n. to be tight or fast in, said of clothes that are too small and of food that sticks in the throat; to be too little or too large,—omatınza.

o-to'-hnan, cont. of otohanka.

o-to'-hnan-ya, adv. at the risk of life.

o-to'-hna-ka, v. n. to risk life, be foot-hardy, be willing to die,—otowahanka. See otohanka.

o-to'-o-hna-ka, v. a. to be willing to die, to dare, risk life,—otowahanka.

o-to'-za, or otoza, adj. blunt, stubbed; cylindrical. See otoza.

o-un', v. n. of un, to be; to be in,—owau.

o-un', n. of un, to use; a load of a gun; a dose of medicine; what is used at once; ammunition.

o-un'-ča, ge, n. likeness, form, kind, growth,—ounmadage, oumíage.

o-un'-hda-ka, v. n. of unhdaka; to be moving: unhdaka upi, they are moving or camping.

o-un'-hda-ke, n. a moving party.

o-un'-pa, v. a. to lay in and bind up, as an infant on a board,—owauupa.

o-un'-ya, v. n. to be or exist in, dwell in; to reign over, govern,—owoynya, ouwunyani.

o-un'-ye-ki, v. a. to cause to dwell in; to cause to rule over,—ouwewyaki.

o-un'-ye-ya, v. a. to cause to dwell in, give power to,—owoynya, ouwunyani.

o-un'-ye, n. the coming, springing up, as of the grass; a quarter of the heavens: tate ouye topa, the four quarters of the wind.

o-wa', v. a. to paint, sketch, figure, write,—owawa, unkwapi.

o-wa'-ći, v. of waci; to dance in,—owawadi, owauñdi.

o-wa'-ći, n. a dance.

o-wa'-ćin-ksam, cont. of owańksapa.

o-wa'-ćin-ksam-ya, adv. intelligently.

o-wa'-ćin-ksa-pa, adj. intelligent, wise, understanding,—owauñksapa.

o-wa'-hde, n. the set of a gun-cock.

o-wa'-hi-na-pe, n. the springing up of vegetables, water, etc.

o-wa'-hi-na-pe-ya, v. a. to cause to spring up,—owahinapewaya.

o-wa'-ham-ya, v. (owasin and hamya) to scare all away,—owahamwaya.

o-wa'-ham-ya, n. one who scares away.

o-wa'-hpä-ni, adj. poor, miserable.

o-wa'-hpä-ni-ča, adj. poor,—owawhapinda.

o-wa'-hpä-ni-ya, v. a. to make poor,—owawhaniyaya.

o-wa'-hpä-ni-ya, adj. poorly, miserably.

o-wa'-ki-be, n. a seam, a joint.

o-wa'-ki-ćon-ze, n. a law, a rule.

o-wa'-ki-ya, v. a. to cause to write, etc.—owawaki, owawunikapi.

o-wa'-ki-ye, v. a. to speak to or with; to speak harshly to, to reprimand; to offend,—owawakiye, owawunikye, owawidíye.
o-wa'-kon-ze, n. determination.

o-wa'-ma-noq, v. to steal in or from any place, —owamañanoq.

o-wa'-ma-noq, n. a thief.

o-wa'-na-se, n. a place of chasing buffalo; the buffalo-chase.

'o-wa-ni-yetu, n. winter. See waniyetu.

'o-wan'-ca, adv. all over.

'o-wan'-ca-ya, adv. every where, all over; all together.

o-wang', cont. of owanka.

o-wang'-ya, v. a. to resemble, imitate, take lessons from one,—owanyaya, owanyanyapi: owangqiywa, to form a habit, be in the habit of.

o-wang'-ya, adv. through all, through the middle.

o-wang'-ka, v. n. to resemble, be like,—oqangqanga, oqangwaka.

o-wang'-ka, n. n. of wanka; to lie in a place,—omanka, oqangwankaqi.

o-wang'-ka, n. a place to lie on, a place where persons sleep; a floor; a place of pitching a tent, the ground.

o-wang'-ka-i-qa-hin-te, and owankañahin-te, n. something to sweep with, a broom.

o-wank'-i-pa-kin-te, n. a mop, floor-cloth.

o-wank'-i-yu-hin-te, n. a broom.

o-wang'-yag, cont. of owanyaka: owangqag wate, beautiful; owangqay khas, ugly.

o-wang'-ya-ka, v. n. to look upon,—owangmdaka: owangqake wate, good to look upon, handsome.

o-wang'-ya-ke, n. a sight, a show; a vision.

o-wang'-ya-ke-ka, n. something delightful to be seen.

o-wang'-ye-ye, n. a place to look out at, a window, a port-hole, a loop-hole.

o-wang'-ye-ye-ton, v. to have windows, having port-holes.

o-wang'-zi, adv. at rest, at leisure: wangaña yanaka, to be at rest. See wangañindan.

o-wang'-zi-dañ, adv. at rest, disengaged, unemployed: wangañindan yanaka, to be unemployed; wangañindan man'ka sni, I am not at leisure.

o-wa'-pi, part. figured, written.

o-was'-in, adj. all, every one; the whole, the greater part.

o-was'-in-sin, adj. red. of owasin.

o-was', cont. of owasa: owasa wanyu sni, I am near to, not affected by.

o-wa'-sam-ton, adj. easily purchased.

o-wa'-sa-ka, v. n. to be strong for the accomplishment of any thing,—owamasaka.

o-wa'-sa-ka-dañ, adj. cheap, easily purchased.

o-wa'-ste, n. something good with another thing.

o-wa'-ste-ça, adj. See owasteckaka.

o-wa'-ste-ça-ka, adj. pleasant, as a pleasant place, pleasant weather.

o-wa'-ya, v. a. to bring near to, cause to be near: commonly used with the negative, as, owašwayne sni.

o-wa'-u-ye, n. the growing, springing up of things.

o-wa'-ya-tap, n. what is chewed fine, as the muskrat's food.

o-wa'-yu-hi. See waqhi.

o-wa'-yu-ana, v. to sacrifice in any place,—owamdušna.

o-wa'-yu-ana, n. a place of sacrifice, an altar, a propitiatory.

o-wa'-yu-tap, n. what is ground up fine.

o-wa'-za, v. n. to be near to: owažaka, not near. See liowažaka sni.

o-we', n. a foot-print, track, trail,—miowie, unkwepi.

o'-we, n. a spring or well: mini owa, a well or spring of water. See miniyow.

o-we'-ce-ça-ka, v. n. to be like another in demeanor, appearance, etc.—owamdešaka.

o-we'-ciñ-han, adv. in succession, in Indian file, in an extended line.

o-we'-ciñ-han-han, adv. red. of owciñhan.

o-we'-ciñ-han-yan, adv. in Indian file.

o-we'-han-haŋ, v. n. to jest, make fun,—owewahaghana.

o-we'-han-haŋ-yan, adv. jestingly.

o-we'-šde-ke, n. a near-prize, as a pipe; a badge of honor.

o-we'-šte, v. n. to use a by-word,—owewaste, owenjštepi.

o-we'-šte-pi, n. bye-words, cant phrases.

o-we'-šte-ya, adv. in the manner of a by-word.

o-we'-sun-ke-ça, v. n. to be unable to escape, unable by any effort to extricate oneself,—owetasunkeša, owetasunkedapi.

o-wi'-čah-kö-ke-daŋ, adj. precocious, as a child who walks early. See ošahkokeda.

o-wi'-čah-te-han, adj. of slow growth or development,—owidahmatehan. See ošahiltehah.

o-wi'-ča-ka-ža, n. laziness, debility.

o-wi'-ča-zi, n. rest.

o-wi'-han-ke, n. of hanke; the end of time, the end of space; the end of any thing, as of a lake.

o-wi'-han-ke-šiñ-yaŋ, adv. endlessly, eternally.

o-wi'-han-ke-ta, adv. at the end.

O-wi'-han-ke-wa-nil-ča, n. (no end, without end), the Eternal One, Jehovah.

O-wi'-han-ke-ya, v. a. to bring to an end, destroy,—owihajkewaya, owihankunyanpi.
O-wi’-he-ca, n. an arrow laid down or placed to shoot at; a mark to shoot at, a target. See owinheca.

O-wi’-tan, v. n. to graze in, as cattle in a field.

O-wi’-ke, v. Used only with ṣi. See owikesi.

O-wi’-ke-ši, n. v. to be strong, not to fail, as the strength of a person, omawiškeši.

O’-win-ge, n. a curl, as of hair : pesede ōwinge, the curl on the top of the head.

O-wi’-he-ca, n. an arrow shot as a mark to shoot at; a target.

O-winš’, cont. of ōwina.

O-winš’-ki-ča-ton, v. a. to lay or place down a bed for one, ōwinškomčaton, omawinškomčaton.

O-winš’-ki-ya, v. a. to make a bed of, strewn or spread down for a bed, ōwinškomčiyaa.

O-winš’-ton, v. to have a bed, ōwinškomčiyaa.

O-winš’-ya, v. a. to make a bed of, ōwinškomčiyaa.

See ōwinškomčiyaa.

O-winz’-ža, n. something spread to lie down or sit on, a bed.

O-winž’-ža, v. a. to make a bed of, use for a bed, ōniŋza, oninža, ōkowinga.

O-winž’-ža-ka-ke, n. a bed-quilt.

O-wi’tko, v. n. to be drunk with, omawito.

O-wi’tko-tko, adj. foolish.

O-wi’tko-tko-ya, adv. foolishly.

O’-wi’tko-ya, adv. acting foolishly from choice, playing the fool.

O’-wi’tko-ya-ke, adv. foolishly.

O-wo’-bo-pne, n. of boppe; the place from which a tipisna or Dakota tippee has been dug. Obowbope wakpas, the River Pomme de Terre, a branch of the Minnesota, which joins it from the north, a few miles above Lac-qui-parle.

O-wo’-du-ta-ton, v. n. to make a noise or bustle.

O-wo’-du-ta-ton, n. noise, bustle, clamor.

O-wo’-du-ta-ton-ya, adv. clamorously.

O-wo’-šma, n. dense leaves.

O-wo’tan-in, adj. clear, manifest: ovotaniny ṣi, not clear, foggy, hazy, smoky.

O-wo’-tan-in, n. clearness, appearance: ovotaniny ṣi au, a haziness is coming on.

O-wo’tan-in-ka. Same as ovotanin.

O-wo’tan-na, adj. straight, not crooked; right, just; having done no wrong, upright, omawotanuu and omaowotanuna, oniwotanuna, ōkowinganu.

O-wo’tan-tan-na, adj. red of ovotannu.

O-ya’-Gi, v. a. to impede, as high grass does in walking; to scratch, omayagii.

O-ya’-Gi ya, v. a. to cause to impede, as by sending one into the brush, oniyagiiaya.

O-ya’-hdo-hdo, v. n. to rattle in the throat, have a rattling in the throat, omawihdohdo.

O-ya’-hdo-hdo-ka, v. to begin to speak, as a child, omawihdohdoka.

O-ya’-hdo-ka, v. a. to bite a hole in any thing; to use language, omawihdoka.

O-ya’-hdo-ka, n. a hole bitten in.

O-ya’-he, v. n. to dry up, evaporate as water; to full or diminish, as water in a stream; said also of a vessel when a little is taken out.

O-ya’-he-ko-ke-don, adj. boiling away fast; said of a pot or kettle.

O-ya’-he-ya, v. a. to cause to boil away or evaporate, omawihheyaya.

O-ya’-ka, v. a. to relate any thing, tell, as a story; to introduce one, tell his name, omda, odaka, ōkokayapi, odiyaka.

O-ya’-ko-ki, v. pl. they are in a place.

O-ya’-ksa, v. a. to bite any thing off in, omawaska.

O-ya’-ksa-ksa, v. red of oyaksa.

O-ya’-ke, n. a biting off.

O-ya’-tan, n. a place, seat; a place of residence.

O-ya’-pe, n. the small end of a pipe-stem which is taken into the mouth.

O-ya’-pta, v. a. to leave, have over and above what one eats, omawapta, ōkokayapapi.

O-ya’-pta-ni, n. remnants, crumbs.

O-ya’-sa-ka, adj. dried hard on or in, withered.

O-ya’-sko, v. a. to clean off by passing through the mouth, omawaska: pahin oyasko, to draw porcupine quills through the mouth.

O-ya’-ši-ča, v. a. of yašida; to speak ill of, give a bad character to, omawashi.

O-ya’-šiš-ška, v. of yaššiška; to speak un-intelligibly, omawishka.

O-ya’-tag, cont. of oyatak.

O-ya’-tag-yo, v. a. to cause to stick or drag heavy, as a sled on bare ground, omatawaya.

O-ya’-ta-ka, v. n. to stick or drag heavy.

O-ya’-tan, v. a. to bite or press on with the teeth,

O-ya’-tan, v. n. to show, manifest, testify, omawatanu, ōkokayapani.

O-ya’-tan-ten, v. red of oyatan.

O-ya’-te, n. a people, nation, tribe, band.

O-ya’-teko, v. a. to drink in any thing, omatakag.

O-ya’-teka, v. n. to stick on or in any thing.

O-ya’-te-ke, n. drink; a draught or drink of any thing.

O-ya’-ta, v. a. to bite to death in, omata.

O-ya’-te-ge, adj. rough, roughened.

O-ya’-te, n. a biting to death.

O-ya’-wa, v. a. to count, read; to read or count in, omawana. Hence, oyawa tipi, a schoolhouse.
Ozi

o-zi'-ya, v. to rest, take rest: oziiyiya, to rest oneself; ozimiya.

o-zi', n. a cape or headland; a peninsula.

o-zi'-te, n. what is connected, connexion.

o-zi'-ye, n. war; a war-party, an army.

o-zi'-za, n. light, a light.

o-zi'-zan-za, n. a window, windows; a looking-glass.

o-zi'-za, n. a fork, the forks of a road or stream.

o-zi', v. a. to whisper about; owazi.

o-zi'-zi, v. to whisper about; owazi-zi, yapkoziipi.

o-zi'-zi-ya, adv. in a whispering manner.

o-zi'-zi-ya-han, adv. whispering.

o-zi', v. a. to plant or put in the ground, as corn, etc., to sow; to load, as a gun, owadu.

o-zi', v. n. to be full of days, to be old, about to die of old age; omada, oniizu.

o-zi'-dan, adj. full, filled full, omdudan: isha maka oniizudan, thine eye is full of dust.

o-zi'-dan, v. a. to fill full, oduzawaya.

o-zi', v. a. to fill full of dust, in reference to vessels.

o-zi'-ha, n. a sheath or case for any thing, as, isih oziua, a knife-sheath; an empty bag; something that contains or covers, a box, barrel, etc.: caldi oziua, a powder-flask; tasasu oziua, a bullet-pouch; kokozua, an empty case.

o-zi'-ki-či-ton, v. of ozuton; to fill a bag for one, ozuweditoon.

o-zi'-ki-ton, v. pos. of ozuton; to fill up one's own bags, etc., ozuwakiton and ozuweton, ozuw-kitoppi.

o-zi'-pi, part. filled; planted; loaded, as a gun.

o-zi'-pi, n. something to plant or sow, seed.

o-zi'-pí, adv. not full.

o-zi'-ton, v. a. to fill up into sacks, etc., ozutaton.

o-zi'-ya, v. a. to fill; load, as a gun; to cause to fill or plant, oduzawaya.

o-zi'-zi, v. n. to fall to pieces in any place.

o-zi'-za-han, part. fallen to pieces in.

o-zi'-za-wa-han, part. fallen to pieces in.

P.

p, the nineteenth letter of the Dakota alphabet. It has the same sound as in English.

pá, a prefix to verbs denoting that the action is done by pushing or drawing, rubbing or pressing with the hands or arms. The pronouns are prefixed.

pa, n. the head of man or beast, mapa, wida; the principal part of any thing.

pa, v. n. to fall, as snow: wapa, it snows.

pa, v. a. to bark at, as a dog does: sunka mapa, a dog barks at me; sunka papi, the dogs bark.

pa, adj. bitter.

pa-á'-ha-pá-sí, adv. paahdapin ehpeya, to turn bottom upwards.

pa-á'-ha-pá-sí-yan, adv. bottom upwards, overturned: paahdapinyan iyeya, to turn bottom upwards.

pa-á'-ho, adv. paaho iyeya, to brush up, as the hair from the forehead. See ho.

pa-á'-zi, adv. paazi iyeya, to push against. See ad.

pa-ba'-ga, v. a. to roll or twist in the hand,— wapaba, unpa-bagapi.

pa-be', v. to file. Same as paman.

pa-bo-tu-ka, n. See pabotuka.

pa-bu', v. a. to draw up on with the fingers, wapaku.

pa-bu'-bu, v. red. of pabu.

pa-bu'-ya, v. a. to cause to make a drumming noise with the hand,— pabuwaya.

pa-čán'-čan, v. a. to push and make tremble, as one's arm by hard pushing,— wapadačan.

pa-čán'-nan, adv. shoved off: padan nan iyeya, to show out, as a boat from the shore.

pa-čég', cont. of padeka; padég iyeya.

pa-čég'-čég, cont. of padegeka: padégég iyeya, to push aside and make stagger.

pa-čég'-če-ka, v. red. of padeka; to make stagger, wapadegeka.

pa-čé'-ka, v. a. to push and make stagger, wapadeka, unpa-cekapi.

pa-čí'-ka-dan, v. a. to make small by rubbing,— wapadičandan.

pa-čí'-stíp-ča, v. a. to make small by rubbing or pressing,— wapástípča.

pa-čó'-ča, v. a. to rub soft, as mortar,— wapáchóca.

pa-čó'-ka-ka, v. a. to empty, push or draw all out,— wapadočaka.

pa-čó'-za, v. a. to make warm by rubbing,— wapadoza.

Pa-da'-ni, n. p. the Pawnee Indians.

pa-dom', cont. of padopa; padom iyeya.

pa-dom'-dom, red. of padom; padomdom iyeya.

pa-do'-pa, v. a. to push into the mud, bemire,— wapadopa.

pa-ó'-čé-tu, v. a. to adjust as it was or should be, push into the right place, as a dislocated joint,— wapóčetu.

pa-čám', cont. of pačama; pačama iyeya.

pa-čañ', v. a. to part with, give away, spare; to open, as a door, with the hand,— wapagáñ, unpa-chan.
pa-gan'-gan', v. red. of pa-gan.
pa-gan'-ya, v. a. to cause to give away; to cause to open,—pa-ganwaya.

pa-gan'-yan, adv. parting with; opening.
pa-gan'-pa, v. a. to push off with the hand, as the skin of an animal,—wapa-gapa.

pa-go', n. the diaphragm; the abdomen.

pa-go', v. a. to carve, engrave,—wapa-go.

pa-go'-ki-ya, v. a. to cause to carve or engrave,—
pagowakiya.

pa-go'-tsa, n. the mallard duck, Anas boschas.

pa-go'-pa-ti-za, v. to put in under a girdle, as a knife.

pa-go'-pa-tsin, cont. of pagopatica; pagopatina.

pa-gu', cont. of pagonka; pagon geya.

pa-gu'-ka, v. a. to sprain by rubbing, etc.; to rub down, as in dressing skins,—wapa-guka.

pa-gun'ta, n. See pagonta.

pa-'ha, n. the hair of the head; the scalp.

pa-ha', n. a mound, hill.

pa-ha', v. a. to raise to strike,—wapa-ha. See apaha.

pa-ha'-iye-ya, v. a. to push aside; to oppose, reject.

pa-ha'-pa-zo-dan, n. a prominent or conspicuous hill.

pa-ha'ta, adv. at or on the hill, to the hill: paha
ta me kta, I will go on the hill.

pa-ha'ya, adj. piled up, projecting, prominent.

pa-ha'a, v. a. to shell off, as corn, with the hands,
—wapa-ha, uppahbapi.

pa-he'-za, v. a. to make somewhat rough by rubbing,—wapa-heza.

pa-hu', v. to push into, bury, as in a barrel of corn: pahu geya.

pa-ha'-ka-ya, adv. spreading out, scattering, as a herd of buffaloes when chased.

pa-he'-za, v. a. to make spotted or ringed by rubbing,—wapa-heza.

pa-hi', v. a. to pick up, gather up, gather together,
—wapa-zi, uppah-pi.

pa-hin', cont. of pahinta: pahin geya, to brush off quickly and completely,—pahin iyowaya.

pa-'hin, n. the hair of the head.

pa-hin', n. the porcupine, the quills of the porcupine, used by the Dakotas in ornamental work.

pa-hin'-ta, v. a. to rub, brush, or wipe off,—
wpahinta, uppahintapi.

pa-hmi'-hma, v. a. to roll with the hand,—wa-
pahmihma. Hence, waupahmihma.

pa-hmi'-yan, v. a. to make round like a ball with the hands,—wapa-himiyaya.

pa-hmi'-yan-ya, v. a. to make a ball with the hands,—wapa-himiyanyaya.
pa-hde'-ya, v. a. to peel off, pull off, as the skin of a potato,—wapahdaya.

pa-hde'-da, v. a. to tear, pull to pieces,—wapahdeca.

pa-hdeo'-hde-ća, v. red. of pahdeca.

pa-hden, cont. of pahdeca; pahden iyeya.

pa-hdi', v. a. to stick in the ground, as a stake or stick,—wapahdi.

pa-hdi', n. the excretion of the nasal fossa.

pa-hdi'-hdi, v. red. of pahdi.

pa-hdi'-ya, v. a. to cause to push into the ground,—pahdiwaya.

pa-hdog', cont. of pahdok; pahdog iyeya.

pa-hdok-han, v. pahdokhany iyeya, to push down, as one's content sleeve: i. g. pasdohan.

pa-hdok-hdoko-ka, v. red. of pahdok.

pa-hdoko-ka, v. a. to make a hole in, pierce, run through, bore, as the ears,—wapahdok.

pa-he'-yan, cont. of pahyeya: pahyeyam iyeya, to push aside.

pa-he'-ya-pa, v. to shove aside. See pahyeya.

pa-he'-ya-ta, v. pahyeyatay iyeya, to push back or out to one side.

pa-hi'-ya-ya, adv. roughly, not well made, not smooth, as any rasped.

pa-hmiy'-se, adj. left-handed.

pa-hpa', v. a. to throw, as a horse his rider; to take down, as anything hanging up; to lay down or put off, as one's load; to scrape off, as the flesh that sticks to a hide,—wapahpa, unpahpapi.

pa-hpe'-ya, v. a. to cause to throw down,—pahpewaya.

pa-hpu', v. a. to pick off, break off in small pieces; to tear down, as birds' nests,—wapahpu.

pa-hpu'-hpu, v. red. of pahpu.

pa-hpu'-ya, v. a. to cause to pick off,—pahpuwaya.

pa-hta', v. a. to tie up, make into bundles or packs,—wapahita, paunhtapi. The 'pa' in this word is not a prefix.

pa-hta'-ka, v. a. to bind in bundles,—pahhta.

pa-hta'-pi, n. a bundle, a pack, packs of furs.

pa-hte'-ča, v. the sucker, a kind of fish.

pa-hu'-ga, v. a. to break through or push a hole in, as in a kettle,—wapahuiga.

pa-huhi', cont. of pahuhu; pahuhu iyeya.

pa-hu'-hu-ća, v. red. of pahuhu.

pa-i'-yan-ka, v. a. to shoot or throw a stick through a hoop when rolling, push through with the hand,—wapainyanka: painyanka kičanpi, the game of shooting through a hoop.

pa-i'-pu-ski-ća, v. a. to press down on with the hand,—wapaiuskicća.

pa-i'pu-skin, cont. of paipuskića; paipuskin iyeya.

pa-i'pti-śka, adv. paiptiska eheyya, to throw over on the belly, as a dog.

pa-i'wa-śte-ća, adv. slowly: paiwastedan iyeya, to shave along slowly.

pa-i'wa-śte-ya, adv. slowly, gently.

pa-i'-ya-pato, v. n. to be pushed by: paiyapato ihemicyiye.

pa-i'-ya-pa-to-ya, v. a. to obstruct, push against,—paiyapatowaya.

pa-i'-yo-wo-za, v. a. to make echo by striking with the hand,—paiyowiwaya.

pa-ka', v. paka iyeya, to push down or break down, as the ribs of an animal.

pa-kam', cont. of pakapa: pakam iyeya, to throw or toss, as a ball.

pa-kan', v. a. to respect, honor,—wapakan.

pa-kan', v. n. to prevent: mini pakan, to be prevented by water, as in a journey.

pa-kan'ka, v. to honor, respect,—wapakanjka.

pa-kan'yar, adv. prevented by, impassable: pakanyan ya, to go round, as a lake.

pa-ka'-pa, v. a. to toss, strike a ball that is thrown and send it back; to strike and stab before falling,—wapakapa.

pa-ka'-psan, v. a. (pa and kapsan) to nod or bow the head, nod assent,—pawakapsan.

pa-ka'-ting, v. a. to straighten out, as the arm when bent at the elbow,—wapakatin.

pa-ka'-wa, v. a. to open out with the hand, as a gun-pan,—wapakawa.

pa-kća, v. a. to comb, disentangle, untie,—wapakća, unpakćapi.

pa-ken', cont. of pakeza: pakes paman, to make a noise by filing any thing.

pa-ke'-za, v. a. to make a noise by rubbing, as in filing,—wapakeza.

pa-ki'-ća-psan, v. a. to bow or nod the head to one,—pawedapsan.

pa-ki'-hnuug, cont. of pakihunuka; pakihung iyeya.

pa-ki'-hunuka, v. to push under water, make dive.

pa-ki'-hta, v. pos. of pahta; to tie up or bind together one's own, to pack up,—pawakinta, pawakinta, paunkihtapi.

pa-ki', cont. of pakiva; pakin iyeya, to wipe or brush all off,—pakin eyewaya.

pa-ki', v. a. to set up slanting, as a stick pointing in the direction one is going,—pakin. Hence, čanpakin, a stick thus set up, a guide-stick.

pa-ki', v. n. to stand leaning: pakin iyeya, to bow down the head,—pakin imijama.
pa-kins', cont. of pakínga.

pa-kins'-kin'za, v. red. of pakínga.

pa-kíng'-ta, v. a. to wipe, as dishes, rub off, cleanse, —wapaños, unpakíntapi.

pa-kíng'-za, v. a. to make creak by rubbing,—wapaños.

pa-kí'-pu-skí-cá, v. n. to be pressed tight together.

pa-kí'-pu-skí-rin, cont. of pakíngski'á: pakíngski ieya, to press together; pakíngski ehnaka, to lay on for the purpose of pressing down.

pa-kí'-pu-skí-ta, v. n. to be pressed together.

pa-kí', adj. crooked, bent round.

pa-kí', n. the outside of a bend.

pa-kon', cont. of pakota; pakon ieya.

pa-kó'-ta, v. a. to dig or take out narrow from a bone, to probe,—wapaños.

pa-kó'-za, v. to push back and forth. Not much used.

pa-kpa', v. a. to pierce, gouge out, as an eye,—wapaños.

pa-kpa', v. a. to crush, make fine by pressing,—wapaños.

pa-kpa'-kpa, v. red. of pakpa.

pa-kpi', v. a. to pick a hole, break a hole, as a young chicken in its shell; to hatch.

pa-ksa', v. a. to break off, as a stick, with the hand, break in two,—wapaños.

pa-ksa'-ksa, v. red. of paksa.

pa-ksa', adj. bent down, like an old person—ma-

pa-kul', v. a. to bend, make bend by striking or pushing,—wapaños.

pa-kul'-ká', v. red. of pakul.

pa-kul'-ká', adj. crooked, zigzag.

pa-kul'-ká'-za, v. red. of pakul.

pa-kul', n. the kidneys, reins,—mapakšin, wíddapakšin.

pa-kul', cont. of pakuli zá; pakul ieya.

pa-kul'-za, v. a. to bend or double up, as the arm at the elbow; to double up any thing,—wapa-

pa-kul', v. a. to bend around with the hand,—wapaños.

pa-kul'-ká', v. red. of pakul.

pa-kul'-yá', v. a. to cause to bend.

pa-kul'-yá', adv. bent around.

pa-ku-éé-dan', n. head down: pakuédan yuza, to hold the head down, to apply oneself diligently.

pa-ku-ka, v. a. to rub to pieces, wear out by handling,—wapaños.

pa-ku'-wi'ká, n. the whip-poor-will.

pa-ke'-ga, v. a. to scrape with the hand, with glass, etc.,—wapaños.

pa-keh', cont. of pakéga; pakéh ieya.

pa-keh'-ke-ga, v. red. of pakéga.

pa-keh', cont. of pakéza; pakéh ieya.

pa-ke'-za, v. red. of pakéza.

pa-kó'-za, v. a. to scrape, make smooth by scraping,—wapaños.

pa-kó', cont. of pakóza; pakó ieya.

pa-kó'-ko-za, v. red. of pakóza.

pa-kó'-za, v. a. to rub and make smooth and hard,—wapaños.

pa-ma'-he-da, adv. head bowed down, prone: pamahañdan un, to go with the head down, as in sorrow.

pa-ma', adv. head down, prone, headlong: pamako yanka.

pa-ma', v. a. to file, rub, polish,—wapaños, yapé, unpaños.

pa-ma', v. a. to file, rub, polish,—wapaños, unpaños.

pa-ma', v. a. to file, rub, polish,—wapaños, unpamayapi.

pa-ma'-za, v. a. to burst open, tear open, as a bag, by sitting on it,—wapaños.

pa-ma'-da, v. a. to crush, break, as brittle ware, by pressing,—wapaños.

pa-ma'-da, v. a. to spread out, make level; to iron, as clothes; to make smooth,—wapaños, unpamayapi.

pa-ma'-za, v. a. to burst open, tear open, as a bag, by sitting on it,—wapaños.

pa-ma', v. a. to cause to crush,—pamayapi.

pa-ma', v. a. to bruise fine, crush to powder,—wapaños, unpaños.

pa-ma', v. a. to make round by filing or rubbing,—wapaños.

pa-ma', adj. round pointed: isan páma, a case-knife.

pa-ma', v. a. to rip, as one's coat sleeve,—wapaños.

pa-ma', v. a. to divide, make a division, distribute any thing,—wapaños, unpaños.

pa-ma'-nu', v. a. to red. of panmi.

pa-na'-ke, adv. panake ieya, to push over on one side.

pa-na'-ke-yá', adv. lying on one side: panakeya ieya.

pa-ni', v. a. to push or jog one with the elbow,—wapaños.

pa-ni', v. a. to push or jog with the elbow or hand; to make out of sleep by jogging,—wapaños.

pa-ni', v. a. This form is used by the Mcd- wakantowáns. See pahmihma.
pa-nunj'-ga, v. a. to sprain, as the arm or hand, —wapatunj'-ga.
pun, v. n. to cry aloud, call, yell, halloo, —wapun, unaupi. See kipan.
pun-bo'-tu-ka, n. an Indian woman's bag, in which she keeps her sewing apparatus; a work-bag, a reticule.
pun'-ga, adj. bulky, as buffalo robes, stuffed, filled full.
pun'-ge-ča, adj. bulky, puffed out, —mapanječa.
pun'-gi, n. the artichoke, Helianthus tuberosus.
pun'-gi'-hu, n. the stalk of the artichoke.
pun'-pan, v. red. of pun; to yell, make a noise, —shout, as the Dakota young men do, —wapapan.
pun'-pan'-na, adj. soft, as a deer-skin or cloth. This may be from 'panpa'n,' which is not now used.
pun'-pe'-ska, n. round white ornaments for the neck, slightly curved: dan panpeska, the exorcisms that grow on trees. Same as kaupeska.
pun'-pe'-ska-dań, n. dim. of panpeska.
pun'-pe'-ska-wa-kš'-ča, n. white-ware, chinaware.
pun'-pan'-ż'a, adj. soft, bunched.
pun'-pan'-źe-dań, adj. soft, as furs, bulky.
pun'-ya, adv. bulky, bunched.
pun'-yun, adv. crying out.
pun'-yän'-hań, adv. crying out, yelling: pan-yahant'ya.
pun'-ž'a, adj. puffed up, soft, bunched; one who is lazy, —mapanja.
pa-o'-hđa-paip', adv. rolled over, scattered about: paoshapip'ihpeya, to turn bottom up.
pa-o'-hđa-paip'-yań, adv. tumbled over, toppsy-turvy: paoshapip'inya yań.
pa-o'-hđu-ta, v. a. to close up or over, as a hole, by rubbing, —wapahduta.
pa-o'-hđu-te-y'a, v. a. to cause to close up by rubbing, —paoshutewaya.
pa-o'-po, v. n. to warp.
pa-o'-pu-ški-ča, v. a. to press down into.
pa-o'-pu-sk'ın, cont. of paopusk'ía; paopusk'íya.
pa-o'-spe, v. a. to push under, as in water, —wapaspe: paspe iye ya, to push under, push out of sight.
pa-o'-tkań, cont. of paotkonz.
pa-o'-tkon-ža, v. a. to press in full, make even full, strike off level, as in measuring grain, —wapakonz.
pa-o'-tins, cont. of paotints; paotints iye ya.
pa-o'-tins-ža, v. a. to press in hard and tight, —wapatiša.
pa-o'-ze-ze, v. n. to swing, dangle, hang, as berries.
pa-št'pl-ka, n. one who is followed, a leader; a spokesman,—mapasipika.
pā'ska', adj. white-headed.
pā-ska', v. a. to bleach,—wapaska.
pā-ski-ča, v. a. to press down on, with the hand,—wapaskiča.
pā-skin', cont. of paskiča; paski iyeya.
pā-smag', cont. of pasmakta; pasmag iyeya.
pā-sma'-ka, v. a. to make a hollow in by pushing, to indent,—wapasnakta.
pā-šam', v. a. to do little things to irritate, provoke, pick a quarrel with,—wapasmi, unpaspiči.
pā-šam', v. a. Same as pasmi.
pā-šam'ya-n, v. See pasminyanan.
pā-šam'ya-nan, v. a. to rub or scrape off, make smooth or clean,—wapasmiyanan.
pā-šan', v. a. to make rustle; to shake down and make rustle, as leaves,—wapasa.
pā-šane', v. a. to extinguish, as a fire-brand, by pushing it into the ashes,—wapasni.
pā-šane', v. a. to roast, as meat, on a spit or stick,—wapasnon, unpasnonpi.
pā-šamuy, v. a. See pasnon.
pā-šampya, v. a. to make neat, to sponge,—wapaspya, unpasspayapi. This word is also used with the vulgar meaning of tawijton.
pā-šan', v. a. to soak and take the hair off, as from a hide,—wapastan.
pā-šan'ka, v. a. to moisten; in a vulgar sense, tawijton. See paspaya.
pā-šan'ya, v. a. to cause to take off the hair, as in dressing a skin,—pastanwakiya.
pā-šato', v. a. to smooth, brush down, as hair,—wapasto, unpastapi.
pā-šato-šato, v. red. of pasto; to brush down; pastoto iya, to go dragging along and brushing down, as a wounded animal brushes down the grass.
pā-šato-ya, v. a. to cause to brush down,—pastowaya.
pā-šato-ya, adv. brushing down.
pā-su', n. the nose or snout of animals, sometimes also of man; the beak or bill of birds.
pā-su'mda-šika, n. a broad-billed duck.
pā-su'-ško'ga, n. (crooked-bill) the prairie curlew, a bird with a very long bill, which in one species is crooked, and hence the name.
pā-su'-ta, v. a. to make stiff and hard by kneading, as dough,—wapasuta.
pā-ša', v. a. to make red by rubbing,—wapasha.
pā-ša'-ka, v. a. to push or strike with too little force to penetrate,—wapasšaka.
pā-šbo'ka, v. n. to come up, overflow.
pā-šbu', v. n. to come up or out.
pā-šda', adj. bald-headed.

pa-št'pl-ka, n. one who is followed, a leader; a spokesman,—mapasipika.
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pā-šam', v. a. to do little things to irritate, provoke, pick a quarrel with,—wapasmi, unpaspiči.
pā-šam', v. a. Same as pasmi.
pā-šam'ya-n, v. See pasminyanan.
pā-šam'ya-nan, v. a. to rub or scrape off, make smooth or clean,—wapasmiyanan.
pā-šan', v. a. to make rustle; to shake down and make rustle, as leaves,—wapasa.
pā-šane', v. a. to extinguish, as a fire-brand, by pushing it into the ashes,—wapasni.
pā-šane', v. a. to roast, as meat, on a spit or stick,—wapasnon, unpasnonpi.
pā-šamuy, v. a. See pasnon.
pā-šampya, v. a. to make neat, to sponge,—wapaspya, unpasspayapi. This word is also used with the vulgar meaning of tawijton.
pā-šan', v. a. to soak and take the hair off, as from a hide,—wapastan.
pā-šan'ka, v. a. to moisten; in a vulgar sense, tawijton. See paspaya.
pā-šan'ya, v. a. to cause to take off the hair, as in dressing a skin,—pastanwakiya.
pā-šato', v. a. to smooth, brush down, as hair,—wapasto, unpastapi.
pā-šato-šato, v. red. of pasto; to brush down; pastoto iya, to go dragging along and brushing down, as a wounded animal brushes down the grass.
pā-šato-ya, v. a. to cause to brush down,—pastowaya.
pā-šato-ya, adv. brushing down.
pā-su', n. the nose or snout of animals, sometimes also of man; the beak or bill of birds.
pā-su'mda-šika, n. a broad-billed duck.
pā-su'-ško'ga, n. (crooked-bill) the prairie curlew, a bird with a very long bill, which in one species is crooked, and hence the name.
pā-su'-ta, v. a. to make stiff and hard by kneading, as dough,—wapasuta.
pā-ša', v. a. to make red by rubbing,—wapasha.
pā-ša'-ka, v. a. to push or strike with too little force to penetrate,—wapasšaka.
pā-šbo'ka, v. n. to come up, overflow.
pā-šbu', v. n. to come up or out.
pā-šda', adj. bald-headed.
pa-řan-han, part. pushing against.

pa-řan’-iŋ, v. a. to rub and make appear,—wapašiąni.

pa-řan’-iŋ-ŋi, v. n. to rub off, to obliterate,—wapašiąniši.

pa-řan’-ka, adj. large-headed.

pa-řan’-ka, v. a. to push out, make larger by pushing,—wapašiŋa.

pa-řan’-yař, adj. reserving, keeping.

pa-řa-ti, n. a cutting up of meat, carving.

pa-řa-wan-ži-dan, adv. directly, in one path, with one purpose, unchangeable.

pa-te’-ča, v. a. to make new, rub up and make new again,—wapatęča.

pa-ti’-da, v. a. to scrape off, as snow from the ground,—wapatći.

pa-tiš, cont. of patća; patin iyeya.

pa-tiš, adj. stiff, as a new ribbon, firm, not springing or yielding; stiffened with the cold,—mapatiš.

pa-tiš’-ya, v. a. to cause to become stiff,—patiniwa.

pa-ti-ta, v. a. to push against, push along,—wapatita.

pa-ti-šan, adv. pushing against.

pa-tka-ši-dan, n. a small species of tortoise.

pa-tku’m, v. a. to break off square,—wapatku.

pa-tku’-ga, v. a. to break in two by striking,—wapatkuğa.

pa-tku’-ča, cont. of patkuğa; patkuš iyeya.

pa-tku’d, v. red. of patkuğa.

pa-t’pa, v. a. Same as pakpa.

pa-tpl, v. a. to break out of the shell, as any thing being hatched.

pa-tuś, cont. of patuža; patuš inašin, to stand bent forward.

pa-tuš’-ya, v. a. to cause to bend forward or stoop, to make bow down,—patužaya.

pa-tuš’-za, v. n. to bend over, lean forward, stoop down,—wapatuža.

pa-ta’, v. a. to press to death, kill by lying on,—wapatia.

pa-tla’, cont. of patla; pätla iyeya.

pa-tlaš’-ya, v. red. of patla.

pa-tlaš’-za, v. a. to make stiff by kneading, as in mixing up bread; to press down tight,—wapatiša.

pa-wan’-ka, v. a. to push down,—wapawąška.

pa-wan’-kan, adv. pawąškan ida, to shove up.

pa-’we, v. to bleed at the nose.

pa-we’-ga, v. a. to break with the hand, as a stick, but not entirely off,—wawęšga: to intersect, as one road another. See ipawęšga.

pa-whel, cont. of pawęša; pawęš iyeya.

pa-whel’-we-ge, v. red. of pawęša.

pa-whel’-ya, v. a. to cause to break,—pawęša.

pa-whel’-ya, v. a. to cause to break,—pawęša.

pa-wi’, adv. many, as a great many maggots.

pa-wi’-hnu-ni, v. a. to rub to pieces, to destroy,—wapawihunu.

pa-wi’-ka, adv. many; itu pawika.

pa-wiš’-ya, adv. turning out of a straight direction.

pa-wiš’, cont. of pawiša; pawiš iyeya.

pa-wiš’-wiņ’-za, v. red. of pawiša; to bend down, to make shake.

pa-wiš’-ta, v. a. to rub,—wapaśiŋa.

pa-wiš’-za, v. a. to bend or press down, as grass.

pa-wi’se, adv. many, as maggots. This word seems to convey the idea of crawling over each other, as a moving mass. See pawiš and pawišis.

pa-wi’ta, v. a. to assemble, collect,—wapawitaya.

pa-wi’s, adv. red. of pawi; in crowds.

pa-wi’se, adv. shaking: pawišiša iyeya, to shake, as the hair of a badger when walking. The idea of motion seems to be implied.

pa-wi’-ya-kpa, v. a. to rub and make shine, to polish,—wapawiyakpa.

pa-wi’ya-ta, v. a. Same as pawiyakpa.

pa-ya’ta, adv. in or at the head: pąya o, to shoot in the head.

pa-yiš’-ga, v. a. to make shine by rubbing,—wapayęšga.

pa-yes’, cont. of pąyesa.

pa-yiš’-za, v. a. to rub, to scour,—wapayęšga.

pa-ža’, v. a. to stick up bushes, as the Dakotas do to sleep under when on a journey; to make a booth,—wapaza.

pa-ža’, n. the sacred name for wood.

pa-ż’a, adj. bitter, as gall.

pa-żan’, v. a. to part or separate, as in running the fingers or a comb through the hair; to spread out or divide, as the hair,—wapazan.

pa-żan’, v. a. to hurt or kill by striking,—wapazan.

pa-żan’-ya, adv. spread out, as curtains; spread over, as a booth: paząyiš ga, to sleep under a booth.

pa-że-ča, adj. bitter.

pa-że-če, v. n. to swing, nod.

pa-że-če-dan, adv. swinging, nodding, letting the head drop, as in sleep.

pa-że-če-ya, adv. swinging.

pa-że-če-yıé-dan, adv. nodding, as in sleep.

pa-že-zi, n. yellow-head.

pa-že-zi, v. a. to push into, as a stick into the sand in hunting for tortoise eggs,—wapazı.
pa-zi'ća, v. a. to rub, roll out or stretch with the hand,—wapažića.

pa-zig'zića, v. red of pazida.

pa-zo', v. a. to show, present anything to view,— wapažo, wapažoπi.

pa-zo'-ki-yā, v. to cause to show,—pazowakiya.

pa-zun', cont. of pazunta; pazun owatoh, I wear it only run up.

pa-zun'į-ta, v. a. to see or run up at the sides some distance from the edge, as legsins,—wapažunįta.

pa-ža', or pažan, adv. through: paža dapa, to stab through.

pa-ža', adv. See paža.

pa-ža'n'ya, adv. through and through.

pa-ža'-ta, v. a. to make forked by punching,—wapažata.

pa-ža'ža, v. a. to wash, as a gun, by pushing and pulling,—wapažaža.

pa-ži'm', cont. of padžpa; pažim iyea.

pa-ži'm'-ži-pa, v. red of padžpa.

pa-ži'y, v. to prevent. See ipadin, kipadin, wi- paži, and wapaži.

pa-ži'-pa, v. a. to prick with a pin; to pinch; to bite, as mosquitoes do,—wapažipa.

pa-žo'-dan, n. a high knoll or hill, the top of a hill.

pa-žo'-ya, adv. hill-like, swelled up.

pa-žun', v. a. to push down and pry up, as a root; to pull up, as ducks do grass roots in water,—wapažun.

pa-žu'-zu, v. a. to rub out, cross out, erase,—wapažužu.

pée-ya', v. a. to cut and dry meat of any kind,—péeවaya. See wapéya.

pe, the precatory plur. imperat. termination of verbs, used commonly by women, as, ecq pe, do ye do it.

pe, n. the top of the head.

pe, adj. sharp, as edged tools; pointed.

pe-čuš', cont. of pečuza: wi pedus waŋka, there are sun dogs.

pe-čuš'ya, adv. wi peduswaŋka; said when mock suns are observed.

pe-ču'-za, n. sun-dogs, mock-suns.

pe-ge', n. the side or height of a vessel.

pe-han', v. a. to fold up any thing,—wapehan: pehan ehaŋka, to fold up and lay away.

pe-han', n. the crone, of several species.

pe-han'-gi-dan, n. the grey or sand-hill crone.

pe-han'-han, v. red of pehan; to write or move about, as one does with the stomach-ache,—wapehanhan.

pe-han'-ka-dan, n. a small slender bird which frequents the water. Same as siyukanša.

pe-han'-san, n. the large white crane.

pe-hni'ga, v. n. to be red hot, heated to a white heat.

pe-hni'ga, n. that which is heated to a red heat.

pe-hnih', cont. of pehniga.

pe-hni'ha'n-ga, v. red of pehniga.

pe-hnih'-ya, v. a. to heat red hot,—pehniways.

pe-kau', n. a kind of acorn.

pe-kau'-dan, n. a species of acorn; a kind of grass with a red flower.

pe-mni', adj. warped, twisted, crooked.

pe-mni', v. n. to warp, twist; to become crooked, become entangled.

pe-mni'-mni, v. red. of pemni.

pe-mni'-yaña, adv. crookedly, perversely, twisting.

pe-mnu'-mnu'-ga, n. the pit of the stomach.

See also pemunumugna.

pe-na'kpa-kpa, v. n. to crackle, as a fire.

pe-na'-tupa-tapa, v. n. to crackle, emit sparks, as fire. This and the preceding word may perhaps be used as nouns, meaning small sparks.

pe-pe', adj. red. of pe; prickly, jagged.

pe-pe'-ya, adv. prickly, sharp, or rough, as a frozen road: ppepeya biyea.

pe-sde'-te, n. the top of the head.

pe-sde'-te-o-wiŋ-ge, n. the curl of hair on the top of the head.

pe-sto, adj. sharp-pointed.

pe-sto-dan, adj. sharp-pointed.

pe-sto'-ya, adv. in a sharp-pointed manner.

pe-ška', n. the air-bladder of a fish. This is sometimes used for making glue, hence the name doppeška.

pe-šni'-za, n. sparks of fire.

pe, cont. of peta, as in petíška, etc.

pe-ta', n. fire.

pe-ta'-ga, n. burning coals.

pe-ta'-ga-i-če-o-pa, v. to broil on the coals,—petaša lówaŋpa.

pe-tan', adv. on the fire: petan epeya, to throw on or in the fire.

pe-tan'-na, adv. in the fire.

pet-i'-škan, v. n. to draw near the fire, warm oneself,—petimaškan.

pet'-i-žan-žan, and petaižanžan, n. a torch, candle, lamp.

pet'-i-žan-žan-i-hu-pa, n. a candlestick, lamp.

pet'-i-žan-žan-i-yu-kse, n. candle-snuffere.

pet-ka'hdna, adv. near the fire, by the fire.

pet-ki'-ye-dan, adv. near the fire.

pe-tu'-spe, n. a fire-brand.

pe-tu'-ste, n. a fire-brand.

pe-yo'han, n. a line running over the middle of the head from the forehead, the parting of the hair.
pe-yo'zan, n. the place which is left on the
head by separating the hair.
pe-zi', n. grass, herbs, hay.
pe-zi-hu'-ta, n. grass-roots, herbs; medicines of
all kinds.
pe-zi-hu'-ta-i-ya-te, n. something to drink
medicine out of; tea-cup.
pe-zi-hu'-ta-i-yo-ka-tan, n. something to
pour medicine into; a coffee-pot, tea-pot; a syr-
ing.
pe-zi-hu'-ta-sa-pa, n. black medicine, i. e. cof-
fee.
pe-zi-hu'-ta-zi-da, n. bad medicine, i. e. poison.
pe-zi-hu'-ta-zi-da, n. a medicine man; a
physician.
pe-zi-hu'-ta-zi, n. yellow medicine; rhubarb.
Pe-zi-hu'-ta-zi-ka-pi-wa-kpa, n. the Yellow
Medicine river, which joins the Minnesota from
the Coteau des Prairies, about thirty miles below
Mdeiyedan.
pe-zi'-ho-ta, n. a kind of grass or herb of a
whitish or greyish appearance, which grows abun-
dantly on the prairies. In our translations this
word is used for hyssop.
pe-zi'-la-cda, n. (pezi and kada) a scythe.
pe-zi'-ka-sda, v. to cut hay or grass, to mow, —
peziakada.
pi, the common plural termination of verbs, nouns,
pronouns, adjectives, and sometimes adverbs and
prepositions.
pi, adj. good. This word is probably obsolete, but
words formed from it are in use, as yupi, etc.
pi, n. the liver,—mapi, widapi: tapi, the liver of
animals.
pi'-ca, an auxiliary verb with the force of can.
It conveys the idea of power or possibility, as,
ecopindia, that can be done.
pi'-ca-kka, an auxiliary verb, sometimes with the
force of pica, and sometimes with that of pica
sni. The 'ka' may in some cases be interrogative.
pi'-ca-kka, adj. a little good, i. q. kitanna waste.
pi'-ca-sni, v. it cannot be, it is impossible.
pi-da', v. n. to be glad, thankful; to rejoice, —
piwada, piupadi.
pi-da'-da, v. red. of pida.
pi-da'-ki-ya, v. a. to make glad, make thankful,
—pidawakiya, pidaukkiyapi: pidamakiya, he has
made me glad, I am thankful.
pi-da'-ya, v. a. to make glad,—pidawaya, pid-
unyapi.
pi-da'-ya, adv. gladly.
pi'-ch-yu, v. reflex. of pia; to prepare oneself,
get ready,—pimidyia, pimukkiyapi.
pi-ki'-ol-da, v. to give thanks to, to be glad for,
—piwedida.
pi-ki'-da, v. n. to be thankful, glad,—piwakida.
pi-ki'-ya, v. a. to conjure, to powwow over the
sick, as the Dakotas do; to mend or make new
one's own,—piwakiya, piunikkiya, pimakiya.
pi-ki'-ya-pi, port. conjured, conjuring; mended.
pi-ksu'-dan, n. a kind of acorn. See peksudan.
pi-mm'u-mm'-ge, n. the pit of the stomach.
pi-ns-pi'-za, n. an animal about the size of a
mink, which is found near the Missouri, and is
said by the Dakotas to plant its own field.
pi-ns-pi'-za, v. red. of piyza; to squeal, as a
ground squirrel when caught.
pi-ns-pi'-ze-dan, adj. thin, scattering, as hair
or grass.
pi'-ya, v. n. to crack, as a shoe.
pi'-ya-in, n. the night-hawk.
pi'-'sko-ta-han-pe, n. the ladies-slipper, a flower;
mushrooms, fungus, i. q. wicanihipinpaya.
pi-ss'-ne, n. the spleen. See tapiwida.
pi-ss'-pi'-za, adj. red. of piza; wrinkled,—mapi-
pika.
pi-ss'-pi'-ze-dan, adj. wrinkled or shrivelled, as
one's hands from being long in water, withered,
—mapisspeidan.
pi'-ya', v. a. to make anew, mend up, repair,—
piwaya, piuniyapi.
pi'-ya, adv. well, anew: piya hida, to have
again, recover one's own; piya kaiga, to mend,
make anew.
pi'-ya-e-han-ke-za, adv. taller, longer than.
pi'-ya-e-han-na-ke-8i8-hand, adv. presently;
i. q. chakenke cinhan, soon, again.
pi'-ya'-ya, v. n. to run well, as a canoe or hutina-
cute.
pi'-ye', v. See piya.
pi'-ye'-deu, adv. notwithstanding; heedlessly;
i. q. iyowinynasn. Said of one who does not listen
to what is said to him.
pi'-ye'-pi'-ca, adj. repairable: piyepica sni, that
cannot be repaired.
pi'-zi', n. the gall,—mapi. See tapi.
pi'-zi', adj. wrinkled—mapi.
po, the plural termination of verbs in the impera-
tive mood.
po, v. n. to swell, puff out,—mapo, wiwaap.
po-yan', adv. on the nose.
po'-gan, v. n. to spread out, as a bladder when blown.

po'-ga'-ská, n. the external part of the nose, the sides of the nostrils.

po'-ge, n. the nose,—mapoqe, nipoqe.

po'-ge-o-ho-ka, n. the nostrils.

po'-ha-ha-se, adv. shaking. Said of a buffalo shaking his head; poahase inyanqka, he runs shaking his head.

po'-hi'-cö-dan, adv. (pa and obde) head covered; i. q. pošimíodañ: šina pošimíodañ hinmi, I wear my blanket over my head.

po'-hi-mi'-cö-dan, adv. Same as pošimíodan.

po'-ha'-ská, n. (poğe and aško) the outside of the nostrils.

po'-ka'-n-te, n. the cartilage between the nostrils.

po'-yu'-ški, n. the inside of the nose, the nostrils.

po'-ki'-mna-mna, v. a. to shake the head at one, —pawakinnamna.

po'-kpan'-ka, n. See stopanka.

pom, cont. of popa; pom iyaya and pom hihdá, to burst out, snap suddenly.

po'-mna-mna, v. to shake the head, —pawammana.

po'-mna-mna-ki'-ya, v. a. to shake or wag the head at; to cause to wag the head,—pomnamnakwiyá.

pom-ya', adv. snapping, popping.

pom-yeh', adv. with a snap: pomyeh iheya, to shoot and kill immediately: pomyeh iyaya.

pom-ye'-hin, adv. snapping.

pon, cont. of pota.

pon-pou', adj. rotten, as wood.

pon-pou'-na, adj. rotten, soft, as rotten wood.

po'-pa, v. n. to burst. See napopa.

po'-po', v. n. red of po; to swell, puff out.

po'-po-pa, adj. full of pitl: tipisná popopa, a stringy turnip.

po'-po-pe-se, adv. Said of nap on a blanket and of fine fur on a robe.

po'-po'-tka-dan, n. the screech-owl.

po'-ptan-ptan, v. n. to shake the head, signify dissent,—powapantpan.

po'-ptan-ptan-ki'-ya, v. a. to shake the head at,—powapantpankwiyá. See apopantpan.

po'-ski'-ça, v. to clasp around the neck. See poskin.

po'-skin, cont. of poskíca; by the neck.

po'-skin-i'-ya-ka'-ška, v. a. to tie round the neck, as a halter.

po'-skin-kte, v. to kill by choking,—poskinwakte.

po'-skin'-ta, v. to die by being strangled.

po'-skin-yu'-ta, v. to put to death by hanging.

po'-skin-yu-za, v. to take by the throat; to put the arms around the neck of one, to embrace,—poskinmuža.

po'-šdi'-šdi, v. to have one's face always covered: posšídší wauq.

po'-šdi'-šdi-ka, n. one who keeps his face covered with his blanket.

po'-šin', v. n. to sniff, snuff up the nose,—po-waží.

po'-šin'-šin', v. red. of posín.

po'-šmi'-cö-dan, adv. head covered, as with a blanket: šina pošimíodan hinmi, I wear my blanket over my head.

po'-šta, adj. worn out. See yupota.

po'-ta'-han, part. worn out; full of holes.

po'-ta'-wa'-han, part. full of holes.

po'-tka'-ka, n. cranberries. Same as Potanka.

po'-tapa'-ka, n. cranberries, the Oxycoccus morocarpus.

po'-tapa'-ka-hu, n. the cranberry-stalk.

po'-to'-ta, red. of pota; worn out.

po'-to'-ta'-han, part. red. of potahañ; full of holes, torn, ragged, as a worn out garment.

po'-wa'-ya, n. nap, fur.

po'-wa'-ya, adj. having nap.

po'-wa'-ye'-dan, adj. having nap; ša powayedaq, red flannel.

po'-žan'-žan', v. to sniff up, as an animal sniffs the wind; to sniff or scent, as a dog does.

psa, n. a kind of rush or water grass, sometimes used in making mats: Psámwe-wayke-sín-wa-kpa, the little stream that empties into the Minnesota just below Little Rock.

psa'-ka, adj. broken. See yupsaka.

psa'-ka'-han, part. broken, as a string; said also of the heart.

psa'-ka'-wa'-han, part. broken, as a string.

psa'-o-wiň-ža, n. rush mate.

psa'-psa'-ka'-han, part. red. of psakahan.

psa'-psa'-ka'-wa'-han, part. red. of psakawanahan.

psa'-wa'-pa'-ha, n. palm or chip hats.

pse, n. snow-shoes.

pse'-htiñ, v. the ash.

pse'-pou'-na, n. sharp-need snow-shoes.

pse'-ya'-pi, n. the water-ash, so called because used for making snow-shoes.

psi'-čá, adj. jumping. See yuspiča.

psin, cont. of psíča: psin iyaya, to jump or hop away.

psin, n. rice, wild rice: psin ati, to pitch a tent at the rice; psin ska, white rice, barley.

psin-čá', n. a bulbous esculent root which grows in marshes, about the size of a black walnut with the hull on.
psi'p-o'j'-a, n. a bulbous esculent root much used by the Dakotas of the lower Minnesota.

It is about as large as a hen's egg, and grows on the margin of rivers and lakes.

psi'p-ka', n. white rice; barley.

psi'psi'-o, v. red of psi'ca; to jump much, to skip.

psi'psi'-da-n, n. the grasshopper.

psi'psi', cont. of psi'psi; psi'psi ya, to go jumping or skipping along.

psi'ha, v. (see and chan) to put on or wear snow-shoes—psowahan, psounhanpi.

psi'ka', n. a species of fish somewhat resembling thepike.

psi'ke-n, n. a kind of round-toed snow-shoes.

psi'psi'na', adj. rounded, having the corners taken off.

psi'psi'na', adj. rounded, having the corners taken off; said also of teeth on edge, as, hi psounpsounna.

psi'n-psi'n, adj. Same as psounpsounna.

paa, v. n. to sneeze,—wapa, upapa.

paa-psi', adv. papa se, huddled together; papa se iyaya, to make a noise, as when any thing is poured into a vessel. See apapa.

paa-ya', v. a. to cause to sneeze,—pawaya.

psi'n, n. leeks, onions.

psi'n-ca', n. the flying-squirrel.

psi'n, adj. shed, fallen off, as horns; drawn out. See yupun, kapun.

psi'n-han, part. fallen off, dislocated.

psi'n-ka', adj. round, short and thick.

psi'n-ka', n. a bulge, a knot on a tree; a pill.

psi'n-ka-na', n. any little round thing.

psi'n-ka', n. little round things, pills.

psi'n-yai', adv. in a bunch, in a heap, as an animal curled up; paa'kyaya waqka.

psi'n-ka-yai', adv. in a bunch, drawn up together.

psi'n-wa-han, part. dropped out, fallen off.

pta. See yuputa.

pta-han', part. cut off, cut out.

pta. See yuputan.

pta, n. the otter. In the sacred dialect it is called 'hepa.

pta-pta, adj. unsteady, rocking, as a canoe.

pta-pta-na, adj. unsteady, tottering.

Ptan-si'na-ta, n. the name of the village at the upper end of Lake Traverse.

pta'yai', adv. See eataptayai.

pta-yo'ye-ta, n. autumn. To summer and winter the Dakotas count five months each, and to spring and autumn but one each.

pta-wa-han, part. cut off, fallen off. Same as ptahan.
PUS-ya', v. a. to dry, cause to dry,—puswaya, pusunyapni.

pus-ya', adv. in a drying manner.

pu-škí', adv. in a bunch, i. q. ṁṣünkay yanaka.

pu-škí'-ča, v. a. to press or rub out with the hand,—wapatshída.

pu-škí'-dan, adv. dim. of puškí.

pu-škin', cont. of puškída; puškin yanaka.

pu-škin'-ya, adv. pressed, squeezed.

pu-tag', cont. of putaka; putag ihpaya, to fall down with the hands on the ground.

pu-ta'-ka, v. a. to touch, as with the hand when one falls,—wapataka.

pu-te', n. the upper lip; the snout or nose of an animal.

Pu-te-wa-ta, n. p. the Potowatomies.

Pute-wa-ta-daŋ, n. Same as Putewata.

pu-tiŋ', n. See putiŋan.

pu-tiŋ'-hiŋ, n. the beard, especially what grows on the upper lip, the mustache.

pu-tpa', adj. Same as pukpa.

pu-te'-po, adv. scattered, scattered over.

pu-za', adj. dry, thirsty; dry, as cloth, ground, etc., not wet; shallow, as a stream, run dry.

Pu-za', cont. of pułta; pułtan iyaya, to run one askore; to show that one has told a falsehood.

Pu-za'-zan, red. of pułtan; pułtanayiyadiyapi, and pułtanayiyak'idiyapli, they run each other agram.

Pu-ta'-ta, adv. on dry land.

pu'-ze-dan, adj. shallow, as a stream of water.

S.

s, the twenty-first letter of the Dakota alphabet, having the soft sound of the English s. When marked thus (ś), the sound is prolonged.

S'a, an auxiliary suffix to verbs, signifying frequency of action, or a habit formed, as, wai s'a, wakage s'a. It frequently gives verbs the force of nouns of the agent; as, wamanon, to steal; wamanon s'a, a thief.

S'a', v. n. to roar, as the waves: s'a wanjka.

Sag-da'-táŋ, n. the English, the name which the Dakotas give to the British, the inhabitants of Red River, etc. This word is probably from some other Indian language.

Sag-ye'; n. something used in walking, a staff: čan sagye, a cane; maza sagye, a sword.

Sag-ye'-ki-toŋ, v. to use a staff in walking, as an old person,—sagye-waton.

Sag-ye'-toŋ, v. to use any thing for a staff,—sagye-watonya.

Sak, cont. of saká; sakwasin yutapi, eaten raw.

Sa'-ka, adj. raw, uncooked; hard, dried; as, wáoná saká, dried meat.

Sa'-ka-daŋ, adj. green, limber. Hence, čan sakadáŋ, a switch.

Sa'-ka-yu-ta-pi, n. what is eaten raw, i. e. melons, cucumbers.

Sa-kin', adv. both, two, both together.

Sa-kin'-tu, adv. two together.

Sa-kin'-tu-ken, adv. both together.

Sa'-ka-o-wa-sin, adv. entirely raw.

Sam, adv. cont. of sa; more, beyond, more than: sam iyaya, to go beyond, surpass; sam iyaya, to make go over or beyond.

Sam-éya, adv. more than.

Sam-sam', adv. red. of sam.

San-sam', adv. red. of sa.

Sam-sa'-pa, adv. red. of sa-pa.

Sam-ya', v. a. of sa; to blacken, color black—samwaya, samunyanpi.

San-ya', adv. beyond, further; black, dark: samya wanjka, it lies darkly.

San-ya'-han, adv. dark, blackish; as water at a distance.

San-ya'-ken, adj. blackish; in sight, far off.

San, adj. whitish or yellowish: maka san, white earth: bi san, to show the teeth.

San-kas-ya'-ki-toŋ, v. n. to wear or put on a skirt,—san-ka-skawatonya.

San-kas-ya'-na, n. a Dakota woman's skirt.

San-kas-ya'-ya, v. a. to use for a skirt, make a skirt of,—san-ka-skawaya.

San-či, adj. of one side, on one side: nape sanči, one hand; si sanči, one foot.

San-č追踪, adv. on one side.

San-č追踪, adv. of only one side.

San-č追踪, adv. from only one side.

San-č追踪, adj. grey hairs here and there in one's head, turning grey.
san'-pa, adv. more, more than, over; beyond: wikdëna sanpa nonpa, two more than ten, i.e. twelve; kitana sanpapa, a little more; sanpa waske, better.
san'-pa-tap-han, adv. from beyond.
sanp'-san-pa, adj. red. of sanpa.
san-to'-hu, n. a species of grass with a hard round stalk and strong blade.
san-ya', adv. to whiten, white-wash,—sanwaya.
san-ya', adv. whitish: anpao sanya hinapa, the dawn appears brightly.
sa'-pa, adj. black,—maapa, nisapa.
sap-sa'-pa, adj. red. of sappa.
sa'-ta, n. the horizontal stick placed in a tent on which the kettle is hung.
sa-tiq', adj. stretched out straight, as in death.
sa-tiq'-tig, adj. red. of satiq.
sat'-ya-ka-ške, n. that which ties up the sata: also sata oyašašake.
sba. See yusba.
sba-han', part. ravelled.
sba-wa'-han, part. ravelled out.
sbu. See kubu.
sbu, adv. sbu so ihan, to fall down with a rushing sound, as corn poured out.
subu-daj, n. a grain, a small piece, a particle.
sbu-han', part. crumbling.
sbu-sbu', red. of sbu.
sbu-wa'-han, part. crumbling, crumbled.
sda, n. grease, oil, ointment, salve, etc.
sda-ki'-ya, v. a. pos. of ddaya; to grease, anoint,—sdawawiyi, sduñkvyap.
sda'0-zu-ka, n. an oil-bag.
sda-'ta, adj. slow, feeble: ohan sdta, slow at work: cio sdta, slow of speech.
sda-te-0a, adj. feeble,—masatodea.
sda-y'a, v. a. to grease any thing, to anoint,—sdaya, sduñyap.
sda-y'a-o-zu-0i, n. a rifle-gun, so called from its greased wads.
sde'-0a. See kasleđa.
sde-0a-han, part. split of itself.
sde'-0a-wa-han, part. split of itself.
sdi, adj. tapering.
sdi, v. a. to hiss, as wet wood on the fire, a snake, etc. See nasdi.
sdim, cont. of sdipa; sidm iyeya.
sdim-ki'-ya, v. a. to cause to lick,—sdimwakiya.
sdim-y'a, v. a. See sdinkiya.
sdi'-pa, v. a. to lick, lick up any thing,—wasdipa, uqsdipa.
sdi-sdi', v. red. of sdi.
sdi-sdi'-pa, v. red. of sdipa.
sdi-sdi'-ya, adv. red. of sdiya; sdisdia apa, to strike with a switching sound.
sdi-tka', adj. tapering; rounded off.
sdi-tka'-tka, adj. red. of sttka; knobbed, having knobs or grooves running round.
sdi-ya', adv. hissing.
sdo, adj. soft, as grease when partly melted.
sdo-0a, v. n. to know. See sdonya.
sdo-han', v. n. to crawl,—wasdohan, uqsdohaypi.
sdo-han'-hay, v. red. of sdohan; to crawl along, as in getting near ducks: sdohahan ihpaya mda, I go creeping along.
sdon-ki'-ya, v. pos. of sdonya; to know one's own,—sdonwaiya, sdonuñkiyap.
sdon-ki'-ye-ya, v. a. See sdotkyeya.
sdon-ya, v. a. to know, have knowledge of anything or person,—sdonwaya, sdonya, sdonuñyap, sdonmayan, sdoniyay.
sdon-ye'-ki-ya, v. a. to cause to know,—sdonwawiyakiya, sdonuñukyap.
sdon-ye'-ya, v. a. to cause to know,—sdonyawaya.
sdo-sdo'-dan, adj. soft, as grease.
sdot-ki'-ya, v. See sdonkiya.
sdot-ki'-ye-ya, v. a. to cause one to know something that pertains to himself; to alarm, as an enemy or game; to put on one's guard,—sdotkyewaya.
sdot-ya', v. See sdonya.
se, a particle, used at the end of sentences to give emphasis to what is said. Perhaps it should be regarded as an impersonal verb, it appears so, it seems to me so, I thought: hedetu se, so it seems. se, adv. like, as though.
se'-0a, adv. as though, seemingly, I thought so.
se-0e-0a, adv. it seems as, as if was.
se-0e-0e-0a, adv. as if was, it seems as if.
se-ksen, adv. like.
sehen-ya', adv. like, as though.
sehen-ya'-ken, adv. as though, like.
se-wa-čan-0i, v. I think it is so. This form is used when speaking of something that is not distinctly recollected.
se-wi'-mna, adj. rancid, as fat that has stood long.
se-ya', adv. like as.
se-ya'-ken, adv. like as.
si-čan', n. the outside of the thigh.
si-čan'-o-pi-ye, n. of sidan; a side pocket, as in one's pantaloons or coat; any pocket.
si-ča'-psan, v. to shake the foot,—siwakapsan.
si-čo'-0e-dan, adj. red. of sidadan.
si-čo'-dan, adj. bare-footed. See sidokadan.
si-čo'-gan, n. the calf of the leg.
si-čo'-gin, n. Same as sidogin.
Si-di-'toj-wan, n. p. a band of the Dakotas living at Swan Lake, Little Rock, at the Two Woods on the Coteau, and at Lake Traverse. They probably number about three thousand.

Si-si-'toj, n. the little toe of animals and man.

Si-la, adj. red. of siok, all over, throughout.

Si-tou-ni-yan, adv. all over.

Si-tou-pa-hu, n. the tail bone. See siptonahu.

Si-yo-za-kan, n. the tendon of the heel.

Si-yu'kan, n. the heel.

Si-yu'kan-asa-dan, n. a bird having slender reddish legs; the pehaqadak.

Si-yu'ka-za, n. the toes.

Ska, adj. white; clear, as, mini ska, clear water: clean, new, as, hin ska, new hair; taku ska, nothing.

Skad, cont. of skadan; taku skad.

Ska-da'wan, adj. dim. of ska; white: taku skadan, nothing: Skadan-ti, a common name for Traverse des Sioux, Skadan having been the Dakota name of Mons. Provençalle, an early trader in that place.

Skana, v. n. to dissolve, disappear, melt away, as snow: wa skan.

Skana-yo, v. n. to melt, thaw.

Ska-ska', v. red. of ska.

Ska-ska-da'an, n. white beads.

Ska-yo, v. a. to whiten, make any thing white.

Ska'ya, adv. white; wa ska'ya waanka, the snow lies white.

Skem, cont. of skepa.

Skemya', v. a. to draw all out, as a fluid, to exhaust,—skemwaya.

Sko-pa, v. n. to leak out slowly, escape, pass away by evaporation, as fluids.

Ske-ske', v. red. of skepa.

Ski-ča. See kaskida.

Ski-ča-han, part. pressed down, close.

Ski-ča-wa-han, part. pressed.

Ski-ska', n. the wood-duck.

Ski-ski-ča, red. of skida.

Ski-ski-ča-han, part. all pressed together.

Ski-ski-ča-wa-han, part. pressed together.

Ski-ski-ča, red. of skita. See yuskiskita.

Ski-ski-ča-ta, n. a strip of land pressed or hemmed in, an isthmus.

Ski-ča, adj. tied, bound, fastened, as a child on a board. See yuskita.

Skio, adj. broken out a little. See basku.

Skum, adj. sourish; savory.

Skum, red. of sku; shaved off; pa skusu.

Skum, adj. red. of sku.

Skum, adj. sweet; sour; salt. The radical idea may be that of having taste or savor.
sku'-ye-ya, v. u. to make salt; give taste to,—
    skuyeaya, skuyeuyayapi.
sma, cont. of smak.
sma-smag'-ya, adv. red. of smagya.
sma-gya', adv. indented, concave: smagya
    wanka.
sma-gya'-ken, adv. indented.
sma'-ka, adj. hollow, concave.
sma'-ka, n. a hollow, a sunken place. See osma-
    ka.
smi, adj. See smisini.
smid, See basmim.
smi-smi', adj. clear of limbs, as a tree, stripped.
smi-wa'-han, part. fallen off bare.
smi'-yaŋ. See smiyagya.
smi-yaŋ'-yaŋ, or smiuyayanyay, adj. clean,
    nothing extraneous sticking to, bare, smooth, as a
    worn blanket: täŋ smiyayanyayna, alone, having no
    relatives.
sna, v. n. to ring. See kaan.
sna-han', part. ringing, rustling; as leaves falling
    in autumn.
sna-han'-han, red. of snahan; falling off, rust-
    ling.
sna-sa-', red. of sna; to ring, rattle.
sna-sa-n'a, adj. bare, as a tree when its leaves
    have all fallen off.
sna-sa-wa-han, part. red. of snawahah.
sna-wa-han, part. ringing, rattling.
sni, adj. cold, as the weather, or as ice; gone
    out, as a fire: peta sny, the fire is out; sny kaŋ,
    although it is cold.
sni-smi', adj. red. of sni; han snisini, cold nights.
sni'-ya-ha-ta, v. n. to take cold, draw in the
    cold by breathing,—snimahota, snidahota, snyag-
    yahotapi.
sni-yaŋ', v. sniyay uya, to become cold, grow cold,
    said of the weather changing to cold.
s. See soso.
sok-so'-ta, adj. red. of sota: išta soksota, clear
    eyes. This word is used in reference to the clear
    blue eyes of some children.
son, cont. of sota; son iyea.
son-ki'-ya, v. a. to use up or destroy for one, as
    to burn up fence rails or wood for one,—sonwa-
    kiya, sonmakiya.
sun-ya', adv. of sota; sonya iyaya, to become a
    little whitish or clouded.
sno', v. a. to plait or braid, as hair; to braid,
    as corn in strings,—waso, unosopi.
sno'-pi, n. braids, strings of corn.
sno'-so', v. a. to cut into strings, as a hide,—waso-
    so, unosopi: čante masosopi séca, it seems as if
    my heart was cut into strings, i. e. I am greatly
    afflicted.
so'-ta, adj. clear, but not perfectly so; slightly
    clouded, but not turbid; of a milky whitish
    appearance; sky-colored: Wałka minisota, the
    Minnesota River; Mdo minisota, Clear Lake:
    used up. See kasota, yusota, etc.
sok-ta'-zi, adj. smoked, as an old tent.
snang, adj. soft, as melting snow.
snang, v. n. to become soft, melt, as snow: wa
    snang.
snanga', v. a. to cause to thaw, as snow,—
    snaywaya.
snap-sa', red. of spaya.
spa'-ya, v. n. to be wet, as clothes, wet with
    water, moist, damp,—massaya, unspayapi: to sink
    in water, to drown: spaya iyaya.
spa'-ye-ya, v. a. to wet, cause to be wet or moist,
    —spayewaya.
spa'-ya, v. a. to sink, make sink. See napaya.
stag, cont. of staka.
stag'-ya', v. a. to make feeble,—stagwaysa.
stag'-ya', adv. feebly, languidly.
stag'-ya'-ken, adv. feebly: stagyaken wau.
sta'-ka, adj. feeble, languid, without appetite,
    weary, not able to walk,—mataka.
stan, adj. moist, wet. See pastan.
stan, adj. purple, grape-colored: ša stan, dark
    red; ha stan, dark commodional.
stan'-ka, adj. purple. See stan.
stan'-ka', adj. moist.
sto, adj. smooth, lying smooth, as hair. See
    kasto.
sto'-daŋ, adj. small and neat,—mastaqan.
sto-stä', adj. red. of sto; smooth, lying flat.
sto-ya', v. a. to make smooth, smooth down,—
    stowaya.
sto-ya', adv. smoothly.
sto-ya'-ken, adv. smoothly.
stu-sta', adj. tired, weary, unable to move,—ma-
    stusta.
stu-ste'-ya', v. a. to cause fatigue, to weary,—
    stustewaya.
stu, n. the seed of any thing, grain; bullets:
    su waŋziđan, a bullet; mazau, lead.
stu, adj. good. Probably obsolete. See yasu and
    suya.
stu-ći', adj. small.
stu-ći', n. shot.
stu-ći'-ka'-daŋ, n. pepper, allapice.
stu-ći', n. a grain of any thing, a particle,
    one, the smallest part. Hence, napsukaza, the
    fingers.
stu-ći', adj. red. of suta.
stu-ma'-ni-ča, n. any kind of wood that has be-
    come dead and very hard.
stu, n. cont. of sunka; misun, my younger
    brother, used in addressing him.
Sun, v. to braid. See sun.
Sun'ka, n. a younger brother either of a man or woman. Certain cousins are likewise so called,—misonka, nisunka.
Sun'ka'ki-či-ya-pi, n. brethren, those related as brothers,—sun'kaunθúdiyapi.
Sun'ka'ku, n. his or her younger brother.
Sun'ka'ya, v. a. to have for younger brother,—sun'kawaya, sun'kanyapa.
Sun'ta, n. a stem; čap<j>dhupa suna, a pipe-stem; čap<j>kasunta, the spinal marron.
Su'be-ča, n. the ant-eater, the mosquito-hawk.
Su'be'ča-ka-ša-pi, n. a cross. See čap<s>beča.
Su'su', n. the testicles: susu ełpeya and susu bāddokan, to castrate.
Su'ta, adj. hard, not yielding to the touch; strong, capable of endurance,—masutta, nisuta, unṣutapi: čap<j>tε suta, courageous.
Su'ta'ya, adv. firmly, hard.
Su'ta'ya-ken, adv. firmly.
Su-tonj, v. n. to ripen, have seed; to ripe, fit for use, as corn, etc.
Su-yá, adv. rightly, well.
Š, the twenty-second letter of the Dakota alphabet, with the sound of sh in English. When marked thus (š) its sound is prolonged.
Ša, adj. red.
Ša, v. n. to shout,—waš'a, yaš'a, unšapi.
Šaq-i'-ši-ya, v. reflex to restrain oneself,—šaqimiyapi.
Šaq-su'ka, n. corn boiled without hulling.
Šaq-yá, v. See šaqiyán.
Šad-wo'ga'n, num. adj. eight.
Ša-wo'ga'na-na, adv. only eight.
Ša-wo'ga'ngan, adv. by eights.
Ša'hí-hína, v. to burst out with a shout.
Ša'a-ya, v. n. to speak a strange language,—śi<ni>na.
Ša'a-pi, n. a foreign or unknown language.
Ša'ka, adj. easy. See bōšaka, kašaka, wabaka-dan.
Ša'ka, adj. strong. See waš'aka, yuš'aka.
Ša'ka, adj. difficult, hard. See šakóča.
Šak-e', n. the nails of the fingers and toes; the claws of birds and beasts; the hoofs of animals.
Ša'ke-ča, adj. hard to deal with, severe, auster, —maš'akeča, unš'akapika.
Ša-ke'hon-ska, n. long-clawed, a name given to the grizzly bear.
Ša-kí-ya, v. a. to paint red, to redden, as the Dakotan do scalps,—šawakiya, šunθúpi.
Ša-ko'-win, num. adj. seven.
Ša-ko'-win-na, adv. only seven.
Ša-ko'-win-win, adv. by sevens.
Ša'kpe, num. adj. six.
Ša'kpe-dan, dim. of šakpe; Little Siz, the name of a Dakota chief at Tintatoway.
Ša'kpe-kpe, adv. by sizes.
Š'ak'-š'a'ka, n. of šaka, horn; corn boiled without being hullcd. See šag'ša'ka.
Šam-yá, v. a. of šapa; to soil, to defile,—šamwaya.
Šam-yá, adv. dirtily.
Šan, n. the vagina.
Šan-ke, n. a step-mother; a mother's sister; a father's other wife. Not in general use.
Šan-ke'-ya, v. a. to have for šanke,—šankewaya.
Ša'-pa, adj. dirty, defiled, blackened,—mašapa: nape nišapa, thy hands are dirty.
Šap-ša'-pa, adv. red.
Ša'-sa', adv. red.
Ša'-sa'ya, v. a. to dye or paint red,—šaswaya.
Ša'-sa'ya, adv. really.
Ša'-šte', n. the little finger: šísäte, the little toe; the little toe or nail of birds and beasts.
Ša'-šte'-i-yok'he, n. that which is next to the little finger, the third finger.
Ša'-ya', v. a. to make red, to paint red,—šawaya.
Ša'-ya', adv. really.
Ša'-ye'dan, adv. reddish: šayedan našin.
Šbe, adj. deep, as water; dense, as foliage; thick set, as hair. See šma.
Šbe'-ya', adv. deeply, densely.
Šbe'-ya'-ta, adv. in the deep.
Šbú, v. n. to drop, as water or any other liquid.
Šbú'šbú', v. red. of šbú.
Šbú'-ya', v. a. to drop or cause to drop, as water,—šumwaya, šunu'napa.
Šbú'-ya'-pi, n. a drop, drops.
Šđa, adj. bald, bare, naked: nasu šđa, bald-headed; paddayapi, corn made bald, i. e. hommony. See kalďa.
Šđa'-šđa', adj. red. of šđa.
Šđa'-šđa', v. a. to make bare,—šđawaya, šđunyapa.
Šđa'-ya', adv. nakedly, without covering.
Šđa'-ya'-ta, adv. in an open place.
Šđa'-ye'hna, adv. openly, exposed, in full view, uncovered, without a house, defenceless: šdayenhag, standing out, unsheltered; šdayenwan, to sleep out.
Šđa'-ye'hna'-yan, adv. unsheltered.
Šđi, adj. many.
Šđi, adv. hissing, fizzing. Said of the noise sometimes made by fish in water.
Šđo, v. n. to fuse, melt, as metals.
śđo-ka', n. a kind of spotted duck.
śđo-'ka. See kādōka.
śđo-ka'han, part. out of place, as an axe-head off the handle, or an eye out of its socket.
śđo-ka'wa-han, part. Same as śđokahān.
śđo-śdo', v. red. of śđo.
śđo-śdo', adj. soft, as fat, melted.
śđo-śdo-'dan, n. the soft fat parts in an animal.
śđo-'śdo-dan, n. the meadow-lark: śđośdōdan kīō, to whistle to the meadow-lark.
śđo-ya', v. a. to fuse, melt, or smelt metals—śđowaya, śđonuyapi.
śđo-ya'pi, n. that which is melted: śđoyapidān and maza śđoyapi, pewter.
śđun-ya', v. a. to cause to slip.
śđu-śedu'-ta, adj. slipping, a sa road; smooth, as ice, etc.
śđu-ťa, adj. slipping. See yūdu-nā, mādūta.
śe-čā, adj. dry, dried as wood, rotten.
śe-kše-čā, adj. red. of śečā.
śen-ya', adv. withered; dried or dried, seasoning: śenyāhiyeyn.
śen-ya', v. a. to make dry, cause to wither; śenyāwaya: śenyāna hūnaka, to lay up to season.
śi, v. a. to command, bid; to ask. This word is always preceded by another verb, as, edoj śi, eye śi, etc.—waśi, yashi, unśipi.
śi, v. imperat. stop, be still.
śi, inj. hāk! hark!
śi'-čā, adj. bad, ugly; bad, wicked,—masīda, niśīda, unśiapia.
śi-čāho-waysa, v. n. to scream out, to moan, —śiđowahū, śiđowahūa.
śi-čā-'ki-bo, v. a. to do one's work badly,—śiđawākīho.
śi-čā-'ya, adv. badly, not well.
śi-čā-'ya-ken, adv. badly.
śi-če-'čā, n. children, family,—mitāśiđēda.
śi-če-'de, v. a. to esteem as bad, to hate,—śiđe- wada, śiđenudāpi.
śi-če-da-ka, v. to think bad, to hate,—śiđewada, śiđeyadāpi, śiđenudāapi, śiđēśidāpika.
śi-če-ki-dā-da-pi, v. recip. hating each other.
śi-če-ki-da, v. pos. of śiđēda; to hate one's own,—śiđewākida.
śi-če-ki-da'-ka, v. pos. of śiđeśiđā; to hate one's own,—śiđewākida.
śi-či-'tañ-ka, adj. passionate; i. q. waśiŋko, śiđimudānka.
śi-či-'ya, v. n. to be angry,—śiđiwaya.
śi-či-'ye-ki-ya, v. to mourn for,—śiđiwyakibā.
śi-če', n. a woman's brother-in-law; a woman calls her husband's brother and her sister's hus-
band, śiće: śićećū and śićeću, her brother-in-
law.
šič-ča\', u. the fisher.
šič-ča\'-tan-ka, n. the vulture.
šič-du\'-ta, n. the name of a small red bird.
šič-han', adj. wild, prancing, as a horse; ambitious.
šič-han\'-han', adj. red. of šičhan; jumping round, frolicsome.
šič-he', adj. Same as šičhan.
šič-he\'-ča, n. an animal that is wild or unsteady.
šič-he\'-šni', adj. gentle.
šič-he\'-ya, v. a. to make wild, make prance about,—šičhewaya.
šič-he\'-ya, adv. ambitiously.
šič-ča\', See wâkiiya.
šič-ča\'-han, part. squeezing, pressed.
šič-ča\'-wa-han, part. pressing, squeezed.
šič-či\'-ta, v. to move oneself; be industrious; i. q. minihidiya,—šičmiša.
šič-ška\', adj. rough, not smooth and level.
šič-ško\'-ya, v. a. to make rough,—šičškewaya.
šič-ške\'-ya, adv. roughly.
šič-ško\'-pa, adj. hollowed out, concave.
šič-kom, cont. of ško; škom iyaya.
šič-kom-ya\', v. a. to make crooked,—škomwaya.
šič-kom-ya\', adv. crookedly; škomyna wanka.
šič-ško\'-pa, adj. crooked, warped; concave.
šič-ško\'-pa, adv. red. of ško.
šič-ško\'-pa, adv. hollowed out, concave.
šič-šku, v. n. to be wholly or partially roasted; to be covered with red spots, as one who lies too close to the fire in cold weather,—masku, nišku.
šič-šku-nma\', adj. tainted, as meat; sour.
šič-šma\', adj. deep, as water; dense, as foliage; thickly set, as hair.
šič-šma\'-šma\', adj. red. of šma.
šič-mi, adj. bare; i. q. hiq waniča: pa šiči; said of a head with only a few scattering hairs.
šič-šma\', See wâkiiya.
šič-šma\'-han, part. dropped, missed.
šič-šma\'-wa\'-han, part. dropped.
šič-šni, adv. of negation; not, no. It follows verbs, nouns, pronouns, adjectives, adverbs, etc.
šič-šni\'-za, adj. red. of šniža.
šič-šni\'-ya\', v. a. to make wither or dry up,—šič-niža, šičnunyapi.
šič-šni\'-ya\', adv. withered.
šič-šni\'-ya\'-yân, adv. abundantly.
šič-šni\'-za, adj. withered, dead, dried up, as leaves by the sun, withered; blurred, indistinct: šič-šniža.
šič-šnu\'-šnu\'-za, adj. red. of šnuža.
šič-šnu\'-za, adj. blured, indistinct, as, šič-šnuža.
šič-šnu\'-za, See wâkiiya.
šič-šög\'-ya, adv. red. of šogya.
šog-ya', adv. strongly, firmly, thickly: šogya awaçin, to think intensely.
šog-yeh', adv. strongly, firmly; greatly, much.
šo-ka', adj. thick, applied to solids.
šo-kšan'-ka-dan, n. a species of duck, much smaller than the mallard duck, the teal.
šo-kšan'-ka-tan-ka, n. a large species of the teal.
šo-kšo'-ka, adj. red. of šoka.
šon-na'-gil, n. (smoke-ghost) root.
šon-ya', v. a. to smoke, make smoky,—šonwaya.
šon-žo'-ya-ka, n. See šonjóyaka for the better orthography of this word.
šon-ži'-dan, n. See šunjídan.
šon'-ka, n. See šunka.
šon-pa', n. See šupa.
šon'-na, adj. long-eared, hanging down, as the ears of many dogs do; dogs whose ears hang down. Hence, šukaña šonjošna, a mole.
šon-to', n. the hole by which a beaver goes in and out.
šo'-ša, adj. turbid, muddy, as water.
šo'-še, adj. Same as šosa: Minidoše, the Missouri river.
šo'-še'-ya, v. a. to make turbid or muddy, to stir up,—šokewaya.
šo'-še'-ya, adv. turbidly.
šo'-ška', n. a species of pine; a small kind of fish; i. q. hoška.
šo'-ta, n. smoke.
šo'-ta, v. n. to smoke, as a fire.
so-tka'-zi, n. root.
so-tka'-zi, adj. smoked black, sooty.
so-t'o-zu, adj. smoky, full of smoke, applied to a hazy atmosphere.
spa. See yušpa.
špa-han', part. broken off.
špan, adj. cooked, as food; burnt or frozen, as the face or parts of the body by heat or cold; noge maspan, my ears are frozen; siha nišpaq, thy feet are frozen.
špan-k'i-di-či-ya, v. a. to cook for one,—španwecidiya.
špan-k'i-ya, v. a. pos. to cook one's own food; to cook for another,—španwakiya, španwiyapi.
špan-yan', v. a. to cook, as food,—španwaya, španwayapi.
špa-wa'-han, part. broken off.
špe. See špa.
špi. See yušpi.
špi-han', part. fallen off, as berries.
špi-wa'-han, part. Same as špilhan.
špu. See yušpu.
špu-han', part. See špuwahan.
śun', n. 192

śung-ld-ča, n. a horseship.
śung-md'-'ka, n. the male of the horse or dog.
śung-wa'-'kin-i-hu-pa, n. the apparatus for packing on a horse or dog, pronounced often śung-wa'kuhupa and śung-wagkhipa. It is made by placing the ends of two or more poles (usually tent-poles) together, and inclining them at an angle of some forty or fifty degrees. The ends fastened together are placed on the back of the horse or dog, with a strap around the breast. Behind the horse's tail cross-pieces are tied, on which loads are packed and children placed. The Sisitunways and Iñktonways of the prairie keep large dogs for the purpose of packing.
śung-wi'-ye, n. a mare; a bitch.
śung-wi'-ye-dan, n. dim. of śungwiye.
śun-či, n. the fox.
śun-hpa'-dan, n. a puppy, a little dog.
śun'-ka, n. a dog, commonly; a horse; an oz or cow, occasionally. This latter use obtains only in the language of the braves or warriors of the nation,–mitasukyke, nitaşukye, tašukye.
śun'-ka-wa-kan, n. a sacred dog or spirit-dog, i. e. a horse.
śunk-či'n-ča, n. a young wolf.
śunk-či'-'ča-dan, n. a colt.
śunk-i'-'ča-pañ-te, n. a horsewhip.
śunk-pa'-dan, n. See śunhpadan.
śunk-ta'-'wa-na-pin-na, n. the name of a small bird.
śunk-to'-'ke-ča, n. the other dog, i. e. the wolf.
śunk-wi'-ye, n. a mare.
śun-pa', v. n. to moulth, shed, as geese their feathers.
śun-pa'-le-li-lei, v. to have the feathers partly grown. Said of geese, etc., when their feathers have grown so that they are almost able to fly; i. q. ešaši kihipla kta.
śunzo'-ya, cont. of śunzo'yak; śunzo'yak idu, to make a loop, noose, or lasso; śunzo'yak ayaksha, to tie a noose or running knot.
śunzo'-ya-ka, n. a noose.
śu-po', n. guts, intestines.
śu-po'-co-wo-žu, n. a species of duck, so called because its entrails are always full.
śu-ša'-'ya-ka, n. the large intestines.
śu-ša'-a, adj. slow, tardy; good for nothing, worthless;–masukyke, nišukyke.
śu-ši'-ka, n. a worthless fellow.
śu-ši'-ya, v. to miss, fail of, to be unable to obtain,–šuvata, šušupta.
śu-ši'-ya, v. a. to cause to fail or miss,—šutewaya.

TAH

t, the twenty-third letter of the Dakota alphabet.
ța, n. the moose. This may properly be considered as the generic term for all ruminating animals, since it enters into the composition of the names of most of them; as, tašiqa, deer; tatanka, buffalo, etc.
ța, prep. in comp. at, to, on; suffixed to nouns it gives them the force of adverbs; as, maka, the earth; makata, on the ground. See also 'ata' and 'yata.'
ța, pron. in comp. his, hers, its; with 'pi' at the end of the noun, theirs.
ța, adj. one of, a pair: tawanjida, one pair; tanoupa, two pairs.
ța-če'-či, n. the dung of ruminating animals, especially the buffalo; the "Bois de Vache" of the French.
ța-če'-ți, n. the tongue of ruminating animals, especially the buffalo.
ța-či'-'ča, n. the young of deer, a fawn.
ța-či'-'ča-dan, n. a fawn, a lamb.
ța-či'-'ča-ha, n. a fawn-skin, calf-skin.
ța-do', n. fresh meat, the fresh meat of ruminating animals, as the deer and buffalo.
ța-do'-he-ška, n. the oesophagus of the buffalo.
ța-do'-ta-hu, n. the windpipe of animals.
ța'-ga, n. mini taga, froth, foam.
ța-ši'-'ga, n. froth, foam, spittle, scum: taši'heya, to skim, throw off the scum.
ța-gi'-'ča, n. a species of tortoise.
ța-gi'-'ča-ha, n. a buffalo robe; chiefly used by the Sisitunways and Iñktonways; i. e. pteha-šina. Why a buffalo robe should be called tagi-daha we have been unable to ascertain, except perhaps in contrast with the shell of the tortoise, or it may be from some fancied resemblance in shape.
ța-ši'-'ga, n. to spit, excretorate,—tašo'waša, tašo'wašapi.
ța-šu'-n, n. an old buffalo bull, a poor scabby bull, whether old or not, a singled bull.
ța-ha', n. a deer-skin.
ța-ha'-ba-čo-ke, n. the slits cut in a hide by which it is stretched.
ța-han', n. a man's brother-in-law, a wife's brother, and a man's sister's husband; my brother-in-law: nitaša, thy brother-in-law.
ța-han'ki-či-'ya-ya, n. brothers-in-law.
ta-ke'-ya, adv. attacking.
ta'-ku, n. something.
ta'-ku, interrog. pron. what? taku yadiñ he, what dost thou want?
ta'-ku', n. a relative, kindred. See takuaya.
ta'ku-á, pron. interrog. what?
ta'ku-dañ, n. dim. of taku; a trifle, nothing, mostly followed by śi, as, takudan wandū śi, I want nothing.
ta'ku-da-siñ, v. a. to count as nothing, not to regard; to be patient, submissive in suffering,—takwadasiñi.
ta-ku'-ki-é-ya-pi, n. relatives, relationship.
ta'-ku-k'ku, n. red. of taku; small articles, trinkets.
ta'-ku-ma-ni-nda, n. moths and other small grubs.
ta-ku'-mna, v. n. to have taste or smell; taku-

See 1st relatives, lean old. See takuaya.

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tan'na'-ke-ya, adv. on the side: tan'nakeya wan'ka.

ten'na-pa, v. n. to twitch, as the flesh of an animal, jerk involuntarily.

ten'na-pa-ki-ya, v. a. to shrug up, as the shoulders,—tan'napawakiya.

ten'na-pa-pa, v. red. of tan'napa.

ten'ni', adj. old, worn out.

ten'ni', adv. of old: tan'ni hec'ede kta ep'da, I long thought it would be so.

ten'ni'-cin'-ca, n. a yearling calf.

ten'ni'-han, adv. long ago, of old.

ten'ni'-han-tan'han, adv. of old, a long time ago.

ten'ni'-ka, adj. old, worn out, ancient.

ten'ni'-na, adj. old.

ten'ni'-na, adv. long ago, of old.

ten'ni'-na-ka, adv. of old, formerly.

ten'ni'-ni, adj. red of tan'ni; worn out.

ten'o'-wa-sin', n. the whole body.

ten'pa', n. the white birch, Betula populifolia; the bark of the birch.

ten'pa'-dan-ka-qi'-ca, n. spunk taken from the birch.

ten'pa'-hu, n. the white birch tree.

ten'pa'-sa-sa-dan, n. a small species of birch.

ten'pa'-wa-ksi'-ca, n. dishes made out of the taupa.

ten'pa'-wa-ta, n. a birch-bark canoe.

ten'sag', cont. of tan'sakas, which is not used: tan'sag ɗa, to die of fright; to be much alarmed, to faint,—tan'sag ma'ta: tan'sag ɗa el'peya, to frighten very much.

ten'sag'-te-ya, v. a. to frighten very much,—tan'sagte-wa,ya.

ten-san', n. one side of the body.

ten'si-to-mni, n. the whole body.

ten'si-to-mni-ya, adv. all over the body.

ten'smi'-yan'-ya, adv. alone, deprived of every thing: tan'niyanyan manka, I am deprived of all.

ten'smi'-yan-yan-ka, n. one who is alone, without relations.

ten'si'-ba, adj. ugly, deformed,—tan'masi:ca.

ten'si', n. the fat on the ribs.

ten'na', adj. alone, single, unmarried, without one's family: tan'na wan'ka, I am alone; wid'tan'na, an unmarried man; witan'na, a single woman, a virgin.

ten'na'-na, adj. alone, without one's family: tan'na ana uhipi, we have come alone.

ten'tan-han, adj. from the body; near to one.

ten'tan-ya, adv. red. of tan'ya.

ten-te'-ca, n. a species of red berry that grows on a climbing plant.
ta-n-te'-za-hu, n. the vine producing the taunteda.
ta-tion', v. n. to have a body, be in the body; to be substantial, as some kinds of food.
ta-tion'-ka, adj. increasing in bulk, as rice, etc., by cooking; furnishing much nourishment for the quantity.
ta-tion'-shani, v. n. to have no body, as a spirit; to be unsubstantial, as some kinds of food.
ta-tion'-shani-yan, v. a. to annihilate—tanton-
siwaya.
ta-tion'-shani-yan, adv. without body, unsubstan-
tially.
ta-tion'-yan, adv. visibly, bodily: tontonyang 
ha$n, it stands visibly.
ta-wa'-ste, adj. of fine form, handsome—ta-
mawate.
ta-yam', adv. tanyam in, to take one's part, 
speak for one; i. q. iyiya.
ta-yan, adv. well: tanyang un, to be well; tan-
yang edon, to do anything well; tanyang iye$iya, 
to be fortunate.
ta-yan-ken, adv. well.
ta-yaa'ta-ki-ya, adv. towards one: tanyata-
kiya hyin, to come towards one.
ta-yeh', cont. of tanyelih.
ta-yen', adv. very well.
ta-za'ni, adj. healthy, in health, sound, not in-
jured in body.
ta-za'ni-ya-ke, adv. without injuring: tan-
zanilyake kata, to kill without injuring the skin or 
flesh.
ta-za'ni-yan, adv. whole, not wounded.
ta-o', v. a. to wound by shooting, wound, but not 
kilL—tawao.
ta-oi-ke, n. his disciple or assistant,—mita-
kiyo: taokiyo, to have for one's servant or 
helper.
ta-oi-pi, part. wounded; a wounded person or 
animal.
ta-oi-un-yen, n. his dwelling.
ta-o-ya-te, n. his people,—mitoyate.
ta-pa', n. a deer's head.
ta-pa', v. a. to follow after one who has gone; to 
follow, as game; to pursue, as an enemy.—tawapa.
ta-pa', n. a ball, such as the Dakotas use in 
playing.
ta-pa'ga, n. the diaphragm of deer, etc.
ta-pa'hdo-ge-ju, n. the holes in an animal's 
head communicating with the nostrils; an edible 
plant having a pod somewhat like that of the 
Datura stramonium or Jamestown weed.
ta-pa'ksha, n. the kidneys of buffalo, etc.
ta-pa'za-hu, n. a species of plant having a pod.
ta-pe'te, n. the upper part of the back across 
the shoulders.
ta-pe'te-pa, adv. at the back.
ta-pe'te-pa-ta-han, adv. at or on the back.
ta-pi', n. the liver of animals.
ta-po', n. the duodenum; one of the stomachs of 
ruminating animals; the crop of fowls. See 
tatapo.
ta-pou', n. the cheek.
ta-pon'hu, n. the cheek-bone.
ta-po'-pu-skia, n. tadpole.
ta-po'-hka-ka, n. v. n. to put any thing on 
one's back under the blanket,—taspokawahanka.
ta-psi'-psi-za, n. red. of tapiza.
ta-psi's, cont. of tapsia; tapsis hinhda, to bubble 
up, as water when any thing is thrown in, or 
spontaneously.
ta-psi'-za, v. n. to bubble up, come up, as bubbles 
on water.
ta-pta'he-za, n. black currants, Rihbs floridum. 
See daptaha.
ta-pun', n. See tapon.
ta-sag', cont. of tasaka; tassag hnaka, to expose 
for the purpose of hardening.
ta-sag'-ya, v. a. to cause to harden,—tassagwa.
ta-sag'-ya, adv. in a hardened state: tassagya 
hnaka, to lay away in a hard state.
ta-sa'ka, adj. stiff, hard, frozen, hardened by 
cooling, whether at a temperature above or below 
the freezing point; hard, as tallow; cold, as, nape 
matasaka, my hands are cold.
ta-sa'-ka-kan, n. a kind of wood, a species of 
hard pine.
ta-sa'-pa, n. the black bear, in the sacred dialect.
ta-ska', n. taska wanunyaapi and ta$higa ska 
wununyaapi, sheep.
ta-ska'kpa, n. the woodlouse.
ta-ska'kpa, n. the woodlouse.
ta-spa'nam, n. the red haw.
ta-spa'han-hus, n. the hawthorn.
ta-spa'sd-o'-do-dan, n. the dwarf red haw.
ta-spa'tan-ka, n. the crab apple, Pyrus coro-
naria; the common apple, Pyrus malus.
ta-spa'tan-ka-hu, n. the crab tree; the apple 
tree.
ta-su'su-o'-hu, n. a shot-pouch.
ta-sa'ka, n. the hoofs or nails of deer.
ta-si'sa-ke, n. the nails or hoofs of animals, 
used by the Dakotas for rattles.
ta-si'-ya-ka, n. the pylorus or lower orifice of 
the stomach of ruminating animals; the large 
intestines.
ta-si'-ya-ka-po-po-pan, n. a species of bird.
ta-ska'dan, n. the box-elder, Acer negundo. 
Same as danashka.
ta-sko'-zu, n. a grove of timber, thickly timbered 
land.
ta-šna'he-če, n. the prairie ground-squirrel.
ta-šna'he-če-ho-ta, n. the grey ground-squirrel.
ta-épu', n. the stem, as of a pumpkin; a knob, a button. See mazatásépu.
ta-épu'dan, n. a knob, a button, the head of a pin.
ta-ta, adj. dull, blunt, bruised up.
ta-ta'hpa, n. the breast and neck of animals.
ta-ta'mni, n. that which surrounds the fustus, the womb of animals.
ta-ta'j'ka, n. the male buffalo, the Bos, or Bison americanus; the common ox.
ta-ta'po, n. the duodenum of ruminating animals.
ta-ta-wa-mdu'ska, n. the horse-fly.
ta-ta-wa-mdu'ska-daj, n. the horse-fly.
ta-te', n. air in motion, wind.
ta-te'dan-se-ča, n. the essence of peppermint.
ta-te'i-yu-mni, n. a whirlwind.
ta-te'ka'sa, v. the wind whirls.
ta-te'o-uyo, n. a quarter of the heavens; tate ouye topa, the four quarters of the heavens.
ta-te'yap'pa, v. n. it blows; the wind blows.
ta-te'yap'pa, n. wind.
ta-to, n. cumfrey, a root with a long branching stalk, the stem of which is eaten by the Dakotas.
ta-to'hän, adv. up stream.
ta-to'he'ki-ya, adv. against the wind or current, up stream.
ta-to'he'ya, adv. against the wind, up stream: tatoheya ouyapi, we go up stream.
ta-to'ka, n. the big horned antelope. Perhaps the goat of the Rocky Mountains, or the Antelope rupicapra.
ta-to'ka'daj, n. the gazelle or prairie antelope, the Antelope dorcas, somewhat smaller than the common deer. They go in companies, and are very fleet.
ta-to'wam, cont. of tatowapa; up stream: tatowam ouyapi.
ta-to'wa'pa, adv. up stream, up the river.
ta-to'wa'pa-tan'han, adv. from above, from up stream.
ta-tpe', v. to come to, come upon, attack, make an attack on,—tawatpe, tanqpepi.
ta-tpe'hi, v. to come to attack,—tapewahi.
ta-tpe'hi, v. to have been to attack,—tapewahi.
ta-tpe'ya, v. to go to attack,—tapendma ; tapetyaya, to have gone to attack ; tapte u, to come to attack.
ta-tpe'ya, adv. attacking.
ta-wa, pron. his, hers, its,—mitawa, nitawa.
ta-wa'čin, n. the mind, will, understanding, disposition, purpose, thought,—mitawadin.
ta-wa'čin-hin-yan'za, adj. morose.
ta-wa'čin-ki-čuŋ, v. n. to be resolute, obstinate, have a mind of one's own,—tawadinwecun.
ta-wa'čin-ki-čuŋ-yaŋ, adv. resolutely.
ta-wa'čin-šl-ča, adj. of a bad disposition,—tawadinmaida.
ta-wa'čin-wa'šte, adj. of a good disposition,—tawadinmawašte.
ta-wa'gan, n. a step-son ; a step-father.
ta-wa'gan'ku, n. his step-son or step-father.
ta-wa'gan'ya, v. a. to have for tawagun,—tawagunwaya.
ta-wa'he'ča, n. a swelling, a bubo.
ta-wa'kon-zed, n. his influence or purpose. This is used for the Spirit of God,—nitawakonze.
ta-wa'mni-pa, n. the seven stars, in the constellation Taurus.
ta-wan'ka, v. n. to be willing to undertake, disposed to do or attempt. Generally this is used in * the negative, as, tawanka šni, not to be disposed to,—tamanika šni.
ta-wan'ži, n. one of any thing, a pair : tanopa, two of any thing, two pairs ; tayanni, three pairs.
ta-wa'te'ča, v. See tawatnya.
ta-wa'čen-ki-ya, v. a. to be willing to have such a thing happen to one,—tawatwenwika, tawajenidiya.
ta-wa'čen-ya, v. a. to be willing for any thing, desires to do or suffer,—tawatwaya, tawatenuyapi.
ta'wa'si, n. a helper ; a helpmate; a friend.
ta'wa'si-tku, n. his or her helper or friend.
ta'wa'si-ya, v. a. to have for helper,—tawasiwaya.
ta'wa'ya, v. a. to possess any thing, have for one's own,—tawawa, tawauyapi.
ta-wa'zu-zu-he'ča, n. intestinal worms, tumbrici.
ta-wi'cu, n. his wife. See tawin.
ta-wi'cu-ton, v. to have a wife, be married,—tawidwaton, tawiduntoppi.
ta'wi-no'hiŋ, n. a man's sister,—mitawino'hiŋ, nitawino'hiŋ.
ta'wi-no'hiŋ-ya, v. a. to have for tawino'hiŋ,—tawino'hiŋwaya.
ta-wi'ny, n. a wife, used only with the pronouns ; mitawin, my wife; nitawin, thy wife.
ta-wi'ny-ya, v. a. to have sexual intercourse with a woman,—tawinwaya, tawinmayan.
ta-wi'nyon, or tawinjon, v. a. to have sexual intercourse with a woman,—tawivaton, tawinjoni. The former orthography is preferred.
ta-wi'ye-daj, n. the female of the common deer, a doe or hind.
ta-won', n. something to eat, food: tawon manida: tawon tug, to have food.
ta-zu'ka, n. white walnuts, butternuts.
ta-zu'ka-hu, n. the butternut-tree, white walnut, the Juglans cinerea.
ta'-za, n. waves.
ta'-za, adj. rough, as water agitated; nina ta'a, very rough.
ta'-za-co-wi-wi, n. waves without white caps.
ta'-za-eka, n. the ant, ants, the emmet. te, adj. blue stained. See ate.
te'-za, adj. new, -mata da, nite da, unto da.
te'-za-ko-ya, adv. warm, lukewarm, tepid, as water. See teza.
te'-za-ya, adv. newly.
te'-za-ya, v. a. to make new, renew, -to da wiya.
te'-za-ya-ken, adv. newly.
te'-wan-wan-kan, adv. high up, very high.
te'-wan-wan-kan-tu, adv. very high.
te'-wan-wan-kan-tu-ya, adv. very high. *
te'-wan-wan-kan-tu-ya-ken, adv. lofty, high up.
te'-han, adj. far; long, used both in regard to time and place: tehan wai, I have been to a great distance; tehan wapamaka, I saw it a long time.
te'-han-han, adv. red of tehan.
te'-han-ten, adv. from afar.
te'-han-tu, adv. far off, to or at a great distance.
te'-han-tu-ya, adv. afar, far off.
te'-han-tu-ya-ken, adv. far off.
te'-hi, adj. difficult, hard to be done or endured.
te'-hi-ka, adj. red. of tehika.
te'-hi-ya, adv. red. of tehiya.
te'-hi-ka, adj. hard to do or bear, difficult; dear, costly, valuable; hard to get along with, unreasonable; -mate hya.
te'-hi-ke-ka, v. a. to think hard or difficult; to value very much, -tehiwada, tehikeya da.
te'-hi-ke-ka, v. Same as tehiyada.
te'-hi-ke-ki-ka, v. pos. of tehiyada; to value one's own, -tehiwakinda.
te'-hi-ke-ki-da, v. Same as tehikeyda.
te'-hi-ke-ko-da, v. Same as tehikeyda.
te'-hi-ke-da, v. a. to forbid any one's doing or having a thing, forbid any course of conduct, prohibited, hinder; to value very much, to be sparing of, -tehawiga, teyali da, tehiyiga da.
te'-hi-ya, adv. hardly, with difficulty; badly: tehiyano, to do with difficulty, to do badly; tehi sani, to do a thing easily.
te'-hi-ya-ken, adv. with difficulty.
te'-hi-ya-ku-ya, v. a. to follow after for evil, to treat badly, to persecute.
te'-hia-ki-so, n. a leather string, a thong.
te'-hip', n. a skin with the hair taken off worn as a blanket.
te'-mahen, adv. deep, far within.
te'-mahen-tu, adv. far down, deep down.
te'-mahen-tu-ya, adv. deeply, deep down.
tem-ki'-di-ya, v. of temya; to eat up provisions of any kind for another, -temwida.
tem-ki'-ya, v. a. to eat up one's own; to eat up another's or for another, -temwakya, temmunki-yapi, temmakiya.
te'-mi, n. v. a. to sweat; to pant, give out, always including the idea of sweating, -temmni, tem-mni, tenympii.
te'-mi', te-ka, v. n. to sweat very profusely, to die of sweating: temni ma'ata nun seda, it seems as if I should die of sweating.
te'-sdag', cont. of te'sdaka.
te'-sdag'-ki-ton, v. to put on or wear a crown or fillet on the head, -te'sdagwetona.
te'-sdag'-ton, v. to put on or wear a fillet around the head, -te'sdagwetona. Seewat'sdale.
te'-sda-ka, v. to wear, as a crown or fillet, around the head, -tausada.
te'-te', n. the rim of a kettle, the rim or lip of any thing.
te'-te', adj. red of te; blue, grape-colored.
te'-te'-ni-ka, n. the blue jay.
te'-wan-han-kan, adv. high up.
te'-wan-han-kan-tu, adv. up high.
te'-wan-han-kan-ya, adv. high up.
te'-wan-han-kan-tu-ya, adv. up high.
te'-wan-han-kan-tu-ya-ken, adv. up high.
te'-wan-kan, adv. high up. The better form is tewanhan'kan. Tewankantu and tewan'kantyu are sometimes used, but not very correctly; tewanhan'kan, etc., are better.
te'-wa'pa, n. an esculent root, growing in the water, which the Dakotas boil and eat.
te'-wa'pa-a-he, n. a plant somewhat like the tewapa, but not eaten.
te'-wa'pa-hu, n. the stalk of the tewapa.
te'-wi'ce-nya, n. of temni; sweating.
te'-ya, n. When a man has more than one wife, one calls the other teya.
te'-ya-ki-ya-pi, n. those who stand in the relation of teya to each other.
te'-ya-ku, n. her teya.
te'-ya-ya, v. a. to have one for teya, -teyaawaya, teyamanya.
te'-zi', n. the stomach or paunch of animals; the gizzard of fowls; the belly.
te'-zi'-ke-ze, n. the fat around the paunch.
ti, v. n. to live, dwell, abide, -wait, u'nti.
ti, n. a house. See tipi.
ti'-a-no-ka-tan-han, adv. on both sides of the house.
ti'-ce. See patidsa, to scrape off.
ti'-ce-bu-yan, n. the pheasant.
ti-ča'ga, v. to put up a tent; pitch a tent; to build a house.—tiwaka, tiunkagi.  
ti-ča'han, part. scraped off.  
ti-ča-ni-ča, n. See tičąničatajka.  
ti-ča-ni-ča-tan-ka, n. a species of curlew.  
ti-ča'-thu, n. the part of the tent or house opposite the door, the place of honor.  
ti-ča'-thu-ta, adv. opposite the door.  
ti-ča-wā-hań, part. scraped off.  
ti-e' in-kpa, n. the top of a tent, the ridge of a house.  
ti-e'kša, n. the top of a tent, the ridge of a house.  
ti-e'kša-ō-ho-ka, n. the hole at the top of the tent by which the smoke escapes.  
ti-dan, v. kidi tidan, to take sides with one on a question, to be on the same side in a game: midanat wadan, I am alone, that is, no one takes my side, —unitidan.  
ti-hañ-mde, v. See tihańmedeya.  
ti-hañ-mde-ya, v. to have been acquainted with in a former state of existence,—tihańmedewaya.  
ti-ho-ni-ča, v. to forbid one's house, to prevent others from coming in,—tiwahonida.  
ti-hu'ha, n. the poles of a tent left standing, the skeleton of a tent.  
ti-ha-ha, n. the manyplies or oomam of animals.  
ti-kti-ča, adj. thick, stiff as mush; sticky. Hence, čanhaŋpi tiktča, molasses.  
ti-ma-hen, adv. within, in the house or enclosure.  
ti-ma-he-tan-hań, adv. from within.  
ti-ma-ča-tu, adv. within.  
ti-ma-ča-ta, v. to ask for, beg: tima bi, to come begging.  
ti-mo', n. a woman's elder brother, my elder brother: niimo, thy elder brother.  
ti-mo'-ku, n. her elder brother.  
ti-mo'-ya, v. a. to have for elder brother,—ti-mowaya.  
ti-n, adv. cont. (ti and on) in the house: tin yanka, he is in the house; also, cont. of tinja, as, tinmástinga, the hare.  
ti-na-zl-ke, n. of itazi; his bow,—mittinazipe, mittinazipe.  
ti-ča'-ča-nan, adv. out on the prairie.  
ti-ča-te, v. to kill in the house, to commit homicide, in distinction from killing in war,—tinwakte, tinwidake.  
ti-ma-ča-ti, n. the hare, rabbit of the prairie, the Lepus timidus.  
in'wa-ki-ye-dań, n. the house-pigeon; the turtle dove.  
tin'-wi-ča-kte, v. a. to commit murder,—tinwićawakte. Also, a murderer.  
tin'-wi-ča-kte-pi, n. murder.  
tin'-sko, adv. how large?  
tin'-sko-ča, adv. how big? how large?  
tin'-sko-ča-ki, adv. red. of tinskokeda.  
tin'-sko-yo, adv. red. of tinskoyla.  
tin'-sko-yo, adv. how far around? how extensively?  
tin'-sko-ča-nan, adv. of what size? how small?  
tin'-ta, n. land without timber, the prairie.  
tin'-tan, adv. on or at the prairie.  
tin'-ta-o-skan, adv. on the prairie, far from dwellings.  
tin'-ta-pa, adv. belonging to the prairie; as, tinta wādā, men of the prairie; tinta, to speak as the men of the prairie do.  
tin'-ta-ta, adv. at or on the prairie.  
tin'-ta-ta-pa, adv. at the prairie.  
tin'-ta-wa-pa, adv. on or towards the prairie.  
ti-t' o-skan, adv. on the prairie.  
ti-pa. See yutipa.  
ti-pa-han, part. drawn up, cramped; crisped.  
ti-pa-hiŋ, n. of ipahin; his pillow.  
ti-pa'-wa-hań, part. drawn up, cramped.  
ti-pi, n. a tent, house, dwelling, abode.  
ti-pi-wa-kań, n. a sacred house, a church.  
ti-psin, n. See tipsinna.  
ti-psin-na, n. the Dakota turnip, a bulbous root much eaten by the Dakotas in the beginning of summer. It grows on the high dry prairies.  
ti-psin-na-ši, n. the white turnip.  
ti-psin-na-zid, n. the rutabaga.  
ti-ška-kań, n. of škaka; the large sinew in the neck of animals.  
ti-ško-na, n. of škonagi (the ghost of the leg); the bunch of hair growing on the inside of a deer's leg.  
ti-šči, n. of šči; the lower lip of animals.  
Tít-ton-wań, n. the name of the bands of Dakotas living on and beyond the Missouri. They probably compose a majority of the whole nation. Their language differs from the dialects of the other bands, especially in their use of l for d.  
ti-ton-wań-se, adj. proud, haughty, because the Titowways are thought to be so.  
ti-un'-na-pťaŋ-yań, n. the sides of a house, sides of the roof.  
ti-wa'he, n. a household, including persons as well as things.  
ti-wo-ta-he-dań, adv. away from any house.  
ti-yan', cont. of tyata.  
ti-yá-ta, adv. at the house, at home.
ti-ya'-ta-ki-ya, adv. towards the house: tiysta-kiya wahde kta, I will go towards home.
ti-yo'-he, n. a household.
ti-yo'-haa-la, n. the household.
ti-yo'-ki-ta-he-da�, adv. between houses.
ti-yom', cont. of tiyopa.
ti-yom'-ya, v. a. to have or use for a door,— tiyounwaya.
ti-yo'-pa, n. a door, the place of entrance; that which covers the entrance in a Dakota tent, a door.
ti-yo'-pa-i-yo-kak-tu-ge, n. a nail, nails. So called perhaps from their being first used among the Dakotas only in making doors.
ti-yo'-pa-ta, adv. at the door.
ti-yo'-ti, v. to set up a soldiers' lodge,—tiyoun-tipi.
ti-yo'-ti-pi, n. a soldiers' lodge. This is established for the purpose of making laws and providing for their execution. The object is generally to regulate the buffalo chase.
ti-yo'-ton-wan, v. to look into a house.
ti-yu'-kan, v. to leave the house. Said when the women and children leave the tent for the men to feast in.
tka, v. a. to scrape the hair off a hide,— watisa, upkapi.
tka, conj. cont. of tuka; but.
tka'-pa, adj. adhesive, clammy.
tke, adj. heavy.
tke'-i-yu-ta, v. a. to take up and feel the weight, to weigh,—tekumdua.
tke-tke', adj. red. of tke.
tke-u'-ta, v. a. to weigh any thing,—tekuwata.
tke-u'-ta-pi, n. on tektapi, scales, a steel-yard.
tke'-ya, adv. heavily: tkeya kin, she carries heavily.
tkin, adj. damp, said of a less degree of wet than is denoted by spaya.
tkin'-tkin, red. of tkin.
tki-tka', adj. slushy when snow soft.
tki-tka'-tka, adj. red. of tkita.
tkonz-sa', n. a cipher, in arithmetic.
tkoop-sa', a. even, just, exactly: wik-emmon nom tkons, just twenty.
tkoop-se'-da�, adj. even, in numbers, as twenty, thirty, etc.
tkoop-za, adj. even. See tkonsa.
tku. See yutku, natku, etc.
tku'-ga. See katkuga.
tku'-ga-kan, part. broken off.
tku'-ga-wa-kan, part. broken off.
tku'-sa', adj. even, just so much. See tkonsa.
tkuu-sa'-ya, adv. evenly.
tkunz'-ya', adv. evenly.

tkunj'-za, adj. even, square with.
tku-tku', red. of tku.
tku-tku'-ga, red. of tkung.
tku-tku'-ga-kan, part. broken off in several places.
tku-tku'-ga-wa-kan, part. broken off.
tku-wa-kan, part. broken off, as a spoon-handle, flawed: kuwabe, wakina; said when one's legs are very tired and refuse further support.
to, adv. interrog. cont. of tokeđa; why? This is used at the end of the sentence; as, edanoni ści to, why don't you do it?
to, adj. blue; green, and the intermediate shades.
to, for ta, pron. Used in some cases when the noun commences with wo, as, wodańiye, anger; todańiye, his anger.
to'-da�-to'-pa-ye, n. his wrath.
tog, cont. of toki and tokeđa.
tog'-e-hpe-ki-ya, v. a. to lose anything, throw away one knows not where,—teghpewakiya.
tog'-e-hpe-ya, v. a. to lose anything,—teghpe-ya, teghpeuapii.
tog-qi, v. a. to count as a stranger, not to be familiar with, to be shy of,—toqwađa, toqum-bapi: toqha ści, to be familiar with.
tog-tog'-ye, adv. red. of togye; in different ways.
tog'-ye, adv. in a different manner, differently.
to-han; adv. when, at what time?
to-han-kan, adv. red. of tohan; at what times?
to-han-ud, adv. when?
to-han'-tu, adv. whenever, at any time.
to-han'-ta-ka-ya, adv. whenever.
to-han'-ya, adv. how far, to what place, where?
to-han'-han, adv. red. of tohan; at what places; how far?
to-han'-han-ka-ya, adv. red. of tohanida.
to-han'-ya, adv. how long? usually referring to space.
to-han'-ya, adv. how long, to what time? how far, to what place?
to-he, n. his place, his camp.
to-hin-ni, adv. when? This word is an interrogative, always referring to past time; as, tohinni yahdi he, when didst thou come home? With 'ści' following, it is used affirmatively, and means never; as, tohinni ećamoni ści, I never did it.
to-ho-win-ni, adv. See tohinni, which seems to be the better orthography.
to-ha-ni, n. his or her work,—mitohutni, nito-hutni. See widohtani.
to'-i-yo-kii-ta-je, n. his manifestation.
to-ka', adv. at the first.
to'-ka, n. an enemy, one of a hostile nation.
to'-ka, adv. See tokadan: toka édamon ñi, I
cannot do it.
to'-ka-dan, adv. with éni following, in no way; 
as, tokadan édamon ñi, I could do it in no 
way.
to-ka-dan, n. the prairie dog, a kind of fox.
to-ka-den, adv. at the first, formerly.
to-ka-han, v. n. to travel foremost, to be fore-
most—tokaewan.
to-ka-he, n. the first, the beginning.
to-ka-he-ki-ya, v. a. to cause to go before,—
tokahewakiya.
to-ka-he-yo-ya, n. the first.
to-ka-he-ya, adv. at the first, before: tokahaya 
yu, to go before.
to'-ka-hu, n. the thistle, Carduus lanceolatus.
to-ka-hi, adv. at the first.
to-ka'i, adv. at the first, the very first.
to-ka'hi, n. See tokahayen.
to-ka'hi-te-tu, n. the first of the night, dusk.
to-ka'ki-ka-ya-pi, n. enemies, those who are at 
variance with each other.
to-ka'ki-ko, v. of tokon; to do to, for one: 
tokamieyocon, what hast thou done with it for me?
—tokameyoc, tokachion, John xii. 12.
to-ka'ke-han, adv. at the first. See tokagehan.
to-ka'kam, cont. of tokapa; kahin takam ya, to go 
before, break the road.
to-ka-ma, v. 1st pers. sing. of tokon.
to-ka-no-ge, n. (enemies' ears), a species of red 
fungus growing on logs.
to-ka-no, v. 2d pers. sing. of tokon.
to-ka'na, n. another, as, another person: tokan 
tawa, it is another's.
to-ka'na, adv. in another place, elsewhere; another 
way: tokana un, to be somewhere else; tokan 
chanka, to put somewhere else.
to-ka'na, red. of tokan.
to-ka'na-tan-han, adv. from another source, place, 
or person.
to-ka'na-yo, adv. having reference to another 
place.
to-ka'o-ko, n. See tokawahoka and toka-
uyokoka.
to-ka'pa, n. the first, first born, eldest,—ma-
tokapika, nitokeka, uitokekapí.
to-ka'pa-ta-han, adv. ahead, before; i. q. 
tokata tanha.
to-ka'ta, adv. before, ahead, forward; future, 
et to come: tokata ihan, to be yet future.
to-ka'ta, n. the future: tokata ekta.
to-ka'tam, adv. cont. of tokatapa: tokatam ye ye 
6in, in future, what is ahead.
to-ki'-di'-on, v. of tokišōn; to take vengeance on for one,—to-wei'di'on, tounksišōnpi.

to-ki'-di'-ku, v. of toki; to transport for one, — towe'di'ku, tounksišūpi.

to-ki'-di'-on-ze, n. his law or determination.

to-ki'-šon, v. a. to revenge, take vengeance on,— towe'šon, tounksišūpi.

to-ki-do-šan, adv. where; used with ši, nowhere: tokišan made kte ši, I will go nowhere; tokišan wai ši, I went nowhere.

to-ki-e-he-ki'-ya, v. a. to drop somewhere, lose anything; tokiehewakiya.

to-ki-e-he-ya, v. a. to lose, drop somewhere,— tokiehepawa, tokiehepunyanpi.

to-ki-i-ya-e's'a, n. one who is gone much; a strumpet; i. q. inahmapi.

to-ki-in, adv. oh that, I wish; tokin mduhen, oh that I had it. An 'n' follows the use of this word, commonly at the end of the sentence or phrase, as in 'mduhen' of the above example.

to-ki'pa', adv. well, with difficulty: tokip' mušu.

to-ki-ska-šan, adv. nowhere: toki skad.

to-ki-ya, adv. where? in what place?

to-ki-yam, adv. cont. of tokiyapa; where? in what direction?

to-ki-ya-pa, adv. where?

to-ki-ya-ta'n-han, adv. whence, from what place?

to-ki-ya-wa-pa, adv. where, in what place?

to-ki-ya-yo'-pi, n. barter, exchange.

to-ki-ya-yo'-ke-yi'-ya, v. a. to barter, exchange one thing for another with one, — tokiyopeswakiya: tokiyopedišya, I exchange with thee.

to-ki-yo'-pe-ya, v. a. to barter, exchange one thing for another,— tokiyopeswawa, tokiyopeswypyanpi.

to-ki-yo'-ta-n, adv. in what direction? how? or in what manner it is or will be: tokiyotašaši, it does not appear how it is.

to-ki-yo'-ta-han, adv. in what direction, from what course?

to-ko', v. a. to do,— tokamon, tokamon, tokun-koπi: takudan tokamon ši, I am doing nothing.

to-ko'-yu'-tan, v. a. to displace, dislocate, put one in the place of another,— tokomudanša, tokomušttaša.

to-ko'-ku, n. his wisdom,— nikošape.

tok-'ša', adv. See tokeša.

tok-šu, v. a. to transport, carry, draw; to go back and bring,— towasu, tounksuπi.

tok-tog-ye, adv. red. of togoe; in different ways.

tok-to'-ke-ša, adj. red. of tokeša; different.

tom, cont. of topa; four.

tom'-na-na, adv. only four.

tom'-tom, adv. red. of tom; by fours, four and four.

to'-na, adv. how many? which? tona ce he, which are they?

to'-nag-na, adv. how many? otoyohi tonagnapi kta, how many shall each one have?

to'-nag-nag, adv. how many? toagnagnapi kte.

to'-nag-nak-ke-ša, adv. red. of tonakέča; how many?

to'-nag-na-na, adv. red. of tonana.

to'-na-ka, adv. how many? nitojakiipa, how many are there of you?

to'-na-ke-ča, adv. how many? how much?

to'-na-ki-ya, adv. how many, how many times? in how many ways?

to'-na-na, adv. a few: tonana hiŋ, very few; wotonanapi, we are few.

to'-nang-nang, cont. See tonagnag.

ton, v. a. to have, to give birth to, as, diŋça ton, to have a child, to possess, acquire,— watoj, untouppi.

ton, v. n. to form pus, to suppurate: ton kia.

ton, n. matter, pus: ton yuka kta.

ton'-haj, v. a. to be afraid of,— tonwahan, tonu'hanpi, tonwahan.

ton'-he-ča, v. a. to be afraid of, as of a person or animal,— tonwahača.

ton'-na, v. dim. of ton; to have; used in speaking of children,— watojna, yatojna.

ton'-pi, n. birth,— matoujpi, untoujpi.

-ton'-sk'a, n. a nephew, my nephew,— mitoriška, mitoriška. The women say toška.

-ton'-ška'-ku, n. his nephew.

-ton'-ška'-ya, v. a. to have for nephew,— topškawaya.

ton'-ton, v. red. of ton.

-ton'-tan-ka, n. the bull-frog, Rana ocellata.

-ton-wa', v. n. to look, see,— watojwan, untoujwanpi.

-ton-wa'-haj, part. looking, seeing: tonwahan manjka.

-ton-wan'-yan, v. n. to make a village, dwell at a place,— tonwanupyanpi.

-ton-we'-ya, v. a. to cause one to see, give sight to,— tonweyawa.

-ton-we'-ya, v. n. to go to see, to go as a spy, go before a war party to spy out the enemy,— tonwendwa, tonwepunyanpi.

-ton-yan', v. n. to suppurate.

-to'-o-pe, n. his law,— mitoriška, mitoike. See woope.

-to'-pa, num. adj. four.
to'pa-ki-ya, adv. in four ways, four times.
top'-to-pa, adj. red. of topa.
to-sk'a-dar, n. The common woodpecker.
to-st'a-du, n. See tusti'da and tuski'da.
toš, adv. yes, yea. Used by both men and women.
to-sk'a, n. a nephew, my nephew.—mitoška, nitoška. This form is used by the women. See tošiška.
to-sk'a-ku, n. her nephew.
to-ška-škan, n. his moving about; his kingdom, nitoškanškan.
to-sk'a-ya, v. a. to have for toška,—toškawaya.
to-šu', n. a tent-pole, tent-poles.
to-tan'-han, adv. whence, from what place? from what time?
to-tó', adj. red. of to.
to-tó-dan, n. blue beads; green beads.
to-wa-ka-nan, n. his wakana or spirit.
to-wa-ška-ke-ča, adv. so many, how many sorrow; so much, how much.
to-wan'-ži-da, n. the blue sky, all blue.
to-wa-on-ši-da, n. his mercy, nitowasonšida.
to-wa-ša-ko, n. his power or strength.—nitowake.
to-wa-šte, n. his goodness, nitowaste.
to-wi-ča-ko, n. his truth, nitowikake.
to-wižo, n. his bed, nitowinže, nitowinje.
to-ya', v. a. to dye or paint any thing blue or green.
to'-ya, adv. in a blue or green manner.
to-ya'-ken, adv. in a blue or green form.
to-žan', n. a niece; my niece when the person is addressed,—mitožan, nitožan. This form is used by the women, and tužan by the men.
to-žan'-ku, n. her niece. See tožan.
to-žan'-ya, v. a. to have for a niece,—tožanwaya.

tpa, pos. prefix of some verbs, as, pagan, tpaqan; patan, itpatan.

tpa, adj. durable; having the property of swelling; said of things that increase in bulk by boiling, as corn, rice, etc.

tpa and tpe, adj. nope tpa, deaf; ista tpa, blind.

This probably conveys the idea of putting out or piercing. See katpa.

tpa-qa'n, v. pos. of pagan; to leave or separate from one's own; to spare or part with one's own,—watpaqan, yatpaqan, untpaqanpi. Same as kpagaqan.

tpa-hi', v. pos. of pahi; to gather or pick up one's own,—watpahi, untpaphi. Same as kpahi.

tpa-mo'-ča, v. pos. of pamedda; to break in pieces one's own,—watpamedda.

tpa, adj. soft, as dressed leather; fine, as flour.

tpa-ño, adj. soft, fine.

tpa-tpa-ño, adj. red. of tpaño; soft.

tpáń-ya', v. a. to dress, as skins, make soft, tan, as leather,—tpáńwaysa, tpańyunapi. Same as kpańya.

tpa-spa', v. to put out of sight, push under, as in water, i. q. paşpa,—watspa. See atspa.

tpas-ya', v. a. to make dark,—tpaswaysa, tpaśyunapi.

tpa'-ta, v. pos. of páta; to care or cut up one's own, as a slaughtered animal,—watpata, untpatapi.

tpa'-ta', v. a. pos. of pata; to join together as skins in making one's own tent,—watpata.

tpa'-tan', v. a. pos. of pata; to keep choice, set store by one's own, be sparing of it,—watpatan, untpatapi.

tpa'-za, adj. dark.

tpa'-za, n. darkness. See otpaza.

tpe. Same as tpa.

tpe'-ya, adv. tpeya hän, said of a hole which runs in straight: tpeya apa, to strike any thing and make a sound.

tpi, adj. breaking open. See patpi.

tpi-han', part. cracked open of itself.

tpi-tpi'-han, part. red. of tpíhanq.

tpu-tpa', adj. mixed up, slightly turbid, as water, i. g. mdezanšiši.

tpu-te'-ya, adv. in a rolled manner.

tpu-tpu'-wa-hän and tpuwahan, part. crumbled.

tuń-ma'-ga, n. bees; wasps, hornets, etc.

tuń-ma'-ga-ánp-han-pi, n. honey.

tuń-ma'-ga-éé-sdí, n. bee's-wax; honey.

tuń-ma'-ga-tap-ka, n. the humble-bee.

tu'-ka', conj. but.

tu'-ka. See katuka.

tu-kn'-é, adv. but.

tu-ká-han, part. spoiled, destroyed, said of furs.

tu-kn', n. See tunkn.

tu-kn', adv. but. See tukan.

tu-ka'-wa-han, part. spoiled, said of furs.

tu-kli'-ha, n. a spoon, a ladle: maza tukiša, a metallic spoon.

tu-ki'-ha-sá, n. muscle shells; muscles, oysters.

tu-kta'. Same as tukte; not in common use.

tu-kta'-dan, adv. See tuktedan.

tu-kte', pron. interrog. which? uŋma tukte, which of the two? tukte ehan, when? tukte e, which is it?

tu-kte'-dan, adv. with the negative ši, nowhere: tuktedan un ši, it is nowhere.

tu-kte'k-te, pron. red. of tukte.

tu-kte'-kten, adv. red. of tukten; sometimes, once in a while, now and then; in some places.

tu-kten', adv. (tukte and en) where? in what place?
tu-kte'-tu, adv. at what place?
tum, n. the whistling or whizzing sound made by a flying bullet.
tun-ku, n. a father-in-law: nitunku, thy father-in-law; tunku, his father-in-law: a grandfather. In the sacred language, a stone, and the moon. See tunku and tunkušidan.
tun-ku'-kiš-tku, n. his or her grandfather.
tun-ku'-ku, n. Same as tunkušikitku.
tun-ku'-ku, n. his or her father-in-law. See tunku.

tun-ku'-ži, n. my father-in-law: nitunku, thy father-in-law; nitunkuši, thy grandfather; nitunkuši, your father-in-law.
tun-ku'-ži-daŋ, n. a grandfather, my grandfather; nitunkuši, thy grandfather.
tun-ku'-ži-daŋ-ya, v. n. to have for grandfather,—tunkušidanwaya.
tun-ku'-ži-na, n. (Ihanka). Same as tunkuši-dan.
tun-ku'-ži-tku, n. his or her grandfather.
tun-ku'-ži-ya, v. a. to have for tunkuši,—tunkušiwaya.
tun-ku'-ži-ya, v. a. to have for tunku,—tunkuwaya.
tun-waŋ', n. a style of arrows,—mitunwaŋ, nitunwaŋ.
tun-wi'-ču, n. his or her aunt. See tunwiŋ.
tun-wi'-ču-ya, v. a. to have for one's aunt,—tunwiŋwaya.
tun-wiŋ', n. aunt, my aunt; nitunwiŋ, thy aunt.

This word has the sense of aunt in English, though a mother's sisters are called ina, mother.
tun-wiŋ'-ya, v. a. to have for aunt,—tunwiŋwaya.
tun-žan', n. a niece, my niece; mitunžan, nitunžan. Tunžan and tužan are both in good usage. A man's brother's children and a woman's sister's children are considered as children, and are not called tonža and tužan.
tun-žan'-ku, n. his niece.
tun-žan'-ya, v. a. to have for niece,—tužanwaya.
tu-pan'-ka, n. the black bass.
tu-sda', n. the leech.
tu-ski'-ča-du, n. a fan. See tumsidu.
tu-sti'-ča-du, n. a fan; a wing.
tu-ťa', adj. smarting, chapped by the wind; ite matuta, my face is chapped.
tu-tka', n. small insects. See watutka.
tu-tka'-daŋ, n. small insects.
tu-tka'-ča, n. small articles, trinkets.
tu-tu'-pa, adj. slippery, ropy, slimy. Hence pe tupa, the slippery elm.
tu'-we, pron. interrog. who? rarely which?

tu'-we-daŋ, pron. used with ši following; no one, nobody: twuđeđaŋ edon ši, no one did it.
tu'-we-ka'-šta, pron. whoever.
tu'-we-ska and tuweškadaŋ, n. nobody.
tu'-we-ta-wa, pron. whose?
tu'-we-we, pron. red. of tuwe.
tu'-žan', n. a niece, my niece,—mitužan, nitužan: tužanku, his niece. See tužan.
tu'-žan'-ku, n. his niece. See tužan.
tu'-žan'-ya, v. a. to have for niece,—tužanwaya, tužanunyapi.
Dakota

u, the twenty-fifth letter of the Dakota alphabet, with the sound of English 'oo,' as in moon. When preceded by 'y' or followed by a nasal 'ŋ,' it is somewhat modified.

u, v. n. to come, to be coming,—waam, yaw, uŋkupi.

u-ka', n. the skin, hide, especially the skin of a living animal.

u-ki-'ta, v. pos. of uta; to try, prove, as any new thing,—unwakita, uŋkitapi.

u-ki-'ya, v. a. to cause to come,—uwakiya.

u-ku-'hu, ini. When a deer is brought into camp, the children shout 'ukuhu,' i. q. wåhdási'tapi.

u-ku-'hu-hu, ini. When an elk is brought in they sing 'ukuhuhu.'—S. W. Pond.

u-ma, n. hazel-nuts.

u-ma-bu, n. hazel-bushes.

u-many', adj. the one, the other. See umna.

u-many-na, adj. See umnana.

u-many-na-péin-wän-ka, adj. See umnana-péinwaywaška.

uŋ, v. n. to be: en unŋ, to be in,—waam, yaw, unŋyakuppi.

uŋ, v. a. to use any thing, have for use,—mung, nuŋ, uŋkuppi.

uŋ, pron. in comp. we, us.

uŋ-ča, v. a. to mock, imitate, ridicule one,—unwáda, unuŋčapi, umáda.

uŋ-čí, n. a grandmother, my grandmother; nikuŋši, thy grandmother: kukúšiki, his or her grandmother; the sun, in the sacred language. A woman calls her mother-in-law 'uŋčí.'

uŋ-čí-dan, n. dim. of uŋčí.

uŋ-čí-hi, n. to have attained one's growth; to be able to take care of oneself,—umádiči, uŋčí-hi, uŋčí-hi'pi.

uŋ-čí-hi-ya, v. a. to cause to sustain oneself; to raise, train up to manhood,—uŋčíwaywaš.

uŋ-čí-si, n. a mother-in-law, my mother-in-law: nikuŋši, thy mother-in-law. This is said to be the proper word for mother-in-law, but shortened by the women into uŋčí.

uŋ-čí-si-ča-dan, n. the crow, cross, the Corvus americanus.

uŋ-čí-si-dan, n. dim. of uŋčí-si.

uŋ-čí-si-ya, v. a. to have one for uŋčí,—uŋčí-waywaš.

uŋ-čí-ya, v. a. to have for uŋčí,—uŋčí-waywaš.

uŋ-čon-ni-ča, v. n. to give up, yield, not try to escape; to be prevented, penned up,—uŋčonniyáda.

uŋ-čon-nin, v. n. cont. of uŋčonni.
the twenty-sixth letter of the Dukok alphabet, having the same sound that it has in the beginning of words in English.

wa, w. n. to come. See waga.
waa, n. to know. See waga.

W.

W, the twenty-sixth letter of the Dukok alphabet, having the same sound that it has in the beginning of words in English.

wa, w. n. to come. See waga.
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W.

W, the twenty-sixth letter of the Dukok alphabet, having the same sound that it has in the beginning of words in English.

wa, w. n. to come. See waga.
waa, n. to know. See waga.
wa-a’-na-ki-kéiⁿ, v. of anakikéiⁿ; to expose oneself for others, take the place of danger, —waana-wékíⁿ, waana unload kíⁿpi.

wa-a’-na-ki-kéiⁿ-yán, adv. exposing oneself for others.

wa-a’-na-á-an-pa, v. of anaapá; to defile, soil by trampling on, —waanawáapá.

wa-a’-na-só-dó-ka, n. something that flies out or refuses to stay in, as a cork, etc.

wa-a’-na-taŋ, v. of anataŋ; to rush on, make an attack,—waanawataŋ.

Wa-a’-na-taŋ, n. (one who makes an attack); a distinguished Sášónwán chief who was killed in 1839; a county of Minnesota.

wa-a’-na-ziŋ, v. of anazíŋ; to stand and shoot the image of that which is supposed to be the cause of the disease. This is a part of the ceremony of Dakota conjuring,—waanawáziŋ, waana unload zíŋpi.

wa-a’-nu-nu, n. moss.

wa-a’-pa, v. of apa; to strike,—waawapá.

wa-a’-pa-ťō-yá, v. of apaťoyá; to hinder, obstruct,—waапatọwáyá.

wa-a’-pe, v. of ape; to wait, be in waiting,—waawape.

wa-a’-siŋ, v. of asiŋ; to covet, desire what is another’s; to stay where others are eating, expecting to share,—waawasiŋ.

wa-a’-skam, cont. of waaskapa.

wa-a’-skam-yá, v. of askamyá; to cause to stick on, make adhere,—waaskamwayn.

wa-a’-skam-yá-pi, n. sticking plaster.

wa-a’-ska-pa, v. of askapa; to stick on.

wa-a’-ska-pe, n. something that sticks, a sticking plaster.

wa-a’-sni-yáŋ, v. of asniyáŋ; to heal, make well, —waansnìwayn.

wa-a’-sni-yáŋ, n. a healer, healing.

wa-a’-s’a-ká, v. n. to be loaded with or coated, as the tongue in sickness. See wáš’a-ká.

wa-a’-šá-ka, v. of asápa; to be defiled,—waanasápa.

wa-a’-šá-pe, n. a blouter.

wa-a’-taŋ-ka. See wátanka.

wa-a’-ta-yá, v. of ataya; to be lucky, fortunate,—waatowáyá.

wa-a’-ta-yé-s’a, n. a fortunate one, as a good hunter.

wa-a’-top-waŋ, v. of atowáŋ; to be observing,—waawatowáŋ.

wa-a’-top-we, n. an observer.

wa-a’-wa-cíniŋ, v. of awacín; to think about, consider, be thoughtful,—waawacínmi.

wa-a’-wa-cíni-yáŋ, v. a. to cause to think or consider; one who makes others think,—waawacínwayá.

wa-a’-wan-hdag, cont. of waawanhdaká.

wa-a’-wan-hda-ka, v. of awanhdaka; to watch over one’s own,—waawanwahdaka. See waawanhdaka.

wa-a’-wan-hda-ko, n. one who watches over, a shepherd, a bishop.

wa-a’-wan-yag, cont. of waawanylaka.

wa-a’-wan-yang-ki-yá-pi, n. one who is employed to oversee, a steward.

wa-a’-wan-yá-ka, v. of awanylaka; to oversee, watch over, take care of,—waawanylaka.

wa-a’-wan-yá-ka, n. some spiritual being who watches the Dakotas to do them hurt.

wa-a’-ya, v. of aya; to take or bear to,—waaman.

wa-a’-ya-ta, v. of ayáta; to guess, predict, foretell,—waamdata.

wa-a’-ya-taŋ-in, v. of ayatänin; to proclaim, make manifest, bear witness,—waamdatänin.

wa-a’-ya-taŋ-in, n. a witness.

wa-a’-ya-taŋ-in-yáŋ, adv. testifying.

wa-a’-ya-te, n. a prophet.

wa-a’-yu-pta, v. of ayupta; to answer,—waamdata.

wa-a’-yu-pte, n. one who answers.

wa-a’-zin-ton, v. of azintön; to burn incense to or for,—waanizintón.

wa-ba’-ga-pa, v. of baqapa; to skin animals; be in the habit of taking off skins,—waawanbágapa.

wa-ba’-go, v. of bago; to carve, engrave,—waawagó.

wa-ba’hba, v. of bahba; to cut off, as in shell ing corn with a knife,—waawanbáha.

wa-ba’heza, v. of bahzea; to make rough; to laggle,—waawanbáheza.

wa-ba’hdha, v. of bahda; to make uncoil by cutting.

wa-ba’hdna, v. of bahna; to make full off by cutting.

wa-ba’hdna-yán, v. of bahnayán; to miss in trying to cut,—waawanbáhna.

wa-ba’hnuj, v. of bahnuj; to cut, gash,—waawanbáhnuj.

wa-ba’hpun-hpun, v. red. of wabahpun; to cut as a piece of meat nearly off in many places: wabahpun wáku, I gave it to him cut in pieces.

wa-ba’hpun-udan, v. of bahputodan; to wear off to a stump, as a knife,—waawanbáhputódan.

wa-ba’hpun-gan, v. of bhadígan; to make large, to cut so that it becomes larger,—waawanbhadígan.

wa-ba’hdá-yá, v. of bhídaya; to pare, to cut off the rind or skin,—waawanbhdáya.

wa-ba’hdá-yé-dan, n. paringa.
wa-ba-šde-ča, v. of bahde-ča; to tear in attempting to cut,—wabawáhdeča.
wa-ba-šde-ša, v. of bahdoksa; to cut holes,—wabawahdoksa.
wa-ba-šót, v. of bahpi; to peel, pare,—wabawáto.
wa-ba-šo-za, v. of bakeza; to make smooth with a knife; to trim off the feather, as in making arrows,—wabawakezaa.
wa-ba-só-ko, n. a board on which to trim the feather in making arrows.
wa-ba-só-nta, v. of bakontsa. See wabakon-tkota.
wa-ba-só-nt-tko, adj. cut or notched, as a piece of meat given to a child.
wa-ba-só-nt-tko-ta, v. of bakontkota; to cut or notch,—wabawonkotkota.
wa-ba-só-nta, v. of bakpaq; to cut up fine,—wabawapana.
wa-ba-só-ńa, v. of baksas; to cut off,—wabawaska, wabawuskapi.
wa-ba-só-ńa, v. of bakta; to cut so as to make crook,—wabawakta.
wa-ba-só-ńa-za, v. of bakeza; to make smooth by cutting,—wabawakeza.
wa-ba-só-ńa, v. of bams; to cut in slices,—wabawamda.
wa-ba-só-ńa-źa, v. red. of bamsadza.
wa-ba-só-ńa-za, v. of bamsadza; to rip open or up,—wabawamdaza.
wa-ba-só-ńe-ča, v. of bamsdeča; to cut up, break to pieces with a knife,—wabawamdeča.
wa-ba-só-ńe-na, v. of bamna; to rip with a knife,—wabawamna.
wa-ba-só-ńe-ta, v. of bama; to shave to a point,—wabawapesta.
wa-ba-só-ńe-ta, v. of bapota; to destroy by cutting,—wabawapota.
wa-ba-só-ńe-ka, v. of bapsaka; to cut off, as cords,—wabawapsaka.
wa-ba-só-ńe-śa, v. of bapta; to cut out, pare around,—wabawapta.
wa-ba-só-ńe-ta, n. a cutting-board.
wa-ba-só-ńe-ta-ča, v. of baptecha; to cut off short,—wabawapetedeča.
wa-ba-só-ńe-za, v. of bapta; to crack or split with a knife,—wabawaphta.
wa-ba-só-ńe-ka, v. of basku; to pare, as potatoes,—wabawasku, wabawuskupi.
wa-ba-só-ńe-śi, v. of basmi; to make bare with a knife,—wabawasmi.
wa-ba-só-ńe-ńa, v. of basna; to shave off,—wabawasńa.
wa-ba-só-ńe-ńa-źa, v. of basadza; to cut off of,—wabawasńadza.
wa-ba-só-ńe-ńa-za, v. of basadza; to tear open by shooting, etc.—wabawasńadza.
wa-ba-só-ńe-ńe-ča, v. of bamsdeča; to break in pieces by shooting or punching,—wabawamdeča.
wa-ba-só-ńe-ńe-ńa, v. of bamsdeńa; to break in pieces by shooting or punching,—wabawasńa.
wa-ba-só-ńe-ńe-ńa-źa, v. red. of bamsdeńadza.
wa-ba-só-ńe-ńe-ńa-za, v. of bamsdeńadza; to tear open by shooting, etc.—wabawasńadza.
wa-ba-só-ńe-ńe-ńe-ča, v. of bamsdeńedcha; to break in pieces by shooting or punching,—wabawamdeńedcha.
wa-ba-só-ńe-ńe-ńe-ńa, v. of bamsdeńedńa; to break in pieces by shooting or punching,—wabawasńedńa.
wa-ba-só-ńe-ńe-ńe-ńa-za, v. of bamsdeńedńadza; to tear open by shooting, etc.—wabawasńedńadza.
wa-ba-só-ńe-ńe-ńe-ńe-ča, v. of bamsdeńedńedcha; to break in pieces by shooting or punching,—wabawamdeńedńedcha.
wa-bo'-paŋ, v. of bopañ; to pound fine, as homonmy,—wabowapaŋ.

wa-bo'-paŋ-paŋ, v. of bopañpaŋ; to make soft by pounding.

wa-bo'-pe-mni, v. of bopemni; to twist by shooting, etc.,—wabowapemni.

wa-bo'-po-ta, v. of bopota; to shoot or pound to pieces,—wabowapota.

wa-bo'-psa-ka, v. of bopsaka; to shoot off, as strings,—wabowapsaka.

wa-bo'-pta, v. of bopata; to dig up by striking with a stick endwise, as in digging tipinsa,—wabowapta.

wa-bo'-ptu-za, v. of boputza; to crack by pounding or shooting,—wabowaputza.

wa-bo'-sa-ta, n. a kind of long beads, large in the middle, worn by the Dakota; wabowasinta.

wa-bo'-sde-ça, v. of bosdeça; to split by shooting,—wabowasdeca.

wa-bo'-sní, v. of bosni; to blow out, extinguish,—wabowasni.

wa-bo'-so-ta, v. of bosota; to exterminate by shooting,—wabowasota.

wa-bo'-sá-ka, v. of bosaka; to shoot or punch with too little force to penetrate,—wabowasaкра.

wa-bo'-šédä, v. of bošda; to shoot off bare,—wabowasda.

wa-bo'-šé-da-ka, v. of bošdéka; to shoot or punch out, as an eye,—wabowasdekra.

wa-bo'-ški, v. of boški; to pound, as corn not well dried,—wabowaski.

wa-bo'-šna, v. of bosna; to miss in shooting,—wabowasna.

wa-bo'-špa, v. of bošpa; to shoot off a piece,—wabowaspa.

wa-bo'-šu-ža, v. of bošuža; to shoot to splinters.

wa-bo'-ta-ku-šíni, v. of botakuniši; to shoot to pieces or destroy,—wabowatukuniši.

wa-bo'-ti-ća, v. of botića; to snatch away, rob,—wabowaticra.

wa-bo'-ti-če, n. a robber.

wa-bo'-tşan, v. of botšan. Same as wabokpan.

wa-bo'-tši, v. of botši; to crack, as nuts, by pounding with a pestle,—wabowatši.

wa-bo'-ta, v. of bošta; to kill by punching.

wa-bo'-tiŋ-za, v. of botiŋza; to pound tight,—wabowatšiza.

wa-bo'-wo-ša, v. of boweša; to break or fracture by shooting, etc.,—wabowaweša.

wa-bo'-ža-ža, v. of božaža; to wash out by punching,—wabowawaža.

wa-ćan'-ki-ya, adj. kind, benevolent. See wa-ćantkiya.

wa-ćan'-šin-ya, v. a. to make sad,—wadanśin¬waya.

wa-ćan'-ša, n. a species of sweet-smelling grass.

wa-ćan'-te-ši-ća, adj. unhappy,—wadanšema¬šida.

wa-ćan'-te-šin-ya, v. a. to make sad,—wadanśin¬waya.

wa-ćant'-ki-ya, adj. of čantkiya; benevolent,—wadanwakiya, wačanšinskyi, wačanšunšiši.

wa-ćant'-ki-ya-pi, n. benevolence.

wa-ćant'-ohna-ka, v. to be generous, affectionate,—wadanwatunka.

wa-ćant'-ohna-ka, adj. generous; affectionate.

wa-ćant'-ohna-kapi, n. generosity; affection.

wa-ćant'-okpa-ni, v. of čantokpanti; to desire much, long for; to be impatient,—wadanwaki.

wa-ćant'-otpa-ni, v. Same as wadanotkpani.

wa-ćaš'-ton, v. of dašton; to name, give names,—wacawatton.

wa-ćaš'-ton, n. a names, one who names.

wa-ća'-že-ki-ya-ta, v. a. to mention the names of deceased relatives to one, and beg for their sakes,—wadanwaškumidtak.

wa-ća'-że-yan, cont. of wadanżyta.

wa-ća'-že-ya-ta, v. to ask for or beg in the name of the dead,—wadanžemidtak.

wa-če-he, n. See wacinhe.

wa-če-hin, n. the long slender feathers growing near the tail of an eagle, etc.

wa-če'-ki-ya, v. of dekiya; to pray to, ask for help, pray for assistance in war, etc.,—wadewaškiya, wačenškinši.

wa-če'-on-pa, v. of češopa; to roast, as corn in the ear; one who roasts corn,—wadewašopa.

wa-če'-on-pa-pi, n. roasting corn.

wa-če'-tun-hda, v. of četunhda; to doubt, disbelief one who always doubts,—wadewašunši.

wa-če'-tun-hda-pi, n. unbelief, doubting.

wa-če'-tun-hda-ya, adv. Doubtingly.

wa-če'-ki-ya-ya, v. n. to dance,—wacawadi, wačadi.

wa-če', v. n. to dance,—wacawadi, wačadi.

wa-če', v. 1st pers. sing. of čin.

wa-če', v. n. to think, purpose,—wadangni, wačaqni, waucwapi. This word requires another verb in the infinitive mood to precede, as čečon wačaqni, I thought to do.

wa-če'-ča-daŋ, n. a young bear, a cub.

wa-če'-či-ka-ye-daŋ, adj. fickle-minded,—wačumadaškašvandaŋ.

wa-če'-či-sti-ye-daŋ, adj. fickle-minded,—wačumadašvandaŋ.

wa-če'-ha-ha-daŋ, adj. cowardly, easily alarmed,—wačumahahadn.

wa-če'-he, n. the head-dress of a Dakota man; any thing standing up on the head, as feathers; a plume.
wa'-čin-he-sa-psa-pa, n.  black plumes, ostrich feathers.
wa'-čin-he-ya, v. a.  to use for a plume.—wačinhewaya.
wa'-čin'-hiy'-yan-za, adj.  cruel, morose;—wačinha'mahihyanaqua.
wa'-čin'-hnu-hnu-ni, adj.  wandering in mind, bewildered, obivious,—wačinha'muhanunci.
wa'-čin'-hnu-ni, adj.  wandering, bewildered,—wačinha'mahuni.
wa'-čin'-hnu-ni-ya, v. a.  to cause one's mind to wander, to bewilder,—wačinhununuya.
wa'-čin'-i-bo-sa-ka, v. n.  to be out of heart about, to be discouraged,—wačinbowašaka.
wa'-čin'-i-yo-ki-pi, v. n.  to be contented, satisfied,—wačinjowakipii.
wa'-čin'-i-yo-ki-pi-ya, adv.  contentedly.
wa'-čin'-i-yo-ki-si-ča, v. n.  to be displeased with; to be sad on account of, to regret,—wačinjowakishida; wačinhionidawakishida, I am displeased with them.
wa'-čin'-i-yo-ki-sin-ya, adv.  displeased with.
wa'-čin'-ka, v.  Same as wadin.
wa'-čin'-ki-ci-yu-za-ki, v. rečp.  having regard for each other. See wačinjyuza.
wa'-čin'-ki-ya, v. pos. of wadin; to trust in, as in any thing laid up for one's own use; to trust to or have confidence in, as a friend, Jesus Christ our Saviour, etc,—wačinjyinuza.
wa'-čin'-ki-yu-za-ki, v. a.  to think of, hold in the mind, either for good or ill,—wačinjyuza.
wa'-čin'-ko, adj.  easily made angry, ill-natured, passionate,—wačinmako, wačinunkopia.
wa'-čin'-ko-ki, n.  passionateness.
wa'-čin'-ko-ya, adv.  passionately; crossly.
wa'-čin'-kum-ka, cont. of wačinmaka.
wa'-čin'-kum-ya, adv.  wisely, discreetly.
wa'-čin'-kum-pa, adj.  intelligent, wise,—wačinmakapapi, wadinunkkapapi.
wa'-čin'-o-ze, n.  of wadinjuza; thought, thinking.
wa'-čin'-pi-ya-hna-ka, v.  to take another view of a thing, be of another mind.
wa'-čin'-ta-kan, adj.  patient, magnanimous, long-suffering, enduring long,—wačinmatanka.
wa'-čin'-ton, v.  to have understanding, have a mind of one's own, be wise,—wačinwa'ton.
wa'-čin'-ton-hnagya, v. a.  to comfort, usually by giving to the afflicted,—wačinjonhngwaya.
wa'-čin'-ton-hna-ke, n.  a comforter.
wa'-čin'-ton-ši, v. n.  to be foolish,—wačinwa'tonši.
wa'-čin'-yan, v. a.  to trust in, depend upon; to believe in,—wačinwaya, wačinunyapi, wačinmayan, wačin diyaya.
wa'-čin'-yan, adj. confiding; wačinyayam.
wa'-čin'-yan-pi, n.  trusting in, confidence, faith; trusted in, trustiness.
wa'-čin'-ye-ki-ya, v. a.  to cause to trust in,—wačinjewakikia.
wa'-čin'-ye-pi-ča, n.  something that can be trusted in: wačinjepica ši, that cannot be trusted in.
wa'-čin'-ye-ya, v. n.  to cause to trust in; to cause to trust in.
wa'-čin'-ža-ta, adj.  forked mind, i.e. undecided, hesitating,—wačinmatata.
wa'-či'-pi, n.  dancing, the dance.
wa'-čo'-ka, n.  low land lying near a river or lake without timber.
wa'-čo'-nö, v.  from čokon; to desire to take life,—wadomakok, wadomakonpi.
wa'-čo'-kon-pi, n.  a desire of taking life.
wa'-čo'-ni-ča, n.  of donica; dried meat, especially dried buffalo or deer meat; venison.
wa'-čo'-ni-sa-ka, n.  hard dried meat.
wa'-ču'-tu-hu, n.  the ribs or knees of a boat; the ribs of a bear.
wa-da', v. of da; to ask, beg,—wa'wada: also 1st pers. sing. of da.
wa'-da-da, v. red of wada.
wa'-da-da-ka, n.  a beggar.
wa'-da-ko-ta-sni, adj.  not caring for relations, without natural affection,—wadamatšaši.
wa'-di'-ta, adj.  brave,—wamadita. See waditaka.
wa'-di'-ta-ka, adj.  brave, courageous,—wamaditaka and wadimataka, waditakapii.
wa'-diyo-pe-ya, v. a.  to accuse one of doing what another has done,—wandiyophewa.
wa'-du'-nö, v. of dunya; to dye red or scarlet;—wadunwaya.
wa'-du'-nö-ne, n.  a dyer of scarlet.
wa'-du'-ta, n.  a red root used for dyeing scarlet.'
wa'-e'-kta-ši, adv.  wamakšiš; itu, to take the wrong one; to accuse falsely.
wa'-e'-kta-ši-yan, adv.  improperly, falsely.
wa'-ga, n.  the cotton-wood: waščagan, the cotton-wood tree, the Populus canadensis.
wa'-gi'-yo-či, n.  There are two birds bearing this name, one of which is probably a species of thrush; both are so called from their song.
wa'-gmu', n.  (łamak.) See wamnu.
wa'-gön, n.  rush mate; Chipewa tents.
wa'-gu'-ča, n.  round heavy snow.
wa'-gu'-gu-ya, v. a.  to cause to burn, to scorch,—waguguwaya.
wa'-gu'-ya, v. a.  to scorch,—waguguwaya.
wa'-ha', n.  a bear-skin.
wa-ha'-čaŋ-ka, n. a shield.
wa-ha'-ka-kta, n. the last, the youngest. See woha-hahka.
wa-hang'-ya, v. a. to destroy,—wahangwaya, wahangunyapi.
wa-hang'-če-ča, n. one who destroys every thing.
wa-haŋ'-pi, n. of haŋpi; broth, soup of any kind.
wa-hda'-ta, v. of hdata; to steal up to, as to game,—wawahdata: also the 1st pers. sing. of hdata.
wa-hda'-ta-pi, n. stealing or crawling up to, as to game.
wa-hde'-če-a, v. to be in sympathy with, as the Dakotas say a mother and her absent children, when they think about her. The Indians assert that mothers feel peculiar pains in their breasts when any thing of importance happens to their absent children, or when about to hear from them. This feeling is regarded as an omen,—wawahdeča, wawahdeečapī. See wakihdeča.
wa-hde'-če-pi, n. the sympathy that is said to exist between a mother and her absent children, producing peculiar sensations in the breast.
wa-hä'ti, v. 1st pers. sing. of hä'ti.
wa-hä'i, v. of ahni; to bring home,—wawahä'i, wahunjamapi.
wa-hä'-a-s'-a-pi, n. the shout that is made by the children when meat, etc., is brought into the camp.
wa-hä'-ha, v. of hahwe; to have one's own, to keep,—wawahä'ha: also the 1st pers. sing. of hahwe.
wa-hä'-ha-ha-kte-ča, adj. parsimonious,—wawahä'hihkahdeča.
wa-hä'-ha-ha-kte-čiŋ, n. one who is parsimonious: wawahä'hihkahdecin, parsimony.
wa-hä'-hu, v. of bway; wawahwe ya, to go to bring one's own, without specifying what.
wa-he'-ha-ča, n. the heča and unkiteh are sometimes so called.
wa-he'-ki-čun, v. pos. to pack up or tie one's own,—wawehwečan.
wa-he'-ktam, cont. of wahéktapa; at the stern.
wa-he'-ktap-če-a, v. to pilot or steer a boat of any kind,—wéhékta-wapa.
wa-he'-ktap-če-ča, n. a pilot, helmsman.
wa-he'-ktap-če-taŋ-ča, n. the stern of a boat, at the stern.
wa-he'-yuŋ, v. of heyun; to pack up in bundles,—wawehun, wahunjun.
wa-he'-yuŋ-pi, n. packing up.
wa-hi', n. See wahëni.
wa-hi'-bu, v. Same as hibun, I come.
wa-hi'-hbu, v. 1st pers. sing. of hibun. Same as wahibun.
wa-hi'-na-wa-pa, v. 1st pers. sing. of hinaŋpa; double pronoun.
wa-hiŋ', n. hairs: wahihlapi, the hair that is sometimes attached to a pipe-stem.
wa-hiŋ'-ake, n. the long-grained or southern corn; so called because the grains resemble the canine teeth of animals; i. e. hiŋake.
wa-hiŋ'-tka, n. an instrument used in scraping hides.
wa-hiŋ'-yaŋ-za, adj. morose,—wahiniŋyanza.
wa-hiŋ'-ya-ži-če, n. down, fur, such as is used by the Dakotas in their sacred ceremonies.
wa-hiŋ'-yunton, v. See waiŋyunton.
wa-hi'-šna-he-ča, n. soft new snow.
wa-hi'-ti-hda, v. of hitiha; to be fastidious, to loathe; a fastidious person,—wahitiwahda.
wa-hi'-yuk, v. of hiku; to start to come,—wahihu.
wa-hmu', n. (haŋ) Same as wamnu.
wa-hmun̄g', cont. of wahmun̄ka: wahmun̄ka mda, I am going trapping.
wa-hmun̄'-ka, v. of hmun̄ka; to trap, hunt with traps,—wawahmun̄ka: also 1st pers. sing. of hmun̄ka.
wa-hmun̄'-ka-pi, n. trapping.
wa-hnag, cont. of wahnaka.
wa-hnag-ton, n. something put with another thing: wahnag doha, one thing alone; wahnag ton ko, to give, as a blanket, with a gun.
wa-hna'-ka, v. of ahnaka; to place on, put on, as poultries on sores, etc,—wawahnaka. See wakihfahna.
wa-hna'-ka, v. 1st pers. sing. of hunaka.
wa-hna'-wo-šna-ča, n. an altar for sacrifice.
wa-hna'-wo-ta-pi, n. (ahna and wotapi) something to eat from a table.
wa-hna'-yuŋ, v. of hnuŋ; to deceive,—wawahnuyan; also 1st pers. sing. of hnuŋyaŋ.
wa-hni'-hda, v. of hihdap; to travel: wahnihda wany, I am travelling.
wa-hni'-hde-ča, n. one who is always travelling.
wa-hnuŋ', n. the red-headed woodpecker.
wa-ho'-čo-ča, n. an area surrounded by tents. Probably not used by the Indians generally. See hócsaka.
wa-ho'-ipi, n. nests. See holpi.
wa-ho'-ki-ya, v. a. to send word to,—wahowakiya, wahonjikiyapi. See wahoya.
wa-ho'-kon-ki-ya, v. a. to instruct, counsel, advise one,—wahokonwakiya, wahokonjikiyapi.
wa-ho'-kon-ki-ya-pi, n. instruction, counsel, advise; counselled.
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**wa-hó'-pi, n.** sending word to.

**wa-hó'-ya, v. a.** to send for, to send word to one, to promise something to one,—wahoyaaya.

**wa-hó'-yi, v.** to bring or carry news.

**wa-hó'-si, v. of hoši; to carry word; always used with another verb, as, wahósi i, wahósi hi, wahósi ya, etc.; to bring or carry news.**

**wa-hó'-si-wa-kán, n.** a formation used by some for angel, messenger.

**wa-hó'-ya, n.** a spear, such as is used in spearing muskrats; a war-spear.

**wa-hó'-ye-dan, adv.** mildly, gently: waháya-ye-dan waq, I conduct mildly.

**wa-hó'-ya, v.** to attach baggage.

**wa-hó'-ya, n.** baggage.

**wa-hó'-ya, n.** a kind of berry growing on small bushes resembling the whortle-berry.

**wa-hú'-ka, n.** See wahuwataya.

**wa-hú'-ke-za, n.** a leaf-medicine, large-leaf medicine, mildly, to.

**wa-hú'-ma, n.** a biped; an appellation of man, not much used.

**wa-hú'-to, n.** quadrupeds; but used only for the dog and wolf, in the sacred dialect.

**wa-hú'-wa-pa, n.** corn, an ear of corn; sometimes corn in bags.

**wa-hú'-wa-ta-ya, v. n.** to find oneself all at once unable to proceed, to be unable to escape from fright, or some other cause,—wahutawataya.

**wa-hú'-wa-ta-ya, v. a.** to escape, or in some way make unable to escape,—wahutawataya.

**wa-há', v. of ha; to bury,—wawaha, waun̄hapi:** also 1st pers. sing. of ha.

**wa-hám'-ya, v. of hamya; to frighten or scare away,—wahamwaya.**

**wa-há'-da, v. a.** to esteem, think highly of one, —wahádayaaya.

**wa-há'-ha., v.** to be self-sufficient, self-important,—waháhān̄mišida.

**wa-há'-te-yá, v. a.** to tire one out,—wahātewaya.

**wa-há'-ka, v.** to do difficult things well,—wahākka.

**wa-há'-ka, n.** the black bear, the Ursus americanus.

**wa-há'-ka-ta-ha-za, n.** a kind of berry growing on small bushes resembling the whortleberry.

**wa-há'-pi, n.** burying; something buried.

**wa-há'-za, adj.** gentle, mild.

**wa-há'-za, adj.** gentle,—mawahbada, niwahbada, uwyahbabáda.

**wa-há'-yá, adv.** mildly, gently;

**wa-há'-yá, v.** of háya; to make sleepy,—waháwaya.

**wa-há'-yá, adv.** mildly, gently: waháya-yedan waq, I conduct mildly.

**wa-há'-yá, adv.** mildly, gently: waháya-yedan waq, I conduct mildly.

**wa-hé', n.** the generic name for flowers: wahé-kumdu and wahé namdu, to unfold or blossom.

**wa-hé'-zi-zi, n.** yellow flowers, the sunflower.

**wa-hé'-da, n.** the aspen or small cotton-wood, the Populus canadensis.

**wa-het'-a-zu, v. a.** to discharge freight, unload, as a vessel,—wahetawañu.

**wa-het'-a-zu-pi, n.** unloading.

**wa-he'-ya-ta-i-yé-ya, v.** to push back; one who pushes others back.

**wa-hu'-ha, n.** the coffee-nut.

**wa-hu'-ha-hu, n.** the coffee-nut tree.

**wa-hu'-wa-he-da, adj.** lean, poor; ill-looking, but much better than it looks: wahnuwaheda tuka wašú, it is good although it looks badly.

**wa-hu'-ni, adj.** poor, destitute.

**wa-hu'-ni-da, v. a.** to consider poor; to feel compassion for, have mercy on,—wahupiwañu.

**wa-hu'-ni-ya, v. a.** to make poor, cause to be poor,—wahupiwañu, wahupiwañu, wahupiwañu.

**wa-hu'-ni-yá, adv.** poorly, in a destitute way.

**wa-hu'-ya, n.** any thing one has of movable goods, baggage.

**wa-hu'-ye-da, n.** baggage.

**wa-hu', n.** a leaf, leaves.

**wa-hu'-ku-te, n.** the Leaf-shooters; a band of the Dakotas who live chiefly on the head waters of the Blue Earth and Cannon rivers.

**wa-hu'-ma-ska-ska, n.** winter greens.

**wa-hu'-pe-ži-hu-ta, n.** leaf medicine, i. e. tea.

**wa-hu'-ta-ni-da, i.** large leaf, i. e. cabbage.

**wa-hu'-ta-ni-wan, v.** a band of the Dakotas, who reside chiefly at the Little Rapids, at Lacqui-parle, and at the lower extremity of Big Stone Lake.

**wa-hu'-pa-pi, n.** the large species of willow.

**wa-hu'-ta-ni, n.** of ahtani; to transgress a usage or custom, to omit a ceremony; to do wickedly; to sin,—wahutani, wáyutani, wámhtani.

**wa-hu'-ta-ni-ya, v. a.** to cause to transgress or sin,—wahutaniwaya.

**wa-hu'-te, adj.** good. See wahtešni.

**wa-hu'-te-da, v.** to esteem good; used only in the negative.

**wa-hu'-te-da, v.** to dislike, i. e. wahtesni.

**wa-hu'-te-da-ši, v. a.** to dislike, abominable,—wahtedášni, wahutešni, wahutešni.

**wa-hu'-te-ka, adj.** bad, i. e. wahtesni.

**wa-hu'-te-ši, adj.** bad, worthless, wicked,—mahutešni.

**wa-hu'-pa-ko-za, n.** wing-flappers, i. e. fowls, domestic fowls.
wa'i'-o-ga, v. of ida-ga; to grow, produce.
wa'i'-o-hi-ya, u. a. to cause to produce, to create, —waishayaw.
wa'i'-o-hi-ya-pi, n. that which is created.
wa'i'-o-hi-ye, n. the Creator.
wa'i'-e-a, v. of ain; to slander.
wai'-e-e-pi, n. slander.
wai'-e-e-s'a, n. a tattler, a slanderer.
wai'-e-ha-ha, n. a jester, an insolent fellow.
wai'-e-ha-ha-pi, n. insolence.
wai'-e-wan-ga-pi, n. mutual inquiry. See idwan-ga.
wai'-e-ya, n. of idia; to assist, take one's part; an advocate. See wawiyiya.
wai'-e-ya, v. of idu; to take,—waiwaddu.
wai'-e-ute-ka, n. a pilferer.
wai'-e-ute-kta-cha, v. to desire to take, to covet; one who covets.
wai'-e-ute-kta-ki, v. desire to take, to covet; one who covets.
wai'-e-ute-kta-ki, v. covetousness.
wai'-e-ute-kta-ki-ee-cha, n. covetousness.
wai'-e-ute-kta-ki-ee-cha, v. reflex. of wayu-sna; to sacrifice oneself,—wami-ihdusna. See waihdu-sha.
wai'-e-hte-nil, v. reflex. of whantani; to sin against oneself,—wami-hantani.
wai'-en-hde, n. one who casts up to another; an accuser.
wai'-en-hi-ye-ya, v. to cast up to,—waienhiyewaya.
wai'-hdu-sha, v. reflex. of wayu-sha; to sacrifice oneself,—wami-hdusha.
wai'-hdu-stan, v. reflex. of yuutan; to finish what pertains to oneself,—wami-hdusha.
wai'-hdu-stan-ke, n. one who has finished what pertains to himself.
wai'-ho-ya, v. of ahpya; to throw on, place on, impute to; to leave to, when one dies, as property; to give to others,—waihpyewaya.
wai'-ho-ya-pi, n. leaving to, bequeathing; an heir.
wai'-ho-ye, n. a testator.
wai'-i-ye-ya, v. of inyuyor; to rub brains, grease, etc., on hides to prepare them for dressing.
wai'-i-ya-dna, n. of ipida; one who forbids or refuses to part with what he has. See wawiyipa.
wai'-i-te-cha, adj. bashful. See wistana.
wai'-i-sten-ya, v. a. to put to shame,—waiistenwaya.
wai'-i-ya-pe, v. of iyape; to lie in wait. See wawiyawe.
wai'-i-ya-pe-pi, n. an ambush.
wai'-i-ya-ta-hde, v. to have exceeding much,—waiyamatahde. See wiyamatahde.
wai'-i-ya-ta-hde-ya, v. to exceed, go beyond; to be intemperate,—waiyamatahde-waya. See wiyamatahde-waya.
wa'i'-ye-kia, v. of iye-ka; to recognise,—waiye-wakiya.
wai'-ye-ya, v. of iyaya; to find,—waiyewaya.
wai'-ye-ye-a, n. one who finds much.
wai'-ka'-dan, n. the reach, sun-fish.
wai'-ka'-dan, hi-ya-za-pi, n. a kind of fish, perhaps the perch. So called because the teeth and some of the small bones of the head are put in gourd shells, which are used as rattles in their powwowing, and in making their sacred feasts and dances.
wai'-ka'-du-ga, v. of kadasia; to fan; fanning, blowing,—wawakadu-ga: also 1st pers. sing. of kadasia.
wai'-ka'-ga, v. of kaga; to make,—wawakaga: also 1st pers. sing. of kaga.
wai'-ka'-ga-pi, n. an image, picture, something made.
wai'-ka'-he, v. of kage; to see,—wawakahge, wamkkagegepi: also 1st pers. sing. of kagege.
wai'-ka'-hi, n. to hinder or prevent by one's presence; as to keep one from speaking, or from doing something; to be feared,—wawakahi, wamakahii: also 1st pers. sing. of kahi.
wai'-ka'-hi, n. one who restrains by his presence.
wai'-ka'-hi, v. a. to hinder, obstruct, keep others from going fast,—wakahiiwayu.
wai'-ka'-hit-ya, adv. slowly, preventing, detaining.
wai'-ka'-hui;i-ya, v. to put out of the way; one who pushes things out of the way.
wai'-ka'-hi-te, v. of kahi; to rummage,—wawakahi: also 1st pers. sing. of kahi.
wai'-ka'-hi-te, n. one who rummages.
wai'-ka'-hi-te, n. of kabi; to sweep,—wawakahita: also 1st pers. sing. of kabi.
wai'-ka'-hi-te, n. of kabi: to roll,—wawakahitiwa: also 1st pers. sing. of kahmiwa.
wai'-ka'-hmi-hna, v. of kahmi-hna: to roll,—wawakahlinikwa: also 1st pers. sing. of kahmiwa.
wai'-ka'-hmi-yan-yan, v. of kahmi-yan-yan; to make round,—wawakahmiyan-yan: also 1st pers. sing. of kahmiyan-yan.
wai'-ka'-hpo, v. See wakahmu.
wai'-ka'-hpo, n. of kahmu; to spin, twist,—wawakahmu: also 1st pers. sing. of kahmu.
wai'-ka'-hpo-pi, n. spinning.
wai'-ka'-ho-lo, v. of kahlo; to shake, make loose,—wawakahlo: also 1st pers. sing. of kahlo.
wai'-ka'-hlo, n. of kahlo: to make turn round,—wawakahlo: also 1st pers. sing. of kahlo.
wai'-ka'-hlo, n. of kahlo: to make turn round,—wawakahlo: also 1st pers. sing. of kahlo.
wai'-ka'-hlo, v. of kahlo: to shake, make loose,—wawakahlo: also 1st pers. sing. of kahlo.
wa-ka'-ha-pa, v. of ka'hapa; to drive along,—wawakahapa: also 1st pers. sing. of kahapa.

wa-ka'-hda, v. of kahda; to rattle; to rummage,—wawakahda: also 1st pers. sing. of kahda.

wa-ka'-hda-ka, n. one who pilfers much.

wa-ka'-hde-ča, v. of kahdeča; to break open, to fracture,—wawakahdeča: also 1st pers. sing. of kahdeča.

wa-ka'-hdi-ya, v. of kahdiya; to make mire,—wakahdi-waya.

wa-ka'-hdo-ka, v. of kahdoka; to make a hole in,—wawakahdoka: also 1st pers. sing. of kahdoka.

wa-ka'-he-pa, v. of kahepa; to bale out,—wawakahpe: also 1st pers. sing. of kahepa.

wa-ka'-hi-ča, v. of kahicca; to raken up by striking,—wakahahica: also 1st pers. sing. of kahicca.

wa-ka'-hni-ča, v. of kahnicca; to choose,—wakahahniča: also 1st pers. sing. of kahnicca.

wa-ka'-hpa, v. of kahpa; to throw down,—wawakahpa: also 1st pers. sing. of kahpa.

wa-ka'-hpu, v. of kahpu; to tear down,—wawakahpu: also 1st pers. sing. of kahpu.

wa-ka'-hta-ka, v. n. to be easily hurt, touchy, nervous,—wakahhtaka.

wa-ka'-hta-ča, n. one who is made sick by a little matter, one who is nervous,—wakahhtača.

wa-ka'-htan, v. n. of kahtan; to absorb.

wa-ka'-htan-ka, adj. absorbent, absorbing.

wa-ka'-htan-yen, adj. rough, roughened, as corn pulled open by the birds.

wa-ka'-hu, v. of kahu; to peel off, as bark,—wakahahu: also 1st pers. sing. of kahu.

wa-ka'-hu-ča, v. of kahucca; to break, as the skull, kettles, etc,—wakahahuča: also, 1st pers. sing. of kahucca.

wa-ka'-hu-ge-ča, n. one who kills much game.

wa-ka'-hu-ča, v. of kahuchta; to make rough, as the birds do by tearing open the husks of corn.

wa-ka'-i-de, v. of kaidé; to make blaze,—wakahidade.

wa-ka'-kan, v. of kakan; to hen,—wawakakan: also 1st pers. sing. of kakan.

wa-ka'-ko-ča, v. of kakoca; to comb, to disentangle,—wawakakoca: also 1st pers. sing. of kakoca.

wa-ka'-kii-ča, v. of kakičca; to scrape,—wakahkikya: also 1st pers. sing. of kakičca.

wa-ka'-kii-ya, v. of kikiya; to cause to suffer,—wakahkikaya.

wa-ka'-ko-ka, v. of kakoka; to make rattle,—wawakakoka: also 1st pers. sing. of kakoka.

wa-ka'-ko-ča, v. of kakan; to round fine,—wawakakan; also 1st pers. sing. of kakan.

wa-ka'-kii-ča, v. of kakoca; to cut off with an axe,—wawakakoca: also 1st pers. sing. of kakoca.

wa-ka'-kii-ya, v. of kikiya; to roll up,—wakahkiiya.

wa-ka'-kii-ča, v. of kakan; to bend,—wawakakiiča: also 1st pers. sing. of kakan.

wa-ka'-ko-ča, v. of kakan; to double up,—wawakakan; also 1st pers. sing. of kakan.

wa-ka'-kii-ča, v. of kakan; to make bend,—wawakakan: also 1st pers. sing. of kakan.

wa-ka'-kii-ya, v. of kikiya; to roll up,—wakahkiiya.

wa-ka'-kii-ča, v. of kakan; to bend,—wawakakiiča: also 1st pers. sing. of kakan.

wa-ka'-kii-ya, v. of kikiya; to roll up,—wakahkiiya.

wa-ka'-kii-ča, v. of kakan; to bend,—wawakakiiča: also 1st pers. sing. of kakan.

wa-ka'-kii-ya, v. of kikiya; to roll up,—wakahkiiya.
WAK

wa-kan'-i-'i-da, v. reflex. of waka; to esteem oneself holy or wakan; to be proud,—wu-kamn-mi-

wa-kan'-i-'i-da-pi, n. pride.

wa-kan'-ka, n. an old woman,—wu-wakanja.

wa-kan'-ka-da, n. Same as wakanja.

wa-kan'-ka-ja, v. to make wakan, perform acts of worship according to the ideas of the Dakotas,—wu-wakanja.

wa-kan'-ka-to-pa-sion, n. the tusibar vertebra; so called because the old women roast that part.

wa-kan'-ki-'i-dyu-za-pi, n. taking each other sacredly, i. v. marriage according to law.

wa-kan'-ki-da, v. pos. of wakanda; to regard one's own as sacred,—wu-wakanjika.

Wak-ka-si-da, n. the Bad Spirit.

wa-kan'-ka-da, n. a species of wild cherry.

wa-kan'-ka-to-pa-zu, n. wood, of all kinds, in the sacred language. See paza.

wa-kan'-ka-to-va, n. water, in the sacred language. See also nide.

Wak-ka-ta-qn-ka, n. the great Spirit, the Creator of all things, and the god of war.

wa-kan'-wa-ki, n. the sacred dance. This is the name of a secret society among the Dakotas which purports to be the depository of their sacred mysteries. The medicine-sack is the badge of membership. With the claws or beads contained in this they pretend to shoot mysteriously, and cause death. The making of a sacred dance is a great occasion. The high priests of the ceremonies spend the night previous in heating stones, in sweating and singing, and holding communion with the spirit world. In the dance, those who belong to the society appear in their best attire, gaily painted, and drum, sing, dance, and feast together.

wa-kan'-wo-han, v. to make a sacred feast,—wu-wakanwawhe.

wa-kan'-wo-han-pi, n. a sacred feast. This is made by such as belong to the wakanwadip, and is preceded and accompanied by drumming, singing, etc.

wa-kan'-wo-aka, n. meteoric stones, a meteor.

wa-kan'-yu-ka, adv. sacredly, holily, mysteriously: wakanyuza, to take a wife or husband after the Christian mode. See wakanyiyapi.

wa-kan'-yu-za, v. to take a wife after the manner of Christians,—wu-wakanmuza.

wa-ka'-o-aka, v. of kochp: to break through,—wu-wakonoaka: also 1st pers. sing. of kochp.

wa-ka'-wa, v. of kapa; to excel, exceed, surpass,—wu-wakapa, wukaunpapi.

wakapa, v. of kapa; to pound off,—wu-wakapa: also 1st pers. sing. of kapa. See waka-

wakap, v. of kapa; to pound off, as corn,—wu-wakapa: also 1st pers. sing. of kapa.

wakap, v. of kapa: to pound soft,—wu-wakapa: also 1st pers. sing. of kapa.

wakap-pi, n. pounded meat mixed with marrow or fat, pemmican.

wakap, n. pemmican.

wakawa, v. of kapemni; to twist,—wu-wakawa: also 1st pers. sing. of kapemni.

wakawa, v. of kapem; to sharp,—wu-wakawa: also 1st pers. sing. of kapem.

wakawa, v. of kapempi; to sharp,—wu-wakawa: also 1st pers. sing. of kapempi.

wakawa, v. to excel, cause to excel,—wu-wakawa: also 1st pers. sing. of kapempi.

wakawap, v. of kapa; to make swell out.

wakawap, v. of kapem; to make burst,—wu-wakawa: also 1st pers. sing. of kapem.

wakawap, v. of kapa: to make pieces,—wu-wakawa: also 1st pers. sing. of kapa.

wakawap, n. of kapa: to break in two, as a string,—wu-wakawa: also 1st pers. sing. of kapa.

wakawap, v. of kapem; to make hop,—wu-wakawa: also 1st pers. sing. of kapem.

wakawap, v. of kapempi; to make hop,—wu-wakawa: also 1st pers. sing. of kapempi.

wakawap, v. of kapempsi: to whiz,—wu-wakawa: also 1st pers. sing. of kapempsi.

wakawap, v. of kapempsi: to make hop,—wu-wakawa: also 1st pers. sing. of kapempsi.

wakawap, v. of kapem: to split,—wu-wakawa: also 1st pers. sing. of kapem.

wakawap, v. of kapem; to split,—wu-wakawa: also 1st pers. sing. of kapem.

wakawap, v. of kapem; to distribute,—wu-wakawa: also 1st pers. sing. of kapem.

wakawap, v. of kapem; to dip out,—wu-wakawa: also 1st pers. sing. of kapem.

wakawap, v. of kapem; to cut off, shorter,—wu-wakawa: also 1st pers. sing. of kapem.

wakawap, v. of kapem; to cut off, shorter,—wu-wakawa: also 1st pers. sing. of kapem.

wakawap, v. of kapem; to split or crack,—wu-wakawa: also 1st pers. sing. of kapem.

wakawap, v. of kasa: to bury in the snow,—wu-wakawa.

wakawa, n. See wakawa ni sha."n. See wakawa ni sha.

wakawa, n. the snow-bird.

wakawa, v. of kasa: to cut in strips,—wu-wakawa: also 1st pers. sing. of kasa.

wakawa, n. dangles.

wakawa, v. to do a thing slowly,—wu-wakawa.

wakawa, v. of kasa: to split,—wu-wakawa: also 1st pers. sing. of kasa.

wakawa, v. of kasa: to split and make fly out,—wu-wakawa.
wa-ka’-sdi-tka, v. of kasdi-tka; to make knobbed,—wawakasdi-tka.

wa-ka’-so-da, v. n. to drive along, as the wind does a boat.

wa-ka’-si-ta, v. 1st pers. sing. of kas-ta, to whiten.

wa-ka’-si-ska, v. of akaska; to eat greedily, eat long,—wawakaska.

wa-ka’-ski-da, v. of kaskića; to press or pound tight,—wawakaskića.

wa-ka’-smi-n-yan-yen, v. to make bare, as the wind does the ground by driving off the snow.

wa-ka’-smi-na, v. of kasna; to make ring; to shake off, as the wind does leaves from a tree: also 1st pers. sing. of kasna.

wa-ka’-smi-ni, v. of kasni; to extinguish,—wawakasmi-ni: also 1st pers. sing. of kasni.

wa-ka’-so-ta, v. of kasota; to use up, expend, make an end of,—wawakasota: also 1st pers. sing. of kasota.

wa-ka’-so-to, v. of kasto; to smooth down.

wa-ka’-sa-ka, v. of kašaka; to strike with too little force to penetrate,—wawakasanka: also 1st pers. sing. of kašaka.

wa-ka’-sa-pa, v. to make black or dirty by smiting,—wawakasapa.

wa-ka’-so-da, v. of kasdo; to knock off, as an axe from the handle,—wawakasdo: also 1st pers. sing. of kasdo.

wa-ka’-so-ta, v. of kasota; to make glance, as an axe,—wawakasota: also 1st pers. sing. of kasota.

wa-ka’-so-to, v. of kasto; to smooth down.

wa-ka’-šे-ka, v. of kašeka; to shoot, as furs,—wawakasęka.

wa-ka’-šе-pa, v. to make black or dirty by smiting,—wawakasępa.

wa-ka’-šе-ya, v. of kašęya; to obstruct,—wawakasęya.

wa-ka’-šе-ho-wa-y, v. of kasheidhowaya; to cause to cry out by smiting,—wawakasheidhowaya.

wa-ka’-šе-pa, v. of kašępa; to break off, as limbs from a tree,—wawakasępa: also 1st pers. sing. of kašępa.

wa-ka’-šе-ta, v. of kašeta; to bind,—wawakasęta: also 1st pers. sing. of kašeta.

wa-ka’-šе-ća, v. of kašća; to bind,—wawakasća: also 1st pers. sing. of kašća.

wa-ka’-šе-kąta, v. of kaškota; to press, pound,—wawakaski-kota: also 1st pers. sing. of kaškota.

wa-ka’-šе-kıpa, v. of kaškopa; to hallow out, as a trough,—wawakaskellkopa: also 1st pers. sing. of kaškopa.

wa-ka’-šе-kı-ka, v. of kaškoka; to cut crookedly,—wawakaskellkopa: also 1st pers. sing. of kaškopa.

wa-ka’-šе-kı-pa, v. Same as wawakaskellkopa.

wa-ka’-šе-nà, v. of kašna; to miss in striking,—wawakasęna: also 1st pers. sing. of kašna.

wa’-ka’-so-ta, adj. blackened with smoke.

wa’-ka’-so-te-sni, adj. clean, not defiled, pure: wawakosęte sni waw, I am undefiled.

wa’-ka’-so-te-sni-yang, adv. purely, undefiledly.

wa’-ka’-ska, v. of kaška; to make kaška, also 1st pers. sing. of kaška.

wa’-ka’-sta-kıa, v. of kašta-kıa; to smite,—wawakastaka: also 1st pers. sing. of kašta-kıa.

wa’-ka’-sta-n, v. of kaštan; to pour out,—wawakastan: also 1st pers. sing. of kaštan.

wa’-ka’-śе-za, v. of kašęza; to crush by striking,—wawakasęza: also 1st pers. sing. of kašęza.

wa’-ka’-ta-ni, v. of kata-ni; to seer out by striking,—wawatakani: also 1st pers. sing. of kata-ni.

wa’-ka’-tta, v. of katata; to shake, as a bed,—wawakatata: also 1st pers. sing. of katata.

wa’-ka’-te-pa, v. of kate-pa; to cut to a stump,—wawakatepa: also 1st pers. sing. of kate-pa.

wa’-ka’-ti-da, v. of katica; to scrape off,—wawakaticda.

wa’-ka’-tka, v. of katka; to choke,—wawakatka.

wa’-ka’-tku-gıa, v. of katku-gıa; to cut up short.

wa’-ka’-tkun-za, v. of katkunza; to cut off square,—wawakatkunza.

wa’-ka’-to-to, v. of kato-to; to knock, as on a door; to clear off, as land for ploughing,—wawakatoto.

wa’-ka’-tu-ka, v. of katuka; to spoil by striking, as furs,—wawakatuka.

wa’-ka’-tu-tka, v. of katuka; to break into small pieces,—wawakatukta.

wa’-ka’-ta, v. of kata; to kill by striking,—wawakata.

wa’-ka’-ti-n, v. of katin; to pound in tight,—wawakatin.

wa’-ka’-wan-ka, v. of kawan-ka; to chop down as timber; to blow down, as the wind does trees.

wa’-ka’-we-ga, v. of kawe-ga; to break or fracture,—wawakawe-ga.

wa’-ka’-wi-hu-ni, v. of kawihuni; to destroy,—wawakawihuni.

wa’-ka’-win-za, v. of kawin-za; to bend down by striking,—wawakawin-za.

wa’-ka’-wan-za, v. of kawan-za; to strike and make sick,—wawakawan-za.

wa’-ka’-ze, v. of kaz-ze; to lade or dip out, as food from a kettle,—wawakaze.

wa’-ka’-zou-ta, v. to weave,—wawakazon-za: also 1st pers. sing. of kaz-za.

wa’-ka’-za-za, v. of kaž-za; to wash; to see well,—wawakaza: also 1st pers. sing. of kaž-za.
wa-ka'ži-pa, v. of kāži; to shave,—wawakāži-pa.

wa-ka'žu, v. of kāžu; to tear up by the roots.

wa-ka'žu-zu, v. of kāžužu; to pay off; to erase; to forgive,—wawakāžužu: also 1st pers. sing. of kāžužu.

wa-kéan'yan, v. to observe and report: wakéanyan ya, to go to spy out; wakéanyan hiši, to come home and make report of what one has learned, as in the case of a man sent out by the hunters to discover where the buffalo are.

wa-kéan'ye-ya, v. a. to cause to go and spy out,—wawakéanyewaya.

wa-ke'-ya, n. a skin tent, a Dakota lodge.

wa-ke'-ya, v. a. to have for a tent,—wawakéawaya.

wa-ke'-yu-shka, n. a linen or cotton tent.

wa-k'ì, v. 1st pers. sing. of kí, to arrive at home, and of kí, to rob.

wa-k'ì, v. of kì; to rob,—wawaki.

wa-k'ì-čà-p-ta, v. a. to comfort, console,—wawakčàppta: wawakčàppta, he comforts them.

wa-k'ì-čà-p-ta, adj. compassionate.

wa-k'ì-čì-hna-ka, v. of hnaka; to lay away for one,—wawakčìhna-ka.

wa-k'ì-čì-hna-ka, v. of abnaka; to lay on for one, apply a poultice or cataplasm to one,—wawakčìhna-ka.

wa-k'ì-čì-žu, v. a. to lay on a poultice for one, —wawakčìžu, wamčìžu.

wa-k'ì-čö-na-za, v. a. to purpose, determine for one,—wawakčöna-za.

wa-k'ì-čö-na-za, n. one who determines or decides.

wa-k'ì-čö-πi, n. what is taken and used by all, common property.

wa-k'ì-čö, v. of kìže; to soold,—wawakižö: also 1st pers. sing. of kìže.

wa-k'ì-hdak-ka, n. dressed skin, leather, such as is used to make and mend mocasins with.

wa-k'ì-hde-ča, v. a. to have a feeling for, or be in sympathy with an absent friend, that causes a nervous sensation in the breast or an involuntary twitching of the muscles, said to be premonitory of what is to happen to the person,—wawakhdëcha, wawikhdëcha.

wa-k'ì-hnag, cont. of wakihna; wakihna wahi, I have come to lay away.

wa-k'ì-hna-ka, v. of kihna; to store away one's own,—wawakihna, waukikihnapi.

wa-k'ì-hna-ka-πi, n. what is laid up, an inheritance.

wa-k'ì-hna-ti-ni, v. of wàhntani; to sin against.

wa-k'ì-hná-ho-ža, v. a. to conciliate by presents or by fawning, to make friends with by submission to,—wawihknáho-ža.

wa-k'ì-ksu-ya, v. of kiksuya; to remember; to hold communion with and receive communications from supernatural beings, as the Dakotas pretend to do; to call to remembrance a dead friend,—wawokiksuya, waukiksuya.

wa-k'ì-ksu-ya-πi, n. remembering the past.

wa-k'ì-ktop-za, v. of akiktōnda; to forget,—wawokiktōnda.

wa-k'ì-mna-yan, n. one who has collected much, one who is rich.

wa-k'ì-ni-ča, v. of akinia; to dispute,—wawakinia, waukinia.

wa-k'ì-ni-ča-πi, n. disputation, contest.

wa-k'ì-ni-ňa, v. 1st pers. sing. of kiniha.

wa-k'ì-nin, cont. of wakinia; wakinini.

wa-k'ì-ni-ya, v. to be touchy, get out of humor,—wawakinia.

wa-k'ì-ni-ya, v. of kini; to throw at, to stone,—wawakiniya; also 1st pers. sing. of kini.

wa-k'ì-ni-yañ, v. of kiniyan; to fly, as birds.

wa-k'ì-ni-yaπ, the thunder; the cause of thunder and lightning, supposed by the Dakotas to be a great bird.

wa-k'ì-ni-yaπ-ho-tn, v. the thunder utters his voice; to thunder.

wa-k'ì-ni-yaπ-na, n. birds, fowls.

wa-k'ì-yaπ-pi, n. those that fly, birds.

wa-k'ì-pa-žiņ, v. of kipažiņ; to oppose,—wawakipažiņ; also 1st pers. sing. of kipažiņ.

wa-k'ì-pi, n. robbery, spoiling. See wawikip-

i.

wa-k'ì-pa-nsa, adv. thick, close together. See akipa-pa.

wa-k'ì-sa-ns, v. of aksion; to put edging around quill work,—wawakison.

wa-k'ì-sag, cont. of wakis'aka.

wa-k'ì-sag-ya, v. a. to make endure,—wakis'agwaya.

wa-k'ì-sag-ya, adv. enduring.

wa-k'ì-sa-ka, adj. capable of endurance, strong to endure hardship or suffering, not easily exhausd or overcome, indefatigable,—wamakis'aka, wamikis'aka.

wa-k'ì-sa-ke, n. strength.

wa-k'ì-she-ya, v. of kisdeya; to annoy, vex; one who annoys,—wawikeswaya.

wa-k'ì-skho-kpa, n. a bucket made of bark, a basket, a pitcher, etc.

wa-k'ì-skho-ta, n. Same as wakiskokpa.

wa-k'ì-ta, v. of akita; to seek for,—wawakita, waukitapi.

wa-k'ì-tan, v. of kitan; to insist upon,—wawakitan; also 1st pers. sing. of kitan.

wa-k'ì-tan-ka, n. one who insists upon.

wa-ki-te-kl, adj. stingy, covetous,—wamakiteki.
wa-ki'-to-j-o-i-tu ka, v. n. to be frugal, economical; one who is frugal, etc. — wawakitontupa.

wa-ki'-tu-ka, v. of kitu-ka; to beg of; — wawakitu-ka; also 1st pers. sing. of kitu-ka.

wa-ki'-ung-ni-yu, a. of kiuinya; to injure, hurt; — wakimniyuwa.

wa-ki'-yu-ya-zu, a. of wayanza; to become sick for one, as one's child, — wamakinyaanaz, waniyizoozaz, waunkiyanzipi.

wa-ki'-ye, a. birds.

wa-ki'-ye-pa, n. a pigeon, pigeons.

wa-ki'-yu-ka, a. of kyusa; to oppose, to hate.

wa-ki'-yu-ka, n. kiyuska; to loose, release; — wawakiyuska and wawakimduiska: also 1st pers. sing. of kiyuska.

wa-ki'-yu-an, a. a. to sacrifice to, offer to in sacrifice, — wawakiyusna, waunkiyusnapi, wadidiyuusa.

wa-ki'-yu-ana, a. sacrificial to.

wa-ki'-yu-zu, a. to take away the clothes of one who comes home in triumph. This is done when the brave first comes home in triumph and their blankets may afterwards be taken from them on each occasion of painting the scalp red, which ceremony is commonly performed four times. Hence, to take advantage of; — wawakiyusa, wawakimduiska: also 1st pers. sing. of kiyuska.

wa-kmu', n. (Thawk) Same as wannu.

wa-ko'-ki-ja, a. of kokpa; to be afraid, fearful; — wawakopa.

wa-ko'-ki-pe-ki-ya-ga, a. a. to make afraid, frightened into a measure; — wawakipeweca nga, wawakipemida nga.

wa-ko'-ni-ya, n. a fountain or spring of water.

wa-ko', v. of koj; to desire; — wawako: also 1st pers. sing. of koj.

wa-ko'-za, v. of konza; to influence, to determine; — wawiwakona: also 1st pers. sing. of konza.

wa-ko'-za, n. influence; niwawakonze, th influence or spirit.

wa-ko'-ya-ga, v. of koyaga; to put on, to clothe; to cause to put on, — wawakoyaya.

wa-ko'-ya-ku, v. of koyaku; to put on clothes, — wawakomaka, wawakowakapi.

wa-ko'-ya-ka-ku, n. one who puts on clothes, one who dresses up, a fop; — wawakomayakoda.

wa-ko', n. a stream of water, a river.

wa-ko'-da, n. a small stream, a rivulet, a creek.

wa-ko', adv. by the side of a stream.

wa-kpo'-hna, adv. on the stream.

wa-kpo'-pa, adv. across the stream.

wa-kpu'-ka, n. dust, motes of dust; i. q. watakekeca.

wa-kpu'-kpe-ka, n. any thing scattered about, dust.

wa-kshi'-da, n. a dish, a bowl, a pan, a plate.

wa-kshi'-da-o-pi-ye, n. a cupboard.

wa-kshi'-da-ska-dan, n. earthen plates.

wa-ka', n. a sign, a mark. See wowakta.

wa-ka', v. n. to look out for, watch for, be on one's guard; — wawakta, waunkuptapi.

wa-ka'-ken, adv. on the look out for, guardedly.

wa-ka'-ya, v. a. to put on one's guard, to warn, — wakawaya, wakawanyapi.

wa-ka'-ya, adv. on one's guard, warily, prudently.

wa-ka'-ya-ken, adv. on the look out.

wa-ke', v. 1st pers. sing. of kte.

wa-ke', v. of kte; to kill, to have killed and scalped, to triumph; — wawakte, waunkuptapi: wakte ahda, they go home in triumph; wakte ahdi, they come home in triumph; wakte hdi, to come in triumph; wakte hda, to go home in triumph, having taken scalps; wakte hdi, to come home bringing the scalps of enemies; wakte ki, etc.

wa-ko'ndagi, cont. of wakondaka.

wa-ko'-ndagi-ki-ya, v. a. to cause to tell how many scalps one has taken, — wakondagawakiiya.

wa-ko'-ndag-ki-ya, v. pos. (wakte and oldaka) to tell over one's own warlike exploits, tell how many scalps one has helped to take; — wakondahdaka.

wa-ko'-ki-ya-ka, v. to tell to one the warlike deeds of another for him, — wakotowediyaka.

wa-ko'-ki-ya-ka, v. to tell to one of warlike exploits, — wakotowyakaka.

wa-ko'-ya-ka, v. to tell what one has done in killing enemies, — wakondaka.

wa-ku'-za, v. See wakonza.

wa-ku'-te, v. of kute; to shoot, to be shooting, — wawakute, waunkutapi: wakute mde kta, I will go shooting; also 1st pers. sing. of kute, to shoot, as fowls.

wa-ku'-te-pi, n. shooting.

wa-ku'-wa, v. of kuwa; to hunt, hunt for furs, as those of muskrats, otters, etc.; hunting; — wawawake, waukkuwapi; also 1st pers. sing. of kuwa.

wa-ku'-wa-pi, n. hunting, as for furs.

wa-ka', v. of ka; to dig, — wawaka, waunkapi: also 1st pers. sing. of ka.

wa-ke'-dan, n. the places from which squirrels dig up food.

wa-ki', v. of ki; to pack, carry on one's back, — wawakin, waunkinj: also 1st pers. sing. of ki.

wa-ki', n. a pack, a burden.

wa-ki'-ya-ke-ja, n. a place of deposit for meat, etc., in the woods.

wa-ki'-ya, v. a. to cause to pack or carry on the back, as a horse; — wakinwakiya.
wa-kin’-ki-n-ka-se, n. like a pack, i. o. a square.
wa-kin’-pi, n. a burden, a pack.
wa-ku’, v. of ku’; to give,—wawaku, wauŋkupi: also 1st pers. sing. of ku’.
wa-ku’-pi, n. giving; receiving.
wa-ma’-ka-šan, n. creeping things, the generic name for vermin.
wa-ma’-ki-nor, v. of makinor; to steal from one,—wamawakinor, wamaun kinorpi.
wa-ma’-ko-hn-a-ka, n. the contents of the world; the whole creation, animate and inanimate.
wa-ma’-ni-ča, n. the generic name for carnivorous animals.
wa-ma’-ni-ti, n. a bear’s den.
wa-ma’-n-9, v. of manor; to steal,—wamawanor, wamaun norpi.
wa-ma’-norn-pl, n. stealing, theft.
wa-ma’-non-s’a, n. a thief.
wa-ma’-nu, v. See wamawau.
wa-mde’-ni-ča, n. an orphan, a fatherless or motherless child,—wamandenica, waunmen denica pi: wamen dica elpediyapi śni, “I will not leave you orphans.”
wa’mde-za, v. n. to see clearly,—wawamdeza, wáyamdeza.
wa-md’i, n. See wamudi.
wa-md’-ka, n. the hide-bear.
wa-md’-ša, n. a species of blackbird with white on its wings; the wapagica.
wa-md’-ša, n. a species of blackbird with red on its wings.
wa-md’-u, n. maggots.
wa-md’-ška, n. snakes; serpents.
wa-md’-ška-da, n. snakes; worms.
wa-’mi-n, n. snow-water.
wa-ma-da, v. a. to honor, respect, fear; to consider brave or energetic,—wawamawada, wamaunyapi.
wa-ma-da-šni, v. a. to have no respect for one’s ability,—wawamawadáni.
wa-ma-he-ča, n. an oar, a paddle.
wa-ma-he-za, n. maize, Indian corn.
wa-ma-he-zu-hu, n. corn-stalks.
wa-ma-he-zi-di-i-ča-ge, n. a blue flower that appears about the time corn is ripe.
wa-ma-di-di-da, v. reflex. of wamada; to be proud, think much of one’s own abilities,—wamamadi-ga.
wa-ma-di-di-da-pl, n. pride.
wa-ma-yan, v. of mnya; to gather, collect,—wawamaway, wamaunyapi.
wa-ma-yan-pl, n. gathering, harvest.
wa-nya, v. of mni; to dry by spreading out, as shelled corn,—wawamni: also 1st pers. sing. of mni.

wa’-mni-mni, v. of amnimni; to sprinkle; one who sprinkles,—wawamimni.
wa’-mni-o-mni, n. a small worm, perhaps a chrysalis; a whirl of wind, a hurricane.
wa-mnu’, n. gourds; pumpkins, squashes, etc.
wa-mnu’, n. gourd-shells. The Indian rattle is usually made of a gourd-shell.
wa-mnu’-hu, n. pumpkin vines.
wa-mnu’-ha, n. large beads.
wa-mnu’-da-n, v. large beads; snail-shells.
wa-mnu’-ša-da-n, n. a kind of bird, the snipe.
wa-mnu’-tan-ka, n. pumpkins.
wa-mu’-ta, n. an ear of corn well filled and flat at the end.
wa’-na, adv. See wama.
wa’-na-bag-i-yæ-yæ, v. to kick away, kick out the foot.
wa’-na-bu, v. of anabu; to make a drumming noise with the foot on the ground,—wawamawabu.
wa’-na-bu-bu, v. red of wânabu.
wa’-na-dan-ča-n, v. of nándančañ; to shake with the foot,—wawamawandañ.
wa’-na-de-ké-ka, n. of náde-ñañ; to make stagger by kicking,—wawamawáñ.
wa’-na-de-yæ, v. of náde-ya; to kick and make cry,—wawamawáñ.
wa’-na-de-yo-da, n. one who kicks and makes cry.
wa’-na-gi, n. of nági; the soul when separated from the body; a ghost, the manes; a shadow.
wa’-na-git-ča-ku, n. the milky way.
wa’-na-git-ča-go-ša, n. ghost-spittle; a kind of exudation found around some plants; cuckoo-spittle.
wa’-na-git-ča-ma-ko-če, n. the world of spirits.
wa’-na-git-ti-pl, n. the house of spirits, the abode of the dead, hades.
wa’-na-gi-yæ-ta, adv. in the world of spirits, at the spirit-land, to the abode of spirits: waniwyata mde ki, I will go to the spirit-land.
wa’-na-gi-yæ-ya, v. of nágiyey; to annoy, trouble, vex,—wawaminyewaya.
wa’-na-šu-ka, v. of nágiyewaya; to sprinkle,—wawamagwa.
wa’-na-hi-ye-ya, v. to knock down with the foot, to kick aside.
wa’-na-hi-n-ta, v. of nahnita; to scrape off with the foot,—wawamawáñ.
wa’-na-hnu-j, v. of nahmun; to curl or twist up.
wa’-na-hna, v. to kick off, as fruit,—wawamawáñ.
wa’-na-hna-yæ, v. to slip, slide, deceive.
wa’-na-ha-ye, n. slipping, deception.
wa’-na-ho-ho, v. of nahobo; to make loose with the foot,—wawamawáñ.
wa-na'-ho-mni, v. of nahomni; to turn round with the foot,—wanawahomni.

wa-na'-ho-tou, v. of nahotou; to cause to make a noise by kicking,—wanawahoton.

wa-na'-hu-hu-za, v. of nahuhuza; to shake with the foot,—wanawahuhuza.

wa-na'-ha-pa, v. of nahapa; to scare away by walking; one who frightens game,—wanawahapa.

wa-na'-he, v. of anahma; to conceal,—wanawahme.

wa-na'-hóí, v. of nahói; to break out a piece with the foot; to break out pieces, as from a horse's hoof.

wa-na'-hda, v. of nahda; to rattle with the foot,—wanawahda.

wa-na'-hda-ta, v. of nahdatá; to scratch with the foot; one who scratches with the foot, as a cat,—wanawahdatá.

wa-na'-hde-óa, v. of nahdeoa; to tear with the foot; one who tears,—wanawahdea.

wa-na'-hdo-ka, v. of nahdoka; to wear holes in the feet by means of something,—wanawahdoka.

wa-na'-he-ya-ta, v. of nahayeta; to kick out of the way: wanahayeta iyeya.

wa-na'-hi-óa, v. of nahíoa; to waken up with the foot,—wanawahíoa.

wa-na'-hna, v. of nahma; to conceal,—wanawahma.

wa'-na'-ho, v. of nahó; to hear, hearken, obey,—wanawahon.

wa-na'-ho, adj. hearkening, obedient.

wa-na'-ho-pi, n. the act of listening, hearkening.

wa-na'-ho-ší, v. to be disobedient, not to hearken to,—wanawahonší.

wa-na'-ha, v. of nahá; to knock or shake down, as one may do by walking on an upper floor,—wanawahpa.

wa-na'-ha, v. to kick or cast about snow with the feet, as buffaloes and horses do.

wa-na'-hé-ča, v. Same as wanáhpá.

wa-na'-hé-pu, v. of nahépu; to kick off pieces.

wa-na'-ha-ta-ka, v. of nahataka; to be in the habit of kicking,—wanawahataka.

wa-na'-i-či-hma-pi, n. those who conceal themselves; hypocrites.

wa-na'-ka-ka, v. of nakaka; to make rattle with the foot, as icicles, stiff hides, etc.,—wanawakaka.

wa-na'-kaš, adv. cont. of wanakaza; long ago.

wa-na'-kaš-wota, adj. aged,—wanakaswota.

wa-na'-kaš-tiñ, v. of nakatiñ; to stretch out with the foot,—wanawakatiñ.

wa-na'-kaža, adv. long ago.

wa-na'-kaža-tañ-hañ, adv. long since, of old, of a long time.

wa-na'-ki-hma and wánakihbe, v. of anakihma; to conceal,—wanawahihbe, wanañkihmanpi.

wa'-na'-ki-hman-pi, n. hypocrites.

wa'-na'-ki-kší, v. of anakikší; to interpose and defend one by taking his place in danger,—wanawekší, wánañkikší.

wa-na'-ki-ža, v. of nakíža; to tread out, as rice,—wanawakíža.

wa-na'-ko-ka, v. of nakoka; to rattle with the foot,—wanawahoka.

wa-na'-kipá, n. bears' ears.

wa-na'-ka, v. of naká; to break off with the foot,—wanawaká, wanawakapí.

wa-na'-ka-kša, v. of naká; to break off with the foot,—wanawahdana, wanañkshí.

wa'-na-ki-ža, v. of nakíža; to double up with the foot,—wanawahíža.

wa-na'-ktan, v. of naktan; to bend with the foot,—wanawahka.

wa-na'-ku-ka, v. of nakuka; to wear out with the feet,—wanawahuka.

wa-na'-ku-ko-ča, n. one who wears out moccasins badly.

wa-na'-má-ska, v. of namáaska; to flatten with the foot,—wanawamáaska.

wa-na'-má-dá, v. of namáda; to spread out with the foot,—wanawahmáda.

wa-na'-má-dá, v. of namáda; to burst open.

wa-na'-má-ska, v. of namáaska; to break in pieces with the foot,—wanawahmáaska.

wa-na'-ma, v. of namá; to rip with the foot, as moccasins,—wanawahmá.

wa-na'-ma-ká, n. one who rips his moccasins much.

wa'-na-naj, adv. See wayna.

wa-na'-o-hpa, v. of nohpa; to break into with the feet,—wanawahopá.

wa-na'-o-ksa, v. of noksa; to break through, as through ice in killing muskrats,—wanawahoksá.

wa-na'-o-ktan, v. of nokktan; to bend into with the foot,—wanawahoktan.

wa-na'-o-ťiñ-za, v. of noťiñza; to tread in tight,—wanawahotiñza.

wa-na'-pa, v. of napá; to flee,—wanawahpa.

wa-na'-pañ, v. of napáñ; to tread out, as grain,—wanawahpan.

wa-na'-pán-pá, v. of napánpá; to make soft by treading,—wanawahpanpá.

wa-na'-pá, v. to swallow,—wanawahpa: wanapá iyeya.
wa na'pe-ya, v. to drive off; cause to flee; one who makes flee,—wanapewaya.
wana'pi-ća-ge-yu-za, v. (wanapa, ida, and yuza) to have it in one's power to make all flee; to be feared by all,—wanapiçagemduma.
wa na'piš-tan-yan, v. See wanapistanyan.
wa na'piš-tan-yan, v. of napistanyan; to destroy or injure every thing,—wanipištanyaya.
wa na'po-hna-ka, v. to put or hold in the hands.
wana'po-hy-ya, v. of napolya; to leave, cause to rise,—wanapohwaya.
wana'piy-ya, v. to cause to burst,—wanapomwaya.
wa na'pot-ya, v. of napopa; to burst.
wa na'pot-ta, v. of napota; to wear out with the feet,—wanapotota.
wa na'pot-ća, n. one who wears out with the feet,—wanapototeda.
wa na'pse-ka, v. of napaska; to break, as a string, with the foot,—wanapsakaka.
wa na'pse-r, v. of napson; to spill by kicking, kick over,—wanapsonsok.
wa na'ptu-ća, v. of napuiza; to split or crack.
wana'pin, n. a medal; a necklace of beads; a handkerchief; anything worn around the neck, a comforter, etc.
wana'pin-kir-ća-tog, v. a. to put on, as a wanapin; to cause to wear a necklace, etc,—wanapiçonwedaton.
wa na'pin-md-ska, n. a necklace of beads interwoven.
wa na'pin-yu, v. a. to have or use for a wanapi,—wanapiywaya.
wa na'sa, v. of nas; to hunt by surrounding and shooting, as buffalo; to chase buffalo,—wanawa, wanawańa.
wa na'sa-pl, n. the buffalo chase.
wana'sda-ća, v. of nasdata; to crawl up to.
wana'sde-ća, v. of nasdeca; to split.
wana'sna, v. of nasna; to make ring with the feet,—wanawama.
wa na'sni, v. of nasni; to trample out, as fire.
wana'sša-pa, v. of nasapa; to defile with the feet,—wanawasapa.
wana'sša, v. of nasda; to make bare with the feet.
wana'sšo-ka, v. of nasdoka; to pull off, as pantaloons,—wanawaśdoka.
wana'sšo-c, v. of nasöca; to trample and make dry, as grass,—wanawaśeda.
wana'sši-ća, v. of nasida; to injure with the feet,—wanawaśida.
wana'sši-ća, v. of nasipa; to break off with the feet,—wanawaśida.
wa na'sši-ća, v. of nasīda; to press with the foot; one who presses with the foot,—wanawaśika.
wa na'sša, v. of naša; to miss with the foot; wanašna iyeye s'a, one who kicks.
wana'sni-za, v. of našița; to trample down, as grass, and make neither,—wanawaśidna.
wana'sšo-ša, v. of našoda; to foul, as water, with the feet,—wanawaśoda.
wana'sša, v. of našapa; to break off with the feet,—wanawaśapa.
wana'sšu, v. of našpu; to break off, as in trampling on pumpkins,—wanawaśpu.
wana'sšu-za, v. of našuza; to bruise with the feet,—wanawaśuza.
wana'sša-ka, v. of nataka; to fasten up,—wanawataka.
wana'sta, v. of anata; to run upon, to attack,—wanawatan.
wa na'ste-pa, v. of natepa; to wear off short with the foot,—wanawatepa.
wana'sti-ća, v. of naticda; to scrape away, as snow; to pass, as a horse,—wanawatida.
wana'sti-pa, v. of natispa; to cromp.
wana'sti-ća, v. of natitana; to pull or push against,—wanawatitan.
wa na'spa, n. a bear's ears.
wana'sku, v. of natuka; to stamp to pieces, as fur; one who destroys by stamping,—wanawatuka.
wana'sta, v. of nat; to kick to death,—wanawaja.
wana'sra-ka, v. of nawanja; to kick down; to start off on the gallop, as herd of buffalo.
wana'swe-ća, v. of naweća; to break with the foot,—wanawaweća.
wana'swi, v. of nawića; to tell what is not true, to conceal,—wanawwića.
wana'swi-za, v. of nawizña; to bend down with the foot, as grass,—wanawawimła.
wana'swi-za, v. of nažika; to wash by boiling, as clothes.
wana'sža-yo, v. a. to cause to wash out or come clean by boiling,—wanawasjajayya.
wana'sži-pa, v. of nažipa; to pinch or scratch with the toe,—wanawasjapia.
wana'sži-ća, v. of nažica; to kick down, kick to pieces; one who kicks to pieces,—wanawasjüzà. 
wana'sži-pa, n. meat of all kinds: waniča wačin, I desire meat.
wana'sži-ća, adj. of niža; none, without any,—manida, niniča, upničapi.
wana'sži-pa, v. of aniča; to refuse to give up,—wanawaniča.
wana'sži-ća-dan, adj. none, very little.
wan'ni'-han, n. last winter.
wan'ni'-ka-dan, n. a very little.
wan'ni', cont. of wani: owihanye wani wini- 
non, life without end.
wan'ni'-stiy, adj. red, of waniada. See wanign-
nida.
wan'ni'-yey, n. one who makes live; the Sai-
siouer.
wan'ni'-ye, n. one who makes live; the Sai-
siour.
wan'ni'-ye-tu, n. winter, a winter; a year.
wan'ni', adv. See wanun.
wan'nu', adv. by chance, accidentally: wanun 
edon, to do by accident; wanun edonpi, an acci-
dent.
wan'nuh', adv. by accident.
wan'nuh-ken, adv. accidentally.
wan'nuh-yan, v. of nunyan; to tame, domesti-
cate, wanunwaya.
wan'nuh-yan-pi, n. tame animals, domestic 
eattle.
wan, art. indef. a or an.
wan, inj. look! see!
wan, n. a large blackish snake five or six feet 
long.
wan, n. cont. of wanju; a quiver; and of wan-
hinkpe, an arrow.
wan'-ca, num. adj. one; i. g. wandian.
wan'-ca, adv. once.
wan'-ca-dan, adv. only once.
wan'-ca-hna, adv. at once, immediately.
wan'-ca-ké-dan, adv. red. of wandadan; a 
few times; now and then once; once opisca.
wan'-ca-ke, adv. at once.
wan'-e-ya, n. what is prepared for eating on a 
journey, provisions.
wan-hi', n. (wan and hi) a flint, flints: perhaps 
so called from the fact that arrow-heads were for-
merly made of flints.
wan-hin'-kpe, n. an arrow, arrows,—tiwanhin-
kpe, mitiwanhirnke, mitiwanhirnke.
wan-hin'-kpe-ki-hi-ye-ya-pl, n. a bow-shot.
See kihiyaya.
wan-hin'-tpe, n. Same as wanhinkpe.
wan-hi'-yu-zu, n. flat arm or wrist-bands.
wan-i'-ya', infi. of surprise; indeed! used on 
meeting one unexpectedly.
wan'-ka', v. n. to be; to lie, as a lake, field, or 
log; to lie down; to spend the night; to continue, 
as, ya wanju, to keep going on,—munja, nulls,
uwanjaki.
wan'-ka. See danwanjka.
wan'-ka-dan, adj. weak, tender; soft, brittle, 
easily broken or torn,—wanwanjakan.
wan'-ka', part. lying down, fallen down.
wan'-ka-he-ya, v. a. to throw down, cause to 
fall,—wanjakehaya.
wan'-kan', adv. above, up high.
wan'-kan'-tan-han, adv. from above.
wan'-kan'-ta-han, adv. from above.
wan'-kan'-ti-pi, n. an upper room, up stairs.
wan'-kan'-ti-ya, adv. uppeards.
wan'-kan'-tu, adv. up above, high up.
wan'-kan'-tu-ya, adv. high up.
wan'-kan'-tu-ya-ken, adv. up high.
wan'-ka-pi, n. a lying down, an encampment.
wan'-ki'-di-ya-ka-pl, v. recip. of wanjaka; to 
see each other.
wan'-mda, n. the royal or war-eagle, the Falco 
imperialis or Aquila heliaca.
wan'-mda'-dan, n. See wamududa, the better 
orthography.
wan'-mda'-skak, n. See wamuduka.
wan'-mda'-skak-dan, n. See wamudukan.
wan'-na, adv. now, quickly; lately, already: 
wanna edamoni, I have now done it; wanna eda-
omoni kta, I will now do it.
wan'-naâ, adv. now.
wan'-ske, n. the family name of the fourth child, 
of a daughter.
wan'-ske'-pa, n. an arrow-head not barbed.
wan'-sma'-hi, n. an iron arrow-head.
wan'-yag', cont. of wanjaka; wanjag hi, to 
come to see; wanjag ihexa, to see all at once, to 
perceive, discover.
wan'-yag'-ki-ya, v. a. to cause to see any thing, 
—wanjagwikaya, wanjagmikaya.
wan'-yag'-ya, v. a. to cause or perceive— 
wanjagwaya.
wan'-ya'-ka, v. a. to see or perceive any thing; 
to have seen,—wanjmdaka, wanjaka, wannyaaka-
pi, wannyaaya.
wan'-ye', v. wanje ya, to go to see or examine; 
i. g. wakâyanaya.
wan'-ye'-ca, n. rushes; the lightning bug, the 
fire-fly.
waŋ-yeʔ-ya, v. a. to shoot arrows; to shoot in the sacred dance,—waŋwewaya.
waŋ-yuʔ-go, v. a. to make the crooked marks on arrows, which are considered essential to their goodness. See yugo.
waŋ-yuʔ-go-daŋ, n. the striped lizard.
waŋ-yuʔ-guʔ-ka, v. to draw an arrow out of the quiver.
waŋ-yuʔ-kpaj, v. to shoot an arrow.
waŋ-yuʔ-kpaj-han, v. to shoot arrows one after another,—waŋmdukapajhan.
waŋ-ziʔ, num. adj. one; also used for an indefinite number, some.
waŋ-ziʔ-ʔa, adv. one.
waŋ-ziʔ-ʔa, adv. in one way; as, hecétu waŋziʔ-ča, in the same state, without change.
waŋ-ziʔ-daŋ, num. adj. one,—mawaŋziʔ-dan, un-waŋziʔ-pidan; waŋziʔ-pidan, they are one.
waŋ-ziʔ-daŋ-ken, adv. in one manner.
waŋ-ziʔ-daŋ-kiʔ-ya, adv. in one way.
waŋ-ziʔ-giʔ-ʔa, adj. red of waŋziʔ; some.
waŋ-ziʔ-iʔ-toʔ-ko, or waŋziʔ-tʃito, adv. turn about, i. q. unnamed.
waŋ-ziʔ-kiʔ, adj. red of waŋziʔ; some.
waŋ-ziʔ-na, num. adj. (thanked) one.
waŋ-ziʔʔ, n. a quiver: waŋziʔ kiŋ, to carry a quiver.
waŋ-ziʔʔ-yaʔ-pi, n. a name given to the škeďa, šfisher, Mustela canadensis, as the skin of that animal alone, it is said, was formerly used for making quivers; any skin used to make a quiver.
wao, v. of o; to hit in shooting,—waño; also 1st pers. sing. of o.
wao-hoʔ-da, v. of ochda; to honor, worship,—waohowada.
wao-ka, n. a marksman; a good hunter,—waŋoka.
wao-kí-hi, v. of okihi; to be able, to have ability,—waŋokihiki.
wao-kí-hi-ka, n. one who is able,—waŋokihika.
wao-kiʔ-hiʔ-ya, v. a. to make able,—waŋokihickeya.
wao-kiʔ-hiʔ-ya, adv. ably, powerfully.
wao-kiʔ-ya, n. one who communicates with or commands.
wao-kiʔ-ya, v. of okiya; to help, aid,—waŋokiyaka.
wao-ku, v. of oku; to lend,—waŋokuku.
wao-oŋ-spe, v. of onspe; to know how,—waŋamape, waŋonimpe.
wao-oŋ-spe-kiʔ-ya, v. of onspekiya; to teach,—waŋonapsewakiya.
wao-oŋ-spe-kiʔ-ya, n. a teacher.
wao-oŋ-šiʔ-da, adj. merciful, gracious,—waŋshi-nda, waŋšiʔ-updapi.
wao-ošt-šda, v. of oštšda; to speak evil of, call bad names; to revile, to slander,—waŋošt-waštṭa.
wao-wa-kiʔ-ye, v. of owakiye; to speak with,—waŋowakiyeye.
wao-ošt-ziʔ, v. of oštši; to whisper; a whisperer,—waŋowakizhi.
wao-pa, v. of pa; to bark, as a dog.
wao-pa, v. n. to snow; it is snowing.
wao-pa, adv. towards, at: waŋkan wapa, upwards; tokata wapa, forwards; tiŋta wapa, at the prairie.
wao-pa, n. a bear's head.
waʔ-pa, n. leaves; daʔwáwa, foliage: daʔwapa-towi, the month of May.
wao-pa-ʔa-тай, v. of paba; to roll, twist: also 1st pers. sing. of paba.
wao-pa-be, v. of paman; to file,—waŋwape: also 1st pers. sing. of paba.
wao-pa-ʔu, v. of pabu; to beat, drum,—waŋwape: also 1st pers. sing. of pabu.
wao-pa-ʔa-ʔa-be, v. of padaʔa; to make shake: also 1st pers. sing. of padaʔan.
wao-pa-ʔa-ʔa-nan-yeʔ-ya, v. to shave out from the shore, as a boat. See padaʔanniyeyya.
wao-če-ke-kč, v. of pačekča; to push and make stagger,—waŋpačekča: also 1st pers. sing. of pačekča.
wao-ʔa-ʔa, v. of paʔa; to part with; to open,—waŋwapaʔa: also 1st pers. sing. of paʔan.
wao-ʔa-ʔa, v. of paʔapal; to push off, as the skin of animals,—waŋwapaʔapa: also 1st pers. sing. of paʔapa.
wao-ʔo, v. of paga; to carven; one who carves or engraves,—waŋwape: also 1st pers. sing. of paga.
wao-ʔo-ya, v. a. to cause to carve.
wao-ʔa, n. a hat, cap, bonnet; a covering for the head: waŋape kišun, to wear one's hat; waŋape hudošdoka, to take off one's hat.
wao-ʔa, n. the shaft or pole on which are tied feathers of various colors, used in the Dakota dances; a standard.
wao-ʔa-kiʔo, v. of pahayya; to push down.
wao-ʔa-kiʔo, v. to wear a hat; one who wears a hat, i.e. a white man, as distinguished from an Indian.
wao-ʔa-ʔa-ʔo, n. a handkerchief, commonly pronounced waŋpoʔa. So called from being tied around the head.
Wa'-pa-ha-ša, n. of wápaša; the hereditary name of the Dakota chief at the lowest village on the Mississippi, commonly pronounced by the Dakotas Wa-papa; and as the name of a county in Minnesota, written, with some want of judgment and taste, Wabashaw.

wa-pa'-hba, v. of pahba; to shell, as corn,—wawapahba.

wa-pa'-hbe-zá, v. of pahbeza; to make rough,—wawapahbeza: also 1st pers. sing. of pahbeza.

wa-pa'-hi, v. of pahi; to gather or pick up,—wawapahi: also 1st pers. sing. of pahi.

wa-pa'-hip-ta, v. of pahihta; to brush off,—wawapahipta: also 1st pers. sing. of pahihta.

wa-pa'-hi-pi, n. gathering, picking up.

wa-pa'-hmi-hma, v. of pahmihma: to roll,—wawapahmihma: also 1st pers. sing. of pahmihma.

wa-pa'-hmi-yan-yan, v. of pahmiyanyan; to make round,—wawapahmiyanyan: also 1st pers. sing. of pahmiyanyan.

wa-pa'-hmuq, v. of pahmuq; to twist,—wawapahmuq: also 1st pers. sing. of pahmuq.

wa-pa'-hmuq-ka, n. one who twists, a spinner.

wa-pa'-hmuq-pi, n. twisted thread, yarn.

wa-pa'-hna-skii-yan, v. to make crazy; also 1st pers. sing. of pahnaskiyan.

wa-pa'-hna-yay, v. of pahnay; to miss, as in attempting to stab; also 1st pers. sing. of pahnay.

wa-pa'-ho-ho, v. of pahoho; to shake or make loose.

wa-pa'-ho-mni, v. of pahomni; to turn round,—wawapahomni: also 1st pers. sing. of pahomni.

wa-pa'-ho-ton, v. of pahoton; to make cry out,—wawapahoton: also 1st pers. sing. of pahoton.

wa-pa'-hu-hu-zá, v. of pahuhuza; to shake with the hand,—wawapahuhuza: also 1st pers. sing. of pahuhuza.

wa-pa'-ha-tka, v. to rub against the grain; also 1st pers. sing. of pahatka.

wa-pa'-he-i, v. of pahi; to tear out pieces; also 1st pers. sing. of pahide.

wa-pa'-he-da-gan, v. of pahagedan; to enlarge; also 1st pers. sing. of pahagedan.

wa-pa'-ha-da-ka, n. one who is a good hunter,—wawapaheka.

wa-pa'-ha-dan-ton, v. to work with ribbon; to embroider,—wawapahadanton.

wa-pa'-he-da-ta, v. of pahatedata; to embroider.

wa-pa'-he-de-ča, v. of pahedeča; to tear, rend,—wawapahedeča: also 1st pers. sing. of pahedeča.

wa-pa'-hi-di, v. of pahidi; to push into the ground,—wawapahidi: also 1st pers. sing. of pahidi.

wa-pa'-hdó-ka, v. of pahdóka; to make holes, to pierce,—wawapahdóka: also 1st pers. sing. of pahdóka.

wa-pa'-hmíq, v. of pahmíq; to make crooked.

wa-pa'-hpa, v. of papha; to throw down,—wawapahpa: also 1st pers. sing. of papha.

wa-pa'-hpú, v. of pahpu; to pick off,—wawapahpu: also 1st pers. sing. of pahpu.

wa-pa'-hta, v. of pahhta; to tie in bundles,—wawapahhta, wawapunhtapi.

wa-pa'-hta, n. a bundle, a pack.

wa-pa'-hu-ğá, v. of pahuğá; to break holes in,—wawapahuğá: also 1st pers. sing. of pahuğá.

wa-pa'-ka-tiš, v. of pakatíš; to straighten out.

wa-pa'-ka-wa, v. of pakawa; to open; open.

wa-pa'-ko-za, v. of pakeza; to make smooth and hard; also 1st pers. sing. of pakeza.

wa-pa'-kó-ča, v. of pakóča; to comb,—wawapakóča: also 1st pers. sing. of pakóča.

wa-pa'-kíŋ, v. to set up in the ground, as a stick leaning in the direction one is going; to set up a sign post,—wawapakíŋ: also 1st pers. sing. of pakíŋ.

wa-pa'-kiŋ-ta, v. of pakíŋta; to wipe,—wawapakíŋta: also 1st pers. sing. of pakíŋta.

wa-pa'-kiŋ-zá, v. of pakíŋza; to make croak.

wa-pa'-ko-ta, v. to probe or dig out,—wawapakota: also 1st pers. sing. of pakota.

wa-pa'-kpa, v. to pierce,—wawapakpa: also 1st pers. sing. of pakpa.

wa-pa'-kpi, v. to pick open, as eggs: also 1st pers. sing. of pakpi.

wa-pa'-kza, v. of pakza; to break off with the hand,—wawapakza: also 1st pers. sing. of pakza.

wa-pa'-káši-ča, v. to make double up,—wawapakášiča: also 1st pers. sing. of pakášiča.

wa-pa'-ktaŋ, v. to crook, make crook,—wawapaktaŋ: also 1st pers. sing. of paktaŋ.

wa-pa'-ke-ǵá, v. to scratch; also 1st pers. sing. of pakęgá.

wa-pa'-ke-ča, v. to make hard and smooth,—wawapakeča: also 1st pers. sing. of pakęča.

wa-pa'-maŋ, v. of paman; to file,—wawapaman; also 1st pers. sing. of paman.

wa-pa'-ma-da-ška, v. to make flat,—wawapamadaška: also 1st pers. sing. of pamadaška.

wa-pa'-ma-da-ya, v. of pandaya; to make smooth, to iron, as clothes,—wawapamadaya: also 1st pers. sing. of pandadaya.

wa-pa'-ma-da-za, v. to make burst by pressing,—wawapamadaza: also 1st pers. sing. of pandadaza.

wa-pa'-me-de-ča, v. to crush, break to pieces,—wawapamedeča: also 1st pers. sing. of pandedeča.
wa-pa‘mdu, v. to pulverize,—wawapamdu: also 1st pers. sing. of pamdu.

wa-pa‘mi-ma, v. to make round,—wawapamima: also 1st pers. sing. of pamima.

wa-pa‘mnna, n. a bunch, as of grass or shrubs.

wa-pa‘mnna, v. 1st pers. sing. of pamama.

wa-pa‘nni, v. of panni; to serve out, to distribute,—wawapani: also 1st pers. sing. of pamani.

wa-pa‘nni-pl, n. a distribution.

wa-pa‘na-ke-ya, v. 1st pers. sing. of panakeya.

wa-pa‘nii, v. 1st pers. sing. of panini.

wa-pa‘o-ge-da, n. a handkerchief.

wa-pa‘o-hda-psin-yaan, v. wapaohdapsiyan, to turn bottom upwards.

wa-pa‘o-hdu-ta, v. to close up: wapaohduta: also 1st pers. sing. of pahduta.

wa-pa‘o-kas, v. to push or break through: also 1st pers. sing. of pasksa.

wa-pa‘o-spa, v. to push under, as in water: also 1st pers. sing. of papsaka.


wa-pa‘o-wotan, v. to make straight: also 1st pers. sing. of paowotan.

wa-pa‘pa-ya, v. of papahya; to parch, as corn,—wawapahwaya.

wa-pa‘pa-ya-pl, n. parched corn.

wa-pa‘po-pa, v. to burst open, as corn: also 1st pers. sing. of papopa.

wa-pa‘psa-ka, v. of papsaka; to break, as cords: also 1st pers. sing. of papsaka.

wa-pa‘pson, v. of papson; to spill, as water,—wawapapon: also 1st pers. sing. of papson.

wa-pa‘psun-ka, n. a provision bag, a small bundle.

wa-pa‘ptu-za, v. to split or crack: also 1st pers. sing. of puptuza.

wa-pa‘pu-za, v. of papuza; to make dry by wiping,—wawapapuza: also 1st pers. sing. of papuza.

wa-pa‘psda-ta, v. to set up, as a pole in the ground,—wawapsdata: also 1st pers. sing. of papseda.

wa-pa‘psde-da, v. of papseda; to split,—wawapapsde: also 1st pers. sing. of papseda.

wa-pa‘ska, v. to make white by rubbing,—wawapska: also 1st pers. sing. of paska.

wa-pa‘smna-ka, v. to indenta,—wawapasmaka: also 1st pers. sing. of pasmaka.

wa-pa‘smni-yan-yaan, v. to make bare and clean: also 1st pers. sing. of pasmiyanjan.

wa-pa‘snoo, v. of pasnoo; to roast, as meat,—wawapasnoo, wawapsnoo: also 1st pers. sing. of pasnoo.

wa-pa‘snoo-n, v. See wapsnapn.

wa-pa‘stan, v. to soak off hair,—wawapastaan: also 1st pers. sing. of pastaan.

wa-pa‘stan-ka, v. of pastanka; to moisten,—wawapastanka.

wa-pa‘sto, v. of pasto; to brush down,—wawapasto.

wa-pa‘sto-ka, n. one who is gentle,—wawapastoka.

wa-pa‘sa-ka, v. of pašaka; to push or stab with too little force,—wawapasaka: also 1st pers. sing. of pašaka.

wa-pa‘sa-pa, v. of pašapa; to deflate,—wawapasapa.

wa-pa‘sita-pa, v. of pašipa; to break off close, as the limbs of a tree,—wawapasipa: also 1st pers. sing. of pašipa.

wa-pa‘ski-da, v. of paskiđa; to press, squeeze,—wawapaskiđa.

wa-pa‘ski-eka, n. of paskiđa; to make rough.

wa-pa‘skko-ka, v. of paškopa; to make hollow, to cut or dig out.

wa-pa‘skko-pa, v. of paškopa; to make twisting.

wa-pa‘skko-tpa, n. Same as wapskoko.

wa-pa‘sina, v. of pašina; to miss,—wawapasina.

wa-pa‘spa, v. of pašpa; to push away; to break off; to wash out, as stains; that which is capable of being washed out,—wawapaspa: also 1st pers. sing. of pašpa.

wa-pa‘spu, v. of pašpu; to break off,—wawapaspu.

wa-pa‘stu-za, v. of pašuza; to crush,—wawapasuza: also 1st pers. sing. of pašuza.

wa-pa‘ta, v. of pata; to cut up, as a butcher does an animal,—wawapata: also 1st pers. sing. of pata.

wa-pa‘tan, v. of pataan; to push; to mash; to be saving of,—wawapataan: also 1st pers. sing. of pataan.

wa-pa‘tan-ka, n. one who is saving.

wa-pa‘ta-tpi, n. meat cut up; the act of cutting up meat.

wa-pa‘ti-ča, v. to scrape away, as snow,—wawapatica: also 1st pers. sing. of patica.

wa-pa‘ti-nza, v. to press hard,—wawapatinja: also 1st pers. sing. of patińza.

wa-pa‘toi-yu, v. to obstruct, bear down on,—wapatowaya.

wa-pa‘we-ča, v. to break or fracture,—wawapaweča: also 1st pers. sing. of paweča.

wa-pa‘welhnni, v. to destroy,—wawapewelhnni: also 1st pers. sing. of pawiwnimni.

wa-pa‘wen-ta, v. of apawića; to rub on, to plaster: what is put on as plastering,—wawapawića.
wa-pa'-win-ža, v. of pawińza; to bend down, as grass: also 1st pers. sing. of pawińza.
wa-pa'-ye, n. grease, meat; seasoning of any kind.
wa-pa'-ye-ya, v. a. to use for seasoning,—wapa- payewaya.
wa-pa'-za-n, v. to separate, part, as hair,—wa- wapazan; also 1st pers. sing. of pazań.
wa-pa'-ze-ze, v. 1st pers. sing. of pazeze.
wa-pa'-zo, v. of pazo; to show,—wawapazo: also 1st pers. sing. of pazo.
wa-pa'-zo-n-ta, v. to sew up with a running thread, to baste,—wawapazonita: also 1st pers. sing. of pazonta.
wa-pa'-ža-ža, v. of pazada; to wash,—wawapa- pazada: also 1st pers. sing. of pazada.
wa-pa'-zir-union, to be prevented, not to be able to accomplish,—wamapažinžin.
wa-pa'-ži-ža-pa, v. of paza; to pinch,—wawapaži- žapa: also 1st pers. sing. of pazaža.
wa-pa'-žu, v. of pazu; to dig up with the bill, as ducks feeding under water.
wa-pa'-žu-žu, v. of pazužu; to erase; to de- molish,—wawapazužu: also 1st pers. sing. of pazužu.
wa-po-e'-ya, n. of poeya; to cut and dry meat, —wawapoejava, wápówyapi.
wa-po-e'-ya-pl, n. drying meat of any kind.
wá-po‘, v. to snow. See maka.
wá-po-‘han, v. to fold,—wawapohan: also 1st pers. sing. of pahan.
wá-po-‘pe-ka, n. prickles, briers, thorns; the prickly ash.
wa-po-‘te-log-loya, adv. marvellously, miracu- lously.
wá-po-‘te-log-to-ke-ča, n. signs, marks; miracles, wonders.
wá-po-‘te-log-tong, v. a. to mark any thing, have a sign,—wapetogwatón, wapetoguntoupí.
wá-po-‘te-log-tong-pl, n. marks, signs.
wá-po-‘te-log-loya, adv. marvellously.
wá-po-‘te-log-to-ke-ča, n. a sign, a mark, a bound; a miracle.
wá-pi', adj. lucky, fortunate,—wamapi, wánipi, wáunpí.
wá-pi-dá, v. n. to be thankful, glad,—wawapa- pida.
wá-pi-dá-pl, n. gratitude.
wá-pi-dá-pl-ši, n. ingratitude.
wá-pi-dá-ši, v. n. to be unthankful, ungrate- ful,—wawapidáni.
wá-pi-ke, n. one who is fortunate.
wá-pi-ki-ya, v. to put up and lay away things well, to rearrange,—wapikia.
wá-pi-ya, adv. fortunately.

wa‘-pi-ya, v. a. to make fortunate,—wápiwaya.
wá-pi-ya, v. to conjure the sick, to powwow in the Indian way,—wápiwaya. See pikiya.
wá-pi-ye, n. a conjuror, an Indian doctor.
wá-po-‘ge-hna-ka, n. a nose jewel.
wá-po-‘sta-n, n. a kind of hood or wrapper for a child.
wá-pus‘-á-šan, adj. well cooked, well done, cooked dry.
wá-pus‘-á-šan-ya, v. to cook thoroughly,— wawusaspánwaya.
wá-pu-‘spe-ya, v. to filter; also 1st pers. sing. of pukepá.
wá-pu‘-spa, v. of puspa; to glue, to seal,—wawapusa: also 1st pers. sing. of puspa.
wá-pu‘-sta-ka, v. of pustaka; to stoop down,— wawapustaka: also 1st pers. sing. of pustaka.
wá-pu‘-ta-ka, v. of aptaka; to touch with the hand, press upon,—wawaputaka.
wá-sam-‘he, v. to place something black for a sign or scarecrow,—wawamwalhe.
wá-sam-‘he-ya, adv. in the manner of a scarecrow.
wá-sam-‘ya, v. of samya; to blacken,—wawam- waya.
wá-sam-‘ya-še-pl, n. something placed for a scarecrow.
wá-sañ‘-yañ, v. of sanyan; to whiten,—wawas- waya.
wá-sañ‘-yan-še-pl, n. a scarecrow, any thing white put up to scare away birds.
wá-sa-‘pe-ye, n. the black bear; i. q. waha- nksíá.
wá-sa‘-za, v. n. to be nervous, easily excited,— wamassáa.
wá-sa‘-zó-ča, n. one who is easily made sick; i. q. wakítakeča,—wamasesécá.
wá-sda‘-ya, v. of sdaya; to oil, to grease,—wawasawáa.
wá-sdí‘-pa, v. of sdípa; to lick,—wawasdípa: also 1st pers. sing. of sdípa.
wá-sdo‘-ča, v. of sdóca; to know.
wá-sdon‘-ya, v. of sdonya; to know,—wasdon- waya, wadosonuwayapi.
wá-sdon‘-ya-pl, n. knowledge.
wá-sdon‘-ye, n. one who knows.
wá-sdon‘-ye-ya, v. a. to cause to know,—was- donwayewa.
wá-só, n. red earth, vermilion: Wáseýuwapí, Vermilion river.
wá-só‘-yan-ka, v. n. to have a spot on one’s face, etc., wáseymawanjka.
wá-sí‘-ču, n. the keel or bottom of a boat.
wá-sí‘-du, n. the bottom of a boat; the bot- tom of a bear’s foot.
wa' skam ya, v. of askamya; to make stick on, as a plaster—a wskamwaya.
wa' skam ya-pi, n. a pitch plaster.
w n'ska pe, n. sticking plaster.
wa' aku' ye, n. green corn boiled and afterwards shellcd and dried; sweet corn.
w n'ska' ye- e, n. fruit of all kinds.
w a na', n. lard, grease, tallow.
w a na' po hdi, n. pimples.
w a na' ta a ka, n. tallow.
w a son', v. of son; to braid in strings, as corn or hair—wawason: also 1st pers. sing. of son.
w a span' ta ha za, n. service berries.
w a span' ta he ya, n. (wa span and heya) small black bugs or grubs which appear when the snow melts off: hence the name.
w a stu' ste ya, n. to weary one,—wastustewaysa. See wastuwteya.
w a su', n. hail.
w a su' toq, v. of sutoq; to get ripe, ripen, as grain or fruit.
w a su' ton pi, n. harvest.
w a su' ton w, n. the moon in which corn ripens, answering to August.
w a sa gi, cont. of wa'saka: was'ag higha, to become strong; was'ag chilling, to strengthen oneself.
w a sa' ye, v. a. to make strong,—was'agwaya, was'agunyapi.
wa'a'ka, adj. strong,—wama'saka, wani'saka, waun'yakapi.
w a'ka dan, adj. cheap; easy, opposed to tebika.
w a'a'ka ye dan, adv. easily, cheaply.
w a'be' a, adj. rich, especially in provisions,—wamaheda, wanišeça, waun'edapi.
w a'be'a, n. red paint, vermilion.
wa'si' de ho wa ya, v. to cry out badly, to moan, to groan,—wašićahowamda.
wa'si' de da ka, v. of śicđada; to dislike; one who dislikes,—waśicidawada.
wa'si' cun, n. Frenchmen, in particular; all white men, in general. It is said that this word is nearly synonymous with wakų—Wamašidun, Wanišidun.
wa'si' cun ho kis i dan, n. a French boy; the common name for the Canadians in the Dakota country: any one who labora.
w a'si' cun hin ça, n. a Frenchman from France.
wa'si' cun wa kaį, n. the name given to missionaries and ministers of the Gospel generally. Same as wâciwaikaną.
w a'si'hda, v. to mourn for the dead, put on mourning; to paint oneself black, as in mourning,—was'inwahda, was'inhahdapi.
wa'si'hda, n. mourning habiliments.
wa'si'hda ha ka, n. one who gets angry at every thing. See śihda.
wa'si'hda ya, adv. in mourning.
wa'si'na, v. of śihan; to act wickedly—wašinańa.
w a'si'kte, n. pulmonary consumption, any lingering disease. See wašinəkte.
w a'si'ni, n. fat not tried out, fat meat, pork.
w a'si'kte, n. pulmonary consumption, a lingering disease.
w a'si'yan-še-ća, n. a species of fish with red fins.
w a'si'tki-hda, v. to be angry.
w a'si'tki-hda ya, v. of śikikidaya; to distress or make angry; one who makes angry.
w a'kan'ákán-ya, n. to cause to move; one who causes to move or live,—waškańkánwaņa.
w a'na'he'ća, n. soft snow, snow that falls in soft flakes. See wahišnabeda.
w a'ni'za, adj. withered. See śiniža.
w a'son', n. See wašun.
w a'spaŋ ka, n. cooked food.
w a'spaŋ ya, v. of spaŋya; to cook, as food, —wašpaŋwaņa.
w a'te, adj. good; pretty,—mawâste, unwa-štépi.
wa'te'ča, adj. See waštećaka.
w a'te'ča ka, adj. good, well disposed.
w a'te' da, v. a. to esteem good, to love,—waste- wada, wasteđapi, waśtećida.
w a'te' da ka, v. a. to love,—wasteđawada.
w a'te' da ka pi, n. love; one who is loved.
w a'te' hiń ça, adj. very good.
w a'te' i-ci da, v. reflex. of waśida; to love oneself; to be selfish; to be proud,—wàštemiśida.
w a'te' ki-ci da pi, v. recip. loving each other; wàštekiđikapi, loving one another.
w a'te' ki da, v. pos. of waśida; to love one's own,—wašewakida.
w a'te' ki da ka, v. pos. of waśtećaka; to love one's own,—wašewakidaka.
w a'te' mna, adj. sweet-scented, odoriferous.
w a'te' mna ya, v. a. to perfume, to embalm, —wàştemnnawaya, wàştemmnawaya.
w a'te' te, adj. red of wašte.
w a'te' te ya, adv. red of wašteya.
wa'te' ya, v. a. to make good,—wasteđawaya.
wa'te' ya, adv. well, in a good manner.
w a'te' ya kən, adv. well.
w a'tu'ča, v. to thaw.
w a'sun'ya, v. of stunya; to thaw, cause to thaw, as any thing frozen,—waštunwaya.
wa-tpo'pa, adv. in a stream.
wa-tpo'pta, adv. across a stream.
wa-tpu'ka, n. dust.
wa-tu'ka, adj. faint, weary, exhausted,—wamatuuka.
wa-tu'se-ka-a, n. dust, dirt, swoopings; manure.
wa-tu'tka, n. small animals; little things.
wa-tu'tka-dan, n. small animals.
wa-tu'tka-tka, n. trifles. See tutkatka.
wa-te'ca, adj. gentle, mild, docile, tractable.
wa-te'ca-ka, adj. Same as wataeda.
wa-t'yu'wi, n. running vines.
wa-tung'ya, v. o. to try to prevent,—wa-tung-waya. Perhaps this word may also be used in the sense of tungya, to suspend, have an indistinct knowledge of. See ifunkoka.
wa-wa'ka, n. the skin of a bear.
wa-un', n. of un; to be; to be well off,—wauna; also 1st pers. sing. of un.
wa-un'ca, v. of upca; to mock, imitate,—waunpada, wawanqapi.
wa-un'ca, n. a mocker; a monkey.
wa-un'ca-dan, n. a mocker; a monkey.
wa-un'ka, v. to live well; one who lives well,—wawanku.
wa-un'ka, n. one who wanders about, a vagabond.
wa-wa'cin, v. of wacin; to think of,—wawa'cuami.
wa-wa'cin-kta-yu-za, or wawa'cin-ekatayuza, v. n. to be kind, forbearing, long-suffering,—wawa'cin-tamunda.
wa-wa'ha, n. furs, pelties.
wa-wa'ipa-nil, n. of waqpaniyan; to make poor,—wawaqpaniwaya.
wa-wa'ki-pa-zin, v. n. to rebel against, oppose; to be a rebel,—wawalakapani, wawanqapa'zipi.
wa-wa'ki-pa-zin-pi, n. opposition, rebellion.
wa-wa'ki-pa-zin-yan, adj. rebelliously.
wa-wa'mna-da, v. of wammada; to respect, honor, have a high opinion of; one who respects,—wawannawadu.
wa-wa'mna-da-shi, n. one who respects nothing.
wa-wa'ni-ca, n. one who is nothing, an insignificant fellow.
wa-wa'ni-ge-ka, v. there is nothing.
wa-wan'jag, cont. of wawanyaka; wawanyag made kta, I will go to see.
wa-wan'yaka, v. of wanyaka; to look on, see,—wawanmdaka, wawanmdaka, wawanqanyaka-pi.
wa-wan'ya-ke, n. a looker-on.
wa-wi-šten-ya, v. to make ashamed,—wawisstenwaya.
wa-wi-šten-ya, adv. ashamedly; bashfully.
wa-wi-tko-ya, v. of witkoy; to make drunk,—wawitkowaya.
wa-wi-ton-pa, v. of itoppa; to be careful,—wawitonwaya.
wa-wi-ton-pa-pli, n. carefulness, —wawitonpli.
wa-wi-wan-şga, v. of iwanga; to inquire, ask questions.
wa-wi-wan-şga-pli, n. inquiring.
wa-wi-wan-h, cont. of wawihan: wawihana mda, I go to inquire.
wa-wi-wan-h-tu-ken, adv. in an inquiring manner.
wa-wi-wan-h-ya, adv. inquiringly.
wa-wi-ya-čin, v. of iyadin; to liken to, to use parables,—wawimdačin.
wa-wi-ya-čin-yaan, adv. figuratively.
wa-wi-ya-htagi-a, v. to find fault;—wawiyahtagiawa.
wa-wi-ya-ho-ka, v. of yachts; to bite.
wa-wi-ya-pe, v. of iyape; to lie in wait,—wawiyawape.
wa-wi-ye-ki-ya, v. of iyekinya; to recognize,—wawiyokinya.
wa-wi-ye-ya, v. of iyeya; to find,—wawiywaya.
wa-wi-ye-ye-ča, n. one that finds much, as a good dog.
wa-wi-yo-hi, v. of iyohi; to reach to, extend to, arrive at; to be sufficient for,—wawiyohiwa.
wa-wi-yo-hi-ya, v. a. to cause to reach to,—wawiyohiwaya.
wa-wi-yo-hi-ya, adv. reaching to, arriving at.
wa-wi-yo-ki-pli, v. of iyokipi; to be pleased with,—wawiyomakipi.
wa-wi-yo-ki-pli-ya, adv. joyfully, gladly, pleasingly.
wa-wi-yo-ki-šli-ča, v. of iyokisida; to be sad,—wawiyokisida.
wa-wi-yo-ki-šli-pli, cont. of wawiyokisida; sad: wawiyokisidawan, I am sad.
wa-wi-yo-ki-šli-ya, v. of iyokitsinya; to make sad,—wawiyokitsinya.
wa-wi-yo-ki-šli-ya, adv. sadly, sorrowfully.
wa-wi-yo-pe-ki-ya, v. of iyopekiya; to sell; to reprove,—wawiyopekiwa.
wa-wi-yo-pe-ya, v. of iyopeya; to reproce,—wawiyopewaya.
wa-wi-yu-ki-fa-ža, v. of yukakiza; to make suffer,—wawimdukakiza.
wa-wi-yu-ki-fa-čan, v. of iuyukan; to judge, to examine,—wawimdukacan.
wa-wi-yu-ku-čan-ka, n. one who examines and judges.
wa-wi-yu-ri-ya, adv. well, expertly.
wa-wi-yu-šan-yaan, v. of iyutanaya; to tempt: taku wawiyutanayaun kişə, the tempter; temptation.
wa-wi-yu-šan-ye, n. one who tempts.
wa-wo-hi-yaan, v. of ohinya; to be dissatisfied with,—wawohiwaya.
wa-wo-ki-hi, v. of okihi; to be able,—wawokahi.
wa-wo-ki-ki-ša, n. one who is able: wawokoishi, a man of ability.
wa-wo-ki-hi-ya, v. to make able,—wawokihwaya.
wa-wo-ki-ya, v. of okiya; to help; to be with, to accompany,—wawokimaya.
wa-wo-ki-ye, n. one who helps; help.
wa-won-speki-ya. See wamdspekiya.
wa-wo-šte-ka, v. of stetheda; to call bad names; one who speaks evil of,—wawostewahda.
wa-wo-ya-ka, v. of oyaka; to relate; one who relates, a narrator,—wawomakaka.
wa-ya-ša-ča, v. of yatacana; to manifest, proclaim,—wamdanataciya.
wa-ya-ša-daw, v. of yadda; to graze.
wa-ya-ša-ya, adv. of yaddaya; explaining, unfolding.
wa-ya-ša-ša-ča, v. of yaddakan; to speak of—of near,—wamdanakadaw.
wa-ya-ša-ša-ča, v. of yadda; to bite, as dogs do in playing with one another.
wa-ya-ša-ša-ča, v. of yadda; to bite or gnaw at, as dogs.
wa-ya-ša-čan-čan, v. of yaddačan; to make shake with the mouth,—wamdanakandaw.
wa-ya-še-še-ka, v. of yadekeka; to make stagger by biting, etc.,—wamdekekeka.
wa-ya-še-še-ya, v. of yayecaya; to make cry by scolding, etc.,—wamdekeya.
wa-ya-ši-ši-ša-ča, v. of yadistina; to speak of as small, to underrate,—wamdešistina.
wa-ya-ši-ši-ši-ča, v. of yado; to judge, condemn,—wamdačo.
wa-ya-ši-ča, n. a judge.
wa-ya-ši-ča, v. of yado: to make soft by biting, to chew,—wamdačo.
wa-ya-čo-ča, n. one who always gives his opinion.
wa-ya-čo-ya, adv. in the manner of judging.
wa-ya-čo-ča, v. of yado: to make warm by biting, etc.,—wamdačo.
wa-ya-še-če-ća, v. of yadeto; to accomplish or bring to pass by speaking,—wamdačeto.
wa-ya'ga, v. of yaga; to bite off, as husks.
wa-ya'ga-pa, v. of yagapa; to bite off the skin or husk; one who bites, as a horse.
wa-ya'ha-hake, n. one who causes to waver by biting.
wa-ya'ha-ha-ye-dan, v. of yahahayedan; to make waver or to render unstable by biting,—
dahahayedan.
wa-ya'ha-i-yey-ya, v. to throw down by biting, as one horse does another.
wa-ya'ha-bha, v. of yahba; to shell off with the teeth,—wamdaheba.
wa-ya'ha-hda, n. of yahda; to draw out or uncoil, as a dog does when eating the fat from entrails.
wa-ya'ha-hda-he-ya, adv. of yahadheya; continuously, connectedly: wayyahadeya ia.
wa-ya'ha-do-ka, v. of yahodka; to put out of joint with the teeth.
wa-ya'ha-hin-ta, v. of yahinta; to brush away with the mouth: one who names every point in his speech and thus brushes it away,—wamdashinta.
wa-ya'ha-hni, n. of yahni; to make roll with the mouth,—wamdashniina.
wa-ya'ha-yan-yay, v. to make round with the mouth,—wamdashnyayang.
wa-ya'hna-skin-yay, v. to make crazy by talking to,—wamdaheksinyay.
wa-ya'hna-yay, v. to miss with the mouth, to deceive, to tell a falsehood,—wamdashnya.
wa-ya'hnu-nu, v. to make wander in mind by talking to, to confuse,—wamdahehnu.
wa-ya'ho-ho, v. of yahoho; to make loose by biting,—wamdahehobo.
wa-ya'ho-mni, v. of yahomni; to turn one around by talking, persuade one to change his opinions,—wamdahehmoni.
wa-ya'ho-to, n. a species of wild rye; tares.
wa-ya'ho-ton, v. of yahoton; to make cry out by biting,—wamdahehoton.
wa-ya'hu-hu-za, v. of yahuhzza: to shake with the mouth,—wamdahehuzza.
wa-ya'hu-te-dan, v. to bite off short.
wa-ya'ha-pa, v. of yahapa; to scare up by talking, as game,—wamdahepa.
wa-ya'hba, v. of yahba; to make sleepy by talking to,—wamdaheba.
wa-ya'hbi, v. of yahbi; to bite out a piece,—
wamdahebi.
wa-ya'hda, v. of yahda; to rattle with the mouth.
wa-ya'hi-da-ta, v. of yahidata; to scratch with the teeth.
wa-ya'hi-de-ca, v. of yahideda; to tear with the teeth,—wamdahecheda.
wa-ya'kinza, v. to grit or grind the teeth, as a cow.
wa-ya'ko-ko-dan, v. to make active by talking to.—wamdaokokedan.
wa-ya'ko-ko-ka, v. to make the teeth rattle,—wamdaokokoka.
wa-ya'kon-thon-ta, v. to indent or notch with the teeth,—wamdakontonta.
wa-ya'ko-ya-han-na, v. to hasten one by speaking to him.
wa-ya'kpan, v. of yakpan; to masticate,—wamdaikan.
wa-ya'kpi, v. of yakpi; to crack with the teeth, as a louse,—wamdaikpi.
wa-ya'ksa, v. of yaksa; to bite off,—wamdaiksa.
wa-ya'ksa-ksa, v. red, of wayaksa.
wa-ya'ksa-pa, v. of yakspa; to make wise by instructing, to teach,—wamdaiksapa.
wa-ya'kai-za, v. of yakshi; to double up with the teeth,—wamdaiksia.
wa-ya'kata, v. of yaktan; to bend with the teeth,—wamdaikta.
wa-ya'kata-yu, adv. bending with the teeth.
wa-ya'ku-ku, v. of yakuka; to bite to pieces,—wamdaikuca.
wa-ya'ke-ka, v. of yakega; to gnaw,—wamdaikoga.
wa-ya'ke-za, v. of yakeza; to bite smooth,—wamdaikesa.
wa-ya'kko-za, v. of yakogo; to gnaw,—wamdaikogo.
wa-ya'mda-ska, v. of yamdaska; to make flat with the mouth,—wamdamasaka.
wa-ya'mda-yu, v. of yamdaya; to make level with the mouth,—wamdamayaya.
wa-ya'mda-za, v. of yamdasa; to bite or tear open with the teeth,—wamdamaza.
wa-ya'mde-za, v. of yamedza; to break, crush, or tear in pieces with the teeth,—wamdamedza.
wa-ya'mde-za, v. of yamedza; to cheer up by speaking,—wamdamedza.
wa-ya'mdu, v. of yamdul; to chew fine,—wamdamdu.
wa-ya'mdu-mdu, v. red, of wayamdu.
wa-ya'mma, v. of yamima; to make round in the mouth,—wamdamima.
wa-ya'mma, v. of yamna; to rip with the teeth; to gain by talking,—wamdamanna.
wa-ya'mnug, v. to gnaw, as in eating parched corn,—wamdamungu.
wa-ya'mnun-ga, v. red. of wayamnuniga; to gnaw, as a dog does a bone.
wa-ya'nnmi-nna, v. of yanminna; to roll with the mouth,—wamdaninnama.
waya'sba, v. to pick off with the teeth,—wamdasba.

waya'sde-ća, v. of yasdeća; to split with the teeth.

waya'sdo-han, v. to drag along with the mouth, as a wolf or other animal does his prey.

waya'sdu-ta, v. to pull out with the teeth, as a dog does.

waya'ska-pa, v. ho wayaskapa. Said of the cracking noise made by fish when they come to the top of the water.

waya'ske-pa, v. of yaskapa; to drink all out.

waya'sksi-ća, v. of yaskida; to press on with the mouth,—wamdasika.

waya'sski-ta, v. to press on with the mouth; make tight,—wamdas kita.

waya'sku, v. of yasku; to peel off with the teeth, bite off the skin or rind,—wam dasku.

waya'sku-skv, v. red. of wayasku; to bite off the rind or hull,—wam dasku-kv.

waya'sma-ka, v. to bite and make indentations.

waya'sminj, v. to gnaw off, as dogs do.

waya'sminyana, v. to be eaten off smooth.

waya'sna, v. to make ring with the mouth; to ravel,—wam dasna.

waya'snį, v. to make go out by talking; talk until the fire goes out.

waya'sọt-ą, v. of yasota; to eat all up, as food; to use up, as words,—wam dasota.

waya'sọte-ća, n. one who eats up much.

waya'spaya, v. of yaspaya; to wet with the mouth,—wam daspa ya.

waya'stan-ka, v. to moisten with the mouth.

waya'sto, v. of yasto; to lick down, as one cow does the hair of another.

waya'ssu, v. of yasu; to make good with the mouth, by speaking, etc.—wam dasu.

waya'suta, v. of yasuta; to make firm with the mouth, to establish or declare,—wam dasu ta.

waya'su-pa, v. of yasupa; to soil with the mouth.

waya'sda, v. of yasda; to graze off; make bare, as cattle do by grazing.

waya'sdo-ka, v. of yasdoka; to bite out.

waya'si-ća, v. of yasića; to speak evil of; to curse,—wam dasića, wanyasićiapi.

waya'si-đa, v. of yasilda; to make angry by talking to.

waya'siťin, v. of yasťin; to enfeebled by biting or talking to,—wam dasićiń.

waya'si-pa, v. of yasi-pa; to bite off close.

waya'ska, v. of yaska; to unite with the mouth.

waya'skań-śkań, v. of yaskańśka; to cause to move with the mouth.

waya'ski-ća, v. of yaskića; to chew and press with the mouth, as in chewing tobacco,—wam dasića.

waya'skiśka, v. of yaskiska; to bite and make rough; to get into difficulty by talking,—wam dasiška.

waya'sko-kpa, v. of yaskokpa; to gnaw out a hollow place,—wam dasko-kpa.

waya'sko-pa, v. of yaskopa; to make warp or twist with the mouth.

waya'sko-ta, v. Same as wayaskoka.

waya'sna, v. of yasna; to miss or let fall from the mouth; to make mistakes in talking; to stammer,—wam dasna.

waya'spja, v. of yaspa; to bite off pieces,—wam daspa.

waya'spi, v. of yaspi; to pick off fruit, as birds do.

waya'spu, v. of yaspup; to pick off with the mouth something that has been stuck on.

waya'spu-yo, v. of yaspuyo; to tickle by biting, as lice or fleas.

waya'stan, v. of yastan; to complete with the mouth, as eating or speaking,—wam das tan.

waya'su-za, v. of yasuza; to crush with the mouth.

waya'ta, v. 2d pers. sing. of wota.

waya'ta, v. of wota; to chew,—wamdata.

waya'ta-kunį-sni, v. to destroy with the mouth,—wamdatakiusni.

waya'taŋ, n. a blister, blister salve.

waya'taŋ-šiŋ, v. of yataŋ; to make manifest,—wam dat ašiŋ.

waya'taŋ-ka, v. of yataŋka; to speak of as large,—wam dat aŋka.

waya'te-han, v. to speak of as far.

waya'te-haŋ-han, v. to speak slow,—wamdatahaŋhan.

waya'te-hi-ka, v. of yatehika; to speak of as difficult,—wamdatahika.

waya'te-kon-za, v. to chew the cud, as cows.

waya'te-pa, v. of yatepa; to wear off the teeth,—wamdatapa.

waya'ti-taŋ, v. of yatitan; to pull with the teeth,—wam dat ištan.

waya'tkan, v. of yatakan; to drink,—wam dat kan, wanyatkanpi.

waya'tke-ki-yo, v. a. to cause to drink; to give medicine to,—watekewakiya.

waya'tkon-tka, v. See wayakontkona.

waya'tkon-za, v. of yatkonza; to make equal,—wam dat konza.

waya'tkun-za, v. See wayatkonza.
wa-y'a‘-toge-ya, adv. waystogyia, to speak of other things.
wa-y'a‘-to-kaŋ, v. to speak off as in another place,—wamdatokaŋ.
wa-y'a‘-toke-ča, v. of yatokéda; to alter, change, speak of as different,—wamdatokéda.
waiy'a‘-tpaŋ, v. of yatpen; to chew up fine,—wamdatapan, waanayatapanji.
wa-y'a‘-tpu-tpa, v. of yatputpa; to bite up into crumbs,—wamdatputpa.
wa-y'a‘-tu-ka, v. of yatuka; to nibble off, as hair, etc.,—wamdatuka.
wa-y'a‘-tu-ta, v. to make smart by biting,—wamdatuta.
wa-y'a‘-tu-tka, v. to bite off in little pieces,—wamdatutka.
wa-y'a‘-ta, v. of ya'ta; to bite to death,—wamdatja.
waiy'a‘-tin-za, v. of ya'tinza; to make firm with the mouth; to establish, declare.
waiy'a‘-wa, v. of yawa; to read; to count,—wamda wa, waunyawa.
waiy'a‘-wa-hin-yaŋ-za, v. to bite and make cross: wayawahnyaŋya kuwa, to keep biting for the purpose of making cross.
waiy'a‘-wa-kaŋ, v. to speak of as sacred,—wamda wakan.
wa-y'a‘-wa-wa-kaŋ, v. to bite down, as a beaver does trees.
wa-y'a‘-wa-pi, n. reading; numeration, arithmetic.
wa-y'a‘-wa-sa-ka, v. to call strong,—wamda wasa-ka.
wa-y'a‘-wa-sa-ka-daŋ, v. to speak of as easy or cheap,—wamda wasa-kadan.
wa-y'a‘-wa-st'e, v. of yawaste; to bless,—wamda wa-ste, wadawaste, waunyawa-stepi.
wa-y'a‘-we-ša, v. of yawega; to break partly off with the mouth,—wamda wega.
wa-y'a‘-wi-ča-ka, v. to call true,—wamda wi-ča-ka.
wa-y'a‘-wi-ča-ša-ši, v. to speak of as wicked,—wamda wi-ča-šastaši.
wa-y'a‘-wi-hun-ča, v. of yawihun; to destroy with the mouth,—wamda wihuni.
wa-y'a‘-wiš-za, v. to bend down with the mouth,—wamda wižza.
wa-y'a‘-zi, v. to string, as beads,—wamda zaza.
waiy'a‘-za-man, v. of yawaman; to uncover with the mouth.
wa-y'a‘-zaŋ, v. of yazaŋ; to be sick,—wamaya-zaŋ, wauna-zaŋ, waunyayazapi: wayazan hibda, to be taken sick suddenly.
waiy'a‘-zaŋ-hda, v. to become sick, to feel sick,—wayazan hibda.
waiy'a‘-zaŋ-ka, v. to be sick,—wamaya-zaŋka: wayazanka čin, one who is sick.
waiy'a‘-ze, v. of yazee; to take out food with the mouth, as a dog.
wa-y'a‘-ziča, v. to stretch anything with the mouth,—wamdažica.
waiy'a‘-zo-ka, v. of yazoka; to suck, as sugar or candy,—wamdažoka.
waiy'a‘-zon-ča, v. of yazonta; to connect, as language,—wamdažonta.
waiy'a‘-żuŋ-ča, v. of yazoja; to crush or bite up.
waiy'a‘-żuŋ-ča, v. of yazoja; to wash or make clean with the mouth, as a wolf or dog does by licking bones.
waiy'a‘-źi-ča, v. of yaziča; to bite, as mosquitoes do.
waiy'a‘-żo, v. of yazo; to blow on instruments,—wamdažo.
waiy'a‘-żu-ču, v. of yazuzu; to demolish with the mouth, as an argument by counter argument; to tear in pieces, as a dog does any thing with his mouth; one who demolishes with his mouth,—wamdažuzu.
waiy'a‘-a-ki-han, v. of yukiča; to make starve.
waiy'a‘-a-ki-pam, adv. separately. See yukiča-pam.
waiy'a‘-a-mdj-ya, v. of yuandya; to make level.
waiy'a‘-a-e-ya, v. of yuadiya; to make manifest; to uncover,—wamdaũdiya.
waiy'a‘-a-šč-a-dan, v. of yuaidadan; to make near.
waiy'a‘-a-zu, v. of yuazi; to run aground, as a boat.
waiy'a‘-ba-za, v. of yubaza; to trouble, annoy, vex; to twist, roll,—wamdaubaža.
waiy'a‘-bo-sda-ta, v. of yubosdata; to set upright.
waiy'a‘-bu, v. of yubu; to make a drumming noise.
waiy'a‘-bu-ča, v. of yubu; to red. of wayubu.
waiy'a‘-čaŋ, v. of yucaŋ; to sift,—wamdučaŋ.
waiy'a‘-čaŋ-čaŋ, v. of wayucaŋ; to shake, sift.
waiy'a‘-če-ka, v. See wayudeka.
waiy'a‘-če-ko-ča, v. of yuokča; to make stagger,—wamdučekča.
waiy'a‘-če-ya, v. of yudeya; to make cry.
waiy'a‘-či-ka-dan, v. of yudikadan; to make small, to compress,—wamdučikadan.
waiy'a‘-či-sda-ta, v. to make small,—wamdučistampa.
waiy'a‘-čo, adv. of ayúo; well, neatly: wayudó-či, carelessly.
WAY

wa-yu'-co-ko, adv. red, of wayudo.
wa-yu'-ko-ka-ka, v. of yuokaka; to take out, empty, as the load from a gun,—wamduco-kaka.
wa-yu'-co-ya, adv. well.
wa-yu'-co-za, v. of yuozza; to make warm by kindling a fire,—wamducoza.
wa-yu'-e-ede-dan, v. of yuededan; to purify,—wamduededan.
wa-yu'-e-ede-tu, v. of yuedetu; to make right, fulfil, accomplish,—wamduetedu.
wa-yu'-e-di, v. of yuedi; to turn wrong side out,—wamduedi.
wa-yu'-ga, v. of yuga; to open out or pull off, as in husking corn,—wamduga.
wa-yu'-gan, v. of yugan; to open,—wamdu-gan.
wa-yu'-gapa, v. of yugapa; to take off the skin, as from an animal, to flay,—wamdugap.
wa-yu'-gata, v. of yugata; to spread out, as the hands,—wamdugata.
wa-yu'-go, v. of yugo; to make crooked grooves, as in arrows.
wa-yu'-go-dan, n. See wanyugodan.
wa-yu'-gu-ka, v. of yuguka; to stretch, strain; to sprain,—wamduguka.
wa-yu'-ha-ha-ka, n. of yuhas; one who possesses much,—wamduhahaka.
wa-yu'-ha-ha-ya-dan, v. of yuhayadan; to make untended,—wamduhahadan.
wa-yu'-hai-ya, v. to throw or push down.
wa-yu'-hba, v. of yubha; to shell off,—wamduhba.
wa-yu'-hbe-za, v. of yubezas; to make rough.
wa-yu'-hda, v. of yuhda; to untwist, uneoil,—wamduhda.
wa-yu'-hdo-ka, v. to dislocate,—wamduhdoka.
wa-yu'-he-ka, n. one who possesses much,—wamduheka.
wa-yu'-hi, v. of yuh; to drive off, as game,—wamduhi.
wa-yu'-hina, v. of yuhinta; to sweep off,—wamduhinta.
wa-yu'-hina-ma, v. of yuhinima; to roll,—wamduhinima.
wa-yu'-hini-ya-n, v. of yuhininya; to make round,—wamduhininya.
wa-yu'-hmun, v. of yuhmun; to twist,—wamduhmun.
wa-yu'-hna, v. of yuhna; to shake off, as fruit.
wa-yu'-hna-skin-ya-n, v. of yuhnaskinya; to make crazy,—wamduhna skinnya.
wa-yu'-hna-ya-n, v. to mix, deceive.
wa-yu'-hnu-ni, v. of yuhnuni; to make wander.
wa-yu'-ho-ho, v. of yuhoho; to catch and hold loosely, as something too large to grasp,—wamduhoho.
wa-yu'-ho-ko, v. of yuhoko; to throw off, as fruit.
wa-yu'-ho-ko-ga, v. of yuhokoga; to take off, as fruit.
wa-yu'-ho-ta, v. to desire much, as food,—wamduhota.
wa-yu'-ho-ton, v. to cause to make a noise.
wa-yu'-hu-hu-za, v. of yuhuhuza; to shake,—wamduhuhuza.
wa-yu'-hu-te-dan, v. of yuhutedan; to make short, wear to a stump,—wamduhutedan.
wa-yu'-hau-dita, v. to make quick or active. See yuhapidita.
wa-yu'-han-hi, v. to make small, to retard. See yuhanhi.
wa-yu'-hata, v. of yuhata; to make rough.
wa-yu'-hda, v. of yuhda; to make rattling noise.
wa-yu'-hda-gan, v. of yuhdagan; to make larger, to enlarge.
wa-yu'-hda-ta, v. of yahdata; to scratch; to dig under.
wa-yu'-hde-cha, v. of yuhdecha; to tear,—wamduhdecha.
wa-yu'-hdo-ka, v. of yuhdoka; to make a hole; to open,—wamduhdoka.
wa-yu'-he-pa, v. of yukepa; to drain off; to absorb.
wa-yu'-he-yata, v. of yuhayata; to shave aside, push back.
wa-yu'-hi-cha, v. of yuhicha; to make a hole, to open,—wamduhicha.
wa-yu'-hi-ya-yana, v. of yuhiyaya; to be awkward, to bungle,—wamduhiyaya.
wa-yu'-hi-ya-yaka, n. a bungler.
wa-yu'-hmi, v. of yuhmi; to make crooked.
wa-yu'-hmi-n, v. of yuhmin; to throw off sideways.
wa-yu'-hmu-n, v. of yuhmun; to make buzz.
wa-yu'-hpa, v. of yuhpa; to lay down, throw down; to buy a wife,—wamduhpa. See wolpa.
wa-yu'-hpu, v. of yuhpu; to pick off pieces.
wa-yu'-hpa-nya, v. of yuhpanya; to make rough.
wa-yu'-htan-ya, v. of yuhyanja; to make round.
wa-yu'-htu-ta, v. of yuhytuta; to make rough, break the grain of a skin in dressing,—wamduhtuta.
wa-yu'-hu, v. of yuhu; to peel,—wamduhu.
wa-yu'-hu-ka, v. of yuhuka; to break holes in,—wamduhuka.
wa-yu'-hu-ya, v. of yuhuya; to make soft or pliant, as skin by rubbing,—wamduhuya.
wa-yu'-hu-ya-ka, n. of yuhuyaka; to cause to putrefy.
wa-yu'-i-ki-ya, v. of yuikicya; to mingle.
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wa-yu'-i-de, v. of yuide; to make blaze.
wa-yu'-i-na-hi, v. of yuinahi; to cause to hasten,—wamdukiahi.
wa-yu'-i-sto-za, v. of yusteda; to make askamed.
wa-yu'-i-yo-ka, v. wayuiyog iyeya, to push aside, put out of the way.
wa-yu'-i-yo-wa-za, v. of yuiyowa; to cause an echo.
wa-yu'-ka-ki-za, v. of yukaniza; to make suffer,—wamdukiza.
wa-yu'-ka-tsai, v. of yukaniz; to shake off, as dew.
wa-yu'-ka-pa, v. of yupapa; to catch in the hand, as a ball,—wamdukapa.
wa-yu'-ka-tin, v. of yukint; to straighten out.
wa-yu'-ka-wa, v. of yukawa; to open out, push back,—wamdukawa.
wa-yu'-ka-za, v. of yuka; to unfold, unfold,—wamdukza.
wa-yu'-ke-za, v. of yukeza; to make active.
wamdukka.
wa-yu'-ke-da, v. of yukeda; to make active.
wamdukka.
wa-yu'-ke-ko, v. of yokoke; to rattle.
wa-yu'-ke-he-da, v. of yukeheda; to frighten.
wa-yu'-ke-ya-ha-na, v. to make hasten.
wa-yu'-ke-yan, v. of yukan; to make fine, pul-
erize, grind, as grain,—wamdukpan, wadukpan, wamduyuka. See wokpa.
wa-yu'-ke-pi, v. of ykipi; to crack.
wa-yu'-ke-sa, v. of yuka; to break off,—wamduksa, waduksa, wamdukapi. See woks.
wa-yu'-ke-sa-ka, v. red. of wayuska.
wa-yu'-ke-sa-pa, v. of yukesapa; to make wise; one who makes wise, an instructor,—wamdukapa.
wa-yu'-ke-sa, v. of yuke; to roll up.
wa-yu'-ke-sa-da, v. of yukesada; to bend up.
wa-yu'-ke-sa-ko, v. of yukaka; to bend.
wa-yu'-ke-sa-kita, v. of yukit; to double up.
wa-yu'-ke-ku-ka, v. of yukuka; to spoil, wear out.
wa-yu'-ke-ga, v. of yukega; to scratch.
wa-yu'-ke-za, v. of yukeza; to make smooth.
wa-yu'-ke-za, v. of yuko; to scratch, make rough.
wa-yu'-ko-za, v. of yukoza; to make smooth.
wa-yu'-maren-i-ye-ya, v. to put or push into.
wa-yu'-man, v. of yuman; to whet, file, grind, as edged tools,—wamdube.
wa-yu'-mda-ka, v. of yumdaska; to make flat.
wa-yu'-mda-ya, v. of yumdaya; to spread out, to make level,—wamdujaya.
wa-yu'-mda-za, v. of yumdaza; to rip open.
wa-yu'-mdo-za, v. of yumdeza; to crush, break in pieces,—wamdujeda.
wa-yu'-mdo-ya, v. of yumdo; to make round by grinding,—wamdujina.
wa-yu'-mna, v. of yuma; to rip.
wa-yu'-mnii, v. of anyumi; to turn round on.
wa-yu'-mnii-ga, v. of yumniga; to make shrink or draw up.
wa-yu'-na-ke-ya, v. of yunakaya; to turn on one side.
wa-yu'-na-zi, v. of yunazi; to cause to stand up,—wamdujiza.
wa-yu'-ni-ya-shi, v. of yuniyashi; to suffocate, to suffocate, to strong, —wamdujinyas.
wa-yu'-ni-mna, v. of yumima; to roll.
wa-yu'-o-ke-ld-za, v. of yuoindiza; to make cross.
wa-yu'-o-ke-pu-ta, v. of yuokpata; to make of different lengths.
wa-yu'-o-ke-pu-tan, cont. of wayuokpata.
wa-yu'-o-ke-pte-ta, v. to make longer and shorter, to lessen,—wamduokupta.
wa-yu'-o-ke-toka, v. of yuotoka; to make equal.
wa-yu'-o-ke-tu, v. of yuotu; to make unequal.
wa-yu'-o-ke-tu, v. of yoto; to make bottom up.
wa-yu'-o-ka-ha, v. of yohaha; to fill up, as holes.
wa-yu'-o-ka-ko, v. of yohoko; to make hasten,—wamduhanka.
wa-yu'-o-kei, v. of yohoki; to make haste, to throw on one side of the mark.
wa-yu'-o-kei, v. of yohoki; to make haste, to throw on one side of the mark.
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wa-yu'-omde-ça, v. of yuomdeça; to scatter abroad, to disperse,—wamduomdeça.
wa-yu'-o-mi-han, v. of yuonihan; to honor; to be respectful,—wamduomihan.
wa-yu'-o-mi-han-yañ, adv. respectfully.
wa-yu'-o-s'in, v. of yuos'in; to hate,—wamduos'in.
wa-yu'-o-sin, v. of yuosin; to tie in a fast knot,—wamduosin.
wa-yu'-o-ta, v. of yonota; to multiply,—wamduota.
wa-yu'-o-tan-in, v. of yontanin; to make manifest,—wamduotanin.
wa-yu'-o-tin-za, v. of yotinza; to make tight in,—wamduotinza.
wa-yu'-o-wotan, v. of yonotan; to straighten, to make upright,—wamduotan.
wa-yu'-o-wotan-na, v. Same as waywotan.
wa-yu'-pa-ko, v. of yupako; to make crooked.
wa-yu'-pe-ña, v. of yupanña; to tie up loosely, make puff out,—wamdupeanga.
wa-yu'-pe-ge-ça, n. one who ties nothing up well, one who ties so that it always puffs out,—wamdupegeza.
wa-yu'-pe-pañ, v. of yupapan; to make soft,—wamdupepan.
wa-yu'-pe-pañ-na, v. See wayupanpa.
wa-yu'-pe-tu-za, v. of yupatuza; to bend down.
wa-yu'-pe-han, v. of yepuhan; to fold up.
wa-yu'-pe-mi, v. of yumpeni; to twist.
wa-yu'-pi, v. n. to be skilful, ingenious,—wamdupepi, wadupi, waanyupipi.
wa-yu'-pi-ka, v. n. to be expert, skilful, dexterous,—wamdupeka, wadupika, waanyupika.
wa-yu'-pi-ya, adv. skilfully, expertly, well.
wa-yu'-pi-han, adv. well, skilfully.
wa-yu'-po-pan, v. of yuponpa; to cause to burst.
wa-yu'-po-ta, v. of yuptota; to wear out, cut up,—wamdupeota, waanyupotapi.
wa-yu'-po-te-ça, n. one who wears out or uses up much.
wa-yu'-po-ya, v. of yupaya; to brush up, as fur.
wa-yu'-psa-ka, v. of yupsaka; to break, as cords,—wamdupsaka.
wa-yu'-psi-ca, v. of yupscida; to make jump,—wamdupsića.
wa-yu'-psen, v. of yupson; to spill out,—wamdupeń.
wa-yu'-pä'en, v. of yupsen; to pull out by the roots, to dislocate,—wamdupeų.
wa-yu'-pta, v. of yupta; to cut out, as clothes,—wamdupta.
wa'-yu'-pta, v. of ayupta; to answer,—wamdupta.
wa-yu'-ptan-yan, v. of yuptanyan; to turn over,—wamduptanyan.
wa'-yu'-ptan-yan, v. of ayuptanyan; to turn back on one, rebound on oneself or one's relatives.
wa-yu'-pta-yä, n. one who collects.
wa-yu'-pte-de-yan, v. of yuptedéan; to shorten.
wa-yu'-ptu-ha, v. of yuptuha; to pick to pieces.
wa'-yu'-ptu-ža, v. of yuptuzha; to crack, split.
wa'-yu'-san, v. of yusan; to whiten, to whiten-wash.
wa-yu'-sa-pa, v. of yusapa; to blacken.
wa-yu'-sba, v. of yusba; to pick in pieces.
wa-yu'-sbo, v. of yusbo; to make a noise, as in handling shelled corn.
wa-yu'-sde-ça, v. of yusdeça; to split,—wamduusdeca.
wa-yu'-sdo-han, v. of yusdohan; to draw along,—wamduusdohan.
wa-yu'-sdu-ta, v. of yusduta; to pull out,—wamduusduta.
wa-yu'-se-pa, v. of yusepa; to rub off, as dirt or paint,—wamduuspea.
wa-yu'-ska, v. of yuska; to whiten, make white; to clear one who has been charged with a crime, to acquit,—wamduuska.
wa-yu'-ska-pi, n. one who has been cleared from charges laid against him.
wa-yu'-ske-pa, v. of yuskepa; to draw all out, to exhaust.
wa-yu'-ski-ça, v. of yuskida; to press; to be neat and tidy; to surpass all others; one who is feared by or restrains others,—wamduuskida.
wa-yu'-ski-ta, v. Same as wayuskida; to bind, press.
wa-yu'-sku, v. of yusku; to shear off close, pare, shave off,—wamduusk.
wa-yu'-sku-skü, v. red. of wayusk.
wa-yu'-sma-ka, v. of yusmaka; to hollow out; to indent.
wa-yu'-smiñ, v. of yusmiñ; to pick off, make bare.
wa-yu'-sna, v. of yusna; to ring, to rustle, as leaves falling; to rave out,—wamduusna.
wa-yu'-sni, v. of yusni; to make cold, to extinguish.
wa'-yu'-so, v. of ayuso; to wade after; to pare off,—wamduuso.
wa'-yu'-so-so, v. red. of wayuso.
wa-yu'-so-ta, v. of yusota; to spend, use up, consume,—wamduusota.
wa-yu'-sto, v. of yusto; to smooth down,—wamduusto.
wa-yu'-sto-ka, n. one who makes smooth.
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wa-yu'su, v. of yusu; to make good,—wamduša.
wa-yu'su-ta, v. of yusuta; to make strong, to establish,—wamdušuta.
wa-yu'sa, v. of yusa; to make red.
wa-yu'sag'ya, v. a. to overload, as an animal,—wayušagwaya.
wa-yu'sa-ka, v. of yusaka; to be overloaded,—wamdušaka.
wa-yu'sa-pa, v. of yusapa; to soil,—wamdušapa.
wa-yu'sa, v. of yusda; to make bare, cut off,—wamduša.
wa-yu'so-ka, v. of yusoka; to pull out.
wa-yu'so-đu-ta, v. of yusuduta; to make slippery.
wa-yu'so-ča, v. to make dry up or wetter.
wa-yu'si-ča, v. of yusiča; to make bad, to spoil,—wamdušića.
wa-yu'si-hiš, v. of yusihit; to enfeeble,—wamdušihit.
wa-yu'si-siš, v. of yusisit; to tickle,—wamdušisit.
wa-yu'si-siš-ye-ya, v. of yusisitieseya; to frighten,—wamdušinėya.
wa-yu'si-pa, v. of yusipa; to break off close.
wa-yu'ska, v. of yuskva; to unite.
wa-yu'ska-ša, v. of yuskaša; to cause to move or stir about,—wamduškaša.
wa-yu'ske-hač, v. of yuskečan; to make wild or unsteady, to cause to prance,—wamduškečan.
wa-yu'ski, v. of yuskvi; to plait,—wamduški.
wa-yu'skį-ša, v. of yuskšiša; to make rough; to make difficult or confused; to make mischief;—wamdušksiša.
wa-yu'sko-pa, v. of yuskoša; to hollow out.
wa-yu'sko-pa, v. of yuskopwa; to make twisting.
wa-yu'sko-ta, v. Same as yuskoška.
wa-yu'sna, v. of yusna; to drop, let slip, make a mistake,—wamdušna.
wa-yu'sna, v. a. to sacrifice, offer sacrifice,—wamdušna, wadusna, waunuysnapi. See wošna.
wa-yu'sna-pa, n. sacrificing.
wa-yu'so-ša, v. of yusosa; to make turbid.
wa-yu'spa, v. of yuspa; to break off pieces,—wamdušpa.
wa-yu'spi, v. of yuspi; to pick off, as berries,—wamdušpi, waduspi, waunuysnipi. See wošpi.
wa-yu'spu, v. of yuspwa; to pick off any thing stuck on,—wamdušpu.
wa-yu'spu-ya, v. of yuspuywa; to scratch,—wamdušpuywa.

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wa-yu'stan, v. of yustana; to finish,—wamdušta.
wa-yu'stan-ka, n. one who finishes.
wa-yu'su-ža, v. of yusuta; to crush.
wa-yu'ta, v. of yuta; to be eaten up, as by wolves; to eat up; one who eats all up,—wawata, wauŋtapi. See wota.
wa-yu'tan, v. of yutan; to touch.
wa-yu'tan, n. a servant; a master of ceremonies.
wa-yu'tan-čo-daŋ, v. of yutančodaŋ; to make naked.
wa-yu'tan-či, v. of yutanči; to make manifest, to expose,—wamduštanči.
wa-yu'tan-ka, v. of yutanča; to make large.
wa-yu'tan-ki-ya, v. to have for cook or master of ceremonies: wayutančišišišiša, servants.
wa-yu'tan-ši, v. of yutanči; to wear out, make old,—wamduštanči.
wa-yu'tan-ši-ka, n. one who wears out much.
wa-yu'tan-taŋ, v. red. of yutanči; to feel all over.
wa-yu'tan-taŋ-ši, v. of yutančonči; to make an end of, destroy.
wa-yu'tan-ya, v. to make master of ceremonies at a feast,—wawutančaya.
wa-yu'te-ča, v. of yuteča; to make new, to renew,—wamdušteta.
wa-yu'te-hač, v. of yutečan; to make long, to be slow.
wa-yu'te-hač-ka, v. to be always long in doing a thing,—wamduštečanka.
wa-yu'te-hi-ša, v. of yutečika; to make difficult,—wamduštečika.
wa-yu'te-pa, v. of yutečpa; to wear off.
wa-yu'te-ča, n. one who wears off.
wa-yu'ti-ča, v. of yutica; to scrape away, as a horse does snow by pawing.
wa-yu'ti-ča, v. of yutipa; to cram, draw up.
wa-yu'ti-ča, v. of yuttači; to pull.
wa-yu'ti-koq-za, v. of yutkiqza; to make even,—wamduštika.
wa-yu'tku-ča, v. of yutkuča; to break off square.
wa-yu'to-ča, v. of yutokča; to put in another place, to remove,—wamduštokča.
wa-yu'to-ča, v. of yutoča; to make different, to alter,—wamduštoka.
wa-yu'to-ča, v. of yutoča; to make fine, to grind,—wamduštupa, waunyuwtupa. See woštanča.
wa-yu'to-ča, v. of yutoča; to make fine, to grind,—wamduštupa, waunyuwtupa. See woštanča.
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wa-yu'-'tu-ta, v. of yututa; to make smart by rubbing,—wamdututa.
wa-yu'-'tu-tka, v. of yututka; to break into small pieces.
wa-yu'-'ta, v. of yuta; to kill, choke to death,—wamduja.
wa-yu'-'tip-za, v. of yutipiza; to make firm,—wamdujiza.
wa-yu'-'wa-'et-ten-tou, v. of yuwadintou; to make intelligent.
wa-yu'-'wa-hin-yan-za, v. to make morose or ill disposed.
wa-yu'-'wa-hba-dan, v. of yuwbadan; to make gentle or mild,—wamdubadan.
wa-yu'-'wa-hpa-ni-ca, v. of yuwapanica; to make poor,—wamdubalpica.
wa-yu'-'wa-hde-ka, v. to make unable to do well, to incapacitate; i. q. opesepni daka.
wa-yu'-'wa-kaq, v. of yuwakan; to make sacred, to consecrate,—wamduwakan.
wa-yu'-'wa-kan-mu, v. of yuwamuka; to throw down.
wa-yu'-'wa-kan-i-çu, v. to lift up: yuwankan iyea, to raise or pry up.
wa-yu'-'wa-ša-ka, v. of yuwasaka; to make strong, to invigorate,—wamdusaka.
wa-yu'-'wa-ša-ka-dan, v. of yuwakadan; to make cheap or easy,—wamdusakadan.
wa-yu'-'wa-ša-ke-shni, v. to make weak,—wamdusakesni.
wa-yu'-'wa-ša-te, v. of yuwasite; to make good, to improve,—wamdusate, waduwasite, waunuyuwasitepi.
wa-yu'-'we-ša, v. of yuwecha; to break partly off,—wamdusiga.
wa-yu'-'wi, v. of yuwii; to swap around.
wa-yu'-'wi-ç-a-ka, v. of yuwicaka; to make true.
wa-yu'-'wi-č-a-ša-šini, v. of yuwicashašni; to make bad, debase, corrupt,—wamdusashašni.
wa-yu'-'wi-lnu-ni, v. of yuwiluni; to destroy,—wamduwiluni.
wa-yu'-'wi-win-ga, v. of yuwiga; to turn around.
wa-yu'-'wi-win-ga-Ča, n. one who turns about.
wa-yu'-'wi-win-ta, v. of yuwinta; to spread out the hands to; to stroke, wamduwinta.
wa-yu'-'wi-win-zu, v. of yuwinz; to bend down.
wa-yu'-'wi-win-zu, v. of yuwinz; to bend down.
wa-yu'-'wi-win-ta, v. to make proud.
wa-yu'-'wi-win-ta, v. of yuwinta; to gather together, to collect,—wamduwisita.
wa-yu'-'wi-win-ko, v. of yuwikko; to make drunk, —wamduwikko.
wa-yu'-'wiye-ya, v. of yuwiiyea; to make ready,—wamduwiyea.
wa-yu'-'za, v. of yuza; to take; to take the clothes of those who come home in triumph,—wamduza.
See wakiyuza.
wa-yu'-'za-mni, v. of yuzamni; to uncover,—wamduzamni.
wa-yu'-'za-n, v. of yuzan; to part or separate, as hair on the head.
wa-yu'-'ze, v. of yuze; to lade or dip out from a kettle,—wamduze.
wa-yu'-zi-ša, v. of yuzisa; to stretch,—wamduzisa.
wa-yu'-zi-ša-ša, v. of yuziža; to make connected; to decide,—wamduža.
wa-yu'-zi-ne, v. Same as wayuzonta.
wa-yu'-ža, v. of yuža; to stir up; to make mush or hasty pudding,—wamduža.
wa-yu'-ža-ka, v. of yužaka; to pull open,—wamdužaka.
wa-yu'-ža-ža, v. of yužaza; to wash, as clothes; to do a washing,—wamdužaza, wadužaza, waunyužadepi. See wozaza.
wa-yu'-ži-ža, v. of yuzija; to pull or blow, as the nose,—wamdužiža.
wa-yu'-ži-pa, v. of yuzipa; to pinch; one who pinches,—wamdužipa.
wa-yu'-ži-tu, v. of yuzit; to pull out by the roots,—wamduži.
wa-yu'-ži-ku, v. of yuziku; to tear down; to demolish,—wamdužiku.
wa-zi', n. a pine, pines.
wa-zi'-sa-ka, n. a species of pine, perhaps the pitch pine, the fir.
wa-zi'-se, n. like pines; giants.
wa-zi'-ya, n. the northern god or god of the north; a fabled giant who lives at the north and blows cold out of his mouth. He draws near in winter and recedes in summer. By some Waziya is confounded with Heyoka, but he seems to be a different being.
wa-zi'-ya-pa, adv. at the north, to the north.
wa-zi'-ya-pa-ša-ša-ša, adv. northwards; from the north.
wa-zi'-ya-da-ša-ša, adv. at the pines, the north.
wa-zi'-ya-pa-ša-ša, adv. northwards; from the north.
wa-zi'-ya-da-ša-ša, adv. northwards; from the north.
wa-žu', r. 1st pers. sing. of žu.
wa-žu, n. of azu; to lay up to dry, as rice, etc.; to apply externally, as a poultice,—wawazu, waunžuži.
wa-žu-daša, n. the hoards or deposits of squirrels, etc.
wa-žu'-ša, n. the name of a small yellow bird.
wa-žu'-ša-daša, n. Same as waunžuša.
wa'zę-pi-wi, or wiwazałupi, n. the moon in which the Indians lay up rice, answering nearly to October.
wa'zę'-ste-ča, n. strawberries.
waza'-ste-ča-hu, n. strawberry vines.
waza'-ste-ča-sa-wi, n. the moon in which strawberries are ripe; June or July.
we, n. blood.
we, adj. bloody.
we, n. to bleed: pože mawe, my nose bleeds.
we, sign of the imperat. sing.; used by the women; as, edon we, do thou it.
we, pron. compounded of 'wa' and 'ki.' See Grammar, Pronouns.
wé-eč'ya, v. a. to have regard for one, to consult one's wishes,—wécewaya, wécewyaypi.
wé-ga', adj. broken. See wùyega, etc.
wé-ga'-haŋ, part. broken, but not entirely off.
wé-ga'-wa-haŋ, part. broken, but not off; thus distinguished from kawahaŋ.
wé-haŋ, n. last spring: wehán idima, the spring before last.
wo'haŋ, prep. among. See chna.
wo'-tu, n. spring, the spring of the year; next spring.
wo-wo', adj. red of we; bloody.
wo'-ya', v. a. to shed blood, make blood; hence, to put to death,—wëweyá, wëweyáŋpi.
wí, n. the sun; the moon: wi hinapa, the sun rises; wi iyaya, the sun has set; aŋpetu wi, the day-sun; hanyetu wi, the night-sun or moon.
wi, n. a moon, a lunar month. The names of the moons are as follows:
1. Wí-tóta, January; the hard moon.
2. Wi-dána-wi, February; the raccoon moon.
3. Isatawíya-wi, March; the sore-eye moon.
4. Mágawa-dá-wi, April; the moon in which the geese lay eggs: also called Wókada-wi; and sometimes Watopapi-wi, the moon when the streams are again navigable.
5. Wòdu-pi-wi, May; the planting moon.
6. Ważátada-wi, June; the moon when the strawberries are red.
7. Cappasapa-wi, and Ważúpa-wi, July; the moon when the choke-cherries are ripe, and when the geese shed their feathers.
8. Wasuto-n-wi, August; the harvest moon.
9. Pijnaketo-wi, September; the moon when rice is laid up to dry.
10. Wí-wazałupi, October; the drying rice moon; sometimes written Ważúpi-wi.
11. Takiyu-wi, November; the deer rutting moon.
12. Tahečapú-wi, December; the moon when the deer shed their horns.
wi, cont. of winyan or winohinda; as in wihdastaka and wiwahma.
wi, some verbs commencing with 'i' make the absolute form by prefixing 'w;' instead of 'wa,' as, ihaŋma, wihaŋma.
wi'-á-hinapa, v. to have the sun rise on one.
wi'-á-ta-om-ya, v. to cause the sun to be shining; afternoon.
wi'-bo-pe, n. a mortar, a hommony-block.
wi'-bo-pe-i-hu-pa, n. a pestle.
wi'-čá, n. the raccoon, Procyon lotor.
wi'-da', n. a male of the human species, a man,—wimáda, winída, wínúpái.
wi'-čá', adj. male, pertaining to sex; human.
This adjective is prefixed to nouns that have reference to man. When the noun begins with a vowel, the 'i' in wída is dropped; as, ísta, an eye, wísta.
wi'-čá', pron. in comp. With active verbs this represents the third pers. plur. objective, them; as, wídawake, I killed them: but when used with neuter verbs and adjectives it generally forms what may be regarded as abstract nouns; as, dačán, to shake, wídáčán, the ague; wáste, good, wídáste, goodness.
wi'-čá'-ka, n. starving, famine.
wi'-čá'-čá-tu, n. a father, their father.
wi'-čá'-bi, n. blame.
wi'-čá'-čá-nčaŋ, n. the ague.
wi'-čá'-čá-čaŋ-te, n. the human heart.
wi'-čá'-čá-čaŋ-te-če, n. the thought of the heart.
wi'-čá'-če-że, n. names, names of persons.
wi'-čá'-če, n. the penis.
wi'-čá'-če-hpi, n. human flesh.
wi'-čá'-če-če, n. human fatness, obesity.
wi'-čá'-če-sdí, n. the excrement of the raccoon.
wi'-čá'-če-ya, n. weeping, crying.
wi'-čá'-če-ží, n. the human tongue.
wi'-čá'-če-če, n. an instrument used in brushing up the fur of skins.
wi'-čá'-či-pi, n. children.
wi'-čá'-či-wi-ta, n. the sense of cold experienced by human beings. See šúwíta.
wi'-čá'-ča, v. a. to believe, put confidence in; to agree to,—widáwada, widáyada, wíčándapái, wičámana.
wi'-čá'-ča-ka, v. a. to believe,—widáwada, widáyadapái.
wi'-čá'-ča-pl, n. belief, believing; faith.
wi'-čá'-ča-pl-ča, adj. worthy of belief.
wi'-čá'-ča-ya, v. a. to cause one to believe; to persuade,—widáwada.
wi'-čá'-če-če, n. human urine.
wi'-čá'-če-če, n. of kado; a fan to winnow with.
wi'-ē-ge, n. of kaga; any instrument to make with.
wi'-ē-ğe, n. of kago; an instrument to mark with.
wi'-ē-gu-ke, n. Same as wiadideče.
wi'-ē-hde-ska, n. gooseberries.
wi'-ē-hde-sk-hu, n. the gooseberry bush, Ribes grossularia.
wi'-ē-hi, n. human teeth.
wi'-ē-hi, n. something to mix with, as a mush-stick.
wi'-ē-hin-te, n. of kahinta; a broom, a rake.
wi'-ē-hi-yá, v. of icahiya; to mingle,—wiadahiwaya.
wi'-ē-hna-ka-pi, v. dead bodies laid up; tombs; burial-places.
wi'-ē-hna-yo, n. of hnanay; deception.
wi'-ē-ho, n. the human voice.
wi'-ē-hu, n. human bones.
wi'-ē-hu-ha, n. the limbs of the body.
wi'-ē-hu-hu, n. a human skeleton.
wi'-ē-hun-ka-ke, n. ancestors.
wi'-ē-hun-ku, n. a mother, mothers.
wi'-ē-hba, n. of hba; drowsiness.
wi'-ē-hbo-ke, n. a paddle, i.e. wamnahaada.
wi'-ē-hde-če, n. of kahdeda; something to tear or bruise with.
wi'-ē-hdo-ke, n. of kahdoka; something to make holes with, as a gimlet.
wi'-ē-höa, n. See wiadahinda.
wi'-ē-he-pe, n. a ladle.
wi'-ē-hiy-če, n. an old man,—wimadahinda and wiadamahinda, wiściadahinda and wiindsayinda, wiwunahindaapi.
wi'-ē-hpe, n. an instrument to throw down with.
wi'-ē-hpu, n. an instrument to pick off with.
wi'-ē-hu-ge, n. something to break in with.
wi'-ē-hun-win, n. putrefaction.
wi'-ē-i, n. the human mouth.
wi'-ē-i-ḥa, n. the human lips.
wi'-ē-ka', v. of ka; to mean; he means them.
wi'-ē-ka, v. n. to speak truth, to be true,—wicawaka, wiawunkapi.
wi'-ē-ka-hi-yá-yá, v. of kahihaya; to carry round to them, to sing to them.
wi'-ē-ka-ha-pa, n. of kahapa; a driver, one who drives.
wi'-ē-kā, n. of kakā; a curry-comb.
wi'-ē-ke-da, v. a. to esteem true, to believe,—wiaciewaala; wiadakwida, to believe oneself true, to continue to affirm.
wi'-ē-ki-čap-te, n. of kicantpa; one who consoles, a comforter.
wi'-ē-ki-či-ču-zi-pl, n. forgiveness.
wi-ća-'sta-a-kantu, n. one of human kind, a mortal, distinguished from the dead and spirits.

wi-ća-'sta-i-hda-wa, n. one who counts himself a man; a chief.

wi-ća-'sta-ši, adj. unmanly, mean, wicked,—
widamástšini and wimającståšini, wïdâništšini and
widâniştثبتčini. wićiântştثبتčini.

wi-ća-'sta-ši-ya, adv. unmanly, wickedly.

wi-ća-'sta-ya-ta-pl, n. a chief, a ruler, a sachaem. The Dakota chiefs have little authority, not much honor, and no emolument.

wi-ća-'ta-ku-nî-ši, n. destruction. See wićiântståšini.

wi-ća-'ta-ña-ča, n. the human body.

wi-ća-‘ta-tka-ta-ka, n. the gull.

wi-ća-'ta-tka-da-ka, n. the gull, somewhat larger than a pigeon.

wi-ća-'ta-wi, n. the raccoon moon, February.

wi-ća-‘ti-če, n. a thing to scrape with, a scraper.

wi-ća-tö-ka, n. a male captive; a man-servant.

wi-ća-‘to-ke-ča, n. difference; things different.

wi-ća-‘to-ko-ke-ča, n. red, of widântståšini.

wi-ća-töpe, n. a lanceet. See iâdâtpa.

wi-ća-töpi, n. something to erack with.

wi-ća-tu-te, n. chapping, as of the hands.

wi-ća-‘ta, n. the dead.

wi-ća-te, n. an instrument to kill with.

wi-ća-‘tin-če, n. something to make sight with, a screw or nail.

wi-ća-uń-pl, n. a man’s shirt.

wi-ća-wi-ga, n. something to break with.

wi-ća-wi-ho-mni, n. a loved fellow, a whore- monger,—wićiântståšini.

wi-ća-wo-ha, n. a man who lives with his wife’s relations,—widamâhunga.

wi-ća-ya, adv. manly.

wi-ća-‘ya-če-ča, n. condemnation.

wi-ća-‘ya-ta-ń-če, n. praise, compliments.

wi-ća-‘ya-za-ni, n. a being sick, a sickness.

wi-ća-yu-he, n. a master.


wi-ća-‘yu-wi-ta-pl, n. honoring, as the Dakotas do at feasts, calling the maker of the feast by some name signifying relationship or friendship.

wi-ća-žî-če, n. of kažiwa; something to smooth or shave with, a plane.

wi-ća-śka, n. the hole in the top of a tent.

wi-ća-śka-ča-i-pa-si-se, n. the pins that fasten a tent in front.

wi-ća-ni-tku-ku, n. See wićiântståšini.

wi-ća-‘ška-ge, n. a growth of men, a generation.

wi-ća-‘ši-ča, n. Same as wićiântståšini.

wi-ća-mde-za, n. clearness, pleasantness.

wi-ći-‘na-peri-wan-ka, num. adj. the ninth.

wi-ći-‘non-pl, num. adj. the second.

wi-ći-‘n, v. to desire women, hunt after women,—wiwači."
wi-ế’-yan-te o-ze, n. thought, purpose.
wi-ế’-yan-te-p'yan-ye, n. of entenceyan; passion.
wi-ế’-yan-te-si-ça, n. sadness.
wi-ế’-yan-te-wa-stè, n. gladness.
wi-ế’-yan-te-yu-zè, n. disposition, wish.
wi-ế’-yan-ti-he-ye, n. desire, covetousness.
wi-ế’-yan-ti-ya-hde-ye, n. what is desired.
wi-ế’-ca-ye-za-te, n. of čažèta; traditions.
wi-ế’-de-ya, n. of deya; crying, weeping.
wi-ế’-do-kon, n. of dokon; threatening, intending evil.
wi-ế’-du-wi-ta, n. the feeling of coldness.
wi-ế’-du-zha-he, n. of duzhay; swiftness.
wi-ế’-e-čè-tu, n. of edeću; uprightness.
wi-ế’-o-ki-e-te-ye, n. of ekidetuya; restoration.
wi-ế’-o-ni-hde, n. travelling.
wi-ế’-han, n. of ohan; work, custom, habit.
wi-ế’-hta-nil, n. of hantil; labor, work.
wi-ế’-i-ça-ge, n. of icağe; a generation.
wi-ế’-i-e, n. of i; a word, a speech.
wi-ế’-i-hda-tan, n. of hdatan; boasting.
wi-ế’-i-na-nil, n. of inanil; haste, hurrying.
wi-ế’-i-stin-be, n. of istiqma; sleep.
wi-ế’-i-top-ye, n. of itop; carefulness.
wi-ế’-i-top-snì, n. of itonjini; a lie, a falsehood.
wi-ế’-i-tu-ka-ge, n. of ituqagè; falsehood, calumny.
wi-ế’-i-yo-ki-età-ée, n. sorrow.
wi-ế’-i-yo-pe-i-çí-ye, n. repentance.
wi-ế’-ka-çi, n. of kagi; a hindrance.
wi-ế’-ka-çi-ye, n. obstruction.
wi-ӝ’-ka-çi-że, n. of kakiça; suffering.
wi-ӝ’-ki-él-yu-wa-stè, n. a blessing, peace.
wi-ӝ’-ki-çi-że, n. of kidiza; fighting.
wi-ӝ’-ki-pa-çi-žin, n. of kipazin; opposition;
onoposition.
wi-ӝ’-ko-çi-že, n. influence, law; a kingdom.
wi-ӝ’-ksa-pe, n. of ksap; wisdom.
wi-ӝ’-ku-çi-że, n. of küza; laziness.
wi-ӝ’-ku-çi-ža, n. dying of laziness.
wi-ӝ’-mi-ni-çi-ye, n. of nnidya; an assembly.
wi-ӝ’-mi-nil-łe-á, n. of nmilda; activity.
wi-WidgetItem, n. (wida and oni) life, present; but especially to come, a life-time: widoni owinanke wamin ci, eternal life.
wi-WidgetItem-ko-ści-huta, n. the balsam of life.
wi-WidgetItem-wo-wa-pí, n. the book of life, the Bible.
wi-WidgetItem-te, n. (wida, on and ta) death.
wi-WidgetItem-qi-ći-ke, n. of oniška; poverty.
wi-WidgetItem-pe, n. law, custom.
wi-WidgetItem-uc-hda-ka, n. of unhdaka; a moving party.

wi-ế’-o-wo-ta-nè, n. of owotaña; righteousness.
wi-ế’-o-yu-mde-è, n. a breaking in pieces, separation.
wi-ế’-o-su-ta, n. of sutat; firmness, strength.
wi-ế’-si-ë, n. of iça; evil.
wi-ế’-si-li-ta, n. of shiñ; debility.
wi-ế’-šąk-šąk, n. of šankšank; moving, motion; used for government, reign.
wi-ế’-ša-te, n. of šata; play.
wi-ế’-ša-kis, n. of oskiski; difficulty, distraction.
wi-WidgetItem-te, n. many persons, a multitude.
wi-WidgetItem-ta-kui-nil, n. destruction.
wi-WidgetItem-ta-kw-ye, n. of taka; relationship, brotherhood.
wi-WidgetItem-ta-wa-čïn, n. disposition.
wi-WidgetItem-te-ča, n. of teča; serenity.
wi-WidgetItem-ta, n. a village, i. q. otonye.
wi-WidgetItem-to-te-tu, n. how is it? wičotoketa taniši, how is it is not apparent.
wi-WidgetItem-un, n. a family, all that are related by blood. This word, and also wičoktakuye, we have used for covenant.
wi-WidgetItem-un-hda-ka, n. of unhdaka; a moving.
wi-WidgetItem-wa-čïn, n. thought.
wi-WidgetItem-wa-čïn-kö, n. of wadıŋko; bad temper.
wi-WidgetItem-wa-dan, n. gentleness.
wi-WidgetItem-wa-kap-če-za, n. debility.
wi-WidgetItem-wa-ma-da-nil, n. disrespect, contempt.
wi-WidgetItem-wa-sa-le, n. human strength.
wi-WidgetItem-wa-stè, n. of wast; goodness.
wi-WidgetItem-wa-zi, n. a family, kindred.
wi-WidgetItem-wa-sta-nil, n. villany.
wi-WidgetItem-wo-hda-ke, n. relating stories, biography.
wi-WidgetItem-wo-ya-ke, n. of oyaka; declaration, narration, doctrine. We have used this word for chapter.
wi-WidgetItem-yu-ta-kui-nil, n. which causes destruction.
wi-WidgetItem-yu-tkoe-ze, n. that which makes equal.
wi-WidgetItem-zun-ye, n. connectedness, relationship.
wi-WidgetItem-zi-če, n. riches.
wi-WidgetItem-žu-dan, n. of ozudan; fullness; full of people.
wi-WidgetItem-či-dan, adv. uneasily: wičidsha yaŋka.
wi-WidgetItem-či-či-dan, adv. red. of wičidsha. These words are used when one, getting uneasy and wishing to leave, pulls his blanket up, rises and walks about, but says nothing.
wi-WidgetItem-te, n. the strap which the Dokotas use in packing.
wiWidgetItem-te, adv. red. of witaya; in groups, assembled in different places: widwitaya yakonpi.
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wiwakiksa.
wi-no'hiq-ća, n. a woman, women.

wi-no'na, n. the first-born child, if a daughter.

wi-no'za-ta, n. See winuzata.

wi-nu', n. a name given to a woman who is a captive from another people.

wi'-nu-ke, n. something that makes grow, as manure on a field, and food for man.

wi'-nu'za-ta, n. the lower part of a tent or house in the inside.

win, adj. female, woman, wife; i.q. winohiqa. This is commonly suffixed to the names of women.

win'kta, n. a hermaphroditic; i.q. winyanpida.

win'kta-pi, n. sodomy.

win'na, adj. dim. of win.

wín, n. cont. of wínta.

wín's-kí-ya, v. a. to make bend, bend down, wín'swakinya.

wín's-wín'že-dan, adj. limber, pliant, not stiff; tender.

wín'-ta, v. n. to creep, crawl, as a child, -wawintas, unwinyinipi.

wín'-yaq, n. a woman; plur. wín'yanpi.

wín'-yaq, adj. female, wín'mayan, wín'yan.

wín'zá. See yuwinqá.

wín'zã'haŋ, part. bent down, us grass.

wín'zã'wa-haŋ, part. bent down.

wín'kí-ta-haŋ, n. See wiyohihaŋ.

wín'kí-ya, v. o. o. ya; to court or talk with a woman; to gratify lust, -wiyowakiya, wiyowakiya.

wín'kí-ya-pi, n. courting.

wín'-wa, n. a painted tent.

wí-pa-gú-ke, n. a bone or iron used for scraping down skins in the process of dressing.

wí'-pa-mdá-ye, n. something to smooth with, smoothening iron, flat-irons.

wí'-pa-skö-če, n. a press; a washtub.

wí'-pa-ta, v. of ipata, to ornament, work with porcupine quills, -wíwapata, wíwapatapi.

wí'-pa-ta-pi, n. quill-work, embroidery.

wí'-pa-zu-ka, n. a species of red berry growing on small bushes, which is good to eat. Mr. Renville has used this word for pears.

wí'-pa-zu-ka-hu, n. a small bushy shrub used by the Dakotas for making arrows, arrow-wood.

wí'-pa-zA-za, n. soap.

wí'-pa-zíŋ, v. to be prevented from succeeding in what one attempts to do by having lost a friend, etc., -wímapazíŋ. When the Dakotas are unsuccessful in fishing or hunting, they attribute the fact to the presence of ghosts who scare away the fish or the deer. In some instances they think it is their own spirit which is already leaving the body, and they regard it as an omen of approaching death.

wi-pe, n. of pe; sharp instruments, arms; weapons of any kind, fire-arms.

wi'-pe-o-hók-ka, n. a wound made by a spear.

wi'-pi, v. n. to be full of food, to be satisfied,—wínapapi, wínapipi.

wi'-pi-ya, v. a. to fill, cause to be full, -wípiwaya; wípiyinya, to satisfy oneself with eating,—wípiyiminya.

wi'-pi-ya, adv. full.

wi'-pu-spe, n. a seal, o. a. wípupe.

wi'-sam-ye, n. any thing which gives a black hue, blackening.

wi'-san-ye, n. whitening.

wi'-ta-te-top-na, n. a harlot, a whore.

wi'-sku-ye, n. any thing which fastens colors, such as alun or cranberries.

wi'-spe-ya, v. to cast anchor, -wíspewaya.

wi'-spe-ye, n. an anchor.

wi'-šaj, n. the 'mons veneris.'

wi'-ša-ye, n. any thing used in coloring red.

wi'-šo'-šo, adj. hasty, quick, -wímas'os'o.

wi'-šo'-šo-ka, n. one who is hasty.

wi'-ste-ća, adj. modest, bashful, -wímašteća, wíništeća.

wi'-šen-ki-ci-ya-pl, n. the being ashamed of each other. See wištenkiya.

wi'-šen-ki-ya, v. a. to be bashful or reserved, to be ashamed of, as a Dakota man is of some of his wife's relations, especially the females, and a woman of her husband's relations, especially the males. By this custom, which is universal, they are not permitted to mention the names of these connexions, nor to look them in the face or communicate directly with them,—wištenwa-kiya, wištenmakiya.

wi'-šen-ki-ya-pl, n. the custom above spoken of.

wi'-šen-ya, v. n. to cause to be ashamed,—wištenwàya.

wi'-še-ste-ća, adj. red, of wišteća; modest.

wiš-wi', inf. almost, nearly; oh! i.q. wawateća and išinäđa.

wi'-ta, n. an island.

wi'-ta-kín-ya-n-ka, n. afternoon.

wi'-ta-ki-ya, adv. together, en masse.

wi'-tan, adj. proud, elated,—wímatan.

wi'-tan-šà, n. a maiden, one who is without a husband, one who lives alone; wítapana un. Mr. Renville has used this word to designate figs, but with doubtful propriety.

wi'-tan-šà, n. a name given by Mr. Renville to the fig-tree.

wi'-tan-tan, v. red. of wítan; proud, vain,—wímatantan.

wi'-tan-tan-ka, n. one who is proud.
wì'-tan-tan-pì, n. vain-glory, pride.
wì'-tan-tan-yàn, v. a. to make proud.
wì'-tan-tan-yàn, adv. glorying.
wì'-ta-wa-ta, n. a ship.
wì'-ta-wa-tén-yà, v. to be willing. See tawa-tyà.
wì'-ta-yà, adv. together, in company.
wì'-ta-yà-i-he-yà, v. to assemble together,—wityaya lshunyapi.
wì'-te-ha-ka, n. one who is dissatisfied with every little thing.
wì'-te-sdäg-yi-ton, v. the moon or sun wears a crown;’ said of the halo sometimes observed.
wì'-tka, n. of ikà; an egg; a testicle.
wì'-tke-u-ta, n. a steel-yard, scales.
wì'-tkò, n. a kind of fish with a thick short body; the dog-fish.
wì'-tkò, adj. drunk; drunken; foolish,—wima- tko, whittok, wiuutkopi.
Wìtko'-ka-gà, n. the fool-maker; an imaginary being worshipped by the Dakotas, and said to visit them in dreams.
wì'-tkò'-konz, v. n. to pretend to be drunk,— witkowakóza.
wì'-tkò'-pl, n. drunkenness.
wì'-tkò'-tìko, adj. foolish,—wimaiktikoko, wiw- tikitikopi.
wì'-tkò'-tìko-kà, n. a fool,—wimaiktikokoka.
vì'-tkò'-tìko-pl, n. foolishness.
vì'-tkò'-tìko-yà, adv. foolishly.
vì'-tkò'-wìp, n. a foolish woman, a harlot.
vì'-tkò'-wìnna, n. Same as witkowin.
vì'-tkò'-ya, v. a. to make drunk,—witkowaya, witkomyan.
vì'-tkò'-ya, adv. foolishly, like a drunken man
vì'-tkò'-ya-hàn, adv. foolishly, sillily.
vì'-to-ka, n. a female captive.
vì'-to-ye, n. something that dyes blue or green; green or blue blanketing.
vì'-uwa-kon-za, v. a. to wait for those who have gone out on a war party,—wiwakonza, wiwi- cayawakona.
vì'-uwa-qà, v. of uwaŋa; to ask questions, to inquire,—wimunyà, wiuwamgapi, wiamawanga.
vì'-uwa-qà-pl, n. questions.
vì'-uwañ, cont. of wiwàŋa; wiwàŋ wahi, I have come to ask questions.
vì'-uwañ-tu-ken, adv. in an inquiring way.
vì'-uwañ-ya, v. a. to cause to inquire,—wiwàŋwàya.
vì'-wa'-šè, n. See wiwàšétka.
vì'-wa'-šè-ka, n. a beautiful woman, a lady.
vì'-wa'-yu-hà, v. to live with the relatives of one's husband; a woman who lives with her hus- band's relations,—wiwamahà.
vì'-wa'-zi-ćà, n. a widow.
vì'-wi', n. a bog, a quagmire.
vì'-wi'-ćà-hnu-pl, n. accusation, blaming.
vì'-wi'-ćà-wàŋ-ćà-pl, n. questions.
vì'-wi'-ćà-ći-cà, n. riches.
vì'-wi'-'ya, adv. boggy, marshy.
vì'-ya-ćìn, v. of iyàćìn; to liken to, compare to or with,—wimadâjni, wiuymaâpi.
vì'-ya-ćìn-i-ćà-pl, n. parables, similitudes.
vì'-ya-ćìn-pl, n. likeness, resemblance, similitu- des.
vì'-ya-ćìn-yań, adv. parabolic, in the form of similitude.
vì'-ya-hàn, v. of iyàhan; to alight in, as birds.
vì'-ya-ka, n. a quill, a feather of the wing or tail of geese, etc.
vì'-ya-'ka, n. sand.
vì'-ya-ka-ške, n. a band, i. q. telmiso.
vì'-ya'-kpa, v. n. to shine, glisten.
vì'-ya'-kpa, adj. bright, glistening.
vì'-ya'-kpa-kpa, red. of wiya+kpa.
vì'-ya'-kpa-ți, n. brightness.
vì'-ya'-kpa'-ya, adv. brightly.
vì'-ya-ôok-pl, v. of iyaokpà; to blame, charge with,—wiyawoopa. See wiyawopo.
vì'-ya-ôok, v. of iyàpé; to lie in wait,—wiyaw- wape.
vì'-ya-ôpa-pl, n. the moon is nibbled; an ex- pression used in reference to the moon when it has commenced waning.
vì'-ya-ôpa-ya, n. a large species of field- mouse with a pointed nose, which is said to eat up the moon.
vì'-ya-tah-nd, v. to have exceeding much,—wi- yatamahdé.
vì'-ya-tah-nd-ya, adv. having much, surpass- ingly.
vì'-ya-ta-om-ya, n. See wintokpeysa.
vì'-ya-te-ća, n. a species of red, sour berry, growing on bushes five or six feet high.
vì'-ya-te-ća, n. a drinking vessel, a cup.
vì'-ya-te, n. Same as wiya+taan.
vì'-ya-ta-pl, adj. bright, glittering.
vì'-ya-tap-ći, adj. red. of wiya+tepà.
vì'-ya-tap-ći, adv. brightly.
vì'-ya-tap-ći-pl, v. a. to cause to glitter.
vì'-ya-ya, adv. ready; wiyayà hna, to make ready. See wiyéyà.
vì'-ya-yu-ski-tà, v. to bind around,—wiya- madaškita.
vì'-ya-yu-ski-ta, n. a bandage.
vì'-ye, n. the female of animals.
vì'-ye, adj. female, used only in reference to animals.
wi'-ye-dan, dim. of wiye; the female of animals, birds, etc.
wi'-ye-ya, adv. ready, prepared; wiyeya manka, I am ready; wiyeiya hanka, to make ready, prepare.
wi'-yo'-co-kam-tu, n. the middle moon, applied to January and July.
wi'-yo'-hihi, v. of iyohi; to reach to, be sufficient for. See iyohi, etc.
wi'-yo'-hi-yan-pa, n. the east, the sun-rising.
wi'-yo'-hi-yan-pata, adv. at the east, eastward.
wi'-yo'-hi-yan-pata, n. the east; wiyoheyiypata ediyatanhan, from the east.
wi'-yo'-hi-yan-patanhan, adv. from the east.
wi'-yo'-hpe-ya, v. of iyopaya; to put or throw into, as meat into a kettle to boil,—wiyohpewayaya.
wi'-yo'-hpe-ya-ta, n. the west, where the sun sets; at the west.
wi'-yo'-hpe-ya-ta-ki-ya, adv. westward, towards the west.
wi'-yo'-hpe-ya-tanhan, adv. from the west.
wi'-yo'-hpe-ya-ta-wi-ca-sta, n. the man of the west, a name given to the thunder.
wi'-yo'-ki-he-da, n. wampum; a flag, a banner; a flag of peace.
wi'-yo'-ki-ya, v. to court a woman. Same as wiikiya.
wi'-yo'-ki-ye-da, n. Same as wiyohkiyadn.
wi'-yo'-pe-ki-ya, v. of iyopekiya; to sell,—wiyoheyiypakaya.
wi'-yo'-pe-ya, v. of iyopeya; to sell, trade,—wiyopewayaya.
wi'-yo'-pe-ye, n. a seller, a merchant; something to trade for, merchandise.
wi'-yo'-tanhan, n. noon; the south.
wi'-yo'-tanhan-ina-ndo-ke, n. afternoon, past noon.
wi'-yo'-tanhan-heyi, n. noon.
wi'-yo'-wa, n. point, something to mark or write with; ink, etc.
wi'-yo'-za-za, v. of iyozazaza; to shine.
wi'-yu-ean, n. a sieve; a riddle.
wi'-yu-ean, n. a sieve.
wi'-yu-ha, v. of yuha; to obtain, possess; to have or be with a woman,—winduha.
wi'-yu-hlo-ke, n. an opener, a key.
wi'-yu-kan, v. of iyukdan; to understand, have an opinion; one who forms an opinion,—windukdan. See wokdan.
wi'-yu-ke-an, n. forming an opinion.
wi'-yu-ki-ya, v. of iyopekiya; to sell, trade,—wiyopewayaya.
wi'-yu-kpapa, n. a mill to grind with.
wi'-yu-sdo-han, n. a sled; a sleigh.
wi'-yu-sdo-he, n. Same as wiyoheyiypa.

wi'-yu-ski-te, n. a bandage; a press.
wi'-yu-eki-ee, n. a press.
wi'-yu-ki-in, v. of iyukein; to rejoice, be glad,—winduksiin, wiyoheukiinpi.
wi'-yu-ki-in-kia, v. a. to cause to rejoice.
wi'-yu-ki-in-pi, n. rejoicing.
wi'-yu-ki-in, v. red. of wiyohein.
wi'-yu-ki-in-xiha, n. the chickadee, the black-cap titmouse.
wi'-yu-ki-in-yi, v. a. to cause to rejoice,—wiyoheukiinpi.
wi'-yu-ki-in-yi, adv. rejoicingly, gladly.
wi'-yu-ta, v. of iyuta; to measure; to weigh,—winduta, wiyoheyutap.
wi'-yu-ta, v. of yuta; to eat one thing with another,—wiwata.
wi'-yu-ta-pi, n. a measure.
wi'-yu-te, n. a measure; a steel-yard.
wi'-yu-tapan, n. a mill. Same as wiyukpa.
wi'-yu-wi, n. a vine.
wi'-yu-za-za, n. something to wash in, as corn; a colander, a basket.
wi'-zi, n. an old smoky tent, or part of one.
wi'-zi-ee, n. incense, as cedar leaves, etc.
wi'-zi-da, n. an old smoky tent.
wi'-zi-ya, v. to offer incense,—wiyase.
wi'-zi-ye, n. something to color yellow with.
wi'-zi-ya, adj. of izi; rich,—wiyoheyiypa.
wo, n. food. See woyute.
wo, the sign of the imperat. sing. used by men; as, edon wo.
wo, a prefix. 1. Verbs commencing with 'o' make their absolute form by prefixing 'w' instead of 'o,' the 'a' being dropped; as, oyaka, to toll, woyaka; woda, etc. 2. 'Wo' prefixed to verbs and adjectives generally converts them into abstract nouns; as, wowate, goodness; wokikinya, remembrance.
wo'-a-ka-ki-in, n. of adekki; a stepping over. This has been used for the Passover.
wo'-a-hda, n. a taking home.
wo'-a-hdi, n. a bringing home.
wo'-a-he-oon, n. family connexion. See wo-wahedon.
wo'-a-hi, n. a bringing.
wo'-a-ho-pe, n. of ahopa; a ceremony, a custom; a law, a commandment; woahope wikdemuka kiin, the ten commandments.
wo'-a-ho-te, n. of altani; a transgression of superstitious customs; sin.
wo'-a-ha, n. the act of taking to a place.
wo'-a-i, n. of aia; a talking about, slander.
wo'-a-i-he-ye, n. of aiahpeya; leaving to; a will, a testament; that which is left to one, a legacy.
wo'-a-ka-ge, n. a making on, blasphemy.
wo'-a-ka-hpe, n. of skapha; a covering.
wo'-a-ke-ye, n. a curtain, a screen, something thrown up around like a tent.
wo'-a-ki-no, n. of akhte; a habit; a trade.
wo'-a-ki-ton-ze, n. of akiktonza; forgetfulness.
wo'-a-kta, n. of akta; regard, but not used without ūni.
wo'-a-kta-sni, n. disregard.
wo'-a-na-go-pan, n. of anagoptan; obedience.
wo'-a-na-go-pan-yar, adv. obediently.
wo'-a-na-hbe, n. of anahma; concealment; a secret.
wo'-a-na-hma, n. Same as wowahbe.
wo'-a-pe, n. of ape; waiting for, expectation, hope.
wo'-a-na-pte, n. of amapta; a stopping, restraint; something astringent.
wo'-a-sni, n. of asni; recovery from sickness.
wo'-a-sa-pe, n. of asapa; defeatment.
wo'-a-ta-kni-sni, n. destruction.
wo'-a-wa-din, n. of swadin; thinking on, faith.
wo'-a-ya-te, n. of ayate; prediction.
wo'-a-yu-pte, n. of wuyupa; an answer.
wo'-ba-špe, n. of baspa; a piece cut off.
wo'-bo-pte, n. See owobopo.
wo'-bo-si-če, n. sorrow.
wo'-di-ya, v. n. not to be prevented from succeeding in any thing by any event, as the loss of a friend, etc.; to be lucky.—wodanmaya.
wo'-čan-ke, n. of čanki; ill humor.
wo'-čan-ni-ye, n. of čanqniyan; malice, wrath, anger.
wo'-čant-a-hao, n. evil intention against, malice; the object of evil purpose.
wo'-čan-te, n. of čante. See its use in the following words.
wo'-čan-te-i-yu-ta-ye, n. temptation.
wo'-čan-te-ki-ye, n. love. See wodanpikye.
wo'-čan-te-ta-ye, n. anger.
wo'-čan-te-si-če, n. sorrow.
wo'-čan-te-wa-šte, n. gladness.
wo'-čan-ti-he-ye, n. ardent desire.
wo'-čan-ti-yu-šta, n. temptation.
wo'-čan-ti-ki-ye, n. love, benevolence.
wo'-čand-o-hna-ke, n. compassion.
wo'-čan-ti-ku-pa-ni, n. a longing for.
wo'-čan-ti-to-pa-ni, n. longing for.
wo'-če-že-yæ-te, n. the naming of things; in Dakota singing, the words that follow 'hi-hi-hi.'
wo'-če-ki-ye, n. of dékiya; crying to, prayer, petition.
wo'-če-ču-pa-ho, n. of četuphda; unbelief.
wo'-če-ye, n. of čeyá; crying. See widadęya.
wo'-čin, v. of odin; to beg, ask for; to be begging, on an errand: wodin wahli, I have come to ask for something; wokidin and wokididin, to ask of one.
wo'-čo-kon, n. of dokon; a threat, a curse.
wo'-da, v. to beg food; begging.
wo'-da-sa, n. a beggar.
wo'-de, v. of oie; to seek for,—wowade.
wo'-don, cont. of wodota; wodon wahli, I have come to borrow.
wo'-do-ta, n. of odota; to borrow, borrowing; to hire,—wowadotap, woupdotap.
wo'-do-ta-pi, n. borrowing.
wo'-du-ta, n. the round of an animal when dried. See odute.
wo'-du-zæ-he, n. swiftness. See wizuzahe.
wo'-e-či-ču, n. of eči; fulfilment.
wo'-e-čon, n. work, doing.
wo'-e-čon-na, n. gambling. See oono.
wo'-e-čon-ya, v. to do; one who is always doing,—woonowaya.
wo'-e-hda-ki, n. of chakud; deliverance.
wo'-e-he-ye, n. of eheya; putting or throwing away.
wo'-e-ki-či-ču, n. renewal, resurrection.
wo'-e-ki-či-ču-te, n. restoration.
wo'-gæ, v. to husk, as corn,—wamduga, wauyu ga.
wo'-gæ, n. a snow-drift.
wo'-gæ, n. the act of husking corn.
wo'-gæ, n. of gi; brownness.
wo'-gæ, n. scraps, as of tallow tried out.
wo'-ha-ka-kta, n. the youngest, the last.
wo'-hæ, v. of chon; to cook, boil; to make a feast,—wahao, wuonhapi.
wo'-hæ-či-pi, n. a boiling; a feast: wakæ wohapi, a sacred feast.
wo'-hæ-da-ka, v. red. of wohdaka.
wo'-hæ-da-ka, v. of odhaka; to converse of or detail one's own affairs; to talk,—wowadaka, wounhdakapi.
wo'-hæ-da-ka-pi, n. telling one's own affairs.
wo'-hæ-de-če, n. an omen, a presentiment: wohdeči mduha.
wo'-hæ-de-če, n. something sacred or forbidden, as the heart, etc., of animals. When a young man engages to hold any thing as 'wohduze' he must not eat of it until, by killing an enemy, the taboo is taken off. It is something abstained from and considered sacred, including the idea of an oath or sacrament or binding of oneself. Hence the word is used for baptism and the Lord's supper, to the partakers of which many things are forbidden to be done.
wo'-hæ-de-če, v. a. to set apart, consecrate.
wohduze-ya, v. a. to have for wohduze,—wohduzewaya.
wo-he, v. See wohap.
wo-heki-ya, v. a. to cause to cook; to have for a cook,—wohewikya.
wo-heki-ya-pl, n. a cook: wohewiklyap, cooks.
wo-he-yung, n. a package, a bundle, as of dried meat.
wo-hiti, adj. furious, terrible.
wo-hiti-da, v. a. to regard as furious,—wohitwada: wohhitidida, to think oneself terrible,—wohitidiida.
wo-hiti-da-ka, v. Same as wohitida.
wo-hiti-hda, n. of hitilda; something loathed.
wo-hiti-ka, adj. terrible, furious, violent; energetic,—wohithikika, wohithipika.
wo-hiti-ya, adv. furious, violently; energetically.
wo-hi-ya, v. to overcome, conquer. See ohiya.
wo-hmun-ke, n. something to be trapped, as beaver, etc.
wo-hna, prep. in. See ohna.
wo-hna-ka, v. of ohnaka; to put or place in,—wowahnaka.
wo-hna-ye, n. of hnaya; deceit.
wo-ho-da, v. of ohoda; to honor. See wohoda.
wo-ha, n. of ha; a place to bury in, a corn-hole or other place of deposit in the ground, a cache; a cellar, a pit; something buried.
wo-ha-ka, n. of ohaka; something that hurts or injures, whether externally or internally; something eaten that does not agree with the stomach; poison.
wo-ha-ka, v. of ohaka; to be poisoned,—womahaka.
wo-hiko-ča, n. one who invents, an inventor.
wo-hin-yan, v. of ohinyan; to be dissatisfied with, to take offence at,—wowahinaya.
wo-hin-yan-pl, n. dissatisfaction, offence.
wo-hipa, v. a. to carry presents to give in exchange for a woman, to buy a wife,—wowahpe and wamulupa. Buying is the honorable way of taking a wife among the Dakotas. Usually they pay about the value of $40—a horse, four or five guns, or six or eight blankets.
wo-hipa-pl, n. buying a wife.
wo-i-ča-ge, n. of iča; a growth; a creation.
wo-i-čan-kšl, n. ill-temper.
wo-i-ča-žo, n. of ičazo; debt; credit.
wo-i-ča-že, adj. many, very many; widaša woidže.
wo-i-ča-že-ka, adj. very many.
wo-i-ču, n. of ču; a receiving.
wo-i-chi-hde, n. one who lays up for himself; substance.
wo-i-en-hde, n. a casting up to, charging with.
wo-i-hap-mde, n. a dream.
wo-i-hda-ka, v. reflex. of wohdaka; to declare oneself, declare one's purposes; to vow,—womihdaka.
wo-i-hda-tag, n. boasting.
wo-i-hnu, n. murmuring. See wowihnu.
wo-i-ha, n. something laughable.
wo-i-ha-dan, n. something that causes laughter. See wowihdan.
wo-i-ha-ha, n. raillery.
wo-i-ha-ya, adv. laughably, ludicrously.
wo-i-ha-ya-ken, adv. ludicrously.
wo-i-ki-kša-pe, n. experience.
wo-i-kša-pe, n. something difficult.
wo-i-kša-pe-ca, n. that which is difficult.
wo-i-na-hbe, n. of inahma; concession.
wo-i-na-pe, n. See wowinape.
wo-i-pu-za, n. thirst.
wo-i-šin-be, n. of isthma; sleep.
wo-i-šin-ma, n. sleep.
wo-i-ton-pe, n. carefulness. See wowitonepe.
wo-i-ton-šni, n. of tonšni; a lie, falsehood.
wo-i-tu-ka-ge, n. a falsehood.
wo-i-ye-de-tu, n. fulfilment, uprightness.
wo-i-yei-ši-če, n. sorrow, sadness.
wo-i-yu-škin, n. gladness. See wowiyuskin.
wo-ka-ča, v. of okača; to make like.
wo-ka-že, n. of kaža; any thing made, forms.
wo-ka-že, adj. stuck full of splinters or briers,—womakage.
wo-ka-ği, n. of kaği; a hindrance.
wo-ka-gl-ye, n. one who obstructs.
wo-ka-ka-ke, n. the cause of sadness or evil: wokahake wanin waun, I have no cause of sadness.
wo-ka-čni-če, v. of okačni; to understand,—wowakahno.
wo-ka-čni-ge, n. of kahniga; choice.
wo-ka-kš-ye, n. the cause of suffering.
wo-ka-kiž-če, n. of kakiž; suffering, misery.
wo-ka-pan, n. pounded meat; a meat-block.
wo-ka-pa-za, n. pungency, any thing pungent, as pepper.
wo-ka-pe, n. of kapa; going beyond, transgression; one who catches a ball.
wo-ka-sda-ta, v. of okasdata; to stick in, as a splinter,—womakasdata, wonedasdata.
wo-ka-sda-te, n. a splinter.
wo-ka-se, n. of kasa; a deposit in the snow.
wo-ka-se-ye, n. something opposing, a hindrance.
wo'o-ka-hni-ge, n. of okahniɣa; the understanding of things, comprehension.
wo'o-ki-hi, n. of okihı; power, ability.
wo'o-ki-tan-iq, n. manifestation.
wo'o-ki-ye, n. of okiyı; peace.
wo'o-ki-ye, n. of okiyı; health.
wo'o-ki-zı, n. of okiri; healing.
wo'o-mna, n. smell, that which produces smell.
wo'o-on-spe, n. of onspe; a precept, a lesson.
wo'o-on-spe-ka, n. something that teaches a lesson.
wo'o-on-spe-ki-ye, n. of onspøyı; teaching.
wo'o-pe, n. of opa; late, custom.
wo'o-şki-ške, n. confusion, difficulty, complexity.
wo'o-tan-iq, n. manifestation, news.
wo'o-wo-tan-na, n. righteousness, uprightness.
wo'o-zi-i-qi-ye, n. rest, repose.
wo'o-zi-zı, n. of ozižı; whispering.
wo'pa-ge, n. something bulky, for which there is no room.
wo'pa-ğlı, n. something stuffed; the noise made by a blow.
wo'pa-ğlı-ya, adv. in a stuffed manner.
wo'pa-kan, v. n. to be honored; i. g. ohodapi, —womapaqan.
wo'pa-kein-ıte, n. of pakıpta; watching.
wo'pa-mna-yaın, adv. collected together.
wo'pa-mni, n. a pile, a share, a distribution.
wo'pa-nı-ça, v. n. to be easily made angry, to be sensitive or irritable, —wopamaniça.
wo'pa-smı, n. of pasmı; spite, anger.
wo'pa-snon, n. of sponson; a roast, a roasting of meat.
wo'pa-ta, n. a place for cutting up meat; the act of cutting up meat.
wo'pa-to-ye, n. a hindrance.
wo'pa-žın, v. n. to be prevented by, to be made unsuccessful, —wompazın.
wo'pe-teği, v. n. to buy, to buy and sell, to trade, —wopewatong, wopenuntplibi.
wo'pe-toq, n. a trader, a merchant.
wo'pi-da, n. thanks; joy, gladness.
wo'pi-da-ki-ye, n. something that makes glad.
wo'pi-da-ya, v. a. to make joy or gladness, —wopidawaya.
wo'pi-da-ye, n. something that makes glad.
wo'pi-ye, n. a case, a bag, a box, a medicine sack; a store-house; any place in which things are kept.
wo'pi-ye-ya, v. a. to have for a wopiye, —wopiwyaya.
wo'pte, v. of yupta; to cut out, as clothes.
wo'pte, n. scraps, cuttings.
wo'-'ta-kpe, n. of takpe; an attack, an assault.
wo-'tan, v. of yutan; to touch, to feel; anything that feels about for food, as the raccoon.
wo-'tan-da, n. respect.
wo-'tan-iq, v. of otaniq; to be apparent.
wo-'tan-in, wo-wa-pl, n. a newspaper.
wo-'tan-ka, v. n. to be in need of;—womatanka.
wo-'tan-ka, n. largeness, anything large; can wazji wetonka.
wo-'ta-pl, n. eating.
wo-'ta-tpe, n. an attack. See wetakpe.
wo-'ta-we, n. armor; weapons consecrated by religious ceremonies; whatever is relied upon in war.
wo-'ta-we-wo-han-pi, n. the armor feast. This feast is usually made by young men who wish to kill an enemy. They cry and howl frightfully.
wo-'te-ca, n. wild beasts, cattle, ruminating animals. This term includes such as are granivorous and herbivorous.
wo-'te-ca, n. of teca; newness.
wo-'te-hni, v. See wothni.
wo-'te-hi, n. something hard to be endured, difficulty, trouble. See etehi.
wo-'te-fi-ke, n. difficulty.
wo-'te-ke-hda, v. n. to be hungry,—woktekewahda, woktekewahdapi.
wo-'te-ke-hda-pl, n. hunger.
wo-'ti-ca, n. scraping or pawing, as an ox or horse does snow.
wo-'ti-hni, v. of ihni; to hunt large animals, as deer and elk,—wotwalhni, wotwunhipi.
wo-'ti-hni-pl, n. the hunting of deer, etc.
wo-'ti-kya, v. See wonkia.
wo-'to-ki-cho, n. of tokichon; revenge.
wo-'top, n. property.
wo-'top, v. of yutpaq; to grind, as grain,—wamudupan.
wo-'top-ti-pl, n. a grist-mill.
wo-'to, v. to be dead of food, to have eaten too much, to be surfeited—womatwa.
wo-'te, n. death.
wo-'te-yu, n. the cause of death.
wo-'wa, v. of owa; to mark, to paint, to write,—wowawa, woyawa.
wo-'wa-di, n. the dance, dancing.
wo-'wa-di-ko, n. irresponsibility.
wo-'wa-din-ka, n. patience, perseverance.
wo-'wa-din-yan, n. trusting in, reliance upon, faith.
wo-'wa-din-ye, n. Same as wowadinyan.
wo-'wa-hde-ee, n. a twitching; an omen. See wahdeda.
wo-'wa-he-oon, n. kindred, relationship; names expressing relationship.
wo-'wa-ho-oon-ki-ye, n. instruction, advice.
wo-'wa-hb-da-yan, n. gentleness, meekness.
wo-'wa-hpa-nee-ya, n. poverty.
wo-'wa-hsta-ni, n. See wostani.
wo-'wa-hte-da-sni, n. dissatisfaction.
wo-'wa-hte-da-sni-yan, adv. not pleased with.
wo-'wa-ka-n, n. something supernatural. This word we have used for holiness.
wo-'wa-ka-cho-ee, n. purity.
wo-'wa-ki-cho-ye, n. law, government, influence.
wo-'wa-ki-tan, n. something that is contended for.
wo-'wa-ki-tan-ye, n. that which causes obstinacy or determination, resolution.
wo-'wa-koj-ye, n. determination; law, rule, justice.
wo-'wa-ki-tta, n. a mark, a sign; circumspicition.
wo-'wa-ma-no, n. theft.
wo-'wa-mn-da, n. respect.
wo-'wa-ny-ki-ye, n. salvation.
wo-'wa-ny-ka-ye, n. a vision, a sight, a show.
wo-'wa-op-spe, n. precept, instruction.
wo-'wa-op-spe-ki-ye, n. instruction.
wo-'wa-op-si-da, n. mercy; pity, kindness.
wo-'wa-pe-tog-top, n. a mark, a sign.
wo-'wa-pe-to-ke-ya, n. a sign, a wonder, a miracle.
wo-'wa-pl, n. a painting or carving in hieroglyphics; a painting or representation, a picture; a writing, a letter; a book.
wo-'wa-pl-ka-ge, n. something used to paint or write with, a pen or pencil.
wo-'wa-pl-ka-ya, v. to write, to make a book,—wowapi wakaga.
wo-'wa-pl-ka-yi, n. a scribe, a clerk.
wo-'wa-pl-o-hni-he, n. a newspaper. Wotamih-wotapi is better.
wo-'wa-pl-wa-kan, n. the holy book, the Bible.
wo-'wa-pl-wi-oo-ni, n. the book of life. Wi-ooni-wowapi is thought to be the better form.
wo-'wa-sa-gy-ya, adv. strongly.
wo-'wa-sa-le, n. of wadaka; strength.
wo-'wa-ste, n. of waste; goodness.
wo-'wa-ste-da-ke, n. love, complacency.
wo-'wa-wa-ki-ye, n. help.
wo-'wa-ya-zae, n. of yayaz; sickness, disease.
wo-'wi-da-da, n. of wi-da; belief, faith.
wo-'wi-da-da-ya, v. a. to cause belief, to persuade,—wossadeawaya.
wo-'wi-da-hna-ye, n. deception. See wohnaye.
wo'-wi-ca-ha-ta-ka, v. n. to be irritable, easily provoked; to be unwilling to be touched,—wowicahta gasi. 
wo'-wi-ca-ke, n. of widaka; truth: wowicake ediyatanaha, of a truth, truly.
wo'-wi-ca-ke-ya-tan-ha^n, adv. of a truth, truly.
wo'-wi-ci^n, n. See widapi.
wo'-wi-dag-yu, v. a. to make a servant of, to have for a servant, to cause to serve,—wowidagwaya, wowidadguanyapi, wowidadgaman.
wo'-wi-da-ke, n. of idaka; a servant.
wo'-wi-ha^n-mde, n. of ilana; a dream, dreams.
wo'-wi-ha^n-mna, n. dreams.
wo'-wi-hnu, n. murmuring.
wo'-wi-ha, n. something laughable.
wo'-wi-ha-da^n, n. fun; something laughable.
wo'-wi-ha^n, n. laughing, making fun.
wo'-wi-ha-ka-ya^n, v. to laugh at one's own, —wowihakawaya.
wo'-wi-ha-ya, adv. shamefully.
wo'-wi-ha-ya^n, adv. laughably.
wo'-wi-ha-ya^n-ken, adv. ridiculously.
wo'-wi-ma-ya^n-ga, v. n. to be cheerful or merry, —wowimamaga, wowinama^ga.
wo'-wi-ma-ya^n-ga, n. of imagaga; something cheering.
wo'-wi-na^n-hni, n. of inahni; haste.
wo'-wi-na^n-ki-wi-zi, n. jealousy.
wo'-wi-na^n-pe, n. of inapa; a refuge, a retreat.
wo'-wi-na^n-pe^n-ya, v. a. to have for a refuge.
wo'-wi-na^n-zi, n. jeolously, envy; the cause of envy.
wo'-wi-ni-ha^n, n. of inilata; something frightful, fear.
wo'-wi-ni-ha^n-ya^n, adv. fearfully.
wo'-wi-ni-kta, n. of iwikta; gladness; glory.
wo'-wi-nu^n-ya^n, v. a. to use as an instrument, —wowinuyawaya.
wo'-wi-nu^n-ya^n-pi, n. tools, instruments.
wo'-wi-nte-ke^n, n. of i^teka; shame.
wo'-wi-nte^n-ya, adv. disgracefully, shamefully; wowi^te^n-ya ekanon, I have acted shamefully.
wo'-wi-nte^n-ne, n. the cause of shame.
wo'-wi-su-te, adj. of isute; very much: taku wowi^sute.
wo'-wi-su-te^n-ka, adj. very much.
wo'-wi-su-te^n-ya, adv. very much, abundantly.
wo'-wi-ta, n. of itan; honor, glory; pride.
wo'-wi-ta^n-ya^n, v. a. to glory in, —wowitanwaya.
wo'-wi-ta^n-ya^n, adv. honorably, gloriously.
wo'-wi-top-ke, n. of i^tona; something to be feared or guarded against; danger.
wo'-wi-yu^n-ya^n, v. See wowinyuyyan.
wo'-wi-yu^n-si^n, n. of iyu^n-si^n; gladness, rejoicing.
wo'-wi-yu^n-si^n-ya^n, adv. gladly, rejoicingly.
wo'-wi-yu^n-ta^n, n. of iyutan; temptation.
wo'-wi-yu^n-ta^n-yo, n. temptation.
wo'-wi-zi^n-de, n. of wi^sede; riches.
wo'-yu^ko, n. of yako; judgment, condemnation.
wo'-yu^yag, cont. of woyaka; woyag wah, I have come to tell.
wo'-yu^ka, v. of oyaka; to tell, relate, declare, publish,—wowmakala, wowyanaka.
wo'-yu^ka-pi, n. a declaration, a narration.
wo'-yu^ke, n. a relation, a declaration, a vow.
wo'-yu^pta-pi, n. leavings, fragments of food.
wo'-yu^pte, n. See woyaptapi.
wo'-yu-su, n. of yasu; finishing, i. g. yacopi.
wo'-yu-ta^n, n. of yatan; praise.
wo'-yu-te, n. of yatana; drink.
wo'-yu-ya^n-ga, n. something astrigent.
wo'-yu-ya^n-wa, n. of yawa; a counting.
wo'-yu-ya^n-sta, n. of yawaste; blessing, praise.
wo'-yu-ya^n-ta^n-ka, n. a great count, a million.
wo'-yu-e^n-ko, n. of yuweken; a making right.
wo'-yu-ha, n. of yaha; possessions, property.
wo'-yu-ha^n-ta^n-ya^n, n. small burrs of several varieties of plants, probably species of Xanthium.
wo'-yu-ke^n, n. of yukan; opinion, judgment.
wo'-yu-ka^n, n. ornamental work, such as cutting strips into skin, and winding them with quills.
wo'-yu-su, n. of yusu; a making right, finishing.
wo'-yu-su^n-ta, n. of yusuta; a making firm.
wo'-yu-ya^n-te, n. n. of yadehna, n. See yadehna.
wo'-yu-ya^n-te, n. that which makes bad.
wo'-yu-ya^n-te^n, n. that which makes feeble.
wo'-yu-ya^n-ki^n, n. that which causes difficulty.
wo'-yu-ya^n-nya, n. of yusa^n; missing, letting fall; sacrificing.
wo'-yu-ta^n, n. of yustan; finishing, completion, perfection; putting one in another.
wo'-yu-te, n. of yuta; something to eat, food.
wo'-yu-te^n-ya, v. a. to have or use as food,—wowyutwawaya.
wo'-yu-tkoo^n-ye, n. finishing, perfecting.
wo'-yu-tpa^n, n. See wypawaya.
wo'-yu-wa^n-te, n. of yuwaste; that which makes good.
wo'-za^n, n. health.
wo'-ze, n. of yuze; taking out, lading out of a kettle.
wo'-ze-pi, part. laded out.
wo'-zi, n. See zi.
wo'-za, n. of yua; to mash; to stir, as mush, to make mush,—wowaza and wooluza.
wo'-za-pl, n. something masked and stirred up; hasty-pudding, mush.

wo'-za-za, v. of yuza; to wash, do a washing, —wandumzaa.

wo'-za-za-pl, n. washing.

wo'-zi-ce, n. riches.

wo'-zu, v. of ozu; to sow, to plant,—wowaazu, woyazu, woungupi.

wo'-zu, n. a sower.

wo'-zu-ha, n. an empty bag, a sack, a case.

wo'-zu-ha-da, n. a small bag.

wo'-zu-pl, n. seed for planting; sowing or planting; a field or garden.

wo'-zu-pl-wi, n. the planting moon, May.

wo'-zu-ta, n. a farm-house; a farmer.

wo'-zu-tor, v. of ozutor, to fill up into bags or sacks,—wozuwatu.

wo'-zu-tor-pl, n. a bag or sack filled, a bag of corn.

wo'-zu-zi, v. of yuza; to take to pieces; to demolish; to unпack,—wowaazu and wandumzu.

wo'-zu-pl, n. taking to pieces.

wuh'-wuh-wuh, infix. Used by the Dakota women in calling a dog.

Y.

y, the twenty-seventh letter of the Dakota alphabet, with the common sound of 'y' in English.

ya, a prefix.

1. It is prefixed to a large class of verbs, and signifies that the action is done with the mouth, by biting, talking, etc.; as, yaksa, to bite off.

2. It is prefixed to adjectives, and sometimes nouns, making of them verbs signifying to speak of as such or to make so with the mouth; as, waite, good, yawaite, to call good, to bless; wiwasta, man, yawiwasta, to speak of as a man. In these cases the different persons are formed as in ya, to go.

ya, v. aux, causative; to cause, to make. This is suffixed to verbs, adjectives, etc.; as, adonya, to cause to do; sauny, to make black; was'agya, to make strong. The place of the pronoun is before the 'ya.'

ya, v. aux, suffix to nouns; to have for, regard as; as, tiyopa-ya, to have for a door; itau-ya, to have for or use as a knife. It is also used in cases of relationship; as, ato-ya, to have for father,—atawaya, atexuunyapi: tankiswawa, she is my sister or I have her for sister.

ya, v. to go, to start, to proceed,—mda, da, unyanpi.

ya, or yao', an adverbial termination of adjectives and an adverbial or participial termination of verbs; as, si'da, bad, si'daya, badly; yanka', to bend, yunkinya, bending.

ya-a'-dos-do-zaa, v. yadosoloza so iyeya, to say something that makes another feel uncomfortable, to injure one's feelings.

ya-a'-o-pue-ča, v. a. to speak of as being small, to underrate,—mdaoptea.

ya-a'-o-ten, cont. of yaoptea; yaopten iyeya.

ya-a'-o-ten-ya, adv. in a depreciating manner.

ya-a'-o-pte-tu, v. a. to speak of as less, to underrate,—mdaoptetu.

ya-a'-o-pte-tu-ya, adv. underrating.

ya-a'-shad, n. v. to graze, as cattle.

ya-a'-shad-ya, v. a. to make bare, as a falsehood; to unfold, tell, explain; to make bare with the teeth,—mdaadaya.

ya-a'-ška-da, v. a. to speak of as near,—mdaška'na.

ya-a'-ška-da, n. red, yadaška'na.

ya-a'-ška-ya-ken, adv. speaking of as near.

ya-a'-ška-ya-ten, v. a. to speak of as near,—mdaadaya.

ya-ba'-ga, v. a. to turn about with the mouth, to twist; to bite or verb, as one dog does another; to verb or annoy by begging,—mda'ta.

ya-ba'-ga-ka, v. a. to annoy, to beg off,—mdaba-gaka.

ya-ba'-za, v. a. to annoy, as one dog does another by biting.

ya-ba'-za, v. a. to bite or gnaw, as a horse does wood.

ya-bo'-sa, v. to set up with the mouth: yabosdan yapa, and yobosdan ehna, to hold upright with the mouth.

ya-bu', v. a. to growl, to speak or sing with a hoarse voice,—mdabu.

ya-bu'-bu, v. red. of yabu; to speak with a hoarse rough voice,—mdabubu.

ya-bu'-ya, adv. hoarsely; yahuya is, to speak with a hoarse voice.

ya-čan'-ča, v. a. to make shake with the mouth.

ya-ča'-ka, v. a. See yačekaka.

ya-čé'-ké-ka, v. a. to bite and make stagger,—mdacakeka.

ya-čé'-ya, v. a. to make cry by talking to or biting,—mdačey, mayada.

ya-dl'-ka-da, v. a. to count small; to make small with the mouth; to undervalue,—mdacidka.'

ya-dl'-stip-na, v. a. to speak of as small,—mdadistiu.

ya-čo', v. a. to judge, condemn, fine,—mdaco, dačo, unyađopii.
ya-čó'-čo, v. a. to chew up fine,—mdačočo.
ya-čó'-ka, v. a. to judge; to condemn; to make empty.
ya-čó'-ka-ka, v. a. to empty by eating out the inside, as dogs do a dead animal.
ya-čó'-pi, n. condemnation; i. q. woyáčo.
ya-čó'-ya, adv. condemning.
ya-čo'-ya-len, adv. in the way of condemning.
ya-čo'-za, v. a. to call warm, to make warm with the mouth,—mdačoča.
ya-čem'-de-pa, v. a. to bite notches in,—mdačemepa.
ya-ču'-za-haŋ, v. a. to call swift,—mdačuhanaŋ; also 2d pers. sing. of dučahanaŋ.
ya-e'-ča-ča, adv. Same as yačeyáča.
ya-e'-ča-ya-ya, adv. deceptively; ironically: yačeyáča oyaka, to tell a thing not as it is, to make a statement of which the very reverse is true,—yačeyáča omdaka.
ya-e'-če'-če'-daŋ, v. a. to speak of as right, to make right with the mouth,—mdačedan.
ya-e'-če'-ya, adv. yačeyáča oyaka, to tell a thing as it ought to be told.
ya-e'-če'-tu, v. a. to consummate by speaking; to speak correctly,—mdačetu.
ya-e'-če'-tu-ya, adv. speaking correctly.
ya-ča', v. a. to peel off with the teeth; to husk with the mouth,—mdača.
ya-ča'-ga, v. red of yača; yačaga iyea.
ya-ča'-gm, cont. of yačagapa; yačagam iyea.
ya-ča'-gta, v. a. to make forked with the mouth, to prevaricate,—mdačagata.
ya-ča'y, v. a. to suck out or open,—mdačaŋ.
ya-ča'-pa, v. a. to bite off, as the skin or bark from any thing,—mdačapa.
ya-ča'-ta, v. See yačagata.
ya-če', v. a. to drink up, as water from a spring,—mdačé; to gather with the mouth, as an ox does grass.
ya-če'-če', v. a. to gather with the mouth, as an ox does grass.
ya-čo', v. a. to make a mark with the teeth,—mdačo.
ya-ča'-gm, cont. of yačagapa; yačagom yatakan, to sip, as water: yačagom iciu.
ya-čo'-pa, v. a. to suck up, to make a noise with the mouth, as in eating soup, etc,—mdačagopa.
ya-ču'-ka, v. a. to strain, as one's neck, by biting any thing,—mdačuka.
ya-ču', v. n. to prick or run into, as beards of rice or porcupine quills,—mayaha, wicayaha.
ya-ču'-ha', n. See yahahadáan.
ya-ču'-ha'-daŋ, v. a. to shake or move with the mouth; to move one in his purpose by talking to, to persuade,—mdačahadáan.
ya-ha'-ha'-ye-dáŋ, v. a. to move by talking to, to shake in one's purpose,—mdačahayedáŋ: dąqa yahahayedáŋ.
ya-ha'-i-ye-ya, v. a. to throw down with the mouth, to turn aside with the mouth.
ya-ha', v. a. to shell with the mouth, to bite off,—mdačha.
ya-ho'-ya, adv. shaking with the mouth.
ya-ho'-mni, v. a. to turn one round by argument, to make one change his views, to convert,—mdačhomin, mayahomin.
ya-ho'-ta, v. to draw in with the breath, to inhale, as cold air, dust, etc,—mdačota: sni dahota, thou hast taken cold.
ya-ho'-ton, v. a. to bite and make cry out,—mdahoto.

ya-hu'-hus, cont. of yahuha ; yahuha iyey.

ya-hu'-hu-za, v. a. to shake with the mouth ; to shake one's resolution by talking to,—mdahuhuza.

ya-hu'-te-dan, v. a. to bite off short, to wear off to a stump, as the teeth,—mdahutedan.

ya-ha'-ha, v. a. to tangle with the teeth,—mdahaka.

ya-ha'-kpa, v. a. to bite and make rough,—mdahalpa.

ya-haam', cont. of yahapa ; yaham iyeya, to scare away, as game, by talking.

ya-ha'hi-ya, adv. of ha'hi ; making slow by talking to.

ya-ha'ito-ya, adv. making weary by talking to.

ya-ha'-pa, v. to frighten or scare up, as game, by talking,—mdahapa.

ya-ha'tpa, v. a. to make rough with the mouth,—mdahatpa.

ya-ha'ba', v. a. to make sleepy by talking to,—mdahba.

ya-hi', v. a. to tear out a little piece with the teeth,—mdahi.

ya-hi'hi', v. red. of yahi.

ya-ha'da', v. a. to make rattle with the mouth,—mdahda.

ya-ha'da'-gan, v. a. to enlarge with the mouth.

ya-ha'da'-da, v. red. of yahada.

ya-ha'dan', cont. of yahada ; yahdan is, to speak as one does who is starving to death.

ya-ha'da'-ta, v. to speak as one dying of hunger is said to speak,—mdahadata.

ya-ha'da'-ya, v. a. to bite or peel off the skin or rind of any thing with the teeth ; to tell a lie,—mdahdaya, dahdaya.

ya-ha'de'-c, v. a. to tear with the mouth, to bite to pieces,—mdahdec'a, unyahdecapi.

ya-ha'de'-de, v. red. of yahdec'a.

ya-hde'n', cont. of yahdec'a ; yahden iyeya.

ya-hd'og', cont. of yahdoka : yahdog iyeya.

ya-hd'oko-ka, v. red. of yahdoka ; to bite and tear, as dogs do,—mdahdokoka.

ya-hd'o-ka, v. a. to bite a hole in, to bite open, to make an impression on with the teeth,—mdahdoka, dahdoka, unyahdokapi.

ya-hem', cont. of yahema : yahem iyeya, to drink up at once.

ya-hem'-he-pa, v. red. of yahempa.

ya-he'-pa, v. a. to drink up, as water, etc,—mdahepa, dahhepa, unahepapi.

ya-he'-yan, cont. of yaheyata : yahayan iyeya.

ya-he'-ya-ta, v. to put aside with the mouth or in speaking, to reject,—mdaheyata, mayaheyata.

ya-hi'-ca, v. a. to waken one up with the mouth or by talking,—mdahica.

ya-hin', cont. of yahica : yahin iyeya.

ya-hi'-ya-ya, v. to be awkward with the mouth, as in speaking or making a bullet round in the mouth,—mdahiyaya.

ya-hmin', v. a. to crook or turn aside with the mouth ; to distort,—mdahmin.

ya-hmin'-yaan, adv. turning aside with the mouth : yahminyayn ehnaka.

ya-hmun', v. to make a humming or rattling noise with the mouth : yahmun so yutapi.

ya-hpa', v. a. to throw any thing down with the mouth,—mdahpa.

ya-hpa'-hpa, v. red. of yahpa.

ya-hpa'n, v. a. to moisten or soak in the mouth,—mdahpan.

ya-hpa'n-hpa'n, v. red. of yahpan ; to make soft with the mouth, as a quill or takan,—mdahpan-pan.

ya-hipya, v. a. to cause to throw down with the mouth,—yaipewawa.

ya-hipu', v. a. to bite off, as any thing sticking on, bite off in small pieces, as gum,—mdahpu.

ya-hipu'hipu, v. red. of yahpu.

ya-hstag', cont. of yatagaka : yatag iyeya.

ya-hstag'-ki-ya, v. a. to cause to bite anything,—yaihstagwakiya.

ya-hstag'-ya, v. a. to cause to bite,—yaihstagwawa.

ya-hstag'-ya, adv. biting.

ya-hità'ka, v. a. to bite, to take hold of with the teeth,—mdahita, dahtaka, unyahitakapi.

ya-hu', v. a. to peel off, as the hull or rind, with the teeth,—mdahu.

ya-hu'-ga, v. a. to bite into ; to crush with the teeth,—mdahuga.

ya-huh', cont. of yahuga : yahuh iyeya.

ya-huh'ki-ya, v. a. to cause to crush or bite into,—yaihuhwakiya.

ya-hu'ña-ña, v. a. to speak evil of, to destroy one's character, as if burnt up,—mdahuñagna.

ya-hu'ña-ña, v. red. of yahuga.

ya-huh'-ya, v. a. to cause to crush with the teeth,—yaihuhwawa.

ya-hu'ñi-ya, v. a. to cause to crush with the mouth,—yaihuhwawa.

ya-kun'huñ-ña, v. red. of yahuñu.

ya-huñ'ta, v. a. to draw through the mouth and make pliable, as sinew for sewing and bark for tying,—mdahuñta.

ya-ide', v. a. to make blaze by blowing with the mouth,—mdaido.

ya-ia'ha, v. of iha ; to make laugh by talking to,—mdaiha.

ya-i'na-hi, v. a. to make hasty by speaking to,—mdainahi.

ya-i'na-ñi-ya, adv. hastening by speaking to.
ya-i'ni-na, v. a. to put to silence by speaking to,
—mdainina.

ya-i'sto-ča, v. a. to make ashamed by speaking to,
—mdaisťeca.

ya-i'ston-ya, adv. making ashamed by speaking to.

ya-i'tpi-sk-a-e-pse-ya, v. to make turn over on the back, as a dog, by speaking to or biting.

ya-i'yog, cont. of yaiyoka; yaiyog ieywa, to put aside with the mouth, reject.

ya-i'yo-ka, v. a. to put aside, reject,—mdaiyoka.

ya-i'yo-ya, v. a. to make yarn by speaking,—mdaiyowa.

ya-i'yo-wa-s, cont. of yaiyowaza; yaiyowasa ieywa.

ya-i'yo-waś, cont. of yaiyowaza: yaiyowasa ie śni, he does not speak to the point.

ya-i'yo-wa-za, v. a. to make echo by speaking,—mdaiyowaza.

ya-i'yo-wa-za, n. an echo.

ya-i'yo-wa-za, v. a. to speak as of near, to speak to the point. See yaiyowasaśi.

ya-i'yo-wa-za-si, n. not to speak to the point,—mdaiyowasaśi.

ya-i'yo-yag, cont. of yaiyoyaka; yaiyoyag ieywa.

ya-i'yo-ya-ka, v. a. to make sad by speaking to.

ya-ka', v. a. to split with the mouth, as the feather end of a quill,—mdaka.

ya-ka'ka, v. a. to champ, as a horse his bit.

ya-ka'kiš-ya, adv. making suffer by scolding: yakikišya ia.

ya-ka'kiš-za, v. a. to make suffer by scolding or biting,—mdakikiša.

ya-kam', cont. of yakapa; yakam ieywa.

ya-ka'pa, v. a. to catch in the mouth any thing that is tossed,—mdakapa.

ya-ka'tin, v. a. to straighten or bend out straight with the mouth,—mdakatin.

ya-ka'wa, v. a. to open or push back any thing with the mouth,—mdakawa.

ya-ka', v. a. to unite with the mouth, disentangle,—mdaka, uncyačapi.

ya-ki'kiš-ta, v. a. to make timber or pliable by biting, as in making mocassins,—mdakikita.

ya-kišš, cont. of yakšša; yakšš ieywa.

ya-kišš-kiš-za, v. red. of yakšša.

ya-kišš'za, v. a. to make a grating or creaking noise with the teeth, to gnash,—mdakišša.

ya-ki'po-haŋ, v. a. to double or fold up with the mouth, so as to make the ends meet,—mdakipehaŋ.

ya-ki'-pu-ski-ča, v. a. to press close together with the mouth,—mdkapuskiča.

ya-ki'-pu-skin-ya, adv. putting close together.

ya-kog', cont. of yakoka; yakog ieywa.

ya-ko'ka, v. a. to rattle with the teeth, chatter, gnash,—mdakoka.

ya-ko'ke-dan, v. a. to make active by talking to,—mdakokedan.

ya-ko'ki-pa, v. a. to make afraid by talking to,—mdakokipa.

ya-ko'-kog, cont. of yakokoka.

ya-ko'-kog-ya, v. a. to cause to make a chattering with the teeth,—yakokogwaYa.

ya-ko'-kog-ya, adv. chattering.

ya-ko'-ko-ka, v. a. to rattle the teeth, chatter, gnash,—mdakokoka.

ya-koj'-pi, v. pl. they are,—unyakonpi, daka-nonpi. Perhaps the singular may be yajka.

ya-koj'-pi's'a, n. inhabitants.

ya-ko'-pe-hda, v. a. to make one afraid by talking to,—mdakopeda.

ya-ko'-ya-han-na, v. a. to make hasten by talking to,—mdakoiahaṇa.

ya-kpa', v. a. to bite out, bite through,—mdakpa : śiśa yakpa, to bite out the eye, make blind.

ya-kpa'-'kpa, v. red. of yakpa.

ya-kpan', v. a. to chew fine, masticate,—mdakpan, dakaşan, unyakpanpi.

ya-kpan'-'kpa, v. red. of yakpa.

ya-kpan'-'yaan, adv. chewing fine.

ya-kpi', v. a. to crack with the teeth, as live, etc.,—mdakpi.

ya-kpi'-'kpi, v. red. of yakpi.

ya-kpu'-'kpa, v. a. to bite in small pieces, to crumble up with the teeth,—mdakpakpa.

ya-kša', v. a. to bite off, as a stick,—mdakša, dakaša, unyakšapi.

ya-kša'-'kša, v. red. of yakša; to bite off often,—mdakšasa.

ya-kša'-'pa, v. a. to make wise by talking to,—mdaksapa : also 2d pers. sing. of kšapa.

ya-kša'-'ya, v. a. to cause to bite off,—yakšawaYa.

ya-kša'-'ya, adv. biting off.

ya-kša', v. a. to bend up with the mouth,—mdakša.

ya-kša'-'dan, v. a. Same as yakša.

ya-kša'-'kša, v. red. of yakša.

ya-kša'-'kša, v. a. to bend with the mouth,—mdakša.

ya-kša'n-'kša, v. red. of yakša; to bend or curl up.

ya-kši'-'kši-ža, v. red. of yakšiža.

ya-kšiš', cont. of yakšiža; yakšiš ieywa.

ya-kši'-ža, v. a. to double up with the teeth.
ya-kta'ni, v. a. to make a groaning noise with the mouth,—ndakota.
yakta'ni-ka, v. red. of yakta'; to make a groaning noise with the mouth.—yakta'ni-si.
yakta'ni'-ya, v. a. to cause to make a groaning noise with the mouth,—yakta'ni-sa.
yakta'ni'-ya, adv. bending the mouth.
yakta'-ka, v. a. to destroy the teeth, bite to pieces,—ndakuka.
yakta'-kun, v. a. to nibble at, mdu'-kun.
yakta'-ga, v. a. to make a grating noise with the mouth, to gnaw,—mdakoga.
yakta'-ka, cont. of yakta'; yakta'nyi-ya.
yakta'-ka, v. red. of yakta'.
yakta'-ga, cont. of yakta'; yakta'nyi-ya.
yakta'-ga, v. red. of yakta'.
yakta'-za, v. a. to make smooth with the teeth,—mdakosa.
yakta'-za, v. a. to bite or gnaw off, as something hard,—mdakosa.
yakta'-ka, cont. of yakta'; yakta'nyi-ya.
yakta'-ka, v. red. of yakta'.
yakta'-ga, cont. of yakta'; yakta'nyi-ya.
yakta'-ga, v. red. of yakta'.
yakta'-za, v. a. to make smooth with the mouth; to eat all off smooth, as grass,—mdakosa.
yakta'-ni, v. a. to gnaw,—mdama.
yakta'-ni-ye-ya, v. a. to push into with the mouth.
yakta'-ka, cont. of yamadaza; yamadasiyi-ya.
yakta'-ka, v. a. to flatten with the mouth,—mdamadaka.
yakta'-ya, v. a. to make level with the teeth,—mdamadaya.
yakta'-za, v. a. to tear open with the teeth,—mdamadaza.
yakta'-za, v. a. to break or crush with the teeth,—mdamadeca.
yakta'-za, v. red. of yamadeka.
yakta'-za, v. red. of yamadeza.
yakta'-za, v. cont. of yamadeza; yamadasiyi-ya.
yakta'-za, adv. cheerfully: yamadesya in, to speak cheerfully.
yakta'-za, v. a. to make sober by talking to; to enlighten, cheer,—mdamadeza.
yakta'-ni, v. a. to make fine by chewing,—mdamdu.
yakta'-ni, v. a. to make fine by chewing,—mdamdu.
yakta'-ma, v. a. to make round, as a wheel, with the mouth,—mdamima.
yakta'-ma, v. a. to acquire by talking, or in any way with the mouth, to gain,—mdamma.
yakta'-ma, v. a. to cause to gain by talking,—ymnawakiya.
yakta'-ma, v. a. to cause to gain with the mouth,—ymnawaya.
yakta'-ma, v. a. to cause to gain with the mouth,—ymnawaya.
yakta'-ma, v. a. to cause to gain with the mouth,—ymnawaya.
yakta'-ma, v. a. to cause to gain with the mouth,—ymnawaya.
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yakta'-ma, v. a. to cause to gain with the mouth,—ymnawaya.
yakta'-ma, v. a. to cause to gain with the mouth,—ymnawaya.
Ya-o'-ha, v. a. to bite into, -mdaohpa.
Ya-o'-ki-ni-han, v. a. to honor with the mouth, to praise, -mdaokinhan.
Ya-o'-ksa, v. a. to bite through, -mdaoks, daoksa.
Ya-o'-ksa-ksa, v. red. of yaoksa.
Ya-o'-kaan, v. a. to bend into the mouth.
Ya-o'-kaan-yaan, adv. bending with the mouth.
Ya-o'-ni-han, v. a. to praise, honor, -mdanihan.
Ya-o'-ni-han-yaan, adv. praising.
Ya-o'-po, v. a. to compress by biting, -mdapo.
Ya-o'-ta, v. a. to speak of as many, to multiply, -mdota, daota, uuyotapi.
Ya-o'-tao, v. a. to make manifest, proclaim, -mdaotan, uuyotapijui.
Ya-o'-tao-yaan, adv. declaring.
Ya-o'-tins, cont. of yaoctiza; yaoctis iyeya.
Ya-o'-tio-za, v. a. to press in tight with the mouth, -mdoitoza.
Ya-pa', v. a. to take in the mouth, as a pipe in smoking; to hold in the mouth, as a dog does a bone; to bite, -mdapa.
Ya-pa'-ko, v. to bend or twist with the mouth.
Ya-pa'-pana, v. a. to make soft with the mouth, -mdapaipaana.
Ya-pe', v. a. to bite sharp; yape si, to make dull, as the teeth, by biting, -mdapesii.
Ya-pe'-han, v. a. to fold up with the teeth, -mdapbnan.
Ya-pe'-mni, v. a. to twist, turn, or make crooked with the mouth, -mdapmni, dapmni.
Ya-pe'-mni-yaan, adv. twisting with the teeth.
Ya-pe'-sto, v. a. to make sharp-pointed with the teeth, -mdapesto.
Ya-pi', v. a. to declare good, -mdapi, dapi.
Ya-pi', v. pl. of ya; they go.
Ya-pio'-za, v. a. to make squeak with the mouth, -mdapianza.
Ya-pio'-za, v. a. to pull out long hairs from a skin with the teeth, -mdapianza.
Ya-pom', cont. of yapopa; yapom iyeya.
Ya-pom', cont. of yapota; yapom iyeya.
Ya-po'-pa, v. a. to make pop, as in blowing a leaf, -mdapopa.
Ya-po'-ta, v. a. to tear in pieces with the mouth, -mdapota, dapota, uuyapota.
Ya-po'-ta, v. a. to tear in pieces with the mouth, -mdapota, dapota, uuyapota.
Ya-po'-wa-ya, v. a. to blow up or make rough, as nap or fur, -mdapowaayaa.
Yapsig', cont. of yapsaka; yapsig iyeya.
Yapsig'-ya, v. a. to cause to bite off, -yapsigwaya.

Ya-psag', adv. biting off, as corda.
Ya-psa'-ka, v. a. to bite off, as a cord or string, -mdapsaka, uuyapsakapi.
Ya-psa'-psa-ka, v. red. of yapsaka.
Ya-psa'-ci, v. a. to cause to skip or jump by biting, -mdapsica.
Ya-psin', cont. of yapsida; yapsin iyeya.
Ya-pson', v. a. to turn over and spill with the mouth, -mdapsen.
Ya-pson'-pson, v. red. of yapsen.
Yapsun', v. a. Same as yapsen.
Ya-psun', v. a. to cast or shed, as teeth; to pull out by the roots with the mouth, -mdapsun.
Yapta', v. a. to bite off around, -mdapta, dapta.
Yapta'-yaan, v. a. to turn over with the mouth, -mdaptanayan.
Yapte'-ce-dan, v. a. to bite off short, to shorten with the mouth, -mdaptecedan.
Yapu'-putya, v. red. of yuptua.
Yaputs', cont. of yaptua; yaptus iyeya.
Yaputs'-ya, v. a. to cause to crack with the mouth, -yaputswaaya.
Yapu'-za, v. a. to crack or split with the mouth, -mdaputa.
Yapu', v. to make steam with the mouth, as in breathing in cold air, -mdapo.
Yas'a', v. a. to make a ringing or roaring noise in speaking, -mdatsa; noge omaya'sa.
Yasan', v. a. to whiten with the mouth, -mdasan.
Yasan'-ka, v. See yasan.
Yasa', v. a. to pick in pieces with the teeth, -mdasa.
Yasa'-sba, v. red. of yasa.
Yasa'-sba, v. red. of yasa.
Yasa'-sba, v. red. of yasa.
Yasa'-bu', v. yasa'-bu, to eat in little pieces or strings.
Yasa'-da', v. a. to grease with the mouth, as a dog does any thing.
Yasa'-de'-ca, v. a. to split with the teeth, -mdasdeca.
Yasa'-den', cont. of yasdeda; yasden iyeya.
Yasa'-de'-de'-ca, v. red. of yasdeda.
Yasa', v. a. to bite and press out, as grease from a bag, -mdasdi.
Yasa'-tika, v. a. to make knobbed or tapering with the teeth, -mdasikta.
Yasa'-dhu', v. a. to drag along with the mouth, -mdasho, dasdho.
Yasa'-dho-ka, v. a. to drag along with the mouth, -mdasho, dasdho.
Yasa'-dho-ka, v. a. to drag along with the mouth, -mdasho, dasdho.
Yasa'-dho-ka, v. a. to drag along with the mouth, -mdasho, dasdho.
Yasa'-sda, v. a. to hold in the mouth, -mdaohya, dasdho.
Yasa'-sda, v. a. to hold in the mouth, -mdaohya, dasdho.
Yasa'-sda, v. a. to hold in the mouth, -mdaohya, dasdho.
Yasa'-sda, v. a. to hold in the mouth, -mdaohya, dasdho.
ya-ská'-pa, v. a. to make a sucking noise with the mouth, to press the mouth on and suddenly withdraw it,—mdas'apa.

ya-skem', cont. of yaskepa; yaskem iyeya.

ya-ské'-pa, v. a. to drink up,—mdaskepa, da-skape.

ya-ski'·i-ca, v. a. to press with the mouth, to suck or lick, as bones,—mdaskiida.

ya-skin', cont. of yaskida; yaskin iyeya.

ya-ski'·ski-ta, v. a. to bite and make soft, as a hard string,—mdaskiskita.

ya-skú', v. a. to bite off or peel off with the teeth, as the skin from an apple or corn from the cob,—mdasku.

ya-skú'·skú, v. red. of yasku.

ya-smag', cont. of yasmaka; yasmag iyeya.

ya-smag'-sma-ka, v. red. of yasmaka.

ya-smag', ya-smag'-sma-ka, v. a. to make a hollow place with the teeth, indent,—mdasmak.

ya-smiio', v. a. to bite off, as meat from a bone; to make bare with the mouth,—mdasmiio.

ya-smiio'·ki·ya, v. a. to cause to make bare with the teeth,—yasmiidayika.

ya-smiio'·sni, v. red. of yasmio.

ya-smiio'·yan, v. a. to cause to make bare with the teeth,—yasmiidayaya.

ya-smiio'·yan·yan, v. a. to make bare with the mouth; to eat off close and smooth.

ya-sna', v. a. to cause to ring with the mouth; to ravel with the teeth,—mdasna.

ya-sni', v. a. to blow, cool by blowing,—mdasni.

ya-son', cont. of yasota; yason iyeya.

ya-son'-ya, adv. eating up.

ya-so'-ta, v. a. to use up words, finish speaking; to use up with the mouth, eat all up,—mdasota, dasota, uyyasotapi.

ya-spa'-ya, v. a. to wet with the mouth,—mdaspaya.

ya-sta'·ka, v. a. to moisten with the mouth,—mdastanka.

ya-sta'·ka·ni, v. n. to lie, tell a lie,—mdastanqani.

ya-sto', v. a. to lick smooth, as hair,—mdasto.

ya-sto'-sto, v. red. of yasto.

ya-su', v. a. to make right by speaking, to judge.

ya-su'·sua-ta, v. red. of yasuta.

ya-su'·ta, v. a. to make firm with the mouth, to establish,—mdasuta, dasuta.

ya-su'·ya, adv. rightly: yasuya oyaka, to tell rightly.

ya-sa'·zañ, v. red. of yazañ; to be lame or sick all over, as from hard labor,—mayasayan.

ya-sa'·ka, v. a. to make no impression with the mouth; i. q. yahdoke sni,—mdas'aka: ia ya-s'aka.

ya-šam', cont. of yašapa; yašam iyeya.

ya-šu'·pa, v. a. to soil with the mouth,—mdašapa.

ya-šda', v. a. to bite or graze off, make bare,—mdasda.

ya-šda'·šda, v. red. of yašda.

ya-šda'-ya, adv. grazing off.

ya-šda'-ye·hna. See yašda·ye·hna.

ya-šdog', cont. of yašdoka; yašdog iyeya.

ya-šdog'·ya, adv. pulling out with the teeth.

ya-šdo'-i-a, v. to speak with much saliva in the mouth,—yasdioiwa.

ya-šdo'·ka, v. a. to pull out with the teeth, as a cork; to bite out, as an eye,—mdas'doka.

ya-šdu', v. red. of yašduta; yašdun iyeya.

ya-šdu'·du-ta, v. a. to make slippery with the mouth,—mdas'duduta.

ya-šdu'·ta, v. a. to let slip from the mouth; to have the teeth slip off from any thing,—mdasdu·ta.

ya-ši'·i-c, v. a. to make bad with the mouth; to speak evil of, curse,—mdasiica, mayasiica.

ya-ši'·hda, v. a. to insult by talking to,—mdasihda.

ya-ši'·hitin, v. a. to make feeble by biting, etc.,—mdas'hitin.

ya-šim', cont. of yašipa; yašim iyeya.

ya-šim'·a·pa, v. red. of yašima.


ya-šip'·p, v. a. to bite off close, as an animal the branches or twigs of a tree,—mdasipa.

ya-ška', v. a. to unite with the mouth,—mdaska.

ya-ška'·ška, v. a. to make move about by talking to,—mdaskaška.

ya-ški'·ça, v. a. to press with the teeth or mouth, with—mdaksiida; čändi yaskida, to chew tobacco. Perhaps yaskida may sometimes be so used.

ya-škin', cont. of yaskida; čändi yaskin uq.

ya-ški'·ška, v. a. to make rough with the mouth; to disarrange by talking to, raise objections; to make difficulty,—mdaksiška.

ya-ško'·ka, v. a. to bite out and make convexe,—mdaskokpa.

ya-škom', cont. of yaškompa; yaskom iyeya.

ya-ško'·pa, v. a. to make crooked or twisting the mouth,—mdaskopa.

ya-ško'·ško-pa, v. red. of yaškompa.

ya-ško'·pa, v. a. to hollow out with the mouth,—mdaskotpa.

ya-šna', v. a. to miss or let slip, as in taking any thing into the mouth; to blunder in speaking or reading,—mdasna, uyyasnapi.

ya-šna'·ki·ya, v. a. to cause to miss with the mouth,—yasnakwakinya.

ya-šna'·šna, v. red. of yašna; to stammer.
ya-šna'-ya, v. a. to cause to miss with the mouth, to make stammer,—yašnawaya.
yya-šna'-yan, adv. mistaking, blundering with the mouth.
yya-šni', cont. of yašniṣa; yašniṣ iyeya.
yya-šni'-šni-ža, v. red. of yašniṣa.
yya-šni'-ža, v. a. to make wither by biting,—mdašniṣa.
yya-špa', v. a. to bite off a piece,—mdašpa, dašpa, unyašpapi.
yya-špa'-pi, part. bitten off; said of the moon when it has commenced waning.
yya-špa'-špa, v. red. of yašpa.
yya-špe'-ki-yá, v. a. to cause to bite off a piece,—yašpewakiya.
yya-špe'-ya, v. a. to cause to bite a piece off,—yašpewaya.
yya-śpl', v. a. to pick off, as birds do berries.
yya-śpu', v. a. to bite off any thing stuck on,—mdašpu.
yya-śpu'-śpu, v. red. of yašpu; to bite in pieces, as ice or gum,—mdašpašpu.
yya-śpu'-ya, v. to bite, as lice do, make itch; hence, to itch,—mdašpuya.
yya-śtaŋ', v. a. to finish speaking or eating,—mdaštaŋ, daštaŋ, unyaštaŋpi.
yya-śsu', cont. of yašsu; yašsu iyeya.
yya-śsu'-šsu-ža, v. red. of yašsuža.
yya-śsu'-ža, v. a. to crush, as a dog does bones, to bite or mash up,—mdašsuža.
yya-ta, prep. in comp. at, by, to; as in čányata.
yya-ta, v. 2d pers. sing. of yuta.
yya-ta, v. to speak, utter, as in dašeyata and wīdašya-yatapi.
yya-ta', v. a. to chew; to try by the taste,—mdaša.
yya-ta'-kiŋ, v. a. to make leaning with the mouth, as a dog in trying to pull down a stick.
yya-ta'-kiŋ-yaŋ, adv. making leaning with the mouth.
yya-ta'-ku, v. a. to make something of in relating, make up a story about,—mdašaku.
yya-ta'-ku-ka, v. a. to make something of nothing in narration, over-estimate,—mdašakuka.
yya-ta'-ku-ni-šni, v. a. to eat up, destroy with the mouth; to speak contemptuously of,—mdaškunišni.
yya-ta'-ku-ni-šni-yaŋ, adv. destroying with the mouth.
yya-ta'-ku-šni, v. a. to speak of as being of no value, depreciate,—mdaškunišni. See yatakou.
yya-ta'-ku-ya, adv. speaking of as if it were something; yatakuya omaka.
yya-taŋ', v. a. to speak well of, praise,—mdaša.
yya-taŋ', v. a. to touch with the mouth, to pull, as in sucking,—mdaša, unyaštaŋpi.
yya-taŋ'- añ, v. a. to declare any thing, make manifest,—mdašañ.
yya-taŋ'-i̯p-yaŋ, adv. manifestly.
yya-taŋ'-ka, v. a. to speak of as large,—mdaškaŋ.
yya-taŋ'-ni, v. a. to wear out or make old with the mouth,—mdašañni.
yya-taŋ'-yaŋ, adv. praising.
yya-te'-hant, v. a. to speak long, to be long finishing; to speak of as long or as far in the future,—mdatehant.
yya-te'-han-han, v. red. of yatehan.
yya-te'-hi-ka, v. a. to make difficult with the mouth, speak of as difficult,—mdatihika.
yya-te'-ma, v. a. to make difficult with the mouth, speak of as difficult,—mdatihika.
yya-te'-pa, v. a. to bite off short, wear off; as the teeth,—mdatepa, unyaṭepapi.
yya-te'-ča, v. a. to scrape away with the mouth, as snow.
yya-tin', cont. of yatida; yatina iyeya.
yya-te'-taŋ, v. a. to pull with the mouth or teeth,—mdatepa.
yya-te'-taŋ-yaŋ, adv. pulling with the teeth.
yya-te'-taŋ-yaŋ, v. a. to cause to pull with the teeth,—yatitawaya.
yya-te'-taŋ-yaŋ, v. a. to cause to pull with the teeth,—yatitawaya.
yya-te'-taŋ-yaŋ, v. a. to cause to pull with the teeth,—yatitawaya.
yya-te'-taŋ-yaŋ, v. a. to cause to pull with the teeth,—yatitawaya.
yya-te'-taŋ-yaŋ, v. a. to cause to pull with the teeth,—yatitawaya.
yya-te'-taŋ-yaŋ, v. a. to cause to pull with the teeth,—yatitawaya.
yya-te'-taŋ-yaŋ, v. a. to cause to pull with the teeth,—yatitawaya.
ya-tpl'-'tpl', v. red. of yawfi.
y-a-tu'-'tau', v. a. to bite in pieces, to crumble up with the teeth, -mdatputpa. See yakiiku.

ya-tu-'ka, v. a. to nibble off, spoil, as mice do furs.
ya-tu-'tka, v. a. to bite into little pieces, -mdat-tukta.
ya-ta', v. a. to bite to death, -mdata.
y-a-ta-'ga, v. a. to make rough by biting, -mdata.

ya-tins', cont. of yatisna; yatins iyeya.
y-a-tir'sa, adv. firmly; yatins oyaika, to relate firmly or with authority.
y-a-tir'ssa, red. of yatins.
y-a-tir'sy, adv. firmly.

ya-tis'-za, v. a. to make firm with the mouth, to affirm, -mdatin; datiya yatisna, to strengthen one's heart, encourage one.

ya-wa', v. a. to count, say over; to read, -mdawa, dawa, unyawai.
y-a-wa-'toq, v. a. to make crosses or surly by talking to.

ya-wa-'toq, v. a. to make intelligent, to instruct, -mdawacinta.

ya-wa'-'la-da', v. a. to make gentle by talking to, to soothe, -mdawaba'dan.

ya-wa'-'la-ka, v. a. to make gentle, pacify by talking kindly, -mdawabaka.

ya-wa'-'toq, v. a. to speak contemptuously of, -mdawaltse'ni.

ya-wa'-'kan, v. a. to consider supernatural or wakan, -mdawakan.

ya-wa'-ni-stog-na, v. a. to count as little or few, -mdawaminta.

ya-wang', cont. of yawanja; yawang iyeya.

ya-wang'-ka, v. a. to throw down with the mouth, as beavers do trees, or as a dog does a deer; to defeat in debate, -mdawanka.

ya-wang'-kan, v. yawan'ka, iyeya and yawan' kan ido, to raise or elevate the voice.

ya-wa'-stog, cont. of yawa'ska.

ya-wa'-sag-ya, adv. in a strengthening manner.

ya-wa'-'ke-ka, v. a. to strengthen by talking to, to speak as strong, -mdawa'ska.

ya-wa'-'ke-ka, v. Same as yawa'asakadan.

ya-wa'-'ke-ka-dan, v. a. to count cheap or easy, to understate, -mdawa'asakadan.

ya-wa'-'ke-ke-sni, v. a. to make weak by talking to, -mdawaskase'sni.

ya-wa'-'ste, v. a. to call good, to bless, -mdawaste, dawa'ste, unyawa'stepi.

ya-wo'-'ga, v. a. to break, as a stick, with the mouth, but not entirely off, -mdawe'ga.

ya-weh', cont. of yawe'ga; yawe'hi iyeya.

ya-weh'-we'ga, v. red. of yawe'ga.

ya-weh'-ya, v. a. to cause to break with the mouth, -yawe'waya.

ya-wi'-ca, v. a. to call a man, to call brave, -mdawida.

ya-wi'-ca-ka, v. a. to speak as of true; to affirm to be true, -mdawidaka.

ya-wi'-ca-sta, v. a. to call a man, -mdawida'cta.

ya-wi'-ca-sta-ani, v. a. to call bad; to make bad by talking to, corrupt, -mdawidasta'ini.

ya-wi'-hnu-ni, v. a. to destroy with the mouth.

ya-wi'-no-hni-ya, v. to call a woman, to speak to as to a woman.

ya-wi'-gga, v. a. to bite or pull round with the teeth, as in making moccasins, -mdawiga.

ya-wi'hi', cont. of yawiga; yawihi iyeya.

ya-wi'hi'-wi'ga, v. red. of yawiga.

ya-wi'hi', cont. of yawiga; yawihi iyeya.

ya-wi'hi'-ki-ya, v. a. to cause to bend down with the mouth, -yawiwhakya.

ya-wi'hi'-wi'ga, v. red. of yawiga.

ya-wi'hi', to bend down with the mouth, -mdawiga.

ya-wi'-ta-ya, v. a. to collect together with the mouth, -mdawitaya.

ya-za', v. a. to string, as beads, -mdaza, daza.

ya-za'-'han, v. a. to continue to string, as beads, -mdazahan.

ya-za'-ni, v. a. to open or uncover with the mouth; to lay bare or expose by argument, -mdazanni.

ya-zan', v. n. to be sick; to be in pain; to be tired, -mayaze, niyazo, unyaza'pi; pa yazan, to have the headache.

ya-zan'-ha, v. n. to become sick suddenly, to be taken sick; to be in pain, -yazayuhala.

ya-zan'-ki-ya, v. a. to make one sick, -yazayuhakya.

ya-zan'-ya, v. a. to make one sick, -yazayuhaya.

ya-za'-za, v. red. of yaza.

ya-ze', v. a. to take out food from a kettle, as a dog does, with the mouth.

ya-ze'-ze, v. a. to make swing with the mouth.

ya-zi'-ca, v. a. to stretch any thing with the teeth, -mdaziana.

ya-zin', cont. of yazici; yazin iyeya.

ya-zo'-ka, v. a. to suck, -mdazoka, unayazokapi.

ya-zun'-ca, v. a. to weave together, connect, as language. See yazunta.

ya-zun'-ca-ya, adv. connectedly, as in speaking.

ya-zun'-ta, v. a. to connect, as words in speaking, -mdazunta.

ya-za'-han, adv. yadzakan ia, to speak roughly or hoarsely.
ya-ža'ža, v. a. to lick or wash with the mouth, as a cat.
yá-ži'm, cont. of ya'sipa; yadim iyeya.
ya-ži'm-ži-pa, v. red. of ya'sipa.
ya-žá'-pa, v. a. to bite or pinch with the teeth, bite, as bugs or mosquitoes; to sting, as one's foot asleep; mda'azá, maya'zípá.
ya-žó', v. a. to blow on an instrument, play on a fife or flute, mda'azo, da'azo, unya'zopi.
ya-žó'ki-ya, v. a. to cause to blow on an instrument, yadzowakiya.
ya-žó'-ya, v. a. to make blow a fife or flute, yadzowaya.
ya-žú'n, v. a. to pull up by the roots with the mouth, as birds do corn, mda'azún.
ya-žú'žu, v. a. to tear down or tear to pieces with the mouth; to refute or demolish, as an argument, mda'azu'n.
ye, infj. oh! expressing fear.
ye, a precatory form of the imperative, sing.; used by women and not unfrequently by men also; as, edon ye.
ye, a particle, which often follows at the close of a sentence to give emphasis to what is said. It is used by the women as 'do' is by the men; as, wana mdutza ye, I have already finished. Sometimes this is used by the men and is not unfrequently followed by 'do; as, ecamow ye'do, maka'ado Ye'do.
ye, pron. 2d pers. compounded of 'ya' and 'ki;' as in ye'suya, of kika'ya.
ye'gya, v. n. to shine, glitter.
yeh, cont. of ye'ga.
yeh-y'a, v. a. to cause to shine, to make shine, yechwaya.
yeh-ye'gya, v. red. of ye'ga; to glisten, twinkle, sparkle.
yé-ki'-ya, v. a. of ya; to cause to go, to send, drive; to extend to, as the hand; nape yewakiya.
yé-ki'-ya, v. a. to win, gain any thing in gaming, obtain any thing staked, yewakiya.
yé-si', v. a. to command to go, to send, yewasi.
ye'-yi'a, v. a. to cause to go, to send; to extend to.
ye'-ye', v. b. to be, exist.
yo-tan'ka, v. n. to sit; šuktanka akan yotanka and šunk akan yotanka, to ride on horseback, mdo'otanka.
yu, a causative prefix. It expresses the idea of causation in some way not conveyed by 'ba,' 'bo,' 'ka,' 'na,' 'pa,' and 'ya;' as, yuna'ziq, to cause to stand or to lift up; yukakida, to cause to suffer. As a prefix to adjectives, and sometimes nouns, it forms verbs of them, and means to make or cause to be; as, yuwa'se, to make good.
yu, or yuñ, infj. Said when one is hurt, ugh!
yu'a'-dos-do-za-se-i-yé-ya, v. a. to injure one's feelings in any way.
yu-a'-ka-hpa, v. yuakaha idu, to draw any thing over one, as a blanket turned down.
yu-a'kan, v. yuakan hiyaya, to cause to come up to the top.
yu-a'ka-zä-mni, v. a. to open out, uncover: yuakazami iyeya.
yu-a'ki-han, v. a. to cause to starve, mduki-
han.
yu-a'ki-pam, adv. separately: yuakipam chña-
ka, to separate, divide.
yu-a'ki-pa-pam, adv. red. of yuakipam.
yu-a'ki-paš, cont. of yuakipaš; crossing each other; in bows: yuakipasi idu, to tie in a bow-
knot.
yu-a'ki-paža, v. a. to place across, mdukipaža. See yuakipaža.
yu-a'mda-ya, v. a. to make level on, mdua-
mdaya.
yu-a'opte-ça, v. a. to make less, mduaopteca.
yu-a'opten, cont. of yuoptech; yuopten iyeya.
yu-a'opte-to, v. a. to make less, lessen, mdu-
optetu.
yu-a'opte-tu-ya, adv. lessening.
yu-a'sa-ya, v. a. to defile, mduasa.
yu-a'sda-ya, v. a. to uncover, expose.
yu-a'shaka-ša-n, v. a. to make near, to bring near, mduaskadan.
yu-a'shaka-ke, v. See yuaskadan.
yu-a'zi, v. a. to run aground, as a boat, pull ashore, mduazí.
yu-ba'ga, v. a. to twist, roll, turn, as the hands in running, mduba'ga.
yu-ba's, cont. of yubasa; yubas iyeya.
yu-ba's-ba-za, v. red. of yubasa.
yu-ba's-ya, adv. in a twisting manner; vexing.
yu-ba'za, v. a. to twist or turn, as the hands in running; to vex, tease, annoy, and continue to do so, mdubasa.
yu-be', v. a. Same as yuman.
yu-bo'sdan, v. yubosdan ede, to set up on end.
yu-bo'sda-ta, v. a. to set upright, mdubos-
data.
yu-bu', v. a. to make a drumming noise, mdubu.
yu-bu'-bu, v. red. of yubu.
yu-bu'-ya, adv. in a drumming manner.
yu-čan, v. a. to sift, shake in a sieve, mdučan, dučan, udpapi.
yu-čan-ča, v. a. to make shake, mdučanča.
yu-čan'nam, v. yučan nan iyeya, to push out into the stream.
yu-če'ka, v. a. to make stagger,—mdüdeka.
yu-če'k-e-ka, v. a. to make stagger,—mdüdekeka.
yu-če'ya, v. a. to make cry,—mdüdeya, mayu-çeyn.
yu-či'-ka-đan, v. a. to make small, compress—mdüdejądan.
yu-či'-ka-ye-đan, adv. - in a small space, pressed together, compactly.
yu-či'-sin-na, v. a. to make small,—mdüdešina.
yu-če', v. a. to make good; to perfect, finish,—mdüdo, dude, unyudopi.
yu-či'-če, v. a. to make soft, as mortar,—mdüdo.
yu-če'ka, v. a. to empty, make empty,—mdüdo.

yu-če'-ka-ka, v. red. of yuďoka.
yu-či'-če-zu, v. red. of yuďora.
yu-če'-ya, adv. finished; well.
yu-či'-za, v. a. to make comfortably warm, as a house or clothes,—mdüdoza.
yu-dem'-de-pa, v. a. to make notches in,—mdüdemępa.
yu-du'-za-han, v. a. to make swift,—mdüduzahan.
yu-če'-de-dan, v. a. to purify,—mdüedulań, unyuçepidan.
yu-či'-ён-ya, adv. less: yuçeşinya edamoi.
yu-če'-de-tu, v. a. to fulfil, accomplish; to restore,—mdüedulań, ducedęń, unyuçetupi.
yu-či'-tu-yu, v. a. to cause to fulfil,—yuçešetuvaya.
yu-če'-te-tu-ya, adv. fulfilling; making right.
yu-če'-öl, v. a. to turn wrong side out, as a garment or bag,—mdüdeń, deći.
yu-če', v. a. to husk, as corn,—mdügo, duga, uşga.
yu-če'-ga, adv. spread out, open.
yu-če'-ga, v. n. to spread out, open out, display.
yu-če-ga, cont. of yuğata; yuğam iyeya.
yu-če-ga, cont. of yuğata.
yu-če'-ga-ta, v. red. of yuğata.
yu-če', v. a. to open, as a door; to tear open, as a corn husk, to husk corn,—mdügoa, unyuğapi.
yu-če'-ga-n-n, v. a. to make open or flimzy,—mdügoangaña.
yu-če'-pi, n. a husking. See wogoapi.
yu-če'-ya, v. a. to cause to open, to cause to husk,—yuğanwangaya.
yu-če'-pa, v. a. to strip or pull off, as the skin from an animal, to flay,—mdügańa.
yu-če'-ta, v. a. to open out, as the hand; to open, as a door,—mdügata, dągata.
yu-če'-ta, v. red. See yuğangata.

yu-če'-ga, v. a. to take out with the hand,—mdügo.
yu-če'-ge, v. a. to gather up in the hand, to take up by handfists: yuğege iyewa.
yu-če'-ma, v. to pinch up with the fingers: yuğimunada mdüza.
yu-če'-go, v. a. to make marks such as are made on arrows,—mdügo.
yu-če'-go, v. red. of yugo.
yu-če'ka, v. a. to stretch, strain; to pull out, as an arrow from the quiver,—mdüguka.
yu-če', v. a. to have, own, possess,—mdüha, duha, unyadı and unyuğapi: to lift, be able to carry. With this latter meaning the 'a' is not changed to 'e' on assuming the 'kta' or 'šni': as, mdüha šni.
yu-če'-ha-dań, v. a. to make not firm, to unsettle,—mdühadan.
yu-če'-ha-yo-dan, v. a. to move, shake, make unstable,—mdühayedan.
yu-če'-i-yo-ya, v. a. to push down.
yu-če'-pi, part. owned, held; a servant: yuğapi cin, he wants to be held.
yu-će', v. a. to shell, as corn; to open, as pods,—mdüba.
yu-če'-za, v. a. to make rough,—mdüheza.
yu-če', v. a. to make a noise, as in taking hold of a bag of shelled corn; to make rattle, as corn,—mdübha.
yu-če'-k-e-ka, v. v. red. of yuďuka.
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yu-če', v. a. to untwist, unroll, uncoil, stretch out,—mdühdaka.
yu-če'-ka-ya, adv. separately, singly: yuğakaya enadın.
yu-če'-ki-ya, adv. across: yuğakinya ndu, to take across, put across.
yu-če'-ki-ya, v. a. to cause to uncoil or stretch out,—yuğawakiya.
yu-če'-ya, v. a. to cause to uncoil,—yuğawaya.
yu-če'-hdo, v. a. to make grunt, as a buffalo calf, by catching it,—mdühdöńo.
yu-če'-ka, v. a. to sprain badly, dislocate,—mdühdöńo.
yu-če', v. Same as yuha: yuhe cin, one who owns, a master.
yu-če'-kiya, v. a. to cause to have; to give to,—yuğawakiya.
yu-hi’, v. a. to drive off, as game,—mduh. 
yu-hin’, cont. of yuhin; yuhin iyea. 
yu-hin’ta, v. a. to sweep off, brush off, rake away,—mduhin, unyuhinlap. 
yu-hi’-ya-hap, v. to prolong one’s days. 
yu-hi’-ya-ha-n-ke-‘on-hap, adv. waiting a little, not in haste. 
yu-hi’mi’, v. a. to clear off, as grass, etc., from a field,—mduhimi, duhimi. 
yu-hi’mi’-da, v. a. to catch by the hair of the head, pull one’s hair,—mduhimi, mayuhimi. 
yu-hi’mi’-hna, v. a. to roll, as a wheel, etc., with the hand,—mduhimhna. 
yu-hi’mi’-min, cont. of yuhimi: yuhimin yuza, to take hold of the hair of the head. 
yu-hi’mi’-yan-yan, v. a. to make round, as a ball, with the hand,—mduhimiyanyan. 
yu-hi’mu’mu’, v. a. to twist, as a string,—mduhimun, duhmun, unyuhmunpi. 
yu-hna’, v. a. to shake, as fruit from a tree,—mduhna. 
yu-hna’-hna, v. red. of yuhna; to take a loose hold of; yuhnauna wakuwa. 
yu-hna’-skin-yan, v. a. to make one crazy; to possess, as a demon or spirit,—mayuhmisinyan. 
yu-hna’-yan, v. a. to miss, as in attempting to grasp any thing,—mduhnya. 
yu-hnu’-ni, v. a. to cause to wander,—mduhnu- 

Yu-ho’ho, v. a. to move, shake, as something not firm,—mduhoho. 
yu-ho’-ho-da’n, v. a. to shake, as something not solid,—mduhodon. 
yu-ho’-ho-pi-‘a-ni, adj. immovable. 
yu-ho’-ho-ya, v. a. to cause to shake. 
yu-ho’-ho-ya, adv. shaking. 
yu-ho’-monni, v. a. to turn around any thing, to turn, as a grindstone,—mduhomni, duhmoni, unyuhomnpi: ihduhomni, to turn oneself around. 
yu-ho’-moni-mni, v. red. of yuhomni. 
yu-ho’-ta-pi-se, adv. clearing away obstacles: yuhotapise iyari, he has gone to clear the way. 
yu-hu’-hu, ini. Said when one is hurt, i. q. yu. 
yu-hu’-hus, cont. of yuhusua; yuhusua waan. 
yu-hu’-hus-yu, v. a. to cause to shake,—yuhuswaya. 
yu-hu’-hus-yu, adv. shaking, moving. 
yu-hu’-hu-zu, v. a. to shake with the hand,—mduhulaza. 
yu-hun’-ka, v. to shake, to rock from side to side,—mduhunka: yuhunke se mani, to walk as a sailor. 
yu-hu’-te-da’n, v. a. to make short, wear off,—mduhutedan.
yu-hi'ča, v. a. to weaken one up,—mduhicá, duhićá, mjuhićá, mayuhícá.
yu-hi'čhi, v. red. of yuhí; to be pimpled, marked, rough.
yu-hin', cont. of yuhíd; yuhin iyeya.
yu-hi'se, adj. like pimples; striped, figured, as dimity or diaper.
yu-ki'ya-ya, v. a. to do badly, bungle,—dühiyaya.
yu-hmny', v. a. to swing, as a stone, sideways; to make go crooked.
yu-hmny'-yanj, adv. off sideways, crookedly; yuhminyan ehnaka, to place out of line, or crookedly.
yu-hmun', v. a. to make whizz, as in throwing a stone from a sling,—mduhun.
yu-hmun'-hmun, v. red. of yhumun.
yu-hmun'-yanj, adv. making whizz.
yu-hope'-ta, v. a. to make soft, as thread, to rub soft as skin,—mduhotpá.
See yuhunta.
yu-hpá', v. a. to throw down, as one's load; to unharness or unload a horse; to shake off, as leaves from a tree; to buy a wife,—mduhpá, duhá, uyuhpápi.
yu-hpá'-hpá, v. red. of yuhpá; to throw over or down in laps, as in ploughing hard ground.
yu-hpán', v. a. to soak and make soft, as leather,—mduhpán.
yu-hpán'-hpán, v. red. of yuhpán; to soak and make a little soft, as leather,—mduhpánhpán.
yu-hpe'-ya, v. a. to cause to throw down,—yuhpowaya.
yu-hpu', v. a. to pick off a piece, break off, crumble off,—mduhpú.
yu-hpu'-hpú, v. red. of yuhpú.
yu-htan', v. a. to make rough. See yuhntanya.
yu-htan'-yanj, v. a. to make rough, to whet to a rough edge,—mduhntana.
yu-htu'-ta, v. a. to mash or break a skin for dressing, to make pliant,—mduhutá.
yu-hu', v. a. to take off the hull or rind, to peel, as bark with the hand,—mduhú.
yu-hu'-ğa, v. a. to break a hole in, to stave in; to break to pieces,—mdulguna.
yu-huñ', cont. of yuhguna; yuhhú iyeya.
yu-huñ'-na-ğa, v. a. to cause to burn up,—mduhuñbashá.
yu-huñ'-hu'-ğa, v. red. of yuhguna.
yu-huñ'-huñ'-ta, v. red. of yuhhunta.
yu-huñ'-ta, v. a. to make soft, as flax, in dressing it, or as a skin, by rubbing,—mdühutá.
yu-huñ'-win', v. a. to make putrefy, as flesh,—mduhuñwin.
yu-hwin', v. See yuhwinya.
yu-i'-či'-ča-hi, v. a. to mix together, to mingle.
yu-i'-či'-ča-hi'-ya, adv. mingling: yuicičáhiya iyeya.
yu-i'-či'-ča-wiŋ, v. a. to make turn back on the same way; to cause to pass by, as the two ends of any thing,—mduhidáwin.
yu-i'-či', v. a. to cause to blaze, to kindle a fire,—mduičá.
yu-i'-hi', v. a. to cause to laugh,—mduihiá.
yu-i'-na-hnni, v. a. to hasten one,—mduináni.
yu-i'-na-hni-ki'-ya, v. a. to cause one to hasten.
yu-i'-na-hni-ya-ya, adv. hastening.
yu-i'-ni-ná, v. a. to make still, put to silence,—mduinina.
yu-i'-ni-ná-ya, adv. putting to silence.
yu-i'-pa-ku-ğá, v. a. to place in a row,—mduipatkaŋá.
yu-i'-pa-tkun-ya, adv. placing in a row.
yu-i'-sto-ča, v. a. to make one ashamed,—mduistoka.
yu-i'-sto-ču, adv. of yuistomuza.
yu-i'-sto-ču-za, v. a. to make one shut his eyes; to deceive,—mduistomuza.
yu-i'-ti-pš-ča-hpe-ya, v. to turn any thing over on its back, as a dog, etc.
yu-i'-ya-ki-pam, adv. dividing, separating.
yu-i'-ya-ki-pa-pam, adv. red. of yuiyikipam.
yu-i'-yo-ko, v. a. to shun. See yuiyog.
yu-i'-yo-tan, v. yuiyotan iyeya, to cause one to do more by telling him to stop, to make more determined.
yu-i'-yo-taŋ, cont. of yuioyotanka: yuiyotang chpeya, to push one down, make sit down.
yu-i'-yo-taŋ-hanę, v. yuiyotanhan iyekiya, to afflict, to trouble.
yu-i'-yo-waŋ, cont. of yuiyowawa.
yu-i'-yo-waż, cont. of yuiyowaza; yuiyowasha iyeye ní. See yuiyowashaší. 
yu-i'-yo-wa-za, v. a. to make resound, to make echo,—mduiyowawa.
yu-i'-yo-wa-ža-ší, v. to place afar off.
yu-ká', v. a. to strip off, as the feather part of a quill,—mduka.
yu-ká'-ki-ža, v. a. to cause to suffer,—mduka-kiža.
yu-kam', cont. of yukaŋa; yukan iyeya.
yu-kan', v. n. to be; there is. This verb wants the forms of the first and second persons singular; plur., uŋkaŋpi, dukapi, yukanpi. Yukan is often used with a plural signification, as, ta-hina yukan, there are deer; lu mayukan, legs are to me, i.e., I have legs.
yu-kaŋ', v. to give room. See tiyukan and kiyukan.
yu-ka'ya, a. to cause to break, to crush, to grind; —mdukua, —mdukata.
yu-ka'-ta, v. a. to make weak by rubbing; to heat by making a fire,—mdukata.
yu-ka'-ta, v. a. to straighten out with the hand,—mdukata.
yu-ka'-wa, v. a. to open, as the mouth, eyes, etc.,—mdukawa, dukawa, yuyukawapi.
yu-ka'-wa-kia, v. a. to cause to open,—yukawawakiya.
yu-ka'a, v. a. to loose a knot, untie, unwrap, open what is tangled,—mdukia.
yu-kan', v. a. to comprehend any thing, to understand, know, guess; to have an opinion, to judge,—mdukian, dukian, unkian.
yu-kan'-yan', v. comprehending, guessing.
yu-ke', v. a. to be. See yukan.
yu-ke's, cont. of yukeia; yukes iyea.
yu-ke'-za, v. a. to make smooth,—mdukeza.
yu-ke'ki-ta, v. a. to make limber,—mdukikia.
yu-ki', cont. of yukina; yukin iwa.
yu-ki-in-pl, n. a cloak.
yu-ki'-nu-kan, v. a. to divide between, to separate,—mdukinakan, dukkinakan.
yu-ki'-nu-kan, adv. divided: yukenakan ehaka, to place out separately.
yu-ki'-nu-kan-ki-ya, adv. divided, separately.
yu-ki'-nu-kan-ya-n, adv. separately.
yu-ki', v. a. to give room to pass, to lean to one side,—muki, mayukin.
yu-ki'-ka, v. a. to scrape off with the hand,—mukiya.
yu-ki'-ka, adv. to and fro or from side to side, as a sailor in walking.
yu-ki'-ka, cont. of yukuza; yukisa iyea.
yu-ki'-ka-za, v. red. of yukia.
yu-ki'-pas, cont. of yuipaka; yuipas yuia, to seize by the hair of the head,—yuipas mduza.
yu-ki'-pas, cont. of yuipasa; yuipasa iyea; yuipas yuia, to double around and hold.
yu-ki'-pa, v. See yuipas, the form in use.
yu-ki'-pa, v. a. to bend any thing around, to double over, to bend so as to make the ends meet, —mdukipada.
yu-ki'-pa-ha, v. a. to fold, to lay in folds,—mdukturpeh: yuipapeh ehaka.
yu-ki'-pa'ka, v. a. to put close together, to press,—mdukipsikia.
yu-ki'-pa'ki, cont. of yukiipsikia; yuikiipskin iyea, to hold one thing close to another.
yu-ki'-pa-ya, adv. pressed close to.
yuk nii-za, v. a. to double up, to bend, as the arm at the elbow; to double up, as iron, etc.; to pull the trigger of a gun,—mdukii-za.
yuk-ka', v. a. to bend with the hand,—mduku-ka.
yuk-ka', v. a. to cause to bend any thing.
yuk-ka', v. a. adv. crookedly.
yuk-ka', v. red. of yukan; to bend, crook.
yuk-ka', v. adv. red. of yukanka.
yuk-ka', v. red. of yukan.
yuk-ka', adv. crookedly, not in a straight line: yukaneya wanka.
yu-ko'-ka, v. a. to pull to pieces; to make rotten, to destroy,—mdukuka.
yu-ko'-ga, v. a. to scratch, scrape,—mdukii-ka.
yu-ko', cont. of yuko-; yukoo-iyey.
yu-ko'-ga, v. red. of yuko-.
yu-ko', adv. scratching, scraping.
yu-ko', cont. of yuko-; yuko-iyey.
yu-ko', v. red. of yuko-; to shave off close and smooth, as the hair of the head,—mdukii-ke.
yu-ko'-za, v. a. to make hard and smooth; to shear off close, as the hair of the head,—mdukii-za.
yu-ko'-ga, v. a. to scratch up, make rough with the nails,—mdukii-ka.
yu-ko', cont. of yuko-; yuko-iyey.
yu-ko'-ga, v. red. of yuko-.
yu-ko', cont. of yuko-; yuko-iyey.
yu-ko'-ga, v. red. of yuko-.
yu-ko'-za, v. a. to make smooth and hard by taking off the grass, etc,—mdunda, du-ko-za.
yu-ko'-ya, v. a. to push one thing into something else, to insert.
yu-ko', v. a. to sharpen by grinding, filing, or whetting, as an axe, etc,—mdumma, yu-numa-nya.
yu-ma', v. a. to separate, as the layers of bark or the leaves of a book,—mdumda.
yu-ma', n. a page or leaf of a book, etc.
yu-ma', cont. of yumda: yumda chnaka, to open out, as in dressing a cow; yumda-iyey.
yu-ma', v. a. to make flat,—mdumda-
ya.
yu-ma', v. a. to open, spread out, unfold; to make level,—mdumda, yu-numa-nya.
yu-ma', v. a. to spread out; a page in a book.
yu-ko'-za, v. a. to burst open, as the bowels, or as a bag of corn; to break open by hauling; to make a longitudinal incision,—mdumda.
yu-ma', v. a. to break to pieces or crush, as brittle ware; to rend or tear open,—mdumde-
ya.
yu-ma', v. red. of yumde-
ya.
yu-ko', cont. of yumde-
ya; yumde-iyey.
yu-ko', v. a. to cause to break to pieces,—yumdenwakiya.
yu-ma', v. a. to make mellow, to pulverize, to plough, as ground,—mdumu, dumu, umdu-
ya and upumdu-
ya.
yu-ma', v. a. to cause to plough,—mdumu-
ya.
yu-ma', v. red. of yumdu.
yu-ma', v. a. to cause to pulverize,—mdumu-
ya. See yumdukiya.
yu-ma', v. a. to make round, as a wheel.
yu-ma', v. a. to rip a seam with scissors,—mdunna.
yu-ma', v. a. to cause to rip,—yumnda-
ya.
yu-ma', v. red. of yumna.
yu-ko', v. n. to turn round, to go round in circles.
yu-ko', v. to shrink, draw up; to cause to shrink,—mdumniga.
yu-ma', v. red. of yumni; to turn round and round.
yu-ma', v. red. of yumni-za.
yu-ma', cont. of yumniga; curled: yumniga-iyey.
yu-ma', adj. curled, as hair.
yu-ma', adj. curved, not straight; as hair.
yu-ma', v. a. to make a noise, as in handling corn,—mdumniga.
yu-ma', cont. of yuta; yun mani, he walks eating.
yu-ma', v. See yunakeya.
yu-ma', v. a. to turn any thing partly up, turn on one side,—mdunakeya.
yu-ko'-za, v. a. to cause to stand, to raise or lift up,—mduna-nya.
yu-ko'-za, v. a. to touch one so as to call his attention to any thing,—mduni, duni, mayuni.
yu-ko'-ni, v. red. of yuni; to touch so as to arouse one, or call his attention to any thing,—mduni-nya.
yu-ko'-ni, v. a. to put out of breath, to strangle,—mduni-nya.
yu-ko'-ya, v. a. to cause to eat, to feed,—yumnda-
ya.
yu-ma', v. a. to roll with the hand,—mdumminma. Same as yunmi-nya.
yu-nun'-ga, v. a. to make a hard or callous place, by sprain or otherwise,—mdunung’a.
yun'-ya', v. a. to feed, cause to eat,—yunuwaya.
yun, ini'. oh! O dear me!
yu'-o'-ci-kpa-ni, v. a. Same as yuocitpani.
yu'-o'-cii'-si-ya, v. a. to make cross,—mduo’ci-pani.
yu'-o'-ci-pte-nya, v. a. to make one shorter than another; to make a difference, diminish,—mduo’ci-pani.
yu'-o'-cii'-pten, cont. of yuocitpani.
yu'-o'-cii'-pte-ta, adv. diminishing by degrees.
yu'-o'-cii'-pte-tu, v. a. to make of different sizes, to lessen,—mduo’cii’-pten.
yu'-o'-cii'-pte-tu-ya, adv. lessening.
yu'-o'-cii'-pte-tu-ya-ken, adv. of different sizes.
yu'-o'-cii'-tkon-za, v. a. to make equal,—mduo’cii’-tkon-za.
yu'-o'-cii’-tspa-ni, v. a. to make unequal,—mduo’cii’-tspa-ni.
yu'-o'-hda-psii, v. yuohapsin (hpeya, to turn any thing over.
yu'-o'-hda-psin-ye, adv. turning over.
yu'-o'-hda-ha-khe, v. a. to make hasty,—mduo’hda-ha.
yu'-o'-hda-ha, v. n. to become loose.
yu'-o'-hda, cont. of yuohahda; yuohah da, to become loose.
yu'-o'-hpa, v. a. to break into, break through,—mduo’hpa.
yu'-o'-hpe-ya, v. a. to cause to break through,—yuohpeaya.
yu'-o'-hpe, v. a. to cause to break through,—yuohpeaya.
yu'-o'-hpe, adv. obliquely, as the characters are placed in writing; yuohpeaya.
yu'-o'-ka-bbo-ka, v. a. to make float, to send afloat,—mduobbo-ka.
yu'-o'-ka-bpa, v. to cause to float.
yu'-o'-ka-po-ta, v. to cause to be borne up, as on water.
yu'-o'-ki-ni-han, v. a. to make honorable,—mdouki-ni-han.
yu'-o'-ko, v. a. to make a hole,—mduo'kho.
yu'-o'-kon-wan-zl-da, v. a. to make one of, join one to another,—mduo’conwanzl-da.
yu'-o'-ke, v. a. to break off into,—mdueka.
yu'-o'-ke-ta, v. a. to bend into,—mduekta.
yu'-o'-mde-za, v. a. to divide, disperse, break in pieces, scatter abroad, as a people,—mduemdeza.
yu'-o'-mde-za, n. yuomdeza yuza, to hold the sharp part up, as the edge of a board.
yu'-o'-mde-za-han, part. in a dispersed state, scattered.
yu'-o'-mde, cont. of yuomdeza; yuomden iyaya, to go off; disperse; yuomden iyaya, to cause to scatter abroad.

yu'-o'-mni-na, v. a. to shelter from the wind, make a calm,—mduemnina.
yu'-o'-ni-han, v. a. to honor, treat with attention,—mduemnina, yuonianha, mayuonianha.
yu'-o'-ni-han-yan, adv. honoring, treating politely.
yu'-o'-po, v. a. to press out of shape, press in at the sides, as a kettle; to make warped,—mduopo.
yu'-o'-pte-za, v. a. to make less,—mduo’pte-za.
yu'-o'-pte, cont. of yuopteza.
yu'-o'-pte-ya, adv. making less.
yu'-o'-pte-ya, v. a. to make less,—mduo’pte-ya.
yu'-o'-pte-ya, adv. lessening.
yu'-o'-se, and yuoseke, n. one who shoots but does not hit. This would seem to be used ironically.
yu'-o'-sin-sin, v. a. to bedaub one with semen,—mdo’sinsin. See osinsin.
yu'-o'-sin, v. n. to get into a hard knot, become hard to untie.
yu'-o'-ta, v. a. to make many, to multiply,—mdota, duota, anyuota.
yu'-o'-tan-ya, v. a. to make appear, make manifest; to celebrate,—mduotani.
yu'-o'-tan-ya, adv. making manifest, celebrating.
yu'-o'-ta-pl, n. a multiplying; multiplication.
yu'-o'-tkon-za, v. a. to make of equal length; to do right; to finish,—mduotkonza.
yu'-o'-tins, cont. of yuotinz; yuotins idu, to draw in tight: yuotinz iyeya.
yu'-o'-tins-ya, v. red. of yuotinz.
yu'-o'-tiiz-za, v. a. to press in tight; to make firm in,—mduo’tiiz-za.
yu'-o'-wo-tan-za, v. a. to make straight; to make upright, justify,—mduwaotan-za.
yu'-pa', v. a. to make bitter,—mdupa.
yu'-pa', cont. yupa' yuza, to hold in a bunch; yupah nunanka, to gallop slowly and with the body bent together.
yu'-pa', v. a. to make crooked,—mdupa.
yu'-pa', v. a. to make crooked, twisting.
yu'-pa', cont. yupa' yuza, to hold in a bunch; yupah nunanka, to gallop slowly and with the body bent together.
yu'-pa', v. a. to make crooked, twisting.
yu'-pa', v. a. to make crooked, twisting.
yu'-pa', v. a. to make crooked, twisting.
yu'-pa', v. a. to make crooked, twisting.
yu'-pa', v. a. to make crooked, twisting.
yu-p'ê-mni, v. red. of yupemni; to warp, crook, twist.
yu-p'ê-mni-yaŋ, adv. crookedly.
yu-pî', v. a. to make good; mdupi, dupi.
yu-pî'-ka, v. a. to clothe one up well, to make look well; mdupika.
yu-pî'-ka, n. one who dresses well; one who does things neatly.
yu-pî-na, cont. of yupina; yupins iyea.
yu-pî'-pi'-za, v. red. of yupiŋa.
yu-pî'-pi', cont. of yupiŋa; yupiŋs iyea.
yu-pî'-pi'-za, v. red. of yupiŋa.
yu-pî'-za, v. a. to cause to break; mdupiza.
yu-pî'-za', v. a. to pull out the coarse hair from a skin; to pull off all the hair or fur; mdupiŋa.
yu-pô', v. a. to make swell; mdupu.
yu-pom', cont. of yupopa; yupom iyza, to catch or hold with a snap or spring, as a trap, to catch round the body.
yu-pô', cont. of yupota; yupon iyea.
yu-pô'-po-ta, v. red. of yupota.
yu-pô'-po, v. a. to cause to snap or burst, to make a snapping noise; mdupopa.
yu-pô'-ta, v. a. to wear out, tear to pieces, as a garment; to use up, destroy; mdupota, dupota.
yu-pô'-po-ta, v. red. of yupota.
yu-pô'-wa-ya, v. a. to roughen up, as far or near; mdupowaya.
yu-psag', cont. of yupsaka; yupsag iyea.
yu-psag'-ya, v. a. to cause to break, as a string.
yu-psag'-ya, adv. breaking, as a cord.
yu-psa'-ka, v. a. to break or pull in two, as a string; mdupsaka, upskakapi.
yu-psa'-psa-ka, v. red. of yupsaka.
yu-psc', v. yupse highla; yupse iyea.
yu-psl'-ca, v. a. to make jump, to toss; mdupsida: hoyupsida, to fish with hook and line.
yu-psin', cont. of yupsida; yupsin iyea.
yu-psin'-la, v. red. of yupsida.
yu-psl'-pin, cont. of yupsipsida.
yu-pson', v. a. to turn over and spill, as water, etc.; mdupson, dupson.
yu-pson'-pson, v. red. of yupson; to turn over on the belly, as the Dakots do in skinning an animal: yupsponson ehnaka.
yu-pson'-pson-na, v. a. to make round, to take off the corners; mdupsonpsona.
yu-pson', v. a. Same as yupson.
yu-pson', v. a. to pull out by the roots, to extract, as a tooth; to put out of joint; mdupsun, dupsun, unyupsun.
yu-psun'-ka, v. a. to double up in a round bunch: nape hdupunSPA, to clench the fist; mdupunqa.
yu-psun', v. a. to cut out, as a garment; to cut off, as the border of a buffalo skin, etc.; mdupsun, dupsa, unyupsuni.
yu-pta', v. a. to turn or roll back and forth with the hand, to rock; mduptapta.
yu-pta'-ha, v. a. to turn or roll back and forth, to roll over and over; mduptapta.
yu-pta'-ya, v. a. to roll over, to turn over; mdupta, dupnda.
yu-p'ta, v. red. of yupata.
yu-p'ta'-ya, adv. together, collectively: yupatya ehnaka.
yu-p'te'-de-daŋ, v. a. to shorten; mdupede-
daŋ.
yu-p'ten'-ye-daŋ, adv. hastening, shortening; yupienyodaŋ ehnaka.
yu-p'tu'-ia, v. a. to pick in pieces; mdupta.
yu-p'tu'-za, v. red. of yuptuza.
yu-p'tuš', cont. of yuptuza; yuptus iyea.
yu-p'tuš'-ki-ya, v. a. to cause to crack or split; yuptușkaya.
yu-p'tuš'-ya, v. a. to cause to split or crack; yuptușawa.
yu-p'tu'-za, v. a. to make crack or split, as a board, by boring; mduptuza.
yus, cont. of yuza; yus nažin.
yu-sa', adv. prickly, knobby, sharp; i. g. owasın pepeya bosdan yaŋa.
yu-sa'-kim, adv. both together.
yu-sa'-kim-tu, adv. both together.
yu-sa', v. a. to make brownish or whitish, to make fade, mdunsan.
yu-sa'-pa, v. a. to blacken, mdunspa.
yu-šba', v. a. to ravel out; to pick to pieces, as wool; mdusba, dusba.
yu-šba'-šba, v. red. of yusba.
yu-šbu', v. a. to make a rattling or rustling noise, as in taking hold of shelled corn; mdusba.
yu-šbu'-pi-se, adv. with a noise; said of one diving.
yu-šbu'-šbu, v. red. of yusba.
yu-šde'-da, v. a. to split, mdudesda, unyudes-
dapi.
yu-šden', cont. of yusdesa; yusden iyea.
yu-šden'-ka, v. a. to cause to split, yusden-
waya.
yu-šden'-ya, v. a. to cause to split, yusden-
waya.
yu-šde'-šde-ča, v. red. of yusdeča.
yu-šdi', v. a. to press out, as fat with the hand, to make ooze out; mdusli.
yu-šdi'-ka, v. a. to make taper; to make small by pinching; mdusditka.
yu-smi'-smi, v. red. of yusmi; to shave off short, as hair,—mdusmi.'

yu-sn'a', v. a. to ring or tinkle, as little bells; to ravel out, as stocking; to shake off, as leaves or fruit from a tree,—mdusa, dusna.

yu-sna'-sna, v. red. of yusna.

yu-sm'i', v. a. to put out, extinguish, as a fire; to make cold,—mdusi.

yu-sm'i'-smi, v. red. of yusmi.

yu-s-o', v. n. to swim, as a duck or muskrat.

yu-s-o'-day-ka, v. n. to be slow, to loiter: ečen mdusodanka.

yu-s-o'-ki-ya, v. a. to cause to swim, in the manner of a duck,—yusowakiya.

yu-s-o'-son'-ki-ya, v. a. to cause to use up,—yusonwakiya.

yu-s-o'-son'-ya, v. a. to cause to use up,—yusonwaya.

yu-s-o's'-o, v. red. of yuse.

yu-so'-ta, v. a. to use up, make an end of, expend,—mdusota, dusota, usotapi.

yu-sa'-papi, adv. to swim, as the manner of a duck,—yuswakiya.

yu-sa'-papi, adv. close together.

yu-skem', cont. of yuskepa; yuskei iyeya.

yu-skem'-ca, v. a. to cause to escape, make evaporate; to drain off,—mduskepa.

yu-skem'-ca, v. a. to press, make tight,—mduskica.

yu-skem'-ca, v. a. to bind, bandage; to hoop, as a barrel,—mduskita.

yu-skem'-ca, v. a. to cause to hold,—yuswakiya.

yu-skem'-ca, v. a. to peel off the skin with the hand; to pare; to shave or cut off short, as hair,—mdusku.

yu-skem'-ca, v. a. to make smooth, as hair; to make smooth: pa yusto, to oil and smooth the head,—mdusto.

yu-skem'-ca, v. a. to cause to make smooth,—yustowakiya.

yu-skem'-ca, v. a. to cause to make smooth,—yustowaya.

yu-skem'-ca, v. a. to make firm,—mdusuta, unyusutapi.

yu-skem'-ca, v. a. to cause to make well,—yustowaya.

yu-sa', v. a. to make red by touching,—mdusa.

yu-sa', v. a. to cause to shear, to pull, or to shear off, as the feathers of ducks, etc.,—mdusda, dusda, usotapi.

yu-sa', v. a. to make red by touching,—mdusa.

yu-sa', v. a. to cause to shear, to pull, or to shear off, as the feathers of ducks, etc.,—mdusda, dusda, usotapi.

yu-sa', v. a. to make deep,—mdushe.

yu-sa', v. a. to make deep,—mdushe.

yu-sa', v. a. to make bare or bald; to cut off, as hair; to shear, as sheep; to pull out, as grass or weeds; to weed; to reap; to pick off, as the feathers of ducks, etc.,—mdusda, dusda, usotapi.

yu-sa', v. a. to cause to pull, pluck, or shear off,—yusdawakiya.
yu-su's, cont. of yusuza; yusu's iyea.
yu-su'-zu-za, v. red. of yusuza.
yu-su'-zu, v. a. to crush, as bones,—mdusuza.
yu-ta', v. a. to eat any thing,—wata, yata, untapi; taku yutapi, something to eat, food.
yu-ta'-kin, v. a. to cause to lean,—mdutakin.
yu-ta'-kiy-nya, adv. leaning.
yu-ta'-ku-ni-nya, v. a. to destroy,—mdutakuni-

yu-ta'-ku-nya-ya, adv. destroying.
yu-ta'-ku-ni, v. a. to bring to naught; to frustrate,—mdutakuni.
yu-ta', v. a. to honor, glorify,—mdutang.
yu-ta'-ka-ya, adv. largely, greatly.
yu-ta'-ni, v. a. to make old, to wear out,—mdutan-
yu-ta'-ni-ka, v. a. to wear out, as clothes; to make old,—mdutanika.
yu-ta'-tan, v. red. of yu'ta'.
yu-ta'-ton, v. a. to make last well, to make substantial,—mdutanqo.
yu-ta'-ton-nya, v. a. to use up, expend,—mdutanqonya.
yu-ta'-ton-nya-ya, adv. expending.
yu-ta'-yan, adv. prais.
yu-ta'-om, adv. leaing; yutaom eule, to place leaing.
yu-ta'-on-pa, v. n. to lean. See yutaom.
yu-ta'-ta, v. a. to shake off, as dust from a garment; to scrape or brush off with the hand,—mdutata.
yu-te'-ca, v. a. to make new, renew—mduteca, duteca, yuntecab.
yu-te'-cha, v. a. to put off, prolong; to make slow, retard,—mdutchan.
yu-te'-ha, v. a. to make difficult, make hard to be endured,—mdutehika.
yu-tem', cont. of yutep; yutem iyea.
yu-tem'-te-pa, v. red. of yutep.
yu-te'-pa, v. a. to wear off short,—mdutepa.
yu-te'-ca, v. a. to scrape away, as snow, with the hand; to paw, as a horse does,—mdutida.
yu-tim', cont. of yutip; yitim iyea.
yu-tim'-ti-pa, v. red. of yutipa.
yu-tim', cont. of yutica; yutim iyea.
yu-tin', v. a. to pull out long hairs, to strip off long hairs,—mdutinta.
yu-ti'-pa, v. a. to cramp, as muscles; to make crisp or draw up, as burnt leather.
yu-ti'-tan, v. a. to pull,—mdutita, dutia.
yu-ti'-ta'yan, v. a. to cause to pull at,—yutita-waya.
yu-tke'-ya, adv. deeply; said of a bluff shore where the water is deep, i. g. yukeya.
yu-tki'-tka, v. yutikta yuza, to take hold of a bunch of any thing.
yu-tku'-ga, v. a. to break off square,—mdutkg-
yu-tkuh', cont. of yutkuha; yutkhi iyea.
yu-tku', cont. of yutoq; yutku iyea.
yu-tku'-ta, v. See yutoqnya.
yu-tku'-za, v. a. to cut off even, as with shears,—mdutuka.
yu-tku'-tka, v. red. of yutkuha; to break or divide in several pieces.
yu-tog'-ye, v. a. to make different. See yutokka.
yu-tog', v. a. to put in another place, remove; to reject,—mdutok.
yu-tog'-ka', v. a. to remove, to scatter abroad.
yu-tog'-ka-ya, v. a. in another place, removed: yutoqnya iyea.
yu-tog'-ka, v. a. to make different, to alter,—mdutokka.
yu-tog?', v. a. to diminish,—mdutoqna.
yu-tog', v. a. to clear off, as a field,—mdutoq.
yu-tog'-ta, v. a. to soak and make soft,—yutoqwaya.
yu-tog'-ta, v. n. to become soft, as leather, by soaking.
yu-tpe', v. a. nose yutpe, to make def; isha yutpe, to make blind: yutpepi se haq and yutepapi se iyea.
yu-tpe', v. a. to mash or grind fine, as corn,—mdutpa.
yu-tpe'-pa, v. red. of yutpe.
yu-tpe'-pa, v. red. of yutpe.
yu-tpi', v. a. to crack with the fingers,—mdutpi.
yu-tpi'-pa, v. red. of yutpi.
yu-tpu'-pap', v. a. to crumble and throw about; to mix up together,—mdutupapi.
yu-tug'-tu-ka, v. red. of yutuka; to pick to pieces, as fur.
yu-tu'-ku, v. a. to pull off or destroy, as fur; to spoil,—mdutuka: yutukashaq, to be pulling off, as hair, etc.
yu-tu'-ka, v. red. of yutuka; to pull out, to hurt, as in a trap; to destroy,—mdutukaka.
yu-tu'-ta, v. a. to make smart,—mdututa.
yu-tu'-tka, v. a. to break in small pieces,—mdutuka.
yu-za'-han, v. a. to make a noise, as by tearing cloth,—mduzahan.
yu-za'-mni, v. a. to open, uncover; to open out, as a door,—mduzamni: yuzamni ehdo, to set open.
yu-za'-mni-han, adv. standing open: yuzamni ehdo.
yu-za'-mni-mni, v. red. of yuzamni.
yu-za', v. a. to part or separate, as high grass; to push aside or raise up, as a curtain,—mduzan.
yu-za'-pa-pi-se, adv. with a rush, impetuously: yuzapapise, napeunyapi.
yu-ze', v. a. to dip, ladle out, as food from a kettle; to skim,—mduze, duze, uzepi.
yu-zi'-da, v. a. to stretch, as a skin,—mduzica.
yu-zi-g'zi-da, v. red. of yuzida; to stretch, make pliable,—mduzigzic'a.
yu-zi'n, cont. of yuzida; stretching: en yuzin annapi, they stretch it to me, they charge all upon me: yuzin ida, to stretch.
yu-ziog', cont. of yuzoka; yuzog ida.
yu-zo'-ka, v. a. to stretch out from one,—mduzoka.
yu-zun'-ya, adv. connectedly.
yu-zun'-za, v. a. to connect. See yuzunta.
yu-zun'-za-ya, adv. connectedly.
yu-zun'-za-ta, v. a. to connect,—mduzunta.
yu-za', v. a. to mash; to stir up, as mush, to make mush,—mduza, unyuzaapi.
yu-zaq', cont. of yuzaka; yuzag iyeya.
yu-za'-han, v. a. to make a jarring noise,—mduzahan.
yu-za'-han, adj. sounding.
yu-za'-he-ya, adv. sounding, harshly.
yu-za'-ka, v. a. to pull open, strain open, as the eyes,—mduzanka.
yu-za'-pi, part. mixed up, as mush; i. q. wozaapi.
yu-za'-za, v. a. to wash, as clothes, etc.,—mduzaza, duza, unyuzaapi and unyuzaapi.
yu-zi'm, or yuzib, cont. of yuzipa; yuzim iyeya.
yu-zi'm'-na-na, adv. pinching a little: yuzimnana mdusa.
yu-zi'm'-zi-pa, v. red. of yuzipa.
yu-zi'n, v. a. to stretch out, as a skin on a board or stick,—mduzin.
yu-zi'n'-da, v. a. to pull or blow, as the nose,—mduzinda: poze yuzinda.
yu-zi'-pa, v. a. to pinch,—mduzipa, mayuzaipa.
yu-zi'p'zi-pa. See yuzimpipa.
yu-zo', v. a. to scratch,—mduzo.
yu-zo'-baq, n. a scratch.
yu-zo'-zo, v. red. of yuso; to scratch or make rough, as cats, by clawing,—mduzozoko.
yu-zu', v. a. to pull out by the roots, as a tooth or quill; to pull up, as any thing growing,—mduzu.
yu-zu'-zu, v. a. to tear down, destroy, deface; to pull in pieces, undo, open, as a bundle; to make void, as an agreement, etc.,—mduzu, unyuzu-zapi and unyuzaapi.

Z.
z, the twenty-eighth letter of the Dakota alphabet, with the same sound as in English.
za. See yuza.
zhaq', adj. See zaqzahun.
za-ko, n. p. the Sac or Sauk Indians.
zami. See yuzamni.
zami-han, part. uncovered.
zami-wa-han, part. uncovered.
zani, adj. well, not sick,—mazani, upzanipi: also said of a part of the country from which the game has not been hunted, unsnolested.
za-ni'ka, adj. healthy, sound, well,—mazanika.
za-ni'ken, adv. in health.
za-ni'yan, adv. well, in health; zaniiyan waug.
za-ni'yan-ken, adv. in health.
zaq-zan, adv. separate, standing far apart, as stalks of grass.
zaq-zan', adv. scattered, standing far apart.
zaq-paq, num. adj. five.
zaq-paq-ki-ya, adv. in five ways, in five places.
zaq-paq-na, adv. only five.
zaq-paq-pa, adv. by fives, five apiece.
zaq-zan, adj. ragged.
ze, adj. disturbed. See danzo.
zeq-ka, adj. disturbed. See danzeka.
zeq'-ya, v. a. to make angry,—zewaya, semayaq.
ze-q'-ya, adv. swinging: zeweya ehnaka.
zi, adj. yellow.
zip-zip-dan, adj. thin, fine, as silk or fine cloth.
zi'q, See yuzida.
zi-da', n. the reddish grey squirrel, common in the Dakota country.
zi-da', n. the partridge or pheasant.
zi-da'ho-ta, n. the common grey squirrel, the grey ground-squirrel.
zi-da'tan-ka, n. the turkey.
zi-da-ti-hda-bu-dan, n. the drumming partridge.
zig-zip-dan, adj. flimsy, not firm; elastic.
zin-ya', v. a. to smoke, fumigate,—zinwa.
zip-zip-dan, adj. thin, fine. See zibipekan.
zip-zip-dan, adj. See zibipekan.
zil-ta, n. to smoke. See izita.
zi-tk'a', n. a bird, birds of all kinds.
zi-tk'a-čaą̓-βpaq-na, n. a small bird with a large bill.
zi-tk'a'-daŋ, n. the generic name for small birds.
zi-tk'a-šdi-daŋ, n. a kind of bird.
zi-tk'a-čaą̓-ťaŋ-ka, n. the common blackbird.
zi-tk'a'-wa-kaą̓-šaŋ-han, n. the magpie, i. q.

zi-ya', v. a. to dye or paint yellow; ziwaya.
zi-ya', adj. yellowish.
zi-zi', adj. red of zi; yellow.
zi-zi'-pe-daŋ, adj. fine, thin. See ziihipedan.
zu-he', adj. striped.
zu-šaŋ-han', adj. red. striped.
zu-he'-ya, adv. in a striped manner.
zu-ya', adv. well, correctly; joined; zuyna eda-
mon.
zu-ya'-ken, adv. well, correctly.
zu-šaŋ-ča', adj. joined together, connected; braided,
woven.
zu-šaŋ-ča'-ya, adv. connectedly.
zu-šaŋ-ta', adj. connected, braided, woven together.
zu-šaŋ-te-ši, adj. incorrect, disjoined, as lan-
guage.
zu-šaŋ-zi', n. the yellow-hammer, a kind of bird.
zu-ya', v. n. to go on a war party, to make war;
to lead out a war party,—ziwaya, zuwaya, zuu-
yanpi.
zu-ye'-či, n. the maker or leader of a war
party.
zu-šaŋ-ča', adj. striped.
zu-šaŋ-he-ča-šaŋ, n. the common striped ground-
snake.

Ž

ž, the twenty-ninth letter of the Dakota alphabet,
having nearly the sound of the French j or
English zh.
ža. See yuža.
žag, cont. of žata.
žag-žaŋ-ya, adv. red of žana; forkedly.
žag-ža'-ta, adj. red of žata; forked, brusly,
rough.
ža-šaŋ', adj. rough, harsh, making a loud noise,
as an animal; ho žabaŋ.
ža-šaŋ-čaŋ, adj. rough, unpleasant, grating;
ho žabaŋchaŋ.
ža-he'-ya, adv. roughly, harshly, not melodious,
as the voice: žaheya in.
ža-šaŋ, adj. rolling or straining, as the eyes.
See yužaka.
žaŋ, cont. of žata.
žaŋ-ya', adv. forkedly: žanya ŝan.

žaŋ-žaŋ', n. a vial, a bottle, a glass of any kind,
window-glass: šina žaŋaŋ, a red blanket, so
called by the Missouri Indians.
žaŋ-žaŋ'-he-de-ši, n. a window. See ožaŋ-ža-
šepi.
ža'-ta, adj. forked, as a stick, stream, etc.; dou-
bble or forked, lying or false, as the tongue: 
čezi žaľa, to lie, speak falsely. Henok says this
use of the word has been introduced by white
people.
ža-ža'. See yužaža.
ža-ža'-ya, adj. exposed; i. q. šayehuna.
ži, adj. thin and bristly, as the hair on the
hands and arms, also like a young duck: pte-
šican ha kiŋ he 'ži.'
ži'-ča, adj. rich, -mäžiča. See ižiča and wi-
žiča.
ži-ča'-ka, adj. rich, -mäžičaka.
ži'-daŋ, adj. thin and bristly, as hair.
ži-ya', v. a. to make rich,—žinwaya. See wi-
žinya.
ži-ya', adv. richly.
ži-ye'-ča, v. a. to make rich,—žinwayeča.
žiŋ, v. n. to stand erect, stiffen up,—maši.
ži'-ča', v. n. to stuff up; to hiss,—wagžiča, un-
žindi. See yužiča.
ži'-pa. See kazipa.
ži-pa'-čaŋ, part. See žipáhaŋ.
ži-pa'-he-ča, part. becoming smooth or hollowed
out of itself; i. q. čapača.
ži'-ya, adv. thin and standing up, as hair; thin,
scattered, and sparkling in the sunbeams.
ži'-ži; v. to whisper,—wažzi, yažzi, unžiži.
ži-ži'-do-waŋ, v. to sing in a low, whispering,
drawnling manner, as the Dakota women do when
hulling their infants to sleep,—žliwiwadon, žiži-
uyadonpi.
ži-ži'-ya, adv. red. of žiya; standing up, as the
hair on one's hand.
ži-ži'-ya-haŋ, adv. whispering.
žo, v. to whistle, as a man does,—wažo, yažo,
upžo.
žo-žo', v. red. of žo; to whistle, whistle for, as
for young ducks,—wažožo, unžožo. See ki-
žožo.
žo-žo'-do-waŋ, v. to whistle a tune,—žožowa-
donpi.
žo-žo'-ka, n. a fish-hawk.
žu, v. a. to put, place, lay up,—wažu, yažu,
unžu.
žuŋ. See yužuŋ.
žu-žu. See kažužu, etc.
žu-žu'-čaŋ, part. See žużuwahanža.
žu-žu'-wa-haŋ, part. broken, fallen to pieces,
demolished, as a house; become loose, etc.
APPENDIX.

[When Mr. R. Craighead's printing-office was burnt on the 23d of January of the present year, between twenty-five and thirty pages of the manuscript of Part I. were consumed. With the assistance of the Rev. S. W. Post of the Dakota Mission, who was then in Connecticut, this loss was repaired better than, at the time, we dared to hope for. The lost words extended from 'aps' nearly to the end of the letter 's.' The printing was immediately recommenced; and as soon as this portion was completed, the sheets were sent to Dr. T. S. Williamson, at Kaposia, Minnesota, with the request that they might be compared with the Dictionaries there, and that, as soon as practicable, he would forward a list of the words omitted. A few days before the concluding sheets of this part of the work went to press, this list was received, and it is here inserted as an Appendix.

S. R. R.]

APA

a-pa’ha-daŋ-ka, adv. hill-like, convexly.
a-pa’hduš-te, v. n. to be lame, to limp.
a-pa’kpi, v. a. to crack on any thing, as a louse.
a-pa’si, v. of past; to follow after, to do after another.
a-pa’si-sa, v. of pa’si; to sew on, to patch.
a-pa’sdi, v. a. to squeeze out on, as clouds.
a-pa’tdi-ya, adv. squeezing out on.
a-pa’si-pa, v. of pa’si; to break off close on.
a-pa’tpi, v. Same as apakpi.
a-pa’tuś, cont. of aputuś; stooping down on.
a-pa’tuś-ya, adv. in a stooping manner.
apo’do-ka-daŋ, and apecōkanhedan, n. a species of fish.
apo’kri-yà, v. a. to cause to wait for, — apowa’kiya.
apo’pa, v. n. to burst on any thing.
apo’pa-han, part. bursting.
apo’zai, v. to blow out on.
apu’ski-ča, v. a. to press down tight on.
apu’skin, cont. of apuskína.
apu’skem-ya, adv. in a filtering manner.
apu’ske-pa, v. to filter on any thing.
apu’spa, v. a. to stick off, — awapispa.
apu’spe-ya, adv. sticking on.
apu’חyins, cont. of apùtina.
apu’חtins-חyins, cont. of apùtina.
apu’חtins-חyins-ya, adv. firmly.
apu’חtins-חyins-za, v. red. of apùtina.
apu’חtins-ya, adv. firmly.
apu’חtins-za, v. a. to press down hard upon.
a-sa’z’e-ši, adj. inconstant; uncustom.
asa’dà-ya, v. a. to groose over any thing.
as’ag, cont. of as’aka; as’ag ya’ka.
a-as’cha-ho-wa’ya, v. to bemean, — awadidiha-wanda.

AWI

a-sí’htin, v. n. to be miserable on account of.
a-sí’htin-ya, adv. poorly, miserably.
a-sni’yan-ya, v. n. to crawl, creep.
a-ta’ku-ni-snì, v. n. to come to nothing, — ams̓takumìšini.
a-ta’om, cont. of atas̓p̓a.
a-ta’om-ya, adv. leaning.
a-ta’on-ya, v. n. to lean, as the sun does in the afternoon.
a-ta’to-han, and atatoheya, adv. to the windward.
a-ti’hna-ka, and atinhagya, adv. near to.
a-ti’l, and atinki, adv. tolerably well.
a-to’ke-cà, v. n. to be different from; stokeda snì, there is no difference.
a-un’ye-ya, v. a. of anuyà; to cause to be on.
a-un’ye-ya, v. n. to approach from the windward.
a-un’ye-ya-pì, n. a species of berry, which if approached from the windward is said to be bitter, but if from the opposite direction, sweet.
a-wa’čip-kon, adv. thinking of, intent upon.
a-wa’čin-he, v. a. to snow upon.
a-wa’čin-he-ya, v. a. to cause to snow on.
a-wa’čin-he-ya, adv. snowing upon.
a-wa’wéna, v. n. to become poor. See awampanida.
a-wa’ke-ya, v. a. to cover over, to curtain, — awakewaya.
a-wa’ke-ya-pì, n. curtains.
a-wa’še-ka, v. n. to be good, to beth.
a-wi’ča’ša, n. shouting.
a-wi’ča’ya-špù-ya, n. the itch.
a-wi’hnu-nì, v. n. to come to naught.
a-wi’hnu-nì-ya, v. a. to use up, destroy, — awihununiwaya.
a-wi’ču-ka-đaŋ, adv. exceedingly; familiarly.
<table>
<thead>
<tr>
<th><strong>AYA</strong></th>
<th><strong>AŽI</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>a-yan'-pa, v. n. to become light on; to endure until morning,—amayanpa.</td>
<td>a-yu'-smín, v. a. to make all bare,—amdusmín.</td>
</tr>
<tr>
<td>a-ya'-ta-ya, and ayatayaken, adv. by guess.</td>
<td>a-yus'-o, v. of yuso; to wade after.</td>
</tr>
<tr>
<td>a-ya'-te-ya, v. a. to cause to foretell.</td>
<td>a-yu'-ta, v. a. to cover up with earth. See akata.</td>
</tr>
<tr>
<td>a-ya'-ğin, v. n. to slumber,—amdügin.</td>
<td>a-ya'-tan, v. a. to touch,—amdüta.</td>
</tr>
<tr>
<td>a-ya'-hmu-za, v. to shut, as the hand, on any thing.</td>
<td>a-ya'-to kan, v. a. to put aside a little.</td>
</tr>
<tr>
<td>a-ya'-ha, v. n. to become attached to.</td>
<td>a-ya'-wa-kant, v. a. to make wakan with or for.</td>
</tr>
<tr>
<td>A-ya'-kha, or Iyuñba, n. p. (sleepy ones) the Iowa Indians.</td>
<td>a-ya'-wánkant, v. a. to exalt.</td>
</tr>
<tr>
<td>a-ya'-kan, v. to go around, leave unmolested.</td>
<td>a-ya'-wi-ća-kant, v. a. to assure one.</td>
</tr>
<tr>
<td>a-ya'-kan-yan, adv. going around.</td>
<td>a-zan', adv. See azanqanka.</td>
</tr>
<tr>
<td>a-ya'-ki-pam, adv. separately, divided.</td>
<td>a-zañ'-zan'ka, or azazaka, adv. thinly, standing at a distance from each other.</td>
</tr>
<tr>
<td>a-ya'-ki-pa-tu-ža, v. a. to cause to stoop or bow down on.</td>
<td>a-zi'-ta, v. n. to smoke or burn as incense. See izita.</td>
</tr>
</tbody>
</table>
PART II.

ENGLISH-DAKOTA.

ACK

A

about', prep. okšan; ihdusankan
above', prep. iwan'kam
above', adv. wan'kan; wan'kanto;
akon; akantu
abreast', adv. odindagehan; ipatku'ga
abridge', v. a. yutpede'an
abroad', adv. manin; widsi'n-
yan; ti tokan iyaya, he has gone
to another house; taŋkan iyaya,
gone out
abrogate', v. a. yużu'zu
abrupt', adj. as a steep place,
maya hi'nda
abscend', v. n. na'zi'na; na'ham-
a iyaya
ab'sence, n. en uppi ṣni
ab'sent, adj. en yaŋke ṣni; en
uŋ ṣni; toki iyaya
ab'solutely, adv. itana'čkya
absolve', v. a. ečetsyi ya; ki-
diywa ṣni
absorb', v. a. kahts; juhepa.
absorb'ent, v. a. okahts.'yee
abste'mious, adv. iyatahdi'diyu
abstruse', adj. oka'nihih tehika
abund'ance, n. ota; ntkamna.
abund'ant, adj. wi'zi'na; waše-
'da; iđewiŋ
abund'antly, adv. iyaki'guya
abuse', v. a. si'caya kuwa; tel-
lya kuwu
absu'verly, adv. ičaqkya
abyss', n. omsaka temahe'ntuya.
acci'de', adv. wici'da
accel'erate, v. a. du'kiya; iha-
hii ya
accel'erating, part. yuina
hni-yaan
accept', v. a. idu
accept'able, adj. oiyokipi
accept'ably, adv. iyoki'piya
aco'cessory, adj. ʻoki'ya
ac'olent, n. wanu'nu ečoppi
accident'ally, adv. wanu'nu
accla'mation, n. aš'api
acc'ivily, n. huñapaq
accom'pany, v. a. kiši ya; om
ya; opa
accom'plish, v. a. ečo; yu-
šan; yušetu; ečetsyi
accord', v. n. otkomna
accord'ing to, prep. ediyata-
han; hebën; iyečen.
accost', v. a. oki'ya
account', v. a. yawa; wayawa;
iyawa
accumul'ate, v. a. mmanya;
ka'mna
accumul'ate, v. n. iča'ga
accumulated, part. kaman-
p
ac'urate, adj. owotamna
ac'urately, adv. heđetu
accusa'tion, n. wiyaqoppi;
waaiapi
accuse', v. a. iyaya'p'pa; en aysa.
accus'er, n. wiyaqoppe ciŋ
accus'tom'd, part. accustomed
to, edewaka; akiho.
ače, v. n. ya'naq
achieve', v. a. ećon; yušän.
achieve'ment, n. woećon
ac'id, adj. skuyä
ac'id, n. wiskuyä
acid'ify, v. a. skuyä
acknowled'ge, v. a. oldaka
acknowled'gment, n. wo-
ladakpi.
ag'gregate', v. a. yuwaita; kokíyá.
aggressive', v. a. anatañ; iyáñ-
paya.
agres'sion, n. anawítatapi.
ag'le, adj. duñáñ; chañko.
ag'il'ity, n. ohañíwáčako.
ag'itáte, v. a. yuánán; yu-
huñá.
ag'itated, part. ákañáñ; agi-
tated as water when something
falls into it, náá.
ágo', adv. long aço, wanakaza;
tañíñ; chañna.
ag'óniza, v. iyokítimíiñiñá.
ag'ónized, part. nina yazañ;
yáñq bigháñ.
ag'óny, n. nina yazañpi.
agree', v. editápi: agree in
opinion, iyoceñ wáñíñuya; ki-
di tiñán.
agree'able, adj. as weather,
owátédake: as a woman, wi-
watañka.
agreed', part. okoñyáñdíñawáñ-
dake.
ag'riculture, n. máñkídäñyáñ-
pí.
aground', adv. ázi.
ág'go, v. wíañáñ; dán;
dápí.
ás'gwe, v. to have the ałue, dán-
áñpi.
áh', inži. hehehe.
áha', inži. ahañhañ.
áhead', adv. tokata.
ál, v. a. ókíyá.
áid, n. wáñokíyá.
ál'éd, part. ókýápi.
al, v. to be aíling, yazañ.
aim, v. n. mänkáñ epazo.
air, n. aópáñiya: air in mo-
tion, ókáduñ; tatelyáñapa.
ar'y, adj. iyokúduñza.
alar', n. ikuyápi.
alarm', v. a. yúsíñyéña.
alarm'ed, part. képóhpáda; yu-
síñyáñ; ikuyá; nhíññiyá.
alas', inži. hehehe.
ál'cohó, n. mini-wañáñ.
al'ér, n. ópáñita.
al'tert, alert', adj. chañko.
al'íen, n. oyate tokëéda etá-
háñ.
alight', v. n. ípsíañ.
ál'ike, adj. íyéñedáñ.
alive', adj. ni uy; niyáñke: to
take alive, niyáñke yuza.
al, adj. owañisi; odoñáñpi;
iyuhá; ósán; all day, áñpetu
ósan: all over, owañáñyáñ;
sitomínna.
alay', v. a. ywáñáñ.
allego', v. a. oyaka.
al'égory, n. wiyáñíñpi.
al'ité, v. a. wáñšauñáñ; wáñ-
sháñuñáñ.
al'llance, n. okódáñkidiñyáñ;
dakónkidiñyáñ.
al'led, part. dákota.
al'ot', v. a. paañni.
al'ónt'ment, n. wopómmi.
al'ow', v. a. iyovátikiyáñ; ku.
al'lure', v. a. hñañañ.
alm'ighty, n. iyotañ wáñ'áke
díñ.
al'most, adv. íñíñkañáñ.
al'ms, wáñpañáñ; wáñkáñ-
tu.
al'one', adv. nana.
ál'phabét, n. oowagptaya.
al'ready, y, adv. waññáñ.
al'so, adv. nakañ; koñta; ko;
koya.
al'far, n. wáha wósíññáñ; ówa-
yuñáñ.
al'er, v. a. yúntóñca; piya
kyáñáñ.
al'téral, adj. togye kalhip-
cáñáñ.
al'tercia'ñión, n. wakíñíñpi-
dáñ.
ant'óry, y, adv. wáñjíñkó-
to; wönna itóto; oóytóhiñ.
although', cond. keñ; kañ;
keñ; keyñáñ; ñéñ; ñéñ; ñéñ.
táltogether', adv. ptaya; wi-
tayá.
al'um, n. wiskuyáñ.
al'way, adv. ohúñiyáññáñ.
ámi, v. n. I am, wuñg.
am'álamgeate, v. a. iyiniñ-
dáñiñáñ.
am'ánumen'sis, n. wówañpi
táñáñ.
am'an, v. a. kamúñáñ; wuñpi
ayáñáñ.
am'az, v. a. yúsíñyéñáñ.
am'az'ed, part. yúsíñyáñyáñ; ini-
háñ.
am'bi'gnous, adj. token kápi
táñjáñáñpi.
back'-bone, n. čąqkahu.
back'-ward, adj. koža.
back'-wards, adv. ʔiŋkan; to go backwards, ʔe hektam Ḥohe-

yə ya.
ba'con, n. kukuaš sin pusyapi.
bad, adj. ʔiša; waʔtæši; wiča-
šan; ʔiŋdisča.
bad'ger, n. boka.
bad'ly, adv. ʔišeya.
bad'ness, n. taku ʔiša; wičo-
šan ʔiša.
bag, n. ozha; wozuha: a bag
tilled, wozutonpi; work bag, un-
šu; unkæšadu; ʔahinšepipiye.
bag'gage, n. waʔpaya.
bail, n. ʔakan; Ḥupa.
bail, v. a. to put a bail to any
thing, Ḥuʔaton; ʔakanə.
baιt, n. wataq.
bait, v. a. wataq en iyeyə; wa-
tan echnaka.
bake, v. a. ʔapanyaq.
ba'ker, n. wašapkiya.
bald, adj. ʔada; bald head, pa
ʔada; nasu ʔada.
bale, n. pahtapi.
bale, v. a. pahtia: to bale out a
boat, kaskepa.
balk, v. a. yusha; wičadasani.
bail, n. tapa: ball playing, ta-
kapsčapi: to play ball, takap-
sči: ball or bullet, maza-su;
zu-wągšíadu.
bali'club, n. takičapišə.
balm, n. waʔpέṃwaštemna.
bond, n. ipahṭe; iyuskte; to
himiso.
bänd'age, n. iyuskte.
bam'ish, v. a. ʰeʃata iyeya.
bank, n. maya.
bann'er, n. wiyočheđan.
bap'tism, n. ʔabtem.
baptize', v. a. ʔabtem ʔu.
bay, n. iñatake; mahinatake.
bay, v. a. iñatka; onatka.
bab, n. kaze.
bar'barous, adj. wičašapiši.
barb'ed, part. kesiq.
baru, adj. naked, ʔaŋčolanq:
baru-footed, ʔišcdan; baru-
head, pa κazamni.
urope, n. ʔaŋ-wata ʔaŋka.
barke, n. ʔaŋha: birch bark,
tampa: bark to smoke, ʔaŋ-
ša.
bark, v. a. to peel bark, ʔaŋha
dahu: to bark as a dog, pa.
bow, v. a. to blow, as the wind, or with the mouth, ipogaj; ta-
teyamj; bomdu : to blow down, as a tree, kawajjgka: to 
blow, as an instrument, yazo; 
huzao : to blow the nose, yu-
ziu; huzuia : to blow or 
fan oneself, ihadaw : to blow 
on, atateyamja : blow away, 
kaha iyajj.

blubber, n. ihi; wasna.
blubber, v.n. ceya; ceyekta-
kt.

blud geon, n. daj otoza.
blue, adj. to: to make blue, to-
ya: blue beads, totojajj.
blue-jay, n. teteniica.
bluff, n. maya hiqgea ; idajtake.
bluniter, v.n. yuana; yaana; 
naana.
blunt, adj. pe'ni; tata; otoza.
blunt, v.n. kataa.
blush, v.n. ite naa hiqjuda.
bluster, v.n. idama.
boar, n. kukuos mdoka.
board, n. dajmadaska.
boast, v.n. ihdata.
boat, n. wata : steamboat, peta 
wata.

bod'y, n. taqman; wiaataya.
bog, n. wiwi; hjdahijdajj.
boil, n. iyajja.
boil, v.n. ipiga.
boil, v.n. ohaan; ipihya: to 
boil over, anapsop.
boil'or, n. dega.
bold, adj. wadita.
bold'ly, adv. wadita.
bolt, v.n. nataka; nakita.
onata.
bolt, n. natake.
bond, n. wiaaske.
bond'age, n. wiaasa'kapi; wo-
widagapi.
bone, n. hu; hjuu.
back-bone, cajhakb.
skull or cranium, napa.
malar, or check-bone, tapoj 
u.
ribs, cjuu.
sternum, or breast-bone, ma-
kahu.
scapula, or shoulder-blade, 
amdulu.
shoulder, hiyete.
clavicle, or collar-bone, de-
skidate.
humerus, or arm, hijuqkahu.

radius and ulna, i'spahu.
carpus, or wrist, napokajj.
caropals, or hand, napelaa.
phalanges, or fingers, naps-
kaara.
thumb, napexhuka.
ilium, or hip, nishua.
sacrum, nitue.
semur, or thigh, dequnte.
leg, tibia and fibula, humdo 
and dajkape; huwajj.
pattella, or knee-pan, takajj.
tarsus, or ankle, jiskahu.
metatarsus, or foot, sihahu.

bon'net, n. wapaha.
bon'nyclabber, n. asaapi nini.
book, n. wapaja.
book'binding, n. wopaja oju-
ha kaajj.
books, n. cajhajjapa haajjka.
bor'der, n. opajjui; hiqjke.
bore, v.n. yuhi'jodk; hjuhiji.
born, part. toopj. Among the 
Dakotas the name of the first-
born, if a boy, is Cakse; if a 
girl, Winona: the second, if a 
boy, Hepap; if a girl, Hapan: 
the third, if a boy, Hepi; if a 
girl, Hupapijna: the fourth, if 
a boy, Cataj; if a girl, Way-
ske: the fifth, if a boy, Hoko; 
if a girl, Whake.

bor row, v.n. odota; okidota.
bo'som, n. maku.
both, adj. napajj; sakim: on 
both sides, anokatahajj.
bot'tle, n. kajj.
bot'tom, n. cete: bottom of the 
foot, sidu: bottom of a boat, 
wasidu: on the bottom, cete-
ta: bottom-upwards, adhapii 
waanka: adhapiiyajj dhpjyajj.
bot'tomless, adj. cete wajja.
bough, n. adeki.
bounce, v. to jump, ipisca: to 
bound, kaikomayu biyu.
bound, part. kaajsjakapi; ka-
ajjapi.
bind, v. to rebound, kawaj-
ka iyajj; kaikomayu biyu: to 
measure, iyajj.
bound ed', part. iyutapi.
bound'less, adj. owihankajj wa-
ajja; wopetqajj.
bounds, n. owihanka.
boun'tiful, adj. ohampa.
boun'ty, n. waiwa'kapi.
convince', v. a. wicädakiiya.
cook, v. a. španya; oh¹; pasno; ēkín;
cook', n. vonhekiyapi.
cook-ed, part. špaŋ.
cool, adj. ėsmi; aní;
cool'iate, v. a. ēkinya;
coot, n. a water-ben, čąhp¹;
cop' per, n. mazáda;
copse, n. taškožá;
cop'ulate, v. a. hu; kiyyula;
trumpe;
copy', v. owa; okaga.
cord, n. hántotna; cord of wood, čą paha;
core, n. čogín;
cork, n. ištasapi.
cor'morant, n. huŋtka.
corn, n. wannahëza; wáhpínke:
ears of corn, huwapa; wuwa-
unu.
cor'ner, n. cíša; háhnin.
cor'nered, part. ómotodó.
corn'silk, n. manu.
cor'na'tion, n. watešlagypi.
corps, n. wídašta pa.
cor' pulent, adj. depe línexda.
cor' rect', adj. ówotana; ha-
leya.
cor' rect', v. a. yuowotanà;
kapajņuŋta.
cor' rect ly, adv. haheya;
sínya.
corres'pond', v. i. iditkongza; to
respond by letter, wowapi kidéčagapi.
corrode', v. sa.
corrupt', v. hùwin; hùwin-
kíya; yušída.
corrup'tion, n. top; hùwin.
cost, n. iyùwin; wiwóyepapi.
cos'tive, adj. oyañiända.
cost'ly, adj. tehike.
costume', n. ihduzapi.
cot'tage, n. tipi čušínya.
cot' ton, n. miníluna.
cot'ton-wood, n. waŋa.
couch, n. odiŋka.
cough, v. hožpa.
coun'sel, n. wowahokoŋkįje.
coun'sel, v. a. wahokoŋkiya;
iwahokoŋkiya.
count, v. yawa; waya; iyà-
wa.
count' tenance, n. ̀ite; ḫyote;
holnake.
count' less, adj. yawapída šni;
wopéčášíni.
coun'try, n. makode.
cou' ple, n. napí; noyapi; sa-
kim; tawanşi.
cour'age, n. waidwítake.
courage' ous, adj. wakítaka.
course, n. čąnku; in such a
course, kakíyotan; of course,
našeka.
court, v. a. wiłkinya; okiya.
court, n. court-yard, hoćokia.
cou'sin, n. a man's male cousin,
tahání; female, haŋkásia:
a woman's male cousin, ñčeši
and ñčeši; female, íčeņiši.
couv'enant, n. wóihduze; wi-
ców; wičotakinya.
cou' er, n. iha; akalipe; wo-
ałkípe.
cou' er, v. aakahpa; aakahpeton;
ádalhape; ahdalhape.
couv'er, n. aakahpe.
couv' erly, adv. anałíbeyahan;
anałíbheyá.
couv' et, v. u. kon; căntíheya;
šíŋ.
couv' etous, adj. waüečukteča;
wákíkeči.
cow, n. pte wanunyanpi.
cow'ard, n. čánwaŋka.
cow' ard'ice, n. čánwaŋkapí.
cow' ar'dly, adj. čánwaŋka.
crab, n. craw-fish, matuška.
crab' apple, n. tąpánčanča.
crack, n. oko; onapíteča;
crack, v. yuþtaža; banipíta;
hóptuza; kátípíta; náptuza;
píptuza.
crack' ed, part. ptúzahí; mé-
dahan.
crack' le, v. n. penakpakpa; na-
papga.
cra'dle, n. ohna hokšiyoŋoka
nahuňuzaŋ; iyoŋoka.
crack' ged, part. imniža pepeyá
liyeya.
cram, v. opuskiéda.
cramp, v. kąŋ natipá.
cr' am' berry, n. potkaŋka; po-
tuŋka.
crance, n. pehan; pehaŋsaŋ;
péanąłgaŋ.
cra'mium, n. nasuhu.
crank, n. ihupa.
craw, v. a. kilí; ciŋ línexa.
craw' fish, n. matuška.
craw, v. a. wiñta; sołóno; to
crawl up to carefully, naso
ta; anålédona.
doc'orate, v. a. heyake waisite shi mkiyung.
decoy', v. a. hnaun.
decrease', v. a. aoptepant aya.
decree', v. a. yaoc; kofza.
deduc'ate, v. a. yuwaikan; yuwohude.
deed, n. an action, wiwohany.
dep, adj. aha; temahetuya.
deep, n. mini shi.
deep'en, v. yusina.
deep'ly, adv. yusheya; temahetuya.
deer, n. tahinca; male, tamodo;
for female, twiwoydayan.
deface', v. a. paauu; yushapa.
defarmac'ion, n. aapit.
defame', v. a. aay.
defeat', v. a. ktda.
defeat', n. ktepian.
defect', n. uopia shi.
defec'tive, adj. oyste; ipiny-
ta.
defence', n. chankaaki.
defend', v. a. okiya; idiya.
defer', v. yutohany; ito kihanka.
defiance, n. wiakiapilapi.
defile', v. a. yushepa.
define', v. a. oyna.
deform', v. a. yushida; wayuwi-
dca.
deform'ed, adj. oysteka.
defraud', v. a. makinog.
defray', v. a. kadau.
defy', v. wiakiapia.
degen'erate, v. n. kida aya.
degrade', v. a. yuhukuya.
de'ify, v. a. taka Wakaanteqka ya.
deject'ed, part. iyokishida.
delay', v. yutuhany; apa yanka.
del'egate, n. hoiyopyapi.
del'erivate, v. akia.
del'icate, adj. waise.
del'oious, adj. oiyoki; waise khinda.
delight', v. to do delight in, iyu-
kii; waisedeka; cause to de-
light in, iyukinkiya.
delight', n. woyiyuksi.
delight'ful, adj. waiwaihunmi.
delir'ium-tremens, n. witko 
wayaany.
en}
foully, n. wadintoumpi šní.
fond, adj. to be fond of; wàstè-
dak; ohanhèya.
forlè, v. a. kiłma.
food, n. wò; woyute; taktu yu-
tapi.
fool, n. witokitoka.
foolish, adj. witokitko.
foot, n. siâ: ball of the foot,
siqûsin: on foot, huiyùn.
footstep, n. owe; èye.
fope, n. wakoyake; Trioywan se.
for, prep. on; heog; etanhaq.
forbear, v. a. kòopa; iyaki-
ciûñi.
forbid', v. a. telìnda; iyokisâni: one who forbids, watchekìnd
force, n. wowas'ake; wookhîli.
forcibly, adv. wasqagyâ.
ford, n. oiyuwege.
form, v. iyuwege: òopa.
forearm, n. iò; èshùh.
forecastle, n. watokapatan-
haq.
forefinger, n. napê tokahe-
ya.
forehead, n. iète.
foreign, adj. tokeêa.
foreknow, v. itokam sdonya;
ayate.
foremost, adj. tokâheya; to-
kaheya.
forenoon, n. wiyoatânhe šní.
forest, n. òonka; òonsha.
forever, adv. ohòinyan; òwì-
hàko wuníaqì.
forget, v. a. akikutôqà.
forgetful, adj. wàciiliktiôqà.
give', v. a. akikutôqà.
give', v. a. akikutôqà.
giveless, n. wokàzaqù.
fork, n. widìpochà; òonqàta.
forked, adj. òata; akìtâta;
gagata.
forks, n. ozate.
form, v. a. kàga.
former, n. wakàhîye.
former, adj. tokàheya.
formely, adv. ehanàna; tani-
haq; wanakàsha.
formidable, adj. wawinhîna;
wokokipe.
formication, n. winañkàmanpi.
forseake', v. a. ayusâta; ehpê-
yà; inataq; inakitaq.
fort, n. òonka;
hon'or, n. woyounihan: doing something entitling one to honor, iwisdeka.
hood, n. waqaha.
hoof, n. šake.
hook, n. maza yakinyan: a fish-hook, čakiyulüge; höyupiśo.
hook, v. a. ikoyuga.
hoop, n. čaŋhdeša; koka iyuku-
skio.
hoop, v. a. išpeśa; psipśeśa.
hope, v. a. apoe.
hope, n. wospe.
horn, n. he: a powder-horn, pliche.
horse, n. šuktaŋka; šunka wa-
kaŋ: a horse-shoe, šake maza
okataŋpi: a horse-whip, šunki-
capšiŋte.
hose, n. iyakdehugqša: iyoby.
hostable, adj. ohanpi.
host, n. wonwicakšiye čiŋ.
hôte, adj. wakita; tokaki-
diyapi.
hot, adj. kata; dicita; maše;
okita; odkita; omšaate.
hour, n. wihiyayeqa oape wa-
šidion.
house, n. tipi: our house, up-
tipi.
house'hold, n. tiyoňnaka: ti-
wahe.
house'less, adj. tipi čođaq un-
pi; šlayohna uppi.
how'or, v. a. kpewaŋka: na-
wig.
how, adv. token; toketu: how
far, tohanyan: how many, ton-
ka; tonakoša; tona.
however'or, adv. toketu kasta.
howl, v. n. pa; howaya; čeya.
hud'le, v. n. wiyaña Ĳeyya.
hug, v. a. adokosheša yusa;
posku yusa.
huge, adj. tanka hinđe; wo-
pleša šin.
hull, n. ha.
hull, v. a. yusuka; yasku; yu-
ku; yahu; васку, etc.
hum, v. n. humu.
humane', adj. waŋpśida; wa-
cčaŋšiŋya.
humble, adj. wahbadan; on-
šiŋha.
humble, v. a. yuhukuya.
hum'idity, n. ogišiŋhaŋpi.
h'unor, n. out of humor, čan-
toptaŋyapga.
unite, v. a. panini.
un'dred, sum. adj. opawingę;
un'dreth, sum. adj. iopa-
wingę.
un'ger, n. woketehdala.
un'gry, adj. woketešanda.
hunt, v. a. akita; ede; okide;
wakwu; kuwa; wotini; wa-
masa; nasa; awang ya.
hunt, n. akitaŋpi; ođe; waku-
wapi; wotiniŋpi; wanaŋpi.
hunt'or, n. waeke.
hunt'ing, n. wotindiŋpi; woti-
niŋpi.
hurl, n. a. kaha iyeya.
hur'icane, n. tate iyummi.
hur'ry, v. n. inahni: to be in a
hurry, inahniŋpi.
hur'ry, v. a. naheša. huršt 'a.
bru, v. a. kuweya; kişniyuni.
hus'band, n. hinša; hinšaku:
to have a husband, hinšato: to
have for a husband, hinšaya.
hush, v. be still, hinša yaŋka
wo.
husk, v. a. yuğaŋ.
husk'ing, n. woŋapi; yuğaŋ-
pi.
hut, n. tipi čišinna.
hyp'ocrite, n. waŋqša; wans-
išišba čin.
hys'sop, n. peći hota.
I,
I, pron. miš; miye. In compo-
sition, 'wa', 'ma', and 'mi'.
ioe, n. čaŋga.
i'cile, n. čaŋga.
i'de'a, n. ydkapi.
id'enťy, v. a. iyekiya.
id'iot, n. wišokša.
i'dle, adj. taku edon šin; kuža;
i'dleness, n. wišokšaži.
i'doi, n. wakagaŋpi.
ido'ry, n. wakagaŋpi ohoda-
pi.
if, conj. kiŋhaŋ; čiŋhaŋ; un-
kaŋš.
ignite', v. itkọŋ; ideya.
ign'o'biy, adv. wišušaŋšaŋaŋ.
i'nominy, n. woshišeća.
i'norant, adj. opeša šin; o-
slonye šin; takudan slonye
šin.
ill, adj. wayazanka.
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